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THE SUN'S OBSERVATORY

Mrs. N. T. Farmer

Ohio and Liquor Revenue.—

Another wet fake exploded! The "Big Bertha" of the liquor defenses was liquor revenue. State and national governments were blandly informed that they could not exist were it not for the sustaining power of liquor licenses.

Governor Davis of Ohio in a recent statement asserts that the state treasury has to its credit a cash balance of $15,000,000—the greatest balance in the history of the State. It was further stated that the cash balance at the present rate of increase would soon amount to $19,000,000! This general revenue balance, it was declared, has arisen since September 4, 1920, when, with an overdraft of $109,588, it had dropped to its lowest point in history.

Ohio saloon receipts amounted to $110,000,000 annually, of which amount a measley $6,000,000 was returned to the State in form of revenue—a profitable business for the saloonists, but wretchedly bad for the people.—*Exchange.*

Memories of Plymouth Church.—

Joseph Parker and Beecher were friends, and it behooves us to recall such historic ties at a time when voices of consideration are few and faintly heard. Each in his own distinction and power was a supremely great preacher,—Parker a trumpet, Beecher an orchestra. Both made their pulpits shrines not only of Christian faith, but of international good will. In Plymouth Church there sounded the wondrous voice of the greatest preacher to the people our race has known, whose genius seemed inexhaustible in its fertility, whose ministry marked a new date both in the religion and politics of our republic. From that pulpit he went on his memorable ambassadorship to England, to plead the cause of Lincoln in the forum of British public opinion; and his victory was one of the noblest triumphs of the spoken word in history. Whatever may mouth Church and the City Temple must be be the chances and changes of the future, Plykept as shrines of historic memory and thrones of spiritual prophecy.

Got His Flowers Before He Died.—

Three years ago a farmer down in Southern Indiana, desiring to sit in at his own funeral, arranged with his friends that the obsequies should be held with himself the chief and most interested attendant. Sitting in a front seat he had the privilege of listening to the preacher's eulogy of himself and looking upon the numerous floral offerings brought by family and friends. Reporters from the metropolitan newspapers were present to cover the story. That farmer died three weeks ago and the services held over his remains were simple compared with the former occasion. Most strange obsession, we say. Yes—and yet that man in his desire to know what folks thought of him and to hear first hand any good that might be uttered but expresses a universal longing. He seized upon a rather gruesome method to accomplish his aim, one that is not calculated to become popular, but it seemed to have accomplished the purpose—he got his flowers before he died. That is the right and due of everyone, but, like many other claims, they are seldom honored until death.—*Northwestern Christian Advocate.*

In the Days of Moses.—

An Associated Press dispatch, dated November 30th states that what is said to be the most sensational Egyptological discovery of the century is announced in a Cairo dispatch to the London Times from the "Valley of the Kings," on the site of ancient Thebes, near Luxor. A series of subterranean chambers has been explored and so far has disclosed the funeral paraphernalia of the Egyptian King Tutenkhamun, one of the heretic kings of the eighteenth dynasty reigning about 1350 B. C.

The discovery was announced today by Lord Carnarvon, specially summoned from England by the explorer, Howard Carter, who had been excavating at this place, with Lord Carnarvon, for seven years, but up to the present with little success.

In the royal metropolis of the Theban empire, directly below the tomb of Rameses VI, a chamber was discovered which contained Tutenkhamun's gem-studded throne. This is described as one of the most beautiful art objects ever found. However, the explorers came upon exquisite carved gilt couches inlaid with ivory, other furniture, a quantity of royal robes, some of them richly decorated, life size statues and vases of the most intricate design, and the remains of large quantities of victuals for the dead.

Important papyri also were found, which are expected to clear up many important points relating to the eighteenth dynasty.—*Central Christian Advocate.*

For the Comfort of the Modern Circuit Rider.—

Wed., April 21, 1773.—Some applied to the Quakers at Enniscorthy for the use of their meeting-house. They refused; so I stood at Hugh McLaughlin's door, and both those within and without could hear. I was in doubt which way to take from hence, one of my chaise-horses being much tired; till a gentleman of Ballyrane, near Wexford, told me, if I would preach at his house the next evening, he would meet me on the road with a fresh horse. So I complied, though it was some miles out of the way. Accordingly, he met us on Thursday the 22nd, six or seven miles from Enniscorthy. But we found that his mare would not draw at all; so we were forced to go on as we could. I preached in the evening at Ballyrane, to a deeply serious congregation. Early in the morning we set out, and, at two in the afternoon, came to Ballyhack Ferry.

A troop of sailors ran down to the shore to see the chaise put into the boat. I was walking at a small distance when I heard them cry out, 'Avast! Avast! The coach is overset into the river.' I thought, 'However, it is well my bags are on shore, so my papers are not spoiled.' In less than an hour they had fished up the chaise and got it safe into the boat. As it would not hold us all, I got in myself, leaving the horses to come after. At half-hour after three I came to Passage. Finding no postchaise could be had, and having no time to spare, I walked on (six or seven miles) to Waterford, and began preaching without delay on 'My yoke is easy and My burden is light.'—*From Weseley's Journal.*

President Harding and Prohibition.—

The opponents of the Eighteenth Amendment have been circulating a report that President Harding was in favor of slacking up in the enforcement of prohibition legislation, especially the Volstead Act. No less an authority than the daughter of Theodore Roosevelt was quoted as making that statement based on a letter from the President. The letter, however, was never published, and only quoted in general terms. The dirtiest campaign that has ever been staged in American politics is now being carried on by the enemies of prohibition. They seem to have lost all sense of truth and soberness.

In his message to Congress the President took occasion to express himself in unequivocal terms in regard to the amendment. He said there was no likelihood that the amendment would ever be taken out of the Constitution, and that it was the duty of the nation to see that constitutional law should be obeyed. He announced that he would call a conference of the Governors of the States to work out some plan by which bootlegging should be stopped and respect for law increased.

It was an awful blow to the enemies of prohibition. The present administration is squarely standing for law enforcement even against the liquor traffic. This will give an immense boost to the cause of temperance, and we are full of hope for a better day soon. It has been largely asserted that the forces of greed who want to bring back the liquor business have raised an immense fund to accomplish this aim. It certainly looks like it, and if such is the case it will explain many things which otherwise would be obscure. All honor to the courage of President Harding.—*Exchange.*

NOTES-PERSONALS

The Sunday School of the First Christian Church, Richmond, Va., will hold its anniversary exercises the first Sunday in January, 1923, the School having been organized just three years. A special program has been prepared.

The Christian Temple, Norfolk, Va., is arranging a special teacher's institute for Sunday School teachers. It is to be directed by the Secretary of Religious Education. Dr. Smith, the pastor, in thus leading off, is taking an advanced step.

"Would like to say here, I am proud of our church paper, and am always glad each week when it comes. For over thirty years I have been a regular subscriber, and the improvement in it has been great."—*Mrs. H. E. Pearce, Franklinton, N. C.*

From a letter containing a check for four subscriptions, we print the following: "THE SUN has had a place in my home for many years. It is a help to me. I enjoy reading it. Best wishes for the New Year."—*Mrs. Ada Teague, Burlington, N. C.*

We are now in mid-winter, and this is a time for real work to be done in the churches. We have no time or place for holidays in these winter days except in rare cases where they may be good reasons, but we have reasons to keep on at work, pressing the battle on to victory.

Several brethren have the impression that we are offering a prize on the Virgin Birth. Oh, no—we did not so desire to do that. We did desire the work well done, and for the best piece of work, along that line, we offered $5 as compensation for work done—but no prize.

That was a fine thing to do for Elon College. We mean the gift of $25,000 by The Carleton family of Richmond, Va. Now if a few more of our brethren could come up with such a gift, more or less, Elon would soon begin to take a leading part in all the educational affairs of the country. Indeed, it is already doing that much, but a few such gifts will put it well in the front rank of educational institutions. Keep the ball rolling in favor of Elon. Who will come next with an offering?

It is amazing how we can get wrong ideas mixed up in our minds. One thinks it just the thing to do to doubt some great truths. Alas, doubt of truth never brings joy or peace, nor does it give true strength. The celebrated Rev. F. W. Robertson puts this matter in this way:

To believe is to be happy; to doubt is to be wretched. To believe is to be strong. Doubt cramps energy. Belief is power. Only so far as a man believes strongly, mightly, can he act cheerfully, or do anything that is worth doing.

I am becoming very proud of my little son. He bears his grandfather Lightbourne's name ****and our hope is that he will enter the Christian ministry—*Rev. Jas. H. Lightbourne, Holland, Va.* We rejoice with you, brother, as we believe our brotherhood generally, and all who knew the Rev. A. W. Lightbourne, D. D., will join you heartily in the wish if it may be in keeping with the Heavenly Father's will that this dear boy may follow the footsteps of his father, his grandfather and his great grandfather, and as they did, spend his days in the ministry of the gospel.

Cahaplain Rountree of Haiti has sent us two articles, one "My Parish" and the second one is on Official Duties." If we mistake not the articles will be full of information along the line presented. If you think the Chaplains of the U. S. Navy have an easy time, doing nothing, be sure to read these articles and learn at first hand the facts in the case, and then may be you will pray oftener for the Chaplains in their efforts to help the men who are sent out by Uncle Sam to take care of the interests of this country. President Harper classes Chaplain Rountree as one of our most studious men, and that means a good bit for this work.

That was a beautiful sentiment an old lady expressed as to her easy chair. Some people do not believe that there is any easy place for a Christian, but we cannot agree to that thought, not if we may put on that idea the interpretation of the old lady referred to above, for she said:

"We know that all things work together for good to them that love God" (Golden Text, A. V.). A dear old saint who had seen much trouble, and was in dire need, was asked if she ever felt like murmuring. She replied: "When I do, I just ask the Lord to put me in the easy chair and keep me quiet." The visitor, seeing no easy chair about, asked what she meant. "My easy chair," she said, "is Rom. 8:2: "All things work together for good to them that love God."

We have secured a series of five papers on the question, *Are the Jews to be restored to their Land, and be Converted to Christianity?* by the well known Jewish convert to the Christian Faith, Mr. A. C. Fellman of the Brooklyn Mission to the Jews. He presents in a very strong light the whole matter from a Biblical standpoint. Most of our readers will know more about God's plans in bringing the Jews back to their native land, if they read carefully these series of papers than they have ever known before, and in the main, all this information is from the Bible. You may not have seen it as you have read your Bibles, but it was because you did not know how to find it. Mr. Fellman finds it for you and puts it in a strong light. Mr. Fellman, we believe, is a thoroughly reliable man. Though a Jew he is himself a convert to the Christian faith. These articles are wonderfully informing.

How true it is that God is a necessity to every life, but a great many people have not found it out yet. They are going along in the dark, supposing that they can do without God, but some day, it may be when it is too late, they will find that life itself could not have been given to them without God. *The Northwestern Christian Advocate* says:

God is not a luxury for our moments of sunlit exaltation, nor is He a convenience for our distressful emergencies. He is the soul's supreme necessity; the daily bread without which life is a famished failure; our daily breath in which we are to live, move, and have our being; our daily light for the shadowed paths of earth; our daily ("our dwelling place in all generations"). "Whom have I in heaven but thee, and on earth there is none that I desire but Thee" is one of the wisest as well as noblest aspirations of the human heart.

Our old time friend and brother [illegible] work, *The Herald and Presbyter,* Cincinnati, Ohio, in the days of our editorial work in that State, used to say some fine things along the line of truth and the Christian life. We see the saying of good things is still kept up in that excellent paper. In speaking of some people who wish to get rid of Christ, that paper says:

That ancient emperor, Julian the Apostate, thought to "get rid of that Christ." With all the resources of intellect, learning, wealth and power at command of an imperial will, he set himself to his chosen task. But, dying on the field of battle, we hear the confession of failure and defeat: "O Galilean, thou hast conquered!"

"We must get rid of that Christ!" cried a famous infidel leader. "Away with Him!" echoed the rank and file of infidelity. But Christ would not flee, He would not be crushed, He would not die. He walked sublimely down the hostile ages, while the voices of His enemies died in silence and the grave closed over them.

Get rid of Christ! Why, He is everywhere; in all lands; in all literature; in all noble thought; in all good movements to help, in all evil movements to control, restrain, defeat; leading the triumphant march of progress; permeating all society, as electricity does the atmosphere. He is everwhere, in heaven and in earth; the help and hope of man, the light and joy of heaven; the blinding glare of perdition. The whole round earth is vibrating with the sound of His name and thrilling with the power of His presence. "His name shall endure forever." cried a prophet voice many centuries ago, and today that name flames with supernatural light.— *Herald and Presbyter.*

Some men do like dreamers—they want men of philosophic minds, ever giving out the threads of philosophy, but whoever heard of philosophy winning a soul to Christ, or of saving a soul. John Bunyan was called a dreamer, and may be he was, but it is a pity that the twentieth century with all her boasted light has not a man who can dream and write such a book as the *Pilgrim's Progress.* Alas, if we had more such men as John Bunyan was in his day, most likely we should not have so many men who are crying out against dreamers. Listen to his dreaming on a great theme, as when he says:

I saw from that saying, "He that cometh to me shall never hunger, and he that believeth on me shall never thirst," that believing and coming was all one; and that he that came, that is, that ran out in his heart and affections after salvation by Christ, he indeed believed in Christ. Then the water stood in mine eyes, and I asked further, "But, Lord, may such a great sinner as I am, be indeed accepted of Thee, and be saved by Thee?" and I heard Him say, "Him that cometh to me I will in no wise cast out." Then I said, "But how, Lord, must I consider of Thee in my coming to Thee, that my faith may be placed aright upon Thee?" Then He said, "Christ Jesus came into the world to save sinners." "He is the end of the law for righteousness to every one that believeth." "He died for our sins and rose again for our justification." "He loved us, and washed us from our sins in His own blood." "He is Mediator between God and us." "He ever liveth to make intercession for us." From all which I gathered, that I must look for righteousness in His person, and for satisfaction for my sins by His blood; that what He did in obedience to His Father's law, and in submitting to the penalty thereof, was not for Himself, but for him that will accept it for his salvation and be thankful.—JOHN BUNYAN.

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor,*
Henderson, N. C.

BEGIN THE NEW YEAR RIGHT.

Some one has said, "Well begun is half done." That may be a bit overdrawn, but well begun is certainly far ahead of no beginning, or a poor beginning, as is very often the case. In the first place, it is evidence of good thinking and wise planning. It is also proof that the worker has both ability and energy. When a man has all of these elements combined, you may expect something to be accomplished. But the opposite is true—when these elements are absent, you need not look for satisfactory results, for they will be absent. Every man who is to undertake work of value, should not only seek to qualify himself for the undertaking, but he needs to give himself to it with a whole hearted zeal, and that means the consecration, not merely of life, but with it every inch of body, mind and heart must be included in the consecration. A work thus begun may be said to be even more than half done. With heart and mind and body all given to the accomplishment of a single end, it will indeed be a difficult task to stop its progress.

Now that we are beginning a New Year, let us consider well what is involved in a good beginning and then let us do our best to apply the facts as we find them to the common tasks which the New Year in the good Providence of God may bring to our hand. This is not only primary in undertaking a year's work, but it is also fundamental, as a means of success. However, so far as work is to be real and permanent, even these elements may, though well combined, be not sufficient to achieve the highest end of the earthly life in its relation to the life to come, for all of these combined, if we leave out of consideration the importance of taking God into partnership with us will fail. With God left out of our plans for the year, we can never achieve permanent good results, either for ourselves or for others.

In beginning the New Year therefore, let us consult devoutly and sincerely our SAVIOUR PARTNER and give due heed to all of his suggestions, for He only knows what is before us and what can be made to work out end in keeping with His plans and purposes, and if one's work for the year is to count well, it must have God in it and if God is in it, we must give close heed to all His suggestions and plans. As a good illustration of what it means to follow the Lord's leadings in our daily work, let us call to mind the work of Moses in building the tabernacle. The Lord had told Moses what to do and how to do the work in building the tabernacle. When he had finished the work on the tabernacle he returned and made his report of *what* he had done and *how* he had done it. As he reported on each part of the work the Lord had given him to do, he finished his report on that particular part of the tabernacle, by saying: (I did it) as the Lord commanded Moses. Not only did Moses say he had set up the tabernacle as the Lord told him to do it, but in reporting his work to the Lord on each part of it, he stopped to say: I did it as the Lord commanded me to do it, and this he did, if we mistake not, as many as eight times in a few verses, of course, Moses' work in setting up the tabernacle, having been done as the Lord commanded Moses, it must of necessity be permanent in its character and usefulness. If Moses had done that work in his own way and for his own satisfaction, no permanent good results could have come from it, but the contrary, bad results.

Now as the Lord commanded Moses to do in setting up the tabernacle, so in like manner he has told us what to do for the New Year. He has a work marked out for each one of us for the year 1923. Not only so, but He has a plan of the work, as to how He wishes each of us to do the work for 1923. If we do the work, and do it, not as we may think it ought to be done, but as He has commanded us to do it, then we may expect His blessings upon our work, and the best of results to follow.

Do you wish to know where to find His directions for doing the work which falls to your hands? Then go to your Bibles and make yourself familiar with its teachings, its precepts and principles, and in a life of earnest devotion and prayer ask that the Spirit may make plain to you whatever message He has sent to you. At first you may feel that you do not understand. Be that so, but remember, He is only withholding that you may become deeply interested, till you are fully awake, so that you may receive His instructions and fully comprehend the same, and then go to your work fully equipped and ready to do that work. This will apply to the general tenor of one's life and also to the special work that He may give you to do.

As a good starting point, turn to John 14:6 and read: *"Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father but by me."* Now then undertake to study your Bible till in your life you may come to know just what Jesus would do, and when you find out that, then follow the way of Jesus and you may find out the application of what Jesus would do in your life work, then do that and look to Him in faith, building and the best results of your life work and you will not be disappointed in what follows. It may be that many will think there are too many rules to follow and that it can not be done. On the contrary there is but one rule that is a necessity to keep. In other words, keep this one rule truly and all else will become comparatively easy and a pleasure. Do you ask what is that rule? It is simple and plain. It may be kept by the man or the woman whose life is truly given to God in Christ. We find the Scriptures full of this rule—it is given in many forms, but a most admirable form we have in the old Hymn, by Fanny Crosby, which we often sing, and it ought to be sung more often indeed. We sing it as follows:

"If your *heart keeps right,*
If your heart keeps right,
There is a song of gladness in the darkest night;
If your *heart keeps right,*
If your heart keeps right
Every cloud will wear a rainbow,
If your heart keeps right.

That is the rule which will make all other rules comparatively easy. Do not shirk the rule, but keep it and the work will be easy in fact.

STAND BACK AND LET JUSTICE DO ITS WORK.

In some portions of our country it has come to be a common thing for men to take the law in their own hands and put a criminal to death because he is supposed to have committed some heinous crime. Such things have happened in instances where the victim of lynch law was innocent, and in that event the crime for which he gives his life is more than doubled.

Lynch law is not worthy of even the worst heathen people in the world, to say nothing of a cultured Christian people, such as we have in most parts of our country. No doubt about the crimes often committed deserve death and more, if that were possible, but lynch law cannot be tolerated in a community of law-loving people. The man who commits the crime of using lynch law is more worthy of death than the original criminal. The man who uses lynch-law is defying the land in which he lives just as truly as the criminal on whom the punishment is visited.

One of our exchanges makes a strong case against all lynchers, for lynching is never right, and should never be tolerated, when it says:

Lynching is absolutely inexcusable in a civilized country and lynchers are murderers. There may have been a time on the sparsely settled frontiers of our country a generation or two ago, when it was necessary for the people to a very limited extent to take the law into their hands, when there were no properly organized courts. But even then it would not have been right for a mob to take the life of a fellowman. In this day there is absolutely no excuse for it. When some fiend has committed a heinous crime, naturally the people of the community are very much wrought up and excited. That, however, does not justify murder, and it is time that the people of this country should realize that the taking of life in such a case is murder. No man or set of men have a right to set themselves up as judge and jury to try a criminal and on their own verdict condemn him to death and execute him, no matter what his crime is. When a crime has been committed it is the duty of the officers in the community to aid the law in apprehending the criminal and in securing the evidence of his guilt, but the properly established court alone has a right to pass upon the evidence, and the criminal must be given a fair opportunity to prove his innocence or to show mitigating circumstances. If the mob has evidence enough to prove his guilt it will not be hard to convince the court, and if it has not sufficient evidence to convince the court of his guilt, they certainly have not sufficient evidence to justify them in pronouncing the death penalty upon him. Public sentiment should demand that courts should give quick and fair trials to criminals and it should also demand that those who violate the law by engaging in a lynching shall be held accountable and punished as murderers. The stopping of lynching devolves upon the courts and the officers of the law. If a few of the lynchers should be executed and it was understood that lynchers would always be treated as murderers, lynching would soon be stopped. According to recent reports two negroes committed murder in one of the Southern States. They were arrested by the officers and were being taken to jail, when a mob was formed which took one of the prisoners from the officers and burned him at the stake. A day or two later the same mob or another, took the other prisoner from the officers and burned him. In the sight of God every man in those mobs was guilty of murder and should be punished for murder. It is not a question as to who the criminal was nor what was his crime.

THE CREDULITY OF INCREDULITY.

Some think faith is a queer thing—they can not see how one can believe such unnatural things. To them the possibility of a miracle requires a stupendous act of faith. That may be true, but it seems far more strange that any man of reason can believe some things which superstition accepts as easily as if it were an established fact. Pity the amazing weakness of the human

mind in rejecting truth and in accepting error as truth.

The Presbyterian Standard puts in a few good words on a line akin to this as follows:

THE CREDULITY OF INCREDULITY.

This phrase, while by no means original, expresses so aptly what we wish to say that we borrow it, with due credit to the unknown author.

If you analyze the cause of the present opposition to beliefs long accepted by our fathers and embodied in creeds that are sanctified by age, you will find it to be a feeling that these creeds demand a degree of credulity that is a reflection upon the intelligence of the educated man.

To demand of us that we accept the story of the virgin birth is to ask that we do what no man ever did—believe a story that in its every phase contradicts the experience of the human race for ages past. To ask us to believe that when the writers of the Gospel describe the cure of a violent man as the casting out of demons, is to demand that we believe that these writers, living as they did, in an age far behind the present age were so ignorant that they personified a disordered mind and gave it a consciousness distinct from the man afflicted.

Even if we could believe this, we could not believe that Jesus Christ Himself was either as ignorant as these men are represented to be, or else that, knowing the real facts, He willingly lent Himself to a lie that not only deceived those looking on, but also His own followers through all time.

We confess that there are many statements in the life of our Lord, given in the Gospels, that give rise to doubt in our mind when we test them by reason or experience, but we can the more readily believe all that we read there than that a man who was in all things the embodiment of truth, would make His hearers believe that lunacy was really the possession of demons, and would further deceive them by taking advantage of the sudden fright of a herd of swine plunging into the sea, in order to impose upon the ignorance of a simple people.

These scholars of the Modern School in explaining one wonder by a greater one, are certainly straining out a gnat and swallowing a camel.

HOW DO YOU KNOW WHAT A FRUIT TREE IS?

There can be but one answer to that question, so far as we know, and that answer is, we know the fruit tree by the fruit it bears. That is the teaching of Jesus as set forth in Matt. 7:16-20. By this standard we may know not only men, but institutions as well. Take the liquor business and the efforts they are now making to put the whiskey traffic back upon the people of the land, we shall get some idea of the character of the men who are working to put the curse back upon the people. They are bad men and this we know by the authority of the highest and best moral teacher who ever lived, that these men are bad men, and the proof of it is in the fact that the fruits of their labors are bad and only bad. On the other hand there is proof that Prohibition by the same principle, is good and because their fruits are good. That is what Jesus taught us concerning the tree that bears good fruit—We know it is good by the fruit it bears. Apply this idea to prohibition and its fruits are fine. One of our exchanges points out the fact prohibition is bearing good fruits, as it is shown in the following incident. Read it for yourself and be convinced that Prohibition brings only good fruits:

Fruits of Prohibition are seen in the West, where, it may be, they would not have been looked for. Every summer there are large numbers of laborers who go into the great harvest fields of that section of the country. As the harvest season advances up country, these laborers go from farm to farm. They are generally a rather rough class of men, living in very uncomfortable conditions. One who has been studying the situation says that there has been a wonderful improvement among them as has been shown on the trains on which they have gone west and returned. He says that during the past summer this was a perfectly orderly movement, while formerly these trains were like moving lunatic asylums. The difference, he says, is due to prohibition.

THE DEATH OF AN AMERICAN PRINCE.

A Republic does not make princes, but now and then the Lord makes a prince of a common man, if he has the right material in him, and that may happen in a Republic as well as in an Empire. And that kind of a man is the kind that makes a sure enough prince, a prince that is worth a bag full of men who are born princes, being fostered by royalty. We refer of course to John Wannamaker, the great merchant prince of Philadelphia, who passed away only recently, after a most fruitful life in many fields, but above them all in the cause of the Christ he loved and so faithfully served through a long life.

We recall an incident in his life and that of another leading man which was really a tribute to the individual worth of the great merchant. It was during the last illness of the late Hon. Samuel J. Randall, who, if we mistake not, was United States Senator from Pennsylvania while Mr. Wannamaker was Post Master General, Mr. Randall was ill and desired to be helped in the way of the Christian life. He did not send for his pastor, but for Mr. Wannamaker to become his spiritual adviser in his preparation for death. It will be remembered that Mr. Randall was a strong democrat, while Mr. Wannamaker was a strong republican, and yet in such a situation, Mr. Randall sent for Mr. Wannamaker to come and pray with him and otherwise lead him into peaceful relations with the King of kings and Lord of lords. This incident rests, not merely on a newspaper report, although it was from the newspaper report that we read it, but to make sure of its correctness, we wrote to Mr. Wannamaker and asked him if the report was correct, and he answered as humbly and as innocently as a child could have done it, saying, "Yes, it was true." This incident raises both men in the estimation of all good men, for the facts were a credit to both men, and especially was it a credit to Mr. Wannamaker to be called to minister in spiritual things to a man prominent in political circles and of a party opposite to the one in which the sick man was prominent. What a life Mr. Wannamaker must have lived in the sight of Samuel J. Randall to induce the great Political leader in the Democratic Party in a moment of illness to send for this leader in the Republican Party to minister to his spiritual life, and that when he was fast coming to the sunset of life. It is indeed a tribute to the life of the fallen merchant prince who early in the December days of this good year was called to his reward. Doubtless the two great opposing political leaders have met again ere this and where the beauty of the life eternal shuts out all thoughts of conflict and struggle in political life. John Wannamaker's life ought to be written by the most competent hand in all the circle of his wide acquaintance, for his life is full of lessons of great value to the young and the old, for to the very last he was a growing and useful man.

The Presbyterian of The South presents the leading traits in his long and useful and faithful life, as follows:

John Wannamaker, the merchant prince and the prince of God, has finished his work on earth. Last week he ended an earthly career that had extended over eighty-four years. Few men ever put as much even into a long life as he did. He had little to start on save a good character, energy, preseverance, faith and a determination to serve God and do good to his fellowmen. He started in business in a very small way. His business grew steadily and rapidly, until he became one of the largest business men in this country. In the development of his mercantile enterprises he introduced many new ideas, which were practically unknown before, but which are now commonly used by all first-class merchants. He gave very close attention to his business, but he always had time to attend to the Lord's business as well, and he did it faithfully. When he first opened his little store, which was the seed from which great trees have grown, he at once began to work for God by establishing a mission Sunday School. As his own business grew the Sunday School grew, until it became one of the largest in the country, and out of that grew a church, which has been noted not only for its size, but also for its efficiency in building up the kingdom of God. Mr. Wannamaker gave the church and Sunday School the same pains-taking care and laborious service, which he gave to his secular enterprises. When he undertook to serve his country as postmaster-general for four years, and had to spend most of his time in Washington, he never neglected his work for God. Every Saturday he returned to Philadelphia in order to superintend his big Sunday School and teach his big Bible class. His interests were never confined to his own affairs. He gave liberally of his time, his labor, his means, his love wherever they were needed. This country, the world, is better because he lived in it and served God faithfully.

THE REV. JOHN TAMKIN.

Rev. John Tamkin was born in London, England, July 1, 1832, and departed this life November 19, 1922, at the age of 90 years, 4 months, and 18 days. He served in the Crimean war in 1856, and also served in the Civil war in this country. For many years— about forty, I think— he taught school in various places in the Valley of Virginia, and in Hampshire County, W. Va. While yet a young man he entered the ministry, becoming a member of what was then the Virginia Central Christian Conference, and served various churches in that conference. For many years he was secretary of said conference. He was well educated and possessed a brilliant mind and ready wit. A remarkable thing about his physical make-up was the fact that although he was past 90 years of age he was able to read ordinary print by day or night without the aid of glasses. His wife died October 16, 1901, and was buried at Linville Creek Dunkard Church near Broadway, Va., her native community. He is survived by two sons and a daughter who live in Powell's Fort, and a daughter who lives in Clarksburg, W. Va. The last few years of his life were spent with his daughter in Clarksburg, and his ministry was then confined principally to the West Virginia Conference. His body was brought to Broadway, Va., and was buried by the side of his wife in the Linville Creek cemetery, November 21, 1922. Brief services were held at the grave by the writer. A sermon in his memory is to be preached at Dry Run in Powell's Fort first Sunday in January, 1923, at which place most of his relatives and many of his friends live.

A. W. ANDES.

THE SUN'S PULPIT

ENJOYING THE BIBLE.

By Rev. Edwin B. Florry,
Pastor First Christian Church Norfolk, Va.

Text: "Oh how I love thy law!"—Psalm 119: 97.

Christianity is a joyous religion and its Book is a book of joy. Though the Old Testament does not rise steadily upward in hope, yet it climbs from peak to peak, higher and still higher until it reaches the very summit of joy eternal in the New Testament. There, it is the very embodiment of joy supreme. It opens with the heavenly chorus singing to the Judean shepherds, "Glory to God in the highest and on earth, peace, goodwill to men."

If we follow the Master, we will hear him promising joy and peace to his followers, not as the world giveth but something infinitely finer and more precious. If we look about him we see the joyous faces of children with their natural happiness unrestrained. The men and women are glad in His presence while the sick, the halt and blind are leaping with gladness. If we follow the disciples after the Master's departure we will hear them singing in prison and rejoicing in martyrdom. No cave too dark or prison too cruel, no punishment too great or trial too severe but there is the radiance of heaven in their countenace. This Book closes with a new heaven and a new earth and the Heavenly chorus is singing again for the old world of misery is replaced with one of joy and gladness.

The Original Glad Book.

This Book of books is in reality the original Glad Book' of the world. It does not pretend there is no evil in the world, rather, it depicts and warns of the terrors of evil and wrong doing.

Nevertheless, its message is always of hope and joy. It does not assume any false optimism and soothe the feelings with the idea that all will come out all right. Instead, it warns of the difficulty and calls for some one to go carry gladness in the name of the Lord, God of Host. It is the source of true joy in that it rids the soul and the world of its misery and bids fear and woe flee away.

Christianity found a world in darkness and brought it light; in despair and gave it hope; in mourning by the side of many rivers and put a new song into men's hearts that they might take their harps from the willows and rejoice. It came out of hopeful, joyous hearts to make the heart of the whole world truly glad. This Book of joy unexcelled will make our hearts truly and eternally glad if we find it and give it a chance. We have done most everthing to the Book in late years and now we might give it a chance to do something for us. We have argued about it, we have tried to understand it, we have defended it or defiled it, we have searched it for proof of our chosen theory and what not, but this is a plea that we enjoy the Bible.

A Lost Book.

Yet to many people this is a lost Book. True, it is on their library table but it is a lost book. It has been lost many times and every time that it has been found by any man or people, it has refreshed the earth, bringing unspeakable joy and gladness. Its discovery has changed the thinking and action of every people that have found it. The story within the book of its being lost and found, is the story of the Bible as a whole. What irony in that story that the book of the law should be lost in the temple itself.

Yet no more than that the Bible has been lost to the home or to the church within its very walls. After the first century when the Book was in the Greek language, the common people became strangers to it for they no longer understood this classical tongue.

The natural desire of any people to reverence the form rather than the spirit, the wiles of the priest who for the sake of defending the Holy Book against any possible desecration and that ever present desire for profit which seems to be natural temptation to priests, kept the book in an unknown language.

Under the appeal of "What we have always had" and the cry of alarm "The Sacred Book" of the original Greek form, the Bible became a lost book. The people spoke Latin and the Book was indeed Greek to them.

Not until the year 400 was there an authoritative translation, when Jerome, against a storm of protest, gave forth his Latin version. And then for nearly a thousand years this version is supreme while gradually the language of the common people was shifting to other than Latin. But there arose the same old-line arguments from the fearful and everpresent "stand patters," that the Bible was too sacred for the vulgar crowd. The very text itself became holy and it was the common feeling that the Book should not be made cheap and common by being translated into the language of the common people. It deserved a royal garment, and that garment was the sacred Latin which a few centuries before had been too cheap and common even so that the vision itself has carried the stain in its very name, the Vulgate. The conservatives seemed to have no sense of humor, but strove to keep the book from being found. It, by its hidden pages, had become the bulwark of Kings and Despots and Injustice. The Dark ages needed but its radiance to have disappeared.

But the Book was destined to be found again in joy by the people. A new version in a vulgar tongue was steadily making its way through martyrdom. How queer that this book of freedom and joy should bring suffering to its lovers. Its pages always bring abundant life to those who read lovingly. The story of its translation and absorption into the life of the English people is the heart of the history of liberty of the English people from the bondage of Kings and priests.

Lost in Worship.

Love has been accused of being blind and the extreme worship of the Bible which took place of authority once held by the church itself before the reformation, now is a detriment to place in the minds of the people and the Protestant perhaps unawares worshiped the Book itself. It became a fetish and charm, a thing of magical power to be adored and reverenced, yet to be miserably neglected and not understood, to be forgotton and not enjoyed. Somebody by the wayside once gave Jesus profuse praise by calling out "Blessed is the woman that gave you birth." and we hear Him reply, "Blessed are ye if ye do the will of the Father." So would we remind those of past or present who would lose the Bible in Worship, "Blessed are ye if ye know the joy."

It is indeed the first book in the hearts of the people and shall never be given second place, yet it is not worship that the book asks for at all. To be worshipped it will be lost and the worshipper becomes an idolator. It stands helpless like a prisoner bound by such worship. It needs to be released from such poor blind love and be given its freedom, to bring joy to all the appreciative hearts that will devoutly read its pages and keep its commandments, walking in the light it sheds, and following its truth unto life eternal.

Lost in Study.

In these days we know more about the Book than ever before. We are in the happy possession of the story of its composition and the lives of its writers. We desire that every child shall soon know its literature and be taught the historical setting and be intimately acquainted with its authors and its chief characters.

That is a promise day in Bible study and we shall pray and plead for the most thorough study of the Bible, knowing fully that it needs no defense, but rather our sympathetic and persistant study and appreciation. Yet indeed there is danger in too much study and undue familiarity has bred contempt among some, because they made it their chief aim to study the Book as a book and delighted chiefly that they know its mechanical make up, dates and the very smallest detail of its structure. But first of all let us enjoy the Book as a book of life and make all our study to contribute to that end. Not that we shall be so foolish as to think that the Book is too sacred for study. It is not yet we dare not stop at understanding the Bible. Its less message to the head and no head has as yet outrun its pages but its first message is to the hearts of men. It is a Book of life and joy shall be known by its intelligent lovers who spend much time in its presence.

There is a possibility that the Botanist in his eagerness for knowledge of the construction of a flower shall take it apart and revel in its pieces, being able to admire each part and tell us marvelous tales of its make-up and its life, and in his enthusiasm lose his apprenciation for the rose itself.

Such study ought to make every student of botany more appreciative of roses for we must remember they are made for fragrance and beauty and all our dissection must add to our appreciation.

This is not a plea for less study of the Bible but rather more. It would be rather embarrassing if any one should find this message a defense for blind worship of his Bible. So many, many times the worst enemies of the Book have been those who professed to be its best friends and defenders. This book can stand all the inspection anyone can give it. If not, then it is unworthy of being the Book of life. I am not afraid for its life nor its future. There is nothing in it that needs to be hidden lest somebody find it out and expose it.

But to everyone who studies the book there must be more to them than the very finest knowledge of its construction, dates, and authors.

Though this Book has invited the most severe study of the best students and bids even now for the keenest minds to wrestle with its truths yet it needs to be to us a message of joy to our hearts releasing us from sin and ignorance and fear. It was written by great and burning hearts from sunrise to sunset with it we will discover that our hearts will burn within us. It does make a most worthy appeal to the intellect yet its very life is poured out its desire to give eternal joy and peace to its readers.

Its Themes.

The Bible can fully qualify as the great "Glad" Book of the world for wherever and whenever its pages are opened to men and nations, there arises hope, faith, peace, joy against which there is no law. Morley says "Great literature consists of all the books and they are not so many, where moral truth and human passion are touched with a certain largeness, sanity and attractiveness of form" and our Bible meets these requirements sufficiently for it to be properly called the Greatest English Classic. But it is even more, for its power is something even finer and more exquisite than great literature. The joy of this Book is not that of superficial happiness and it gives a very small place to humor, as it deals seriously with the great truths of life. No abiding book can use small ideas in its construction. To live it must dwell on things eternal.

The thoughts of the Bible are upon the highest and noblest, the deepest and most profound, the broadest and most inclusive things of all life. It has taken the wings of the morning and gone to the uttermost parts of the earth; it has ascended up into the heavens and looked into the face of God; it has descended into the very Hell of human misery, sin, and woe; it has searched the human heart and found its weakness and strength, its sin and for it divine salvation.

Its themes are as big as life itself and upon its lips are the words of eternal life. It talks of, with and for God. It considers man, his life and destiny, his faith and hope, his sin and salvation, his heaven and his hell, his relation to man and his responsibility to God. And all of these themes it touches with a certain largeness and sanity. It is not hopeless portrayal of man's weakness and failures but abounds joy and life for it has discovered the solution for man's woes. It has found God whom to know aright is life eternal. Though heaven and earth shall pass away, yet its joy shall not pass from the heart that has found God in its pages.

It's Attractiveness.

It has dealt with these themes not in any crude or shoddy manner but our English Bible stands as the most attractive work in our language. It has indeed arrayed the truth in most beautiful and becoming garments, not hiding the truth in the garments but revealing the truth by the garments. The joy of the beautiful must come to the reader as well as the joy of truth itself. The makers of this English translation came in a day when the English language was in full bloom and much of that fragrance and beauty will be found on the pages of this blessed book. It is not ornate and heavy, but in the chaste and pure Anglo-Saxon. These translators, to their everlasting glory, left creed and prejudice behind and came together to give the Bible to the common people. It was not written in the language of learned nor in slang of the street but in the best for the people. The Translators desired that it should become the Bread of Life to the hungry, and expectant people and that all might take freely and be refreshed. In such a spirit these men gave to the world this matchless Book in the most beautiful and simple English. It is indeed a work of art from the hands and hearts of artists. And works of real art are for the soul itself. And with what joy we may place this beautiful language with its eternal themes in the hands of our children or before the minds of our nation, and anxiously send to every nation.

It's Passion.

But there is a deeper source of joy then in its eternal truth and sublime beauty of form and that is in its burning passion for God by men and greater still the divine passion of God for men. A book might deal with great themes in the most ornate and beautiful style and yet be a ponderous dead thing. It is the Bible's throbbing message of the heart of man and the supreme love of God Himself that makes it vital. This book came from a people who were known for their passionate love of their God. The Greek loved his Wisdom and the Roman his State but the Hebrew excelled in his love for Jehovah. "As the heart panteth after the waterbrooks, so panteth my soul after thee, O God." The very name of God filled him with the deepest devotion and the most tender leve.

Our hearts grow tender with the thoughts of our sweetest word "Mother." It contains for us deep affection and the fondest of heart ties. A man told me the other day that though his mother died when he was five and he now was seventy yet his memory of her had never faded and the years had but glorified her love. Thus the Hebrew spoke in the same tender compassion of God. "When my father and mother forsake me, then the Lord will take me up.

We are stirred with patriotism at the sight of our national emblem and our native land is very precious to us. I stood beside a Southerner who was witnessing his first Decoration day parade in a Yankee city. He made various comments upon the procession but it was to him a matter of curiosity until just below him the band began to play "Dixie." Instantly his indifference changed into burning enthusiasm and he swung his hat out of the window and cried "Now your playin!" And that which stirred the Hebrew to burning zeal was the name of the Lord. "The Lord of Hosts is with US."

There is still another sort of passion known among men as one of the mightest and this is well represented in the fanatical zeal of the Mohammedan for Aliah and the prophet. But the Hebrew stood steadfast in the midst of persecution and scorn, in the face of idolatrous nations and tides of immigration of new ideas of other civilizations and whatever new was accepted, yet his deepest passion was for the God of Abraham, of Issac, and of Jacob.

Such was the passion of the people from whom came the writers of this book. It is no dead and inert thing but breathing and throbbing with love for God and compassion for men. The prophets were aglow with emotion for righteousness and their words are white with the heat from off the altar of devotion. Jesus comes with most intense love for God so that he taught us the word "Father." It is forever on his lips and with what perfect confidence he speaks this precious word. Jerusalem brings tears to his heart and the multitude burdened him. The cross is his sign of passion for men.

And Paul, his sayings are not wise proverbs or profound arguments but rather the passionate words of one who had learned to love the Lord and the center of all his thinking and writing is Jesus Christ. "It is not I, that liveth, but Christ that liveth in me."

His praise of Christ is comparable and his devotion matchless. For Christ he did all things, suffered all things and at last joyously, enthusiastically died for Him. He is most of all an ardent lover of Christ and all that he wrote burns with such love. His letters are great passionate love messages.

This Bible intends to stir the deepest emotions of the heart as well as the profoundest thoughts of the mind and with this double power it goes out to conquer the world. It is a living book and he who handles it will feel its heart throbbing with love for men and devotion to God. It is hot with indignation and hatred of sin and tender in its wooing for lost men.

How to Enjoy The Book.

By study? Yes, by all means get better acquainted with its writers and the problems that they faced. Be sure to appreciate its literature and its breadth of vision and never let our adoration become blind-love or even idolatrous worship, making of it a fetish, but pour out our finest and best of mental ability on its pages. Yet such study is not enough. We need to sit much and long as well as intelligently in its presence. A friend of mine visited St. Peter's Cathedral and went in to see the Transfiguration. He sat there for an hour when in rushed a company of nervous tourists who were getting their sightseeing by the ton. They looked about awkwardly and boldly asking superficial questions, listening to the comments of the guide and then went out believing that they had seen the Transfiguration. They had not. Having eyes they saw not for such seeing takes time and love and understanding. This Bible is the great work of art of the human heart and no rushing in careless to the book of Isaiah or the chance opening of its pages to Psalms and then rushing out will reveal its power to any soul. A man said to me the other day in reference to a certain part of the Bible "Why, I read that once." True enough and having eyes saw not and having ears heard not its message or beauty. We must go in and sit down long and often and with hearts open with great love and then we may see and hear.

When It is Read.

We shall keep silent and listen with appreciation. Now all too often we preachers pick out anything for the scripture lesson and read it without careful preparation of voice and spirit and the people,—how little they listen to its message. They hardly know what we have read. They move about, the ushers seat them, they listen so indifferently and we need to confess that our sermons will return, to the dust of which they so often partake liberally, very soon, but this book hath eternal life. It is of more value than many sermons and our people need to know the joy of hearing and knowing its precious words. Our children need to hear us read its glorious words to them. The Mohammedan fills himself with fervor by reading aloud the pages of so poor a thing as the Koran. How much more than shall the words of this book thrill the hearts of our children, if they hear them.

Once it was the only book of the people and they read it with joy. And how wonderful it will be when it again assumes the place of being THE ONLY book of the people in this day when of the making of books there is no end. Though we as a nation have flung aside everything that seems to beset our greediness for pleasure, we need discover the real joy which can come from living our best as found in the best Book the world has ever known. We are in desperate need of true joy, not that which is found in idle pleasure or miserable selfishness nor the doubtful pastime of reading our multitude of cheap papers but rather to give our souls a chance with this Book. It will take much care lest we let the good things rob us of the best things, and this is the best Book known to the world. We must have its faith, hope and love; we must find its salvation, from sin and we must travel its yoyous road to heaven. We need now to give to the world, beauty for ashes, as found in the Book of life. It is not what we know about the book but what we actually possess of the Book that shall bring us joy. It speaks to the heart and with heart we must listen, until we can say, "Oh, how I love thy law."

ARE THE JEWS TO BE RESTORED TO THEIR LAND, AND BE CONVERTED TO CHRISTIANITY?

By A. C. Fellman.

Chapter I.

God has foretold that He intends to gather back His ancient people to their own land. While the Christians profess to take their belief from the Bible about future events, they differ widely as to what the Bible says. How is this? It is because men take the true and faithful words of the Almighty God and subject them to a process of mashing, boiling and condensing till a spirit is obtained. One judicious writer has well said, "There is nothing so dangerous as this licentious and deluding art of spiritualizing, which changes the meaning of words as alchemy doth, or would, the substance of metals, making anything what it pleases, and bringing in the end, all things to nothing." Prof. Stuart has justly stated "That it is one of the plainest and most cogent of all the rules of hermeneutics that every passage of Scripture, or of any other book, is to be understood as bearing its plain and primary literal sense, unless a good reason can be given why it should be understood otherwise."

Their system of interpretation which they have adopted assigns to the Jews the special evils pronounced against them, and melts away or transfers to the Gentile Church all God's special promised blessings to the Jews. His word declares," For thus saith the Lord, Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them. And it shall come to pass, that like as I have watched over them, to pluck up and to break down, and to throw down, and to destroy, and to afflict, so will I watch over them, to build and to plant, saith the Lord.—Jer. 31:28. Jer. 32:42.

Many Christian writers have supposed that the Jews will be converted to Christ in their present dispersed state by the usual means of grace and then be mixed and lost with the body of Christians, so that they will be no longer a distinct people. Others are of the opinion that they will be converted in their present state among the nations, and after that, return to their land and be preserved a distinct people. There are many who believe the true Scriptural teaching that the nation will return to their own land before their conversion,—that a remnant will be converted who will not return with the nation, but afterwards will be carried "as a present unto the Lord of Hosts of a people scattered and peeled, a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of Hosts, the Mount of Zion." —Isa. 18:7.

That the nation will be converted in a remarkable manner, as was the Apostle Paul, beholding the Lord Christ. The conclusion of the history of Israel will be by a direct interference of God and manifested to the whole world as supernatural and divine. "Hear the word of the Lord, O ye nations, and declare it in the isles afar off. He that scattered Israel will gather him and keep him as a shepherd doth his flock."—Jer. 31:10.

It is also said by some writers that the New Testament is silent in regard to the restoration of the Jews. We know that such statements are false, and are prepared to show that the New Testament says more than the Old Testament on this subject. There is one passage in the New Testament which says as much as the entire Old Testament upon the restoration of Israel, viz,.—Acts 3:19-21. The words of Christ. "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled," marks clearly a limited period, otherwise it cannot be said to be fulfilled. The Jews will be restored, Jerusalem, rebuilt, and be no longer trodden down, when the "times of the Gentiles" will close. In Acts 1:6-7, implies a restoration of the Jews, though the time of the restoration is not revealed. Acts 15: 13-17 clearly states and declares the order of dispensations; (1) God did visit the Gentiles to take out of them a people for His name. (2) "After this I will return and will build again the tabernacle of David, and I will build the ruins thereof, and I will set it up." (3) "And I will bring again the captivity of my people Israel."—Acts 15:16-17, with Amos 9: 11-14. "And I will plant them upon their land." Here is a literal national restoration to their own land, referred to in the New Testament when it says "To this agrees the words of the Prophet." (4) The object of the restoration and conversion of Israel is that the whole world may be converted to God ," that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called." In Romans 11, 25-29, the Apostle is very clear on the restoration of Israel. (1) Their restoration is entertained in Romans 11-12. (2) Their restoration is argued in verses 16, 23-24. (2) Their restoration is dated in 25. (4) Their restoration is grounded in 28. The fact that the nation was cut off and is to be grafted on again, is ABSOLUTE PROOF of the restoration of the Jews as a nation to their old estate.

The Zionist Movement.

The Jewish national organization is the Zionist Movement, which was founded at the first Zionist Congress in Basil, Switzerland, August 28, 1897. The Congress solemnly proclaimed to the world that the Jews are a nation, and formulated its endeavors in the following program:

"The aim of Zionism is to create for the Jewish people a publicly recognized, legally secured home in Palestine, upon a national basis of its own." In order to obtain this object, the Congress adopted the following means:

(1) To promote the settlement in Palestine of Jewish agriculturists, handicraftsmen, industrialists and men following professions.

(2) To centralize the Jewish people by means of general institutions.

(3) To strengthen Jewish sentiment and national self-consciousness.

(4) To obtain the sanction of governments necessary for the carrying out of the objects of Zionism.

There are now in all civilized countries in the world Zionist organizations supporting the movement for the regeneration of the Jewish people, as a nation. The capture of Jerusalem brought joy to many Jews throughout the world. To the reformed Jew, it was unpleasant news, for they are opposed to Zionism, and resent their attempt of re-establishing the Jews a nation in their own land. In America, the Jews feel that Zionism, if carried out, would stir up their own nests. They wish to be regarded as Americans and call America, their Zion, but God says: "That which cometh into your mind shall not be at all, that ye say, We will be as the nations, as the families of the countries to serve wood and stone. As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you, and I will bring you out from the people and will gather you out of the countries wherein ye are scattered, with a mighty hand and a stretched out arm, and with fury poured out."—Ezek.20;32-34. Since the capture of Jerusalem, it has aroused the Jews all over the world to co-labor with the aim of the Zionist movement, those who previously have held back from it. The time has come, through the fortunes of war, when Israel is coming to his former inheritance. The Jews will soon occupy their own land, Judea, and Palestine will again blossom as the rose and bloom as the lily of the valley. Jerusalem will again become a great center in the world. Many striking prophecies are now being fulfilled. "And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations."—Isa. 61;4. Already within the recent years a new civilization has come over Palestine. There has been more development in the last fifty years, than in the preceeding thousand. Great numbers of the Jews have gathered there and are preparing the land for the great national restoration. Houses are being build, the waste cities are being repaired, the land is being cultivated, and vineyards and olive orchards planted. Schools and colleges have been established. Plans have been laid to raise a great fund throughout the world of a hundred million dollars, to place the new state on a firm foundation. Thus the way is being prepared for the Jews to go back to Palestine. How many will return, cannot be known. At first it will be a restoration in unbelief before the Lord comes. God states that when He assembles and gathers the Jews, that "their King shall pass before them." "The Lord will go before them, and the God of Israel will be their reward."—Micah 2;12,13. Isa. 52:12. Christ comes before the general restoration of the Jews.

Thoughtful people have noted this, and many Jews and Gentiles have been led to search the Scriptures to see what the prophets have foretold. That there is to be a restoration of the Jews to their own land, no one who reads the Word of God can deny. The world has not yet seen the last wonder in the history of this wonderful people. As they have been for centuries a wonder under divine wrath, so they are to be, and more conspiciously than ever, a wonder of divine grace.

We should like to have the names of those who would be interested in doing soliciting for The Sun. Write the Managing Editor, Richmond, Va.

Punishment by a State court for violation of prohibition laws does not prevent a United States court from imposing punishment for the same offence, according to a decision given by the Supreme Court December 11th.

We will be glad to hear from all who received prizes and commissions on the past three months' subscription campaign of The Sun. Tell us how you did the work; we want to tell others. Also, if any one was not properly remembered, write us.

The letter reads thus: "Please find enclosed check, * * * enter subscription for The Christian Sun * * * I am hoping to send in a list of several subscriptions in the near future. We think The Sun much improved.—*Mrs. J. F. Brothers, Portsmouth, Va.*

The Association of Railway Executives has decided to withdraw so far as possible from questions affecting labor, and to confine its attention to legislation and legal matters applying to the whole country. Future labor troubles would be left for settlement by individual roads or organizations covering only a given region.

CONTRIBUTIONS

ELON LETTER.

The Elon Letter this week deserves a careful reading. It contains a message of cheer and happiness for all who love our cause. I can say this without fear of being charged with seeking personal praise.

Thanks to the liberal-hearted of our Brotherhood and to the blessings of God, it has been my joy to see our people give liberally and largely, even more liberally and more largely for Christian Education in our church during the past twelve years. The response to the Special Fund, to the Alumni Fund, to the Standardization Fund, to men and millions has been beautiful and exhilarating.

The Christian Church in the South is certainly growing in liberality. For the Special Fund Dr. Moffitt had a hard pull to find ten persons to give a $1,000 each. When Brother J. M. Darden gave $5,000 for missions, a new day had dawned in our church and every heart rejoiced. During the Standardization Fund Campaign twenty-one were found willing to give $5,000 each and one hundred and one a thousand each for that gripping cause. Again every heart rejoiced, and again we took courage, giving God thanks for the enlarging life that evidently lay immediately ahead for our work.

Hon. F. A. Palmer, a member of our church in the North, had given Elon in all $30,000, just as he did to three other of our colleges, and Mr. W. F. Corwith of Brooklyn $10,000. But the largest single gift by a member of our Southern Christian Church up to December 31, 1922, was $5,000.

January 1, 1923, I devoutly believe presages a new day for our work and for the Kingdom through us, for on this day the Carlton family of Richmond, Va., gave $25,000 in cash to the general endownment fund of Elon College, in memory of Mrs. J. W. Carlton, wife and mother in this Christian home. Brother J. W. Carlton, the head of the family, and his four children, P. J. Carlton, Trustee of Elon, L. E. Carlton, Herbert Carlton, and Mrs. T. S. Parrott (nee Miss Nannie Carlton) certainly have presented the Christian Church by this magnanimous gift with the occasion of great rejoicing and genuine thanksgiving.

Another cause for rejoicing is that this gift came out of generous hearts and not as the result of high pressure methods of persuasion. In Richmond last June, I incidentally laid on the heart of Brother P. J. Carlton the needs of our College. In November, at the laying of the corner stone of the First Christian Church of Richmond, this great-hearted layman and man of big business stepped up to me and informed me that "$25,000 will be available on January 1st for Elon, and payable within ninety days thereafter." I am not sure what I said in my corner-stone speech following this heartening announcement, but I could see a rainbow of hope athwart the clouds that hovered over us in the open—a rainbow of hope and good cheer for the Christian Church in the years yet unborn. I saw visions and dreamed dreams. Behold all things that day became new for our beloved Zion, as I contemplated this magnanimous gift.

The Carlton family and the Farmer family. Mrs. Carlton (in whose memory, as has been said, this princely sum is given) being a Farmer before her marriage, have been the strength of our cause in Halifax County, Virginia, in Pleasant Grove and Ingram Churches. This family too is devoted in a rare spirit to our new enterprise in Richmond. The members of this choice family circle combine two often dissociated gifts—business ability and consecration of life to the interests of the Kingdom. This was especially true of the late E. S. Carlton, the eldest son of the family group, who climbed to the presidency of The Imperial Tobacco Co. because of his rare talent in business and his fine organizational ability. Devoutly should we give thanks for such a group of the King's servants in our ranks and with equal devoutness pray that God may raise up other such groups for the promotion of His cause through our Brotherhood. God bless the Carlton family and make them a continuous blessing! How beutifully they have begun the New Year for our beloved church!

W. A. Harper.

BETHLEHEM COLLEGE LETTER.

The year 1922 is history. It is a finished book. The contents of its pages cannot be changed. "What I have written, I have written." Time cannot erase records that have been made during the year. The record will face us in judgment. But the past year does not constitute the only book in the great volume of life. Other records will be made. But the records of yesterday and today will determine in large measure the record to tomorrow. The proper use of yesterday will produce in the mind of man the proper conception of today and the right conception of today will awaken in the heart and mind of man the fondest hopes and keenest anticipations of tomorrow.

As we stand upon the threshhold of a new year, we should not look back with tear-dimed eyes upon the mistakes and failures of the past any more than it is necessary. But it is necessary to review the past to the extent that we seriously reflect upon our mistakes, seek forgiveness for them and resolve to improve upon them. We may obtain wisdom from our mistakes and inspiration and encouragement from our achievements. In his struggles, man needs the inspiration that eminates from serious reflection upon the great events and glorious experiences of life. Although the past may be worthy of reflection because of its hallowed and happy experiences, man must not live in the past, for "Sorrow's crown of sorrows is remembering happier things."

It is impossible to forecast the blessings or the tragedies that the coming year has in store for us. But our ignorance of these things will not lessen their effect upon our lives. The uncertainty of the future should not throw us into a panic. It is an indispensable factor in life. We should enter upon the new year with a new vision and a new hope. The future is a gift from God. It is a sacred stewardship and God is sensitive about the way we use it.

We should use considerable reservation in making ourselves promises for this year. We are apt to make many promises that we cannot fulfill. In justice to ourselves, in justice to those about us, and in justice to God, we should refrain from making too many promises to ourselves. The new year offers an opportunity to make promises and resolutions and these resolutions are usually so framed as to be productive of our interest. This is a temptation which should be avoided. Remember that the year just ahead of us is in the hand of God and all of our promises should be made to Him.

Within a few weeks the people of our church are going to be asked to give and pledge money to help build Bethlehem College. It should be borne in mind that whatever amount is given or pledged will be given as unto God and not man. The chief business of man is not to build new barns and pile up goods, but to ply with fortitude and faith the best methods of preparation for the future. To make it possible for young men and women to secure an education under the proper Christian influence is to render a service that cannot be adequately estimated this side of eternity.

R. F. Brown.

BROTHER ABE HEARS FROM HIS FORMER PASTOR.

Dear Brother:—

I haste to write that I may endeavor to get you to correct a very serious impression which you made at your last preaching service. I was so sorry to hear about it, and was sorely grieved to know that you acted and spoke as you did. I was hoping better things of you, as you had a new pastor, and that you would join him wholeheartedly in every good work of your church. But, alas, like the dog turning to his own vomit again; and the sow that was washed to her wallowing in the mire; so you are walking in your old ways again. You need not squirm, nor explain, nor say a word. I know I heard the truth about you; for I know you. I can not only analyze your word, but also your mind and heart. You are altogether wrong in what you said and did. You are full of error and suspicion, and unless I can set you right again, your church will be to you a burden instead of a blessing.

Now it happened that your pastor, obeyed to the reasonable request of his conference, set forth in a sermon in a very clear and logical manner the Men and Millions Movement He showed, to the delight of the large congregation, how this movement had been a blessing to our church; how it had made glad the hearts of our missionaries by increased appropriations so that more workers could be added; how life-recruits had placed themselves on God's altar, and how, by this movement, we were educating in our college more men and women for the ministry and the mission field than ever before; how we were increasing our efficiency in our Sunday Schools and Christian Endeavor Societies, and how we were pushing our way up into the mountains and building churches there; how we were drying the tears of orphan children, and making it possible for them to have a chance in life; how our Christian Sun might continue to shine, even though the price of paper kept soaring upward; how our aged ministers and their widows were receiving a competency in the evening of life from a grateful church for glorious service, instead of a mere pittance; how that, by and through this movement, we were expressing to the world the revelation which Peter had: "Than art the Christ the son of the living God." It was a wonderful sermon, And, after the benediction, there were many who expressed themselves as glad, and assured him they were going to pay their pledges as soon as they could. The pastor never felt better in his life. He smiled, and he smiled, and said: "Thank you! Thank you!" as he shook glad hands, hurried to his car, and was soon out of sight, and on his way to the next appointment.

But hardly had the sound of the motor died away when you (after you enquired about the price of pork and cotton) began to talk. And such talking! Here is what you said:

"Fellows, it looks sorter like the preacher we've got now is just about like the one we had before. I am awful tired of hearing about movements. And I happened to know something about this movement that none of you know. I would have replied to the preacher this morning, if it had not been that he was new. If he repeats it again, you'll hear from the old man Abe. 'Boys,' and here you gesticulated with both hands, I take THE SUN. I know what I am talking about. I've got proof (you put emphasis on proof). Three-fourths of the money we send away from this church goes to Germany. John King says so! He is a layman, not a preacher; and he told us not to send any more money over there. He went over there to find out; and, believe me he found out, just what I've always believed. And here is one that's going to do what John King says!"

You have no idea, Bro. Abe, how that speech hurt my heart. There are three things about it to which I wish to call your attention: First, the influence for evil which it may cause; second, your inability to come to truth; and thirdly, that you are still a man with strong prejudice and pre-conceived ideas. I know you were honest in your intentions, and that you thought you were right. But thinking you are right does not make you so. Paul thought he was right when he persecuted the church.

Now, the lesson I would have you learn is, How to come to the truth. There isn't anything that will give you greater joy than to find truth; and your speech shows that you have this lesson to learn. In the first place you are a very shallow and superficial reader. Brother King never said what you said that he said. You have slandered him. What he said was that we should send our money through the regular channels of our church. Brother King gave a very interesting address to our people in Windsor, and he lamented the fact that you had misunderstood him. He is an ardent supporter of our Men and Millions Movement; and he seemed so surprised that any intelligent person should have gotton such an impression from his articles. Just read his letter again, and I am sure you will be convinced. I know, too, that you will be sorry you made such a mistake. As a penalty for this mistake and as a preventative against future mistakes, I suggest you memorize the following lines from Pope:

"A little learning is a dangerous thing,
Drink deep, or touch not Pyerian Spring,
There shallow draughts intoxicate the brain,
And drinking largely, sobers us again."

But your greatest trouble, Bro. Abe, is that you have pre-conceived ideas about things especially about the church, and these always keep you from the truth. When you read anything, you read your own ideas into it. You need to be very careful here; and in order that you may see how ridiculous you constantly make yourself, and that you be careful in the future, I am going to relate to you a very embarrassing circumstance which happened to one of our best known ministers, Rev. G. R. Underwood: I almost fear to tell it, lest I offend him. And I would not do this for anything in the world, for I have always loved him, besides he was once my pastor, and he conducted the funeral of both my parents. I hope he will not seriously object, as it so well illustrates the point I would have you observe. Sometimes Bro. Underwood has a *preconceived* idea of things which are wrong. Remember I said, *sometimes*. And you can see that it makes no difference who it is, whenever they are so possessed, it is the hardest thing in the world to convince them that they are wrong.

Now, it happened while I was on my vacation from Porto Rico that Bro. Underwood visited my father while I was present. The subject of conversation, naturally, was about Porto Rico. Bro. Underwood had a *pre-conceived* idea that everybody there had a mixture of African blood. I objected to this, and undertook to convince him that there were many in whom no trace of such mixture could be found. But saying so, and having been there, would not convince him that he was wrong. Well, after a considerable time and a change of conversation, I remembered that I had a photograph of Rafael Hernandez and myself, taken together. I have always thought that the photographer must have done me a great injustice, but the picture of Rafael was good. I presented this picture to Bro. Underwood, and pointed out that Rafael was our native preacher. Here his great love for our church asserted itself, and the fine thing he said about him, I need not relate. I then pointed out myself in the picture, and said: "What do you think of this one?" He paused a moment and said: "Well, he certainly shows he has the negro in him." I laughed aloud, and told him that that man boasted of as pure Anglo Saxon ancestry as he could claim, that he must have a *pre-conceived* idea, that I knew that person to be a white man. Once more he scrutinized the picture, and remarked: "You are mistaken; he has African blood in him, I can see it in his lips." When I told him that it was my picture, he said nothing. There is much he might have said: He could have brought down condemnation upon the photographer; or he could have said, "I am getting old, and my eyes are dim;" or he could have said: "I have a *pre-conceived* idea about Porto Ricans, and have things mixed up." But he said nothing. I do not know till this day that he has been convinced. One thing I know is, that it is very embarrassing to him. I remember when we were together at Seagrove, N. C., a few years ago and organized the church, that one night it so happened that we had to share the same bed. And I could not help remarking: "Well, my brother, there is one thing that you do that I don't, you will sleep with a negro, but I won't."

Now, I can almost hear you say, Bro. Abe, that you would never have gotton into such a predicament, and I hardly believe you would. Yet you went to your church Sunday with your mind full of suspicion and preconceived ideas. Bro. King's letter proves it. You *thought* you were right; now you *know* you were wrong. What can you do? Make the wrong right. Go back to your church and show those same "fellows" that you have repented by paying your pledge.

Sincerely,

T. E. WHITE,

Windsor, Va. 12-22-'22.

OUR CHAPLAIN WITH THE MARINES IN HAITI.

(His Official Duties.)

MY PARISH.

In the military service the Chaplain has charge of all religious work and all libraries in his organization, and such other duties as may be assigned to him. In Haiti the duties consist of a general supervision of all these in the entire Brigade including the work of the Chaplain of the Second Regiment at Cape Haitien as well as the organizations of the Brigade in the Vicinity of Port au Prince and those of the Regiment to which he is attached; and in addition to this he is also detailed as Regimental Morale Officer which duties involve all entertainment, and athletics of the Regiment.

LIBRARIES.

Let me speak of the Libraries first. These consist of about six thousand volumns which are to be made available to about fifteen hundred men scattered over the Southern part of Haiti, in organizations from three to sixty miles apart and in numbers ranging from forty to three hundred. This requires a circulation of books throughout all the camps and organizations and with frequent turn over to meet the demand of reading. These men read a great deal and their knowledge of books puts me to shame sometimes for I never get time to do professional reading but little, much less fiction. Notwithstanding, if I am to take advantage of my opportunity to direct men's reading, my knowledge of books, both modern and classical, must certainly go ahead of them and I find that it is considerably taxing to meet this requirement.

We are continually replenishing our shelves with new books by the hundreds, and at the same time surveying all obsolete ones and those worn to an extent so as to be unfit for further use. This involves a mass of clerical work not only to put them upon the shelves and have them catalogued but to properly account for all. It is no small matter to be responsible for all these books and, of course, it is an impossible job without the proper assistance.

Our library is classified as most others are and our system of records is also the same. Men of ambition may advance in their education by the technical, and it is the Chaplain's duty to assist any one who may need him to help fill up the gaps of his training. This affords an interesting and direct contact in developing reading taste, which covers a length from the drawing up on a pedigree to an appreciation of the classics.

DAILY CONTACT.

When the new drafts come in, consisting mainly of "boots" (recruits), experience has taught the Chaplain to be on the job, and, with all assembled, he gets in on the ground floor of their experience and without mincing matters speaks to them about their moral conduct, warns them of the temptations and dangers and tries to appeal to their conscience and pride. Separated from home influences and far away in a strange land where restraint is at a minimum, it is something to them to live worthy of the noblest ideals and to honor their mothers who gave them birth. The importance of religion is urged as being necessary to the making of the best soldier, and it is made plain that religious principles find expression in every act of life, and then they are dismissed. After that, from month to month he touches elbows with them and knows their slightest delinquencies, and in these he may show his own care by letting them know that he expects better conduct of them. Once he has gained their confidence, his office is often a rendezvous for men who seek his advice in their personal matters. This affords another opportunity of contact which may be met only by his wisdom and good judgment.

RELIGIOUS SERVICES.

My duties every Sabbath consist of holding Divine service at the following stations: Aviation, Field Hospital, Marine Barracks, Pont Bendet, Motor Transport unit, Sunday School at the Marine Barracks for the children of officers and others of the American occupation,

MEN AND MILLIONS

PREACH THE CAMPAIGN

The Men and Millions Campaign and the causes embraced by it gain and hold their rightful place in the hearts of our people only in proportion as our preachers preach on these great Kingdom interests. The churches having the best record also have preachers who are constantly on their Campaign job.

EACHING THE CAMPAIGN

No one human agency contributed so much to the victory in subscribing to Men and Millions as the preachers preaching the Campaign. The preacher was then and is now the key man. If the pastor preaches Men and Millions the people will work for and pay their pledges to the Movement.

Make the Victory Sure.

Our people will fall behind in their payment of the pledges if our preachers do not get under the burden again. We can go to the extraordinary session of our Convention next May with a glorious record, if our people are aroused to a full sense of their duty. We need to go to our knees for Power in these great days ahead of us, if we are to truly lead our people, pay our pledges and win out for our Lord.

Preach—Preach—Preach.

VICTORY!

direct a song service in the evening and deliver an address. To make such a program possible, I preach the same sermon at every place and my address consists of current events gathered from magazines and papers together with comments emphasizing the moral and religious point of view, but not infrequently I devote an entire address to a religious topic such as "Why Believe in God," or "Why Believe in the Church," etc. These addresses are usually prefaced and interspersed with jokes and a little fun-making.

It is not hard to preach to these "Guys." Once the point of contrast is established, their minds are found to be very susceptible. How hard it is to minister to mixed audiences which include men, women and children; peddlers, ditchers and brakemen; laborers, loungers and loose, liberal and lustrous lives; merchants, lawyers and jurist; to undertake to speak to all these at once with a force that reaches all is a collossal undertaking. No wonder a preacher "Hollers" sometimes. Like my friend who spent his Saturday fishing; on Monday morning when he was asked what he was "Hollering" about last night, replied, "I was in distress. My fish sermon didn't work."

How often the pastor observes from his pulpit, the millennium twist, the nod of approval, the cringe of shocked nerves when some gramatical error or some unguarded and unrefined expression has been made, the air of indifference assumed when stating something that is misunderstood, the sleeping of the tired one and the humor of his fading eyes; all these he may see at a glance; were it not for the others,—the faithful, prayerful, receptive believers and followers, the poor fellow would be terrified and perhaps give up.

One never realizes these things so fully until he stands before voluntary audiences of soldiers and sailors, all of whom are much of the same age and experience, who never seem to have a critical thought and never go to sleep in the pew. One suddenly finds himself endeavoring to suit his words to their needs in a most straighforward sort of way. A virile Gospel presented to virile men in a most virile sort of way, seems to be the way.

It is true that a military organization is not a religious one. They are organized to fight and every thing is done to make them efficient at this. They are trained to fight and drilled daily in the fighting spirit. There is nothing about it that is Christlike or conducive to Christianity; and, with no place to call church or to hold church services except in the quarters, the mess hall, or in the recreational hall with the pool table as an altar; or perhaps out in the open in God's temple beneath the dome of the skies lighted by the moon and the stars, large crowds are certainly infrequent; and yet, with the few who do attend, one never feels half so neglected as when he was a pastor he looked out over a spanse of church furniture and empty pews and knew that his church roll numbered hundreds who should fill them.

Last month, in order to reach as many as possible, I held twenty-seven different services with a total attendance of six hundred and fifty-seven. I delivered five different addresses to an attendance of nine hundred and fifty. This attendance is a bit below the normal but it is a safe average and it represents a regular-going constituency. As such they are not angels by any means, but they are not a heathen lot at that. They are not sinless by any means, but their sins are men's sins growing out of untrained childhood, exuberant animalism, bouyant youth, a false understanding of life, and not out of hypocrasies. There is nothing of the "Whited sepulchre" about them.

All of these men may be included in the age from eighteen to twenty five, with a few exceptions who are older, and many of them are in the service because they have been hard to handle at home, or they have revolted against school restraint, or they have objected to the prosaic and unromantic toil of the farm and parental discipline. The soldier's life appealed to them,—for to be able to travel, get experience and eat three meals a day (even if it is only beans sometimes), have a place to sleep and draw regular pay is thought to be fine business; and so they enlisted, severed every tie of home, and launched out on the deep of the world. Once in the harness they have endless routines, rising at revielle, "chowing" three times a day, doing all the work of the camp, attending all drills, standing the watches, engaging in the exercises, taking the liberties accorded them and sometimes when not accorded, going to bed at taps, and all by the call of the bugle. Ordinarily all of this is done with such a system that it works no hardship on any one, but often in a foreign country perhaps engaged in warfare it is a "dog's life" at times. However, every duty carries with it responsibilities and there is never a moment when every one is not under the eyes of some one to whom he is responsible, and for every act he is called unto account.

It is not infrequent that only a brief experience in this kind of life makes one see the errors of his past, and he begins to see what it is that runs the world and the character of him who is promoted to do it. Co-operation is his first lesson and the sting of doing wrong is the second, and [illegible]s many become willing to consider right from wrong and plan for something worth while in the next "hitch," or, when this "hitch" is done, to go back to their home and school to face life at the best advantage.

What an opportunity it is, as Chaplain and father to the flock, to stand at the "parting of the ways" of these young men, at the turning point of their existence, as a guardian to their souls in the most critical period of their lives. It is heartbreaking to see the down-fall of so many of them, but on the other hand it is inspiring to believe that so many others are really serious and strive for the mastery.

This is my parish, and my parishioners are a thousand strong, my pulpit is the great open, and my altar is the human heart. We are all marching through life together and one's experience is common to all. This is where "the carpenter encourages the goldsmith," where religion is life and since God is in life to make it perfect, we will make our lives good and godly as far as possible.

H. E. ROUNTREE.

A lady who excelled in making wax flowers and fruit was criticised severely by her friends. She showed them an apple. One complained of the color, another of the shape, and so on. When they had finished, she cut the apple and ate it.—*Christian Register.*

We have held up the printing of THE SUN until Thursday morning, but as yet have not received the regular matter for the Department of Religious Education, the Orphanage, nor the Suffolk letter—we will give you a double dose of these good things next week, providing we receive them from the editor in time—*The printers.*

RELIGIOUS EDUCATION

Miss LUCY M. ELDREDGE, *Field Secretary,*
1012 E. Marshall Street, Richmond, Va.

RELIGIOUS EDUCATION DOINGS.

The secretary of the Brown's Chapel Sunday School, in ordering literature for Men and Millions Sunday, reports a very good Sunday School, and plans to organize a Christian Endeavor Society in the spring.

Mrs. Lillian Sellers, of Tifton, Georgia, writes that the Christian Endeavor Society at the Vanveville Christian Church is doing fine work, and that they have had some of the best programs lately that they have ever had.

Several Sunday School superintendents have written for leaflets for use on Men and Millions Day in their Schools. Any worker who can use them can get them from the Board of Religious Education.

Miss Fleda Summers, of Raleigh, North Carolina, is Secretary of the Junior Christian Endeavor Work of the North Carolina Convention. She is trying to organize new Societies, and will be glad to hear from all who are interested in this work.

The Official Board of the Christian Temple, Norfolk, has arranged for a Sunday School Institute of five sessions for the teachers in its Sunday School, Beginning January 8th. The classes will be led by Rev. E. B. Flory, pastor of the First Christian Church, Norfolk, and Miss Lucy M. Eldredge, Field Secretary of Religious Education.

Richmond, Virginia, Sunday School will celebrate its third birthday on Sunday, January 7th. The Sunday School was organized the first Sunday in January, 1920, with seventeen members, all of which are expected to attend the anniversary service. The present enrollment is 53, and counting the Cradle Roll and Home Department members, the total enrollment is around the hundred mark. This Sunday School will observe Men and Millions Sunday, the third Sunday of January, with the following committee in charge; John T. Kernodle, Chairman, Mrs. F. S. Gardner, Miss Inez Carr.

Among the important Religous Education gatherings in the Southern Christian Convention this year are the following. Plan now to attend them in the interest of your own growth and inspiration, and for the progress of your work. Alabama Sunday School and Christian Endeavor Convention, in April; Georgia and Alabama Sunday School and Christian Endeavor Convention; Valley of Virginia Sunday School and Christian Endeavor Convention at Dry Run Church, May 16th, 17th, and 18th; Eastern Virginia Sunday School and Christian Endeavor Convention July 17th and 18th at Mt. Carmel Church; North Carolina Sunday School and Christian Endeavor Convention at Catawba Springs Church, July 10th, 11th and 12th; The Chautauqua and School of Methods at Elon College July 30th—August 5th. Write to your Convention officers, or to the Field Secretary any features which you would like to see included on the Convention or Chautauqua programs. They are *your* gatherings.

THE CHRISTIAN CHURCH.

"Men and Millions Sunday"
January, 1923.

Motto: "For we are God's fellow-workers."—1 Cor. 3:9.

Slogan: "Press On!"

"Press on. The best of men are those unwon;
The vaster harvest-fields are unexplored.
The greater task remaineth to be done;
Make straight a desert pathway for the Lord."

—George T. Liddell.

Responsive Reading.

I. Christian Church History.

Q. When were the followers of Christ first called "Christians"?

A. "The disciples were called Christians first at Antioch." Acts 11:26.

Q. Why have denominations used other names than "Christian"?

A. Because there have been divisions in the church, and each branch used a name to tell best its own belief.

Q. When was the name "Christian" chosen for our denomination?

A. In 1794.

Q. Why was this name chosen?

A. Because the church believes in the union of all people who love Jesus Christ and are following Him.

II. Christian Church Principles.

Q. How many principles has the Christian Church?

A. Five.

Q. Name the first one.

A. The Lord Jesus Christ is the only head of the church.

Q. Does the Bible teach this?

A. It does. Cor.1:18: "He is the head of the body, the church."

Q. Name the second principle.

A. Christian is a sufficient name for the church.

Q. Is this found in the Bible?

A. Yes, in Isaiah 62:2, and Acts 11:26.

Q. Name the third principle.

A. The Holy Bible is a sufficient rule of faith and practice.

Q. Does the Bible teach this also?

A. Yes, in Psalms 19:7: "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple.

Q. Name the fourth principle.

A. Christian character is a sufficient test of church membership.

Q. Does the Bible teach this?

A. Yes, Matthew 7:21: "Not every one that saith unto me: "Lord, Lord," shall enter into the Kingdom of Heaven; but he that doeth the will of my father which is in Heaven,"

Q. What is the fifth principle?

A. The right of private judgment and the liberty of conscience a right and a privilege that should be accorded to all.

Q. Does the Bible teach this?

A. Yes, Romans 14:4: "Who art thou that judgest another man's servant; to his own master he standeth or falleth."

Q. Do these principles make a creed?

A. No. They are truths given to us by God, through holy men, for building the church.

III. Work of the Christian Church.

Q. How does the Christian Church carry on its work?

A. Through seven enterprises or institutions. . .

Q. What are these enterprises?

A. Missions; Religious Education; Religious Journalism; Education; Orphanage; Superannuation; Southern Christian Convention.

Q. Why does the church have these enterprises?

A. That its faith may be made stronger through good deeds.

Q. What are these enterprises trying to do?

A. To make the church more active and more successful in its work of winning souls to Jesus Christ.

Q. Which was the first of these enterprises?

A. Missions.

Q. Why Missions first?

A. Because it is our Saviour's most emphatic command and the church cannot prosper unless it be missionary.

Q. Are Missions a burden and a tax upon the church?

A. No. They are the greatest blessing and benefit to the church.

Q. Where is the Christian Church doing missionary work?

A. In many states in the United States, in Porto Rico, Japan, and plans to enter China soon.

Q. What is the greatest missionary need?

A. Volunteers for the mission field, and money with which to send them.

Q. How can the Sunday Schools and Christian Endeavor Societies help?

A. By teaching missions in every class, and by giving a monthly offering to missions.

Q. What was the second enterprise to become a part of our church work?

A. In 1830, we find the first record of a Sunday School in the Christian Church. This was our first step in Religious Education.

Q. How does the church carry on its program of Religious Education?

A. Through Sunday Schools, Christian Endeavor and Missionary Societies, Week-Day Religious teaching, Daily Vacation Bible Schools, and all organizations that teach in the local church; through our Christian Colleges; summer schools and conferences, conventions and institutes in groups of churches.

Q. Why do we have such a work in the Christian Church?

A. To bring to Jesus, and hold for His Kingdom, every boy and girl, teaching them the great truths of the Bible and Christian life, training them to serve God.

Q. How many Sunday Schools have we in the Southern Christian Convention?

A. Over 200. A few churches still have no Sunday Schools.

Q. How many Christian Endeavor Societies have we?

A. Over 70 doing active work.

Q. How many Sunday Schools and Christian Endeavor Conventions have we?

(Continued on Page 14.)

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

THE GLOW AND THE OUTLOOK.*

"No mystic voices from the heavens above
Now satisfy the souls which Christ confess:
Our heavenly vision is in works of love,
A new age summons us to new saintliness."

You and I are living in the glow of this new age about which the poet sings so truly. This age summons to a new sort of saintliness. Time was when mystic voices from the heavens satisfied the souls of men and women who confess Christ. But in this day we ask, What is his Christianity doing for him, and what is he now doing as a Christian that he would not, or did not do, as a non-Christian? Our noble ancestors may have been content for Europe and Asia and Africa to remain as interesting colors and outlines on the map of the world. But our time will not allow us to be content with knowing. We take a hand in doing. We have to. Turkey and Greece and the Balkans are in turmoil just now. We may want to be easy about it all and feel no concern. But we cannot. Turkey and Greece and the Balkans have thrust themselves into our world and have become a part of us, and we a part of them. Up to a few weeks ago the only interest that the city of Smyrna in Asia Minor had for you and me was that in the Book of Revelation we find John on Patmos writing a letter to the church there. But recently when the Turks set fire to it, a feeling of very horror seized us, and was trembled in dread that another ghastly war was imminent. We have come to be so economically and commercially interlocked with them that any day their trouble may come to be our affair. No one could have believed that Austria and Serbia could plung us into war and compel us to spend billions of treasure and thousands of lives, but they did. Truly have we come to see that, there is in reality just one race, and that is the human race. And there is one kind of man, and that is mankind.

But instead of standing before such an event with dread and trembling, we should welcome it with joy and gladness. John 3:16 has come to be very real to us. "God so loved the world that he gave his Son for it." So every father and mother who gave a son in the recent world war. Heretofore men have given their lives upon the altar of their country, that their country might be free from the invader and the oppressor. But in the recent war they offered their lives not upon their country's, but upon the world's altar that this whole world wide might be saved from the invader and the oppressor. For the whole, wide world is open before us, and the strong can prove their strength by helping lift up the weak. Not only prove it, but add to it. For we get strength by using what strength we have. When our Saviour said, on leaving His disciples "Go ye into all the world and preach the gospel to every creature," he was not laying on them a tax and a burden they could not bear. He was giving them a cure for their own selfishness, blindness and weakness. He wanted to add to their strength, not demonstrate their weakness. He wanted to show them what strength they could, by His guidance, develop. He wanted to show them the burdens of the world and give them the strength to bear them; show them the sorrows of the world and give them the heart to endure them; reveal to them the poverty of the world and give them the riches and the power to abolish it. We live in the glory of a strange new day for that glory lights up the dark places of the whole wide world, and makes us realize that we are no longer citizens of a State, a nation or a country, but of a world. We stand in the dawn of a new day of world-vision, of world out-look, of world brotherhood, and of world power.

Now as to Outlook. There are three aspects of our outlook I wish to mention.

1. We have a disturbed and an uncertain outlook.

Herbert Spenser, the scientist, said a long time ago "The more things improve the louder become the exclamations about their badness." In the industrial world you do not find labor troubles, strikes and lockouts in non-Christian lands. Christianity has created your modern industrial and labor problems. We have recently been disturbed with a coal strike and a railroad strike. Now these may not have seemed very Christian in their attitude and conduct; but even these were the offspring, the products of our Christian civilization. They do not have labor troubles, strikes, lockouts in China, India, Africa. In pagan lands labor contents itself with what it can get, and assigns its hard lot to the cruelty and unkindness of the gods. Christianity has stirred within men's hearts a divine discontent, a desire to be more than they are. And nowhere save in Christian countries will you find the laboring man so well fed, so well clothed and housed. And the problem that Christianity has created it must now solve, and please God, will solve.

But going beyond the economic and industrial situation to the moral and spiritual. Time may have been when people in Nansemond County, Va. could have heard with complacency and with mental ease that outlaws in Carroll County, Va., had shot up the Hillsville Court House, killing judge, clerk and juryman, but that time is happily passed. And we here with higher regard for human life and greater sanctity for the law say that Carroll County needs the leavening lump of the Gospel, and we take of our number and our means to send it to them. Our outlook across our own mountains is disturbed until we have done our duty to give the people, our brothers there, that light which has lifted us to higher and holier pursuits. And we are the richer, the better and the happier for sending them that light. We Christians in N. C. and Va. spent $6,080.93 in Carroll County last year; and I don't believe we are the poorer, but the richer for it; richer in the consciousness at least that we have tranformed a chaotic community into one of law and order, given a knowledge of the Bible to 85 young people who before had possibly never read a line in it or in any other book, and won a hundred souls to Christ. That God of all bounty and riches does not impoverish people who do things like that for their fellow-men and for His glory.

Prior to 1890 say, what did we care about the crass and cruel and ghastly Catholicism that Spaniards taught and practiced in Porto Rico? That was their affair, not ours. But a little later the fate of empires and the God of nations flung Porto Rico into our very faces. Then we became very much disturbed. And we know today that we must pull Porto Rico and Cuba and the Hawaiian islands and our Spanish possessions up or they will pull us down. For no nation can rise any higher than the conditions of its lowest subjects. Every nation rises by pulling the lower strata of its society into higher and safer ground, and by the higher ascending unto still higher heights. In every nation the higher must pull the lower up, or the lower will drag the higher down. We did care that Havana was a city infested with yellow fever germs; for any hour the germ infections there might become our disease and death here. Our outlook was disturbed until we made Havana one of the safest cities from disease on all our American coasts. And the same is true with the moral and spiritual ailments of these possessions. We began to send missionaries to turn on the light in the dark places of these islands. That two out of every three people die in Porto Rico without ever having medical attention whatsoever disturbs us very much. We want a medical missionary, or missionaries to go there to give those our brothers the same privilege to length of life and enjoyment of health that we have. And we will not cease our prayers, nor our gifts, until we have the medical missionary to send, because good health in Porto Rico means better health of body, mind and spirit to those who give it to them.

You and I are much disturbed in our vision when we see millions in Japan who because of their educational progress have abandoned their ancient gods with their crude superstitions and now have no gods or God to worship. Japan is fast becoming a nation of atheists, agnostics, infidels. We sannot look with complacency and mental poise upon this alert and quick-witted and powerful little nation as sheep without a Shepherd, and not do our best to lead them to the true and living God. Japan has suddenly come to be one of the first rate powers of the world, taking her seat at the council table of the nations along with American, England, France, as one of the big four. Not to give this people a saving knowledge of our God and His Christ is to keep slumbering flame in the neighborhood of a powder house, and threaten the moral and spiritual safety of the world.

And then we are soon now to enter China with our missionaries. We can no longer look with complacency and mental ease upon China's teeming millions where one fourth of the world's population live, and leave them to their fate in pagan darkness and disease and death. This mighty nation with her millions cannot be left in her solitude, and will not be. We are not content to see her bowing down to stocks and stones and idol gods, for we must give China our light, or her great darkness will obscure our vision. You and I have to look at and see heaven through the dark spots we might have lighted up; and only as we light up the dark spots does our vision of the celestial City become clear.

But it is, second a hopeful outlook.

We who first declared to the world that the name Christian was sufficient for a people and a church to wear; that Christ was the Head and only Head of the church, and that the Bible was a sufficient rule of faith and practice to be governed by have been a long, long time in waking up, and showing by our deeds the value and worth of our creed. But we are waking up. We have discovered that even the best principles are not sufficient. They must be demonstrated and reinforced by practice. We are beginning to feel that no church is sufficient, safe and progressive unless it has and harbors a missionary society, or socie-

*Delivered at the annual meeting of the Woman's Missionary Conference, at Berea, Nansemond Co., Va. Friday, Oct. 6, 1922, by Rev. J. O. Atkinson, D. D., Mission Secretary of the Southern Christian Convention.

tics. We are beginning to feel that our young people must hear and heed the missionary message. Our fathers and mothers may have been willing and they were, for us to grow up without missionary knowledge, information and inspiration. But you and I are not willing that our children shall go without such knowledge. Our pastors of twenty-five years ago might have been content to preach non-missionary sermons; but our pastors of the present day know full well that they must inform their people on missionary lines, preach a salvation that is world wide in its scope, if they are to hold their pulpits. Churches twenty-five years ago may have been satisfied without a missionary society, but a church of the present knows it cannot grow and flourish without a live-wide awake missionary society. Hence we are planting everywhere young peoples missionary societies and Willing Workers Missionary Societies and Missionary Cradle Rolls. And moreover we are carrying the missionary message into our Sunday Schools and seeking to make them missionary in gifts, in facts and in practice. We are beginning to teach our children, our young people, our women, our men, that the name Christian is a glorious name and that the truth of the Bible are sufficient to be taught in and save all the world. We greet each other today with a hopeful outlook.

Not only hopeful, But third. A glorious outlook. In these latter and larger days we have been brought to a more glorious outlook. We may not yet have discovered it, I think many of us have not, but we will one day discover that one of the most glorious days for our mission cause and all our Christian undertakings was when Men and Millions was born amongst us a little over two years ago. With that thought and Movement came our most glorious outlook for missions and for growth. For this Movement meant, and still means, that we have come to a day when our whole church can and must go forward, and go forward together. This Movement takes into its loving embrace all that the Christian Church has and is and stands for, and cries from hundreds of pulpits and thousands of homes, "Forward Together." He or she who gives to Men and Millions or prays for Men and Millions, or helps Men and Millions, gives, prays, helps all that we have, are, and undertake. Missions, home and foreign, Sunday School, Christian Endeavor, Religious Journalism, Christian Colleges, caring for the fatherless, the motherless and the needy—all are embraced in Men and Millions. The time has come in the Providence of God when the individual, the church or the society would help one can help all the interests, institutions and enterprises of our dear church.

Through this vision we see a coming race and generation of well rounded, loyal and generous Christians whose lives will reach in helpfulness to the uttermost parts of the earth and whose missionaries shall go everywhere to carry glad tidings of great joy. And we hear today stand in the Glow and the Outlook of such a vision. God be praised for the dawn with such a glow, and the day with such an outlook.

I am thinking of a scene long ago, but never to be forgotton. Jesus had called His disciples out into Galilee on a high mountain where he had appointed them. Lifting up His pierced hands He said "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Since that far off day God the Father of our Lord Jesus has given to us Christians seven trumpets through which we sound that Gospel message to the world. One of these trumpets we call Missions; one we call Sunday School and Christian Endeavor; another we call Christian Education, still another we call Religious Journalism; another yet we call a Christian Orphanage, and on till there are seven and only seven. Now Men and Millions is the effort through which we increase the volume and the voice of all those seven trumpets—that voice with which we cry to all the world that Jesus Christ is the only and true Saviour and Redeemer of the World. Friends and loved ones here today let us know that every prayer offered for Men and Millions and every penny given to it helps swell the volume and power of that voice.

"Just for Me."

"I am always go glad when mother gets a letter from father," said a little girl gleefully, "for he always prints something at the bottom just for me. He knows that I can't read ink writing, so he prints them out so I can read them for myself and know that he has not forgotton me."

Can a child of God read the Bible carefully without saying in his heart many times, "The good Father wrote those lines just for me?" The Bible is a bold Book and it takes up courageously the greatest problems that men can face —life, death, heaven, hell. They are all there. Much of its language is symbolical, much of it gives every evidence of having been written by an infinitely wiser mind than man's. But again and again as we read it we instinctively say: "Why, that is just what I want! I can easily understand that. It must have been written just for me."

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(Concluded from Page 11.)

A. Five, one in every Conference of the Southern Christian Convention.

Q. Who has charge of all this work in the South?

A. The Board of Religious Education, elected by the Convention, which works through its full time Field Secretary from an office in Richmond, Va.

Q. How may our church secure help from this Board?

A. By writing to the Field Secretary at any time, and asking for any information or help or personal visit.

Q. How may our church help this Board?

A. By working with it. By attending our Conventions and the Chautauqua at Elon College. By making the annual Children's Day offering to its work. By praying for the great work of Religious Education, and doing the best work we can in our own church.

Q. What is the goal of the Board of Religious Education?

A. To see the boys and girls won to the Kingdom, with lives consecrated to God, and trained for His service, and to see workers ready to carry on all of the work of the church in the future.

Q. What was the third work to be started by the Christian Church?

A. Religious Journalism.

Q. Which was the first church to publish a religious paper?

A. The Christian Church.

Q. Name the first religious paper published.

A. The Herald of Gospel Liberty, now published at Dayton, Ohio.

Q. What church paper have we in the South?

A. *The Christian Sun,* now published at Richmond, Virginia.

Q. When was it founded?

A. In 1844 by Rev. Daniel W. Kerr, a Christian minister

Q. Why should we read our church paper?

A. Because it tells us every week about our Orphanage, our College, our Sunday Schools and Christian Endeavor Societies, our mission work, and, in fact, about what all of our churches are doing.

Q. How many subscribers to *The Christian Sun* should we have in our church?

A. One in every family.

Q. What was the fourth enterprise to be undertaken by the Christian Church of the South?

A. Education.

Q. What colleges do we now have?

A. Elon, Elon College, N. C. and Bethlehem, Wadley, Ala.

Q. Are our Sunday Schools related to these Colleges?

A. Yes. They are both parts of the church's System of Education.

Q. Explain how the Sunday Schools of our church can help our colleges.

A. We can celebrate College Day each June, and look forward to the time when we can finish High School and go to our own Colleges.

Q. Why do we have our own colleges?

A. That they may train our young people in the principles and spirit of our church while they are getting their education.

Q. How are our Colleges related to the Sunday Schools of our Church?

A. They train our workers and our ministers. Our church cannot do its work for Christ without Elon and Bethlehem Colleges.

Q. What is our duty toward our colleges?

A. To pray for, support, and patronize them.

Q. What enterprise has stirred our deepest sympathy?

A. The Christian Orphanage.

Q. What is the Christian Orphanage?

A. It is an institution of charity.

Q. What body founded this institution?

A. The Southern Christian Convention.

Q. Is it an institution of the Christian denomination?

A. Yes.

Q. What is its mission in our church?

A. To take and care for little helpless orphan children.

Q. How is it supported?

A. From four sources:

1. Each Sunday School is asked to give one Sunday's offering a month.
2. Each Church and Sunday School is asked to give a special Thanksgiving offering.
3. Each Church and Sunday School is asked to give a special Easter offering.
4. Individuals are asked for personal contributions.

Q. What age children does the Orphanage take?

A. Ages from eight months to twelve years.

Q. How long does it keep them?

A. Till they reach the age of eighteen.

Q. What do they do when they reach eighteen years of age?

A. Many of the girls go in training to be nurses, some take a business course, some teach, some become home builders. The boys make machanics, farmers, and fill many vocations in life.

Q. Has the Orphanage a farm?

A. Yes. About 180 acres of land.

Q. What is the value of the Orphanage property?

A. About one hundred thousand dollars. All paid for.

Q. Why should the Christian Church take and support these little helpless children who are left without father or mother?

A. To make good citizens out of them and keep them from being bad ones.

Q. Is the Institution worthy of our help?

A. It certainly is. "Inasmuch as ye have done it unto one of the least of these.....ye have done it unto me,"

Q. What is our sixth enterprise?

A. Superannuation.

Q. What is superannuation?

A. A fund given by the churches to aid aged and infirm ministers.

Q. Is this all?

A. No. When a minister dies and leaves a dependent widow and children, they also receive help.

Q. Who are receiving help from this fund now?

A. All of our aged ministers who are no longer able to earn support, and all widows of ministers who are in need.

Q. Why should we aid aged ministers and their widows?

A. To express our thanks to those who have done so much for us.

Q. What is the seventh enterprise of our work?

A. The Southern Christian Convention.

Q. When was the Southern Christian Convention organized?

A. In 1856 at Union Ridge, North Carolina.

Q. Did we have any general organization before that time?

A. Yes. The Southern Christian Association formed in 1847.

Q. Why was the Convention organized?

A. To bring together into one the many conferences in the South, and to carry forward the work together.

Q. What is the business of the Convention?

A. To promote all the seven enterprises of the church.

IV. The Program of the Christian Church of the South.

Q. What is the name of the present program of the church?

A. Men and Millions.

Q. What is the meaning of Men and Millions?

A. A call to the boys and girls, men and women of the whole church to consecrate themselves and their money on the altar of the church.

Q. Why?

A. In order that we may better teach our principles to the world, and support all the seven enterprises of the church.

Q. When did Men and Millions begin?

A. At the First Christian Church, Portsmouth, Virginia, in the Christian Missionary Association of the Eastern Virginia Conference, in December 1919.

Q. Who gave the address from which the movement started?

A. A layman, Hon. J. E. West, now Lieutenant-Governor of Virginia.

Q. What did the Movement call for?

A. A consecration of ourselves and pledges for more than a half million dollars to be paid in five years.

Q. Have these pledges been paid?

A. Not all. The people who gave them are paying them now.

Q. When I give to Men and Millions what does my money go for?

A. It is divided, according to need, to all that the church is trying to do in the world.

Q. Name the four parts or factors of the Movement.

A. Life-Dedication; Stewardship; Life-Work Recruits; gifts of money in payment of pledges.

Q. What is sought through Life-Dedication?

A. To win souls to Christ and so increase church membership.

Q. What by Stewardship?

A. To get all Christians to realize that they are stewards and that they should be tithers, that is give one-tenth of their income to God's work.

Q. What by Life-Recruits?

A. To bring to the minds of the young that the importance of giving their lives to all time Christian service, as a minister or missionary or any form of Christian work.

Q. What by gifts of money and payment of pledges?

A. That through our gifts to Men and Millions, the whole church may go forward and all her enterprises prosper.

"Be ye doers of the word, and not hearers only .....being not a hearer that forgetteth, but a doer that worketh, this man shall be blessed in his doing." James 1:22,25.

(The above article has been prepared as a program for "Men and Millions Sunday." It can be obtained in pamphlet form by addressing the Board of Religious Education, 1012 E. Marshall St., Richmond, Va., and stating the number of copies needed.)

Orphans at Near East Relief Orphanage Through American Generosity.

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20,000 children in orphanages have been moved to places of safety.	
87,000 people are receiving training in trades at	
18 industrial centers.	
44 hospitals and	
59 relief stations with	
148,728 patients monthly.	
16 homes have been established for women rescued from harems.	
118,000 acres of land are under Near East control by Government grant for agricultural training and for crops.	
25,000 tons of food, clothing, and supplies were sent last year, valued	
$5,000,000 and	
$73,000,000 in money has been raised to date for food, clothing and supplies.	
300 American Relief workers are engaged, part of them volunteers.	
	1,000,000 lives have been saved, it is estimated, by the work of the Near East Relief since it was organized in 1915, the date of the first recent Armenian massacres.
	1,250,000 refugees are now fleeing for their lives, and another
	1,250,000 are in imminent peril, and may be compelled at any time to evacuate their homes.
	$5 A MONTH SAVES A CHILD;
	$60 WILL MAINTAIN IT A YEAR.

Remember January 21st.

The ARMENIAN CHRISTMAS SUNDAY, January 21st, is recommended by the American Christian Convention as a Field Day on which this worthy cause be presented, and offerings received in the churches and Sunday Schools of the Southern Convention. This date is for those churches and Sunday Schools not co-operating on another date.

Send church offerings to J. F. Burnett, Secretary, C. P. A. Building, Dayton, Ohio. (This will be sent to the Near East Relief to be allocated to your State and community.)

Fill in pledge below and mail to your State Near East office, or to Near East Relief, Cleveland H. Dodge, Treasurer, 151 Fifth Avenue, New York.

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For one year (unless cancelled), I will give the amount checked (X) below

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RECEIVE-TRUTH'S CONCERN FOR HOPE-LIFE.

Away off in China, at Nanchang-hsien, Kiangsi, the lady mission teacher, Miss Ethel A. Hopkins, was holding a boy's prayer-meeting.

"Teacher," said Receive-Truth, "Hope-Life has gone out as an apprentice. He will have to worship heaven and earth and burn incense to the god of riches."

"Oh," said teacher, "but he is a Christian, and they will not make him do that."

"Yes, indeed, they will," exclaimed Imbibe-Learning, who is about eleven years of age. "They forced me to, and they beat you very hard if you don't do it."

This boy spoke with great feeling, as indeed he had cause to. During the last summer holidays his widowed mother, who is very poor, was persuaded by the neighbors to apprentice this her younger son to a chinaware shop. He was so cruelly treated that at last in desperation he jumped down a well. He was rescued, and then ran many miles away. When he was found at last, his poor little body and hands still bore traces of the terrible blows that had been inflicted upon them.

"Now what have you boys seen today that has made you want to help some one else?" asked teacher.

"I saw a mother with a baby in her arms early this morning teaching the child from its ealiest days to bow down before the incense and worship heaven and earth," said Receive-Truth. "And the little sister about two years old watched the mother, and bowed and prostrated herself every time the mother did."

"It's wicked to make them worship false gods made of wood and mud and stone. It ought to be stopped," said Shun-Evil.

Everything was still for a moment. Then teacher said, "Let's pray for them."

"Dear Jesus," prayed Imbibe-Learning, "help that lady to find out about you and not to make her children worship idols any more."

"O Saviour," prayed Do-Rightly, "help the American and the English boy and girl to be grateful that they don't have to worship idols. Make them pray for China. Make them give for China that China may know as well as other lands, that you died that we might live forever. Amen."

Very quietly they all filed out, and went home with serious little faces, one of them humming a Christian tune.—*S. S. Times.*

Raisins.

The farmer raises the produce, the middleman raises the price, and father tries to raise the cash to pay the price.

The latest song in Ireland: "If a body meet a body coming through the riot."—*Life.*

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BRIDGES

Elizabeth A. Bridges was born May 4, 1848, and died November 25, 1922, making her age, therefore, 74 years, 6 months, and 21 days. Sister Bridges was a faithful member of Wood's Chapel Christian Church, and highly respected by all who knew her. She enjoyed 54 years of married life. She is survived by her husband, one son, and three daughters—eight children having preceded her to the great beyond. During the last few years of her life she endured many afflictions, but bore them patiently, expressing herself as ready to meet her Lord any time. Funeral services were held at Wood's Chapel, November 28, 1922.

A. W. Andes.

DAY

Edna Pearl Day, daughter of Robert and Florence Day, near Woods' Chapel, was born February 4, 1911, and died November 30, 1922, aged 11 years, 9 months, and 26 days. Funeral at Cedar Grove cemetery, December 1, 1922. On the day of the funeral, the father who was not a Christian, knelt by the lifeless form of his little girl, and there, in the presence of the officiating minister and others, consecrated his life to God and united with the church. It was one of the most touching scenes I have ever witnessed.

A. W. Andes.

TABLER

Marguerite Virginia Tabler was born February 21, 1920, and died November 23, 1922, aged 2 years, 9 months, and 2 days. The family now lives in Washington, D. C., though the mother and her people formerly lived in Powell's Fort, and are members of Joppa Christian Church. The little lifeless form was brought to Powell's Fort for burial. Funeral services were held at Mt. Zion Lutheran church, November 26, 1922.

A. W. Andes.

WILLIS ALLEN MITCHELL

Died December 19th, 1922, age 65. Funeral services took place from Mt. Carmel Christian Church, 20th, inst. He was a devoted member of said Church from young manhood. One child preceded him. His devoted wife and the ten living children did all they could to alleviate his trials during a long spell of sickness. Kind neighbors ministered unto him. Dr. Harris, one of the ablest and most experienced physicians in Franklinton Co., N. C., attended him regularly. No medicine in the best of pharmacy could stay the ravages of internal cancer.

D. A. L.

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Official Organ of the Southern Christian Convention

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VOLUME LXXV. | RICHMOND, VA., THURSDAY, JANUARY 11, 1923. | NUMBER 2

Mrs. N. T. Farmer

THE SUN'S OBSERVATORY

Casein and Its Importance.—

More than ninety per cent of all the casein consumed in the United States is used in the manufacture of coated paper and wall paper. It is also used in the manufacture of glue for furniture and other wood-working purposes, insecticides and other sprays, coating for airplane wings, imitation ivory and tortoise shell, paints, plastis, paint removers and other products. In the manufacture of coated paper it is absolutely essential, so far as high grade printing and lithographing papers are concerned. It has been stated that hide glue or starch products may be used as a substitute. This is not correct. For the past fifteen years, casein has been used almost exclusively in the coating of high grade papers in this country. The experience of the manufacturers has shown that it is impossible to substitute other adhesives and maintain the quality of paper that is demanded by the printer and the public, and especially the quality that will compete with foreign papers.

Work with Great Britain.—

Dr. Charles E. Jefferson preached recently in the Broadway Tabernacle, New York, a very true and exceedingly pointed sermon on the importance of maintaining friendship between this country and England. Here is one of its significant paragraphs:

"We ought to work in harmony for great ends because we are big. Great Britain is the greatest of the world's empires, and we are the greatest of the world's republics. We two are the richest and the mightiest of all the nations on the earth. Great Britain rules over 13,000,000 square miles, and the Stars and Stripes float over 3,000,000 square miles of American soil. We have a continental population of 106,000,000 whereas the Union Jack floats over a population of 442,000,000. Because we are strong and so wealthy we owe it to the world to stand together. We have it in our power to set the pace for all mankind. We can, if we will, mold largely the policy and programme of the next five hundred years. It is for us as for no other nations to say in what direction humanity shall move."

Rich Man Has the Hornet.—

"The commonest objection I have found," writes a traveler, "is the unfairness of the law which permits one of means to have or get liquor, and denies it to the poor man."

People who take this view of prohibition evidently show their lack of information as to the nature of the substance prohibited. They are in the position of the mother, taking a siesta in a railroad-car while her child was in the care of a nurse.

The child disturbed her by crying for something.

"Give him what he wants," she commanded the nurse without looking.

"But—" commenced the nurse.

"Never mind; give it to him," the mother repeated, still without taking the trouble to find out what the child wanted. Presently the child shrieked.

"Why don't you give that child what he wants?" the mother demanded peremptorily.

"He's got it, ma'm," the nurse said meekly, while the passengers roared with amusement.

The mother looked, and saw the child had grasped a hornet which the nurse had been trying to keep from him, and had been properly and effectively stung.

The nurse in this case is the prohibition law. The child is the people who do not know the sting there is in all liquors which contain ethyl alcohol, whether produced by the legalized brewers and distillers or the home brewers or moonshiners. The mother represents the wet sympathizers who say, "Let the poor man have his beer."

The rich man is the child who gets his beer, wine, or whiskey, and gets stung. The audience is the poor man who should see and enjoy the joke.—*E. L. Transean.*

Cost of Living.—

Both retail and wholesale food prices increased 2 per cent more during November, according to figures made public on December 17th by the Department of Labor. Notwithstanding this increase, the Department said here was a decrease of 5 per cent in the country for the year ending November 15th in retail food prices, but wholesale food prices increased about 2 1-2 per cent during the year.

Costs for other living expenses, in addition to food, have on the whole changed very little during the past year. In the cities one of the chief items of expense is rent, but except for rentals asked for the new apartments, in which some reductions have been allowed, there have been no material changes in the past year. In Richmond, prices of board and room rent have not declined at all during the past year, and few changes have been made from the high charges of 1919 and 1920. Clothing prices are approximately the same now as they were last fall, and merchants are not so much inclined to cut prices to get business as they were a year ago. Miscellaneous expenses, such as transportation on street cars, illuminating and cooking gas, telephone charges, taxes, laundry, and the hundred and one other small items that enter into the cost of living, have all remained about stationary during 1922, while fuel is higher than it was a year ago. On the whole, living cost for the average family are probably little changed at present from the levels of a year ago, but because of a recently discernible upward trend in wages in many branches of industry many earners are better off now than they were last Christmas. Also, as pointed out in our paragraph on Labor, there is now plenty of work for all workers, which was not the case a year ago.

Can Liquor "Rot" be Dignified as Fiction.—

Did you ever hear of liquor fiction? If so, what does it mean? Why we suppose it means that there are people preparing false stories against the liquor business and with that one thought in view—to make it better for the liquor business, but we all know that all such stuff is fiction and for the reason there is nothing in favor of the business: *The Methodist Protestant* puts it this way, and it is well worth your thought and discussion, for the more you study it, we think the more you will see that there is nothing in all the pleas for the liquor business except lies. There can be no truth in its favor, for such a thing is not known among men:

It is argued that the prohibition amendment was passed in haste; but the American people have considered the question in every phase for half a century.

The liquorites contend that prohibition was not approved by a majority of the people; but long before national prohibition came, thirty-three States were dry, three-fifths of the people were under prohibition, and the amendment carried both Houses of Congress by more than a two-thirds vote, and forty-six of the forth-eight States ratified. Later another State, after seeing the situation, also ratified.

It is argued that prohibition interferes with personal liberty; but so does practically every law ever enacted.

It is claimed that crime has increased; but the record shows that crime due to drunkenness has decreased 60 per cent.

It is charged that the cost of enforcing the law is excessive; but the expense is only $6,250,000, while penalties collected from law-breakers amounts to $63,000,000. It is insinuated that prohibition is making law-breakers; but it is forgotten that before prohibition came the liquor men were the greatest law-breakers, and encouraged and promoted fraud in elections and all kinds of crime in connection with the saloons.

Prohibitionists should not allow themselves to be discouraged by the noise that is made by those who never tried to obey the law. If we stand firm for ten years, there will be no more opposition to the prohibition law than to any other law aimed at wrong-doing.

NOTES-PERSONALS

Mr. E. E. Benson, of the People's Church, Dover, Delaware, conducted the prayer service at the Holland Church, Holland, Va., Dec. 27th. His son-in-law, the pastor of the church, was afterward told to look to his laurels.

On New Year's night the Holland Sunday School gave an entertainment. Games were indulged in; music, both vocal and instrumental was enjoyed, and refreshments were served. At the close Deacon I. A. Luke presented the pastor with a purse.

The Eastern Virginia Christian Conference Ministerial Association will meet at the Central Y. M. C. A., Norfolk, Va., Monday morning January 15th. Rev. E. B. Flory, pastor of the First Christian Church of Norfolk, will review Glover's, "The Jesus of History," and Dr. W. W. Staley, of Suffolk, will read a paper.

Secretary Burnett gives notice that the late session of the American Christian Convention at Burlington last October, the name of that body was changed to The General Convention of the Christian Church. We rather like the change, although, as a rule, we do not like too frequent changes—the public finds it hard to keep up with names which are frequently changed.

Christmas has come and Christmas has gone, but see to it that your loyalty to Christ and His truth be not slackened. If there was ever a time in the history of the Church of Christ, when every member needs to be loyal to righteousness and truth, that time is now. See that you do not slacken in your loyalty to Christ. This may be your last year in the earthly life, and if so, then how blessed to make it the best year of all your earthly life?

Miss Lucy M. Eldredge, 1012 East Marshall Street, Richmond, Va., has prepared and the Board of Religious Education has published a program to be used in our churches on the day they celebrate the rally of the work of *Men and Millions*. It is a program of information especially for our young people, and it is well done, and ought to give to our younger people (and to all others among us) a new insight into the work of the Christian Church. We presume copies will be sent for the asking and their use. Address Miss Eldredge as at above address.

Some of our brethren have seemed to understand the editor of this paper to be offering a prize for the best sermon at Christmas time on the Virgin Birth of Christ. No, we had no such thought. We do not believe in offering prizes for work in religious spheres. We simply offered as compensation for the labor done $5 in gold to the man who would produce for our people the best sermon on the Virgin Birth. It will take, or did take, considerable work to prepare such a sermon, and the money was to serve as a compensation for the work done in preparing the best sermon on that subject. We presume the manuscripts for this sermon are all in, and just as soon as we can get the verdict of the committee which is to decide the matter, the money will be sent, not a prize, but as compensation for the labor performed in the preparing of said sermon.

Mt. Carmel Sunday School, Walters, Va., Mr. Otis Joyner, superintendent, will entertain the annual session of the Eastern Virginia Christian Sunday School Convention July 17th and 18th. A pleasant and profitable session is anticipated. All of the Sunday Schools and Christian Endeavor Societies of the Eastern Virginia Christian Conference are members of the Convention. Col. E. E. Holland, Suffolk, is President.

With the opening of this year we have with us an opportunity of the highest importance. The Christian life has been given to us for the one great purpose of getting ready for the life to come, and to do that we must all seek to come to our best in this life. The man or the woman who fails to use this opportunity to bring themselves to the best that may be possible for them, simply fail to use this life to the best advantage. God help us all to do our best. Do not put it off with the thought that in 1924 you will do your best—it is much better and far safer to do your best this year since it is not only possible that you may not have another year in which to take advantage of the life that now is as a means of getting ready for the life which is to come. Beware of idling your time. Watch for every opportunity that comes your way.

Does not some church in North Carolina wish the privilege of entertaining the Southern Christian Convention in its extraordinary session to be held next spring? This year it is time to have the Convention meet in North Carolina? There is no time to waste in deciding this question. We understand that the Richmond Christian Church has extended an invitation to the Convention to meet in their new church building. That place is suitable in many important respects were it not for the fact that North Carolina is entitled to it this year. If any church in North Carolina desires to entertain this session of the Convention let them speak as quickly as possible, for the officials, having the matter in charge, are anxious to get the matter settled at an early day. If you wish the privilege, then write to Dr. Leon E. Smith, 4312 Colonial Street, Norfolk, Va.,

What are you doing for the support of your church paper? Very few of our people seem to realize how valuable and how essential to the prosperity of our work as a people is the church paper. *The* (Nashville) *Christian Advocate* one of the ablest of the great family of Methodist Advocates, gives a most important view of the place and power of the church paper in the work of the denomination in its work for Christ. That paper says:

The church has before it today no cause more important than that of the church paper. The bishops, presiding elders, pastors, evangelists, and connectional men all know that they cannot do the work committed to their hands as it should be done without the church paper. They are all dependent to a large degree upon the church paper. Neither can any person be the church member that he should be without the church paper. Is it not true, then, that no cause before the church today is of more importance than the church paper?

Now, seriously do you belong to that class of people who are tactless and cannot help the mistakes which come in to your life? If so it is time you were up and doing your best to overcome this tendency. *The Methodist Protestant* puts it this way:

There is a class of people in the world who cause a great deal of mirth and no little trouble because they do not know how to speak and when to refrain. They are spoken of some times as "never opening their mouths without putting their foot in it." They are usually goodhearted and utterly without malice. They insult people and have no idea what they have done. Such people are dreaded in company gathering. They are as likely as not to get the whole company by the ear by some remark. Half the trouble in the world is caused by people who mean well, but do not know how to use their tongues, and when they see the havoc they have wrought they cry out in consternation. "I did not mean to do it." The trouble is that results follow unwise speech [illegible] regard as to who does the speaking. [illegible] for such persons to put a watch upon their lips.

Rev. Jas. H. Moss, Ph. D., in *The Richmond Advocate* says:

I listened to a learned exposition of the passage of Scripture taken from the book of Acts, "Repent, and be baptized, every one of you, for the remission of sins," given recently by Dr. Morgan in this city.

Dr. Morgan contended that *epi* not *en,* was the correct manuscript reading, and that the force of the preposition might be brought out by the translation, "Repent, and be baptized, every one of you, depending on the name of Jesus Christ for the remission of sins." The discussion was scholarly, and worthy of the careful consideration of *Bible* students.

We claim no great scholarship, but we believe a free and easy translation of that passage will bring out the true idea more pointedly and clearer than the one proposed by Dr. Campbell Morgan. Will some of our Greek scholars tell us if the following reading will not be clearer and so far more helpful? Let us read it this way: "Repent, and be baptized, every one of you *because* of the remission of sins." That seems to us to settle many of these difficulties and at the same time answer all the demands of scholarship. As Dr. Morgan puts the case, he would make baptism precede the forgiveness of sins, and we find no Scriptural authority for such a thought. The translation we have given the passage fits exactly into the orthodox view of the question, viz.: We are to be baptized *because* of the forgiveness of sins. In other words having been forgiven of our sins, on that account, we are baptized. Of course, we are depending on Jesus for the remission of our sins, but if we are not much mistaken, we are be baptized when and not till he has forgiven our sins, and therefore baptized be*cause* (not for) of the remission of our sins. Let us hear from our scholarly men on this point, please.

BARRETT-WATKINS.

A the residence of Mr. J. A. Eley, 110 East 30th Street, Norfolk, Va., December 30th, at five P. M., Dr. J. Pressley Barrett, Editor of The Christian Sun, was united in marriage to Mrs. Mamye Carr Watkins, of Windsor, Va. Mrs. Watkins is a prominent member of the Christian Church of Windsor.

It was a quiet home wedding with a small number of friends present. The bride and groom left on the Baltimore boat for a few days in Baltimore and then back to Henderson, N. C., where Dr. Barrett is Pastor of the Christian Church in connection with his many duties as Editor.

The brotherhood at large will join in extending best wishes for health and happiness. The ceremony was performed by the writer.

L. E. Smith.

E-D-I-T-O-R-I-A-L
J. PRESSLEY BARRETT, *Editor*,
Henderson, N. C.

A VERY TIMELY AND INTERESTING QUESTION.

There are some questions which are of more interest in one age than in another. In the particular age in which any question is uppermost in the minds of the people, we say that question is timely and in some important sense interesting. When Martin Luther took his stand for Justification by Faith, that question was soon filled with deep interest and the minds of the people were soon turned toward its consideration. So of many other questions and ages. There is a question of unusual interest which is just now confronting the Church of Christ. We find this question discussed in one of our exchanges by the Rev. W. B. Woodrow of Collingsworth, N. J. We ask a particular attention to it at this time for the reason it is a discussion of a matter of unusual interest just now. You may not agree with Mr. Woodrow, but what he says is well worth our best attention. The following is his article:

Will the Church Survive the Tide of Modernism, and How?

The tide of modernism (so called) that is sweeping in and threatening to engulf the Church of Jesus Christ, of every name, has been permitted, if not invited, by the apathy of the church in recent years, and its willingness to permit the essential doctrines and teachings to be set aside, in many instances, without even a word of protest.

The tide will not be turned backward by legislation; that may help to curb it. Dismissal from places of trust, in which men have betrayed the church into the hands of unscrupulous, if not sinful men, will not turn the tide backward. Appeals in the name of past glory, achievement and experience fall upon deaf ears. The successful process must change the heart and move outward through the ramifications of the church.

Holiness practiced, preached, patronized and pushed, until a churchwide revival of pure and undefiled religion is kindled, is the need of the hour. A red hot church, aflame with the fire of the Holy Ghost; living testimonies and aggressive spiritual conquest will solve the problem; these modern leeches who are sapping the life blood of the church, spiritually and in many instances financially, would be burned loose, fall off and go to their place. The church thus on fire for God and the salvation of souls would shed them as the duck sheds the water. God's word declares "All things are possible."

How then can such a revival come? It will not come through ecclesiastical "Nuncio." Would God that is might. It will not come through perfectly organized forces, programs and drives; these have produced many things, but have failed to produce a revival. It will not come through efforts to silence criticism, which may have ample basis for existence. Nor through efforts to befog the mind of the church as to real conditions. The average Layman, while not versed in the profundities of theology, philosophy, etc., may and does know life from death, and the real from the veneered. The revival will come, and come through the faith and prayer of the Remnant that has held on to God through the lowering clouds of modern infidel teaching; have kept themselves unspotted from the world, with their windows open toward Jerusalem, looking for the first grey fingers of a dawning day of hope and promise and victory.

Shall we make such a revival the theme of incessant and insistent prayer until it really comes —A spiritual awakening, a Church-wide revival?

Quantities sent upon request. Write the author.

Collingswood, N. J.

DOES THIS CONCERN THE FUTURE OF YOUR CHILD?

This is a day of fads and fancies. How many young people are turning from the way of the better life, yea, the best life, through the following of some fancy or some fad, or some vice-producing habit. The tide is rising against these tendencies in centers of character-making influences, and it is none too soon, for many of the vice-making tendencies are wading up to the neck in order to turn the minds and hearts of the people away from the higher standards of a true life.

We find the following clipping in one of our exchanges which is so timely as a warning to thinking men and women. We hope if any of our readers are headed in the direction of these evils they will at once see their danger and stop. Let us set our faces and minds and hearts against them and stand like a stonewall against the encroachments of these evils. Let us do our best to drive them back to darkness and to oblivion where they may rest from their over zealous efforts to sweep out into this maelstrom of destruction and ruin these habits of the nature or vice, and so pave the way for a better life, a better service and a better fruitage.

The clipping which follows ought to awaken our readers to the dangers which beset and threaten the safety of our young people. We need to watch for them since they have not an experience that will enable them to watch for themselves against all these evils. If you sympathize with these sentiments, then do your part bravely and faithfully to stay the tides of evil which seek an entrance to the lives of our young people. It is bad enough to have a man smoke cigarettes, but when the evil dares to engulf true and pure womanhood in its clutches, then we say the day has come in which every true man and woman should take his stand against the tendencies and seek to turn the tide in the direction of a better, purer, cleaner life.

The Flippant Cigarette.

Every serious-minded person is commending the faculties of those colleges placing a ban upon cigarettes. Indeed, the most outstanding action taken in recent months has been that of Wellesley. The ban on smoking was clamped down rigorously. Two or three of the girls rebelled, and after heartily protesting, withdrew from the student body. They expected extensive sympathy for their action, but instead received the opposite. The alumnae of the institution upheld the official action and condemned those who failed to appreciate the high personal standard that the educational institution sought to place before its student body.

A young woman seeking to follow the conduct of some of the liberal actresses of the moving-picture stage should be taught very early in her educational career that there are other standards after which an American woman should live. These ideals should be incorporated in the curriculum and realized in the atmosphere of our women's colleges. They should be insisted upon if we are to have cultured, refined, well-poised, and highly-developed women.

That was a very commendable move taken recently by Mount Holyoke, when an announcement was made that "nickers" should no longer be permitted in the classroom. The modern American girl quickly accepts fads and caters to the petty vices and extreme form. The conservative girl is in the minority, but she carries the future of American womanhood in her hands.

Let the colleges of the country set the pace for the young woman. Let them insist upon certain morals standards. Let them demand the acceptance of certain personal ideals and they can change the course of the entire nation. They have it in their power to make unpopular any fad, fancy, or flippancy that may seek for a place and demand recognition among our younger women.

AN INTERESTING LETTER FROM MR. MOODY.

In the year 1894 Mr. Moody and Mr. Sankey held a great revival meeting in the city of Norfolk, Va. Of course his preaching raised many questions and many sought to have him answer them. I myself addressed the following letter to him, and received the letter below in answer to my letter. I have kept it all of these years, and believing it may be helpful to some, I am now giving it to the public:

Norfolk, Va., March 24, 1894.

My dear Mr. Moody:

You may remember I asked you last night to give me five minutes this morning, and you could not because you are going away. Well I feel like I must have your counsel on this point:

What do you think of church fairs, concerts, entertainments, etc.. *as a means of raising money to support the Lord's cause? Is* it right, or is it wrong? Is it Scriptural or unscriptural?

I believe you live under the Spirit's guidance, and so I desire your thought on this matter. I have fought these indirect methods with zeal, but many in my pastoral care think it is perfectly right to raise money in that way for the Lord. Some of my brethren in the ministry are stirred up against me because I fight these indirect methods. If I am wrong, I want to know it, that I may give up my opposition. If I am right, I want to stand my ground, if alone.

Do help me as a brother.

Truly Yours,
J. P. Barrett.

Mr. Moody's Reply.

What we want today is to separate the church from the world. Anything that brings them together on same footing is bad for the church and the world. We should not ask the ungodly for their help. The best way to get money is to go directly to God and ask for what you want.—*D. L. Moody.*

THE NECESSITY OF A TWOFOLD CLEANSING.

This twofold cleansing is truly based upon the fact that man in a state of nature has in him two forms of sin, namely: (1) *Sin Inherited.*— Psa. 51:5: "I was shapen in iniquity; and in sin did my mother conceive me." Romans 5: 12 "Wherefore death by sin; and so death passed upon all men, for that all have sinned." (2) *Sins Committed,* Ps. 51:4, Against thee, thee only, have I sinned, and done this evil in thy sight. The Prodigal said I have sinned; "Achan said: "indeed, I have sinned." Now, in as much as sin cannot enter into heaven; we therefore, must be cleansed from *all* sin. *The first cleansing removes all committed sins.* Rev. 1:5 "Unto him that loved us, and washed us from our sins in his own blood." Matt. 1:21 And she shall bring forth a son, and thou shalt call his name *Jesus*: for he shall save his people from their

sins. *The Second cleansing purifies the heart from inborn sin.* Acts 15:8-9, And God which knoweth the hearts, bore them fitness, giving them the Holy Ghost, even as he did unto us; And put no difference between us and them, purifying their hearts by faith. John 15:2, And every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. We can see clearly, that the church or the individual cannot be at their best until they have the second cleansing. God cannot be satisfied with us until we come to our best, both in life, and service. A man who has malaria in his system will doubtless have chills, and he will become very weak, and he can do some work. Tonic will delay or stop the chills for a while, but calomel will purge the system and the chills will stop, and the man can have his full strength, and be at his best for service. So when man is cleansed from all sin, he can be at his best for the Kingdom These two terms of cleansing, are classified in the Bible (1) *Is Justification*—Luke 18:13, 14. The publican smote upon his breast, saying: "God be merciful to me a sinner. I tell you this man went down to his house justified rather than the other, Romans 5:1 "Therefore being Justified by faith. We have peace with God, through our Lord Jesus Christ. (2) *Is Sanctification, I Thess* 5:23. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. 1 Thess 4:3. For this is the will of God even your sanctification. God wants his children to be set apart absolutely, for righteous service, Romans 6:22, But now being made free from sin, and become servants to God, ye have your fruit unto holiness and the end everlasting life. We now see more clearly that the first cleansing, applies to sinners and the second to believers in Christ.

P. T. KLAPP.

Elon College, N. C., Jan. 1, '23.

CHRIST.

From time to time men attempt to explain Christ, He cannot be explained or analyzed by human beings. He is the son of the living God. God manifested in flesh. Christ asking his disciples saying: "Whom do men say that I am?" Peter answered, "Thou art the Christ, the son of the living God." Christ accepted that answer as true. The Scriptures of the Old and the New Testaments sustain this view. While our explanations and our arguments cannot reach Him, our faith can. He is supernatural, infinite, so that we who are finite, hedged about with so great limitations cannot by searching find Him out to perfection.

I am against all this present-day explanation of Christ. He is the son of the living God. He is what He claims to be, and all that He claimed to be. The angel at Bethlehem gave to the shepherds his title and his mission. "A Saviour, which is Christ the Lord." Let us be glad that we can and do believe in Him and by His grace find peace—a peace that passeth all unsterstanding. For more than fifty years I have preached Him as the Christ, the son of God, and my faith in him cannot be shaken by the so-called higher critics.

Let us above all else rejoice with joy unspeakable, because Christ is the same today and yesterday and forever. Some dear disciples see the varient utterances of men, who have never known Christ, when they attempt to *explain* Christ, the church, the Bible, became despondent and mourn for the days that are no more.

Admittedly, the church is not absolute, she was Judaic at the first, while afterwards Greek and Roman influence colored her doctrines and her practice. The Bible also has its human traits and we receive its divinest content through human media. Concede these sobering facts and possibilities and what is left for which we can now render unfeigned and hearty thanks to God.—This, "God so loved the world that he gave his only begotton son that whatsoever believeth in Him should not perish but have everlasting life."

W. S. LONG.

Chapel Hill, N. C., Dec. 30, 1922.

SOME THINGS ACCOMPLISHED BY THE EAST END CHRISTIAN CHURCH NEWPORT NEWS, VA., FOR THE YEAR 1922.

The year just closing has been a good one for the East End Christian Church. Like all churches it has had its problems, but dispite the depressing situation that hit our city a year ago, we have managed to keep on our feet at this church.

The Sunday School under the faithful and efficient leadership of Mr. Caleb D. West, has made commendable progress during the year. So far as we know it has met all its obligations, and contributed liberally to the Christian Orphanage, at Elon College, North Carolina, with monthly offerings, and has mentally made contributions to missions.

The Senior C. E. Society under the leadership of Miss Ruth Holland, and Mr. W. L. Rilee, each serving as president in turn, has faithfully met its obligations, and increased its membership rapidly during the past two months, during which time a membership campaign has been on. We have an expert class with Miss Mary Robins as teacher.

The Junior C. E. Society has made rapid progress under the leadership of Mrs. T. G. Hyatt. It has nearly doubled its membership during the year, and is now the largest Jr. C. E. Society on the Peninsular. It also has its class in Junior Expert work. This class held a test last week on one third of the book, and the lowest grade made was 90.

The regular services of the church have been maintained during the year with an average attendance of half of the active membership. We have been able to meet all our bills, and the church is free from debts. We cooperated with the Simultaneous Revival Campaign held in our city last spring, and Rev. O. D. Poythress of South Norfolk, was with us at that time and conducted the campaign in our church.

Two Sundays have been set apart as Men and Millions forward movement days, and our members are paying their pledges to this fund as they can.

The Christian Orphanage Day has been observed, and our church went over the top with its goal and quota set for that day, which was $75.

Elon College Day has been observed, and Mr. John King of Suffolk, Va., brought to us the address on Education for that occasion.

Thirty one members have been received into fellowship during the year,

We face the future full of faith and courage, with a spirit of optimism, trusting in Jesus Christ our Saviour, and more determined to stand by our cardinal principals, namely:

1. Christ our only head.
2. Christian Church our only and sufficient name.
3. The Holy Bible our rule of faith and practice.
4. Christian Character our test.
5. The right of private judgment and the liberty of conscience our privilege.

B. J. EARP, *Pastor.*

BROTHER HUNT AND HIS CHRISTMAS GIFTS.

Dear Brother Barrett:

Will you allow me to express my thanks to the church at Beulah for the nice pounding, given us on Thanksgiving—I had asked our people to come prepared to pound Bro. Robinson, the pastor of the Baptist Church, and they did, and also gave us a *Genuine* pounding. We are glad and hope to be of service to them in the Lord's work.

The church at Antioch has also made us glad again, by giving us a nice set of China-ware for the table, this is indeed a valuable gift, and one we prize very highly, may the Lord richly bless them.

Those who made the donation—and again the church at New Hope made us rejoice by presenting to us many valuable Christmas gifts—and also a purse containing about $6.25 in cash.

I wish I could do something to show my appreciation of all these kind remembrances and God being my helper, I will do my best to serve them better in the future than I have in the past. My family rejoices with me in all these gifts. God bless you and Brother Kernodle in your work—You are giving us a good paper—I wish a merry Christmas to all your readers and a happy New Year to all of God's people.

G. D. HUNT.

HERE'S THANKS AGAIN.

We have received for our Mebane Church building the following amounts from friends namely:

Mrs. O. P. Shelton	5.00
Mrs. Sallie McCauly	5.00
Mrs. C. O. Robins	1.00
Brother T. H. Crocker	10.00

With Brother Crocker's offering he says the following nice things. "He hopes that the Mebane Church will become a strong one in the town and will have great influence for good. I often think of many of my friends who could help us if they could realize how the little strugling band needs their financial aid. We have our folding doors in and two good stoves. We expect some day to heat this house with a furnace. The house is not plastered, but we are expecting soon to have it done, will it be by your help or some one else? I fully believe it will be done. I wish you might have a part in it. We will appreciate a check from you. God bless every one who has made a donation to this church, and we hope some day, those who have aided us will be glad of their part in it. Send all checks to the pastor.

P. T. KLAPP,

Elon College, N. C.

Our people will be glad to hear that Miss Olive G. Williams, a missionary from Porto Rico, who has been for several weeks in a hospital in Raleigh, N. C., is now much improved after several relapses. She was to leave the hospital last Sunday (Jan. 7th) and after spending a number of days with Mrs. Vaughan, giving an address before the local church on her much loved work in Porto Rico, on Jan. 10th, she was scheduled to go on to Norfolk for a few weeks for further recuperation, and then leave for Porto Rico about February 3rd, where she will be devoting her time and talents to the good work on that needy Island. Let the prayers of the church go up in her behalf as she makes a brave fight against the inroads of disease. We wish for her great usefulness in the work in Porto Rico.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

MEN AND MILLIONS.

The above caption is very significant. The thought: Men and Millions. And, yet all of it belongs to the Father of us all. The church in launching this campaign, I feel, had two reasons:

First, to honor the Lord with a larger program for the church.

Second, that the church might accept the challenge for larger service. For this cause we can appreciate the inspiration that suggested it.

It has been my privilege to represent the Mission Board in the interest of the movement during the last few weeks. I have with the local captain canvassed several hundred subscribers. With but three or four exceptions we were received cordially and cheerfully. The people are proud of their subscriptions. Quite a great many spoke of the blessing it had been to them because of the effort put fourth. and, the system of giving—it is causing many to tithe. All have great confidence in the movement, the church having taken a forward step for meeting the demands upon it. The Men and Millions Movement has caused many to look beyond their immediate location; that, in loosing their lives they would save them.

The captain, with the pastor, holds the key to the situation. If the movement is kept properly before the people and encouraged, it will succeed.

E. M. CARTER.

Wadley, Ala.

GOOD NEWS.

All CHRISTIAN SUN readers are interested in our Carroll County, Va. work. Splendid reports from the good workers there come in constantly. Following is from Miss Margaret H. Morey, our good teacher at Rocky Ford: "I attended services at our school and church building, Fancy Gap, last Sunday. Our pastor, Brother Bradshaw preached. Three young people joined the church. The Spirit was present.

We have singing and prayer here (at Rocky Ford) every Thursday night except when Brother Bradshaw comes. He preaches for us when it is possible for him to be here. Two young men joined the Rocky Ford Church last Thursday night.

We are very busy with preparation for Christmas. I shall spend the holiday week visiting the people here."

Brother Bradshaw under date of Dec. 20th writes: "We had five to join the church last week. The work goes well."

SUNDAY SCHOOL MISSIONARY OFFERINGS FOR DECEMBER.

Rosemont, Berkley, Va., $10.58; Linville, Va., $2.25; Elm Ave., Portsmouth, Va., $9.36; Reidsville, N. C., (Nov.) $2.09; Reidsville, N. C., (Dec.), $2.59; Ramseur, N. C., $2.02, First Church Portsmouth, Va., $7.96, Wake Chapel, Fuquay Springs, N. C., $2.40, Durham, N. C. $9.82, Union, Dendron, Va., $1.15, Antioch, Harrisonburg, Va., (Oct., Nov., Dec.), $5.45, S. Norfolk, Va., $5.22; Shallow Ford, R. F. D., Burlington, N. C., $1.51; Richland, Ga., $1.00, Wakefield, Va., $3.81; Beulah, Phoenix City, Ala., $1.88; Henderson, N. C., $4.84; Wentworth, McCullers, N. C., $1.20; Durham, N. C., $7.83; Lebanon, Semora, N. C., $1.16; Bethlehem, R. F. D., Broadway, Va., $2.35; Liberty Vance, Henderson, N. C., $4.26; Dry Run, Seven Fountains, Va., $2.06; Elm Ave., Portsmouth, Va., $4.00; Cragford, Ala., $5.00; Linville, Va., $2.46, Holland, Va., $4.33; Hines Chapel, Gibsonville, N. C., $1.01; Ramseur, N. C., $2.44; Busy Bee S. S. Class, Antioch, Harrisonburg, Va., (Special for mountain work) $4.00; Total $116.-03.

Thanks, dear Sunday School Workers and Friends. Your loyalty and devotion to a great and good cause are appreciated.

Gratefully,

J. O. ATKINSON, *Mission Secretary.*

These schools sent to us as Missionary offering, one half for Home and one half for Foreign, a total of $5,089.95. I am sure Brother Johnson has received a far larger sum than this from these schools for the Orphanage. If one of these schools is poorer in purse or in membership or in progress because of these offerings I would certainly love to know it. I am sure they are the richer and the better for it. Moreover, every member of these schools has the joy of knowing that he or she has had a part in building up and carrying forward our Mountain work, to which every penny of the Home Mission money went the past year, and also of helping to build our Kindergarden and Night School in Japan, to which every penny of the Foreign Mission money from the schools went the past year.

What great things we could accomplish during the good year 1923 *if every* Christian Sunday school in the Southern Christian Convention would decide as a new year resolution *to begin the year right,* prove itself loyal to its Convention and give one Sunday's offering to the Orphanage and one to Missions. Again and again the testimony has come that Sunday School undertaking this program find ample income from the offering of the other two Sundays to pay their local and current expenses. Just why our schools cannot see their way clear to adopt such a program is difficult to understand. I have no doubt but that the schools not on this list are doing a great and a good work; but what have they accomplished definitely for their church and its enterprises beyond their own doors? In union and cooperation there is strength and there is conquest, and what our Convention is trying to do is to secure united effort on the part of all our schools for some worthy and definite undertakings.

J. O. ATKINSON.

IS YOUR SUNDAY SCHOOL IN THIS LIST?

Our Southern Christian Convention and all of our Conference Sunday School Conventions have repeatedly voted that ever Sunday School in the Convention give one Sunday's offering a month to the Orphanage and one Sunday's offering a month to Missions, the offerings of the other two Sundays per month to be retained by the school for local and current expenses. The following schools the past year, 1922, proved themselves loyal to this decision of their church.

Berea (Alamance), Dry Run, Seven Fountains, Va., High Point, N. C., Pleasant Grove, News Ferry, Va., New Lebanon, Wentworth, N. C., Spring Hill, Linville, Ala., East End, Newport News, Va., Wadley, Ala., Linville, Va., Zion, Moncure, N. C., Reidsville, N. C., First Church, Raleigh, N. C., Johnson Grove, Sedley, Va., Liberty, (Vanve), Union, Dendron, Va., Winchester, Va., Holy Neck, Wakefield, Va., Richland, Ga., Henderson, N. C., Bethlehem, Broadway, Va., South Norfolk, Va., Hines Chapel, Berea, Driver, Va., New Elam, New Hill, N. C., Durham, N. C., Lebanon, Semora, N. C., Leaksville, Luray, Va., Shallow Ford, Burlington, N. C., Rosemont, Berkley, Va., Berea, (Norfolk), New Providence, Graham, N. C., Beulah, Phoenix, Ala., Rose Hill, Columbus, Ga., Bethlehem (Nans.), Wake Chapel, Cardens, N. C., East LaGrange, LaGrange, Ga., Elm Ave., Portsmouth, Va., Third Ave., North Danville, Va., Bethany, Roanoke, Ala., Graham, N. C., Noon Day, Wedowee, Ala., Pleasant Grove, Buffalo, Ala., Pleasant Hill, Liberty, N. C., First Church, Portsmouth, Va., Timber Ridge, Trone, Va., Ramseur, N. C., Ambrose, Ga., Hanks Chapel, Pittsboro, N. C., Morrisville, N. C., Wentworth, McCullers, N. C., Tifton, Ga. Haw River, N. C., Burtons Grove, Manry, Va., Bethel, New Hill, N. C., Christian Union, Lillington, N. C., Holland, Va., Union, Virgilina, Va., Monticello, Brown Summit, N.C., Antioch, Harrisonburg, Va., Ivor, Va., Eures, N. C., Union, (Alamance), Needhams Grove, Steeds, N. C., Liberty Springs, Suffolk, Va., Peoples, Dover, Del., Sanford, N. C., Rock Stand, Roanoke, Ala., Cragford, Ala., Christian Temple, Norfolk, Va., First Church, Burlington, N. C., Catawba Springs, N. C.

IMPORTANT INFORMATION OUR YOUNG PEOPLE SHOULD HAVE.

How many cardinal principles has the Christian Church? What are they? Whence came they? What is the Southern Christian Convention? Where, when and for what did it originate? Whence came our Sunday Schools, our church schools, our Orphanage, our missionary interests, and how are they supported and carried on?

These and many other like questions are such as every one of our children, grandchildren and neighbor's children should be able to answer. Can they do it? If they cannot whose fault is it? That is a question that should be laid to the heart of every CHRISTIAN SUN reader. The Board of Religious Education, through Miss Lucy M. Eldredge, Sec., 1012 East Marshall St., Richmond, Va., has prepared a pamphlet in which all these questions pertaining to our Christian Church history and its belongings are asked and answered. They are for free distribution and are prepared to be read responsively in our Sunday Schools and Christian Endeavor societies. I regard it as the most valuable piece of literature that has been issued in many months. It is fundamental, conveys facts which should be in the mind of both young and old in the Christian Church and is so arranged that all can get it. While it is prepared as a responsive reading, not to interfere with the regular Sunday School lesson, but to take the place of the opening exercise, it really should be studied and used as a catechism in the class until all could answer the questions there put down. I am often startled at the ignorance of our Christian principles and position, what we stand for, what we have done and what we are doing. If these questions and answers by the Board of Religious Education are propounded to and learned by all the members of our Sunday Schools a large part of this ignorance will be dispelled. Every Christian Sunday School should certainly use this responsive reading, and those not using it will certainly lose a wonderful opportunity to render real service in teaching our salient Christian principles.

J. O. ATKINSON.

Have you ordered your leaflets for Men and Millions Sunday?

OUR CHAPLAIN WITH THE MARINES IN HAITI.

(A Comparison)

Just five and a half brief years ago I was pastor of a church on a corner of a down town city block preaching three times a week to congregations ranging in size (and likewise in age) from five to seventy five, occasionally as many as one hundred and fifty, and these with a perceptible inclination towards the feminine sex.

My duties as a pastor to these people were, as all pastors know, too numerous for detailed mention. It is needless to say that it took all my time, and thought I was not altogether void of everyday experiences which were disagreeable and often marred my happiness and contentment in the work, I was nominally successful. The faithful few made it so. There were the indefatigable ones, titheres, workers, players, stayers, payers, and the ever present host who always gave their consecrated support to make the cause success; and I recall with pride the painful but sincere, cheerful and consecrated effort to raise the annual interest due on the debt and to meet every other phase of the church's program.

In those days I did not know a "scuttle-but" from a coal bucket, nor a canteen from a quart of whiskey. In fact I have a dreamy recollection of them being both one and the same thing. Circumscribed by religious training from childhood, and by personal limitations which followed me excruciatingly, I was disassociated from the common everyday things the great life outside offered and with which the masses have to reckon. My understanding of practical Christianity was set in a well made groove and, to my way of thinking, salvation for any one depended upon conformity to the requirements of that channel. Though not entirely void of a knowledge of life's vicissitudes and understanding that in each there is a religious and moral point of view which is right and of God, it was impossible for me to concede, always, any compromise of my own understanding of the right way; all of which was not wrong, but in which there was not enough right; and as the World War came on I was destined, it seemed, to learn a great many things in which my theology, though functioning fruitfully, stand me now in poor stead.

At that time my experience consisted in sermonizing for my three per week and, out of pure and simple devotion, forcing my lessons by what others had to say about it. In all of my other duties in the church, and the State, in Conference and Convention, there was nothing that brought me in touch with the life outside, nor with the people who knew but little of religion, or, if knowing, were in such constant contact with the cold hard facts of living and life's evils, and so remote from elevating influences, that all semblance of religion was smothered into nothing. Having a sound Christian foundation, I can see now that my ministry needed a first hand conception of the existing facts of the lives of folks on the outside, and this I was destined to obtain.

It has not been long since I tendered my resignation to accept a commission in the United States Navy, but long enough for a number of things to happen, such as, the experience of my duty at the National Capitol where thousands of our young men were taught war and gunnery; my experience at the Naval Prison where thousands of miscreants were penalized for their wrongs; the last months of the war; the armstice; the return of the military forces from France; the return of the dead; the signing of my commission as a permanant Chaplain in the United States Navy at the solicitude of members of the Chaplain's Corps and other friends; and now my present duty with the United States Marines in a country where all, except the military forces and the American occupation, are negroes, and the masses of them uncivilized.

Though I have not had sea duty, and therefore I am not sea-going, I do know what a "scuttle but" is and I know also the difference between a pint of Scotch whiskey and a canteen. Please do not misunderstand me. To the amazement of many of my comrades, I still adhere to my W. C. T. U. pledge, but in a country where alcoholics are considered a virture as well as a source of revenue, and associated with folks who love to think that way any way, one cannot fail to learn some differences, to say the least of it. I have come to know something of what a roughneck is and of the many reasons why he is one. I am acquainted with the influences that steal a man's soul and drive him to the devil; and I have learned also that not every person who appears to be wicked is void of a Christian heart and the best intentions.

Occasionally I am told by a friend, sometimes with a tone of blame in the voice, that I should get out of the Navy and return to the pastorate; sometimes it is with a poorly veiled hint that I am a "loafer" and disloyal to my church unwilling to the sacrifice which the pastorate requires. I do not blame them, for I know almost every thought that prompts the suggestion. In addition to the claims of the church and its great need, I am frank to admit that there are some fine things about the church which are not known in the service and which tug at my heart-strings and call me back. May I innumerate them?

There is the sanctuary with its art and altars, organ and anthems, singing and making music, by devout choirs whose voices, however poor, re-echo now as though it were the angels from heaven. The recollection drives me to tears when I realize I have nothing but the bare dingy walls of the Barracks, no organ but my own voice and no choir but my own music. It it far from angelic, and sometimes not even worshipful. It makes me heart-sick indeed.

Once I enjoyed the prayers of the faithful who were always there with their support, and the spirit of a sympathetic audience which lends inspiration to the speaker; I was moved by this spirit and my weaknesses were nearly always tnrned to power; but now I have nothing but a passive audience, cold and irresponsive, sometimes antagonistic. A soldier does not venture to exprress or demonstrate his religion in any public way, for the "Gang" will jeer him and not many are able to stand the "Gaff."

I recall the devotional meetings with personal testimonies and praises to God and the wonderful spirit they always gave. I do not have this any more and I find myself longing for it.

I cherish the splendid associations of friends and the normal and natural conditions of home-life so abundantly afforded in the pastorate, but this is terribly lacking in the millitary service, wherein, the friends of a minister of Christ are but few, the most of them being superficial, unsympathetic, unappreciative. The fellowship of the brotherhood of the church is a total loss to me. I go for a year without striking hands with any of my brethren, much less to have fellowship with them. Being thus separated from them and all my church affiliations there has come a feeling that even my brethren look upon this as divorced from the interest of the church and therefore they are apathetic to, if not unsympathetic with, this field of labor.

These are the things which to our personal relations have greatest values, and having known them for fourteen years as a pastor and now to be totally deprived of them certainly breaks the heart. One ponders, wondering if there is any compensation.

Yes, there is, and it is not all in the salary. In the first place military organizations involve the outlay of millions of money, by the side of which the hundreds of thousands of the church is but pin money. The investment in this plant is not less than half the valuation of a large city, and, with the proper authority, it is spent liberally for the efficiency of any of its departments. The Chaplain is equipped for his needs and furnished transportation et cetera in order that he may attend to all his duties.

I remember with what difficulty the pastor, through endless miles of streets, reached the doors of remote homes hunting the elusive communicant, trying to collect from disgruntled members, and soliciting from disinterested friends; how he has called at door after door of his parishioners in the interest of their welfare, which had its basic in the church, and in the interest of stimulating their happiness through the church; but he could find only a few at home. Amidst it all, the Sunday School, the church service, the Young People, the Christian Endeavor Society, the Men's Class, the Prayer-meeting, the Board meeting, the Ladies' Aid, the Missionary Society, the Debt, and practically everything that is related to life, were on his heart demanding his attention and claiming the consideration of every one else; as a result, if there were one hundred and fifty at the Sunday School and perhaps the same number at the church service, notwithstanding there should have been five hundred, it became a matter of boast and special report to the papers.

In our military orgainzation there are from five hundred to one thousand whose noses are counted every morning at a certain hour and the most of them go no further than four hundred feet from the Chaplain, and there is not a one in the garrison that may not be called to his elbow in five minutes notice. This is compensation.

Again, how hard it was upon entering the homes of parishioners, who needed the pastor most, to say and do the thing that would be most helpful to them. So little is known of the undercurrent of a home, or individuals. Nearly everybody is elusive, and both their actions and their deeds are out of sight. Over the worst of sins they spread a net of camouflage and, though one might be able to read character and suspect conditions, a word of censure, though most kindly intended and well deserved, might sever entirely the flimsy ties that bind them to the church. But with us, it is different. Whether we are exemplary or sinful, our virtues and our voices are in the light and undersanding of all. There is not a sin that is not known by practically everybody else. That which in civil life the people think will wait upon judgment day to be revealed, we know each day, and tomorrow at office hours it meets the Commanding Officer's praise or blame. This gives every one a tremendous advantage, and those who would administer corrective measure have both the facts and the person, and a direct route of action; and the miscreant's consciousness of being checked serves strongly as a moral stimulus to his conduct and an example to others.

This by no means recommends that our military organization has the advantage of and is better than the conditions in civil life; but it does recommend that there is an association between the Chaplain and the men which is delightfully direct, and this is compensation. At the same time, it is my opinion, that our military personnel is about as good as the civil, for there is little question in my mind, that in civil life there is a great deal of rottenness hidden, and it is because of the openness of the military life that we judge them so immoral. If all facts could be compared, I judge that our soldiers would hold

an even level with the same number of the masses on the outside. Of six hundred men, one hundred and forty-one were at church last Sunday morning, and at the evening address there were between three and four hundred, the latter, I am frank to say, were attracted by Motion Pictures which followed.

If comparisons are admitted further: How diplomatic a pastor must be! In his congregation are a great many splendid churchmen who are sensative with feelings sticking out all over them like the quills of a porcupine and the moment one is touched, out he goes, and the church has lost his dime and his presence. How many are the empty collection plates and pews from such a cause! I do not recall that I ever tempered my ecclesiastical dicta for the sake of finance, but I confess that it was a long time after I put on Uncle Sam's uniform before I could admisister a reprimand without an apologetic tone, and without the disagreable feeling of knowing that I had hurt somebody's feelings and thus had hurt the church.

This comparison does not argue that a pastor should not be "as wise as a serpent and as harmless as a dove," Kind at all times; neither does it affirm that a Chaplain may be different, but children need corrective reprimands, and grown-ups do too, and I am glad that in my parish they can be administered without feeling that a coin has been nipped out of the collection plate, or that a pew has been emptied of a worshipper; yea, even better than that, when this is done in the right spirit and manner, a reprimand may be with the assurance that an admirer has been won.

When they do wrong they expect to be told about it and when it is properly done, they are apt to think more of the Chaplain for it. This is compensation.

It is thus that our associations are delightfully direct, sanguine and frank. If the Chaplain is sufficiently genuine and "A man F' A' That," instead of having to nurse the feelings of folks and build up contact, they tumble to him and they give him a fast hand. As Chaplain Neyman said, "It is not a matter of standing behind a pulpit armed by cloistered preparations, or going out guided by a list to pull door bells and sit on parlor chairs," or parishioners break in on our studies, grab us off at the mess, "Nab" us in the exchange, call for us in the library, stop us on the parade ground, kid us at play, hang out the windows and jeer us when we go by on a horse and wonder where we learned to "ride at," and accuse us of umpiring a ball game with spiritual eyes, all of which is well if one can be humble enough and sufficiently genuine, for after all, "religion is an affair of life and not a parade." And this is compensation.

In addition to the above, the Chaplain may guide the athletics, recreational activities, entertainments, and participate in the drills. As an athletic officer, he is limited only by his ability and energies. As recreational officer, he has something to do all the time from the repair of victrolas to the management of ministrels. And as the entertainment officer he directs all shows from the "Smoker" to the vaudeville. He not only learns how to apply the censorship to the shows and to the movies, but he also learns how to dress up a man to look like a woman and a man to look like a clown and make the "Gang" laugh; and in his own addresses, in an effort to catch (and the rein is the point of mental contact) he travels along the human side and does not fail to see the humor of things. He who can do this can get the "gang" at church or anywhere else he wishes them. This is his chance and his compensation.

H. E. ROUNTREE.

ANOTHER POUNDING.

Dear Brother Editor and readers of THE CHRISTIAN SUN:

A few words about our work in North Alabama or, in Cullman and Marshall counties, at Liberty Grove. Things are moving along very nicely and we feel somewhat encouraged with the outlook for our church down there.

The work at Bryan's Chapel goes well though we are being hindered right now on account of the bad weather. We are getting ready to build now. We have bought a nice building lot right up at the nice little town of Arab, Ala., where they have a good school. We are having the lumber cut for a real up-to-date building, one that will do credit to our dear church when it is completed.

Now we are few in number and stand very much in need of some help for our building, we want to complete at the earliest date possible and we will appreciate any amount from any of our friends. Brethren and sisters, churches and Sunday Schools, Missionary Societies, Christian Endeavor, or Ladies Aid Societies, send your contributions to J. D. Dollar, Roanoke, Ala., and acknowledgment will be given of the same through THE SUN as fast as they come. Let's hear from you quick for we need and will appreciate any amount. Brethren, pray for our work in North Ala., and for me.

On last Thursday morning while I was chopping wood and wishing someone would come, you know why?

It happened just this way: A ford car ran up into my front yard, driven by Brother B. E. Stevens, accompanied by Mrs. L. L. Lile and Mrs. Morris, who had come all the way from Mt. Zion to make glad their unworthy pastor and his family by giving us a real pounding of just such things as a preacher with a wife and ten beautiful children, need. I wish every one who had any part in this kind act knew just how glad and happy it makes us for having the privilege of serving so good and thankful a people as those at Mt Zion. The pounding consisted of flour, meal, syrup, sugar, coffee, dried fruit, canned fruit, lard, soda, soap, some dress patterns, and santa clause, oranges, apples nuts, and peanuts. And by the way, Mrs. J. B. Melton and a number of the ladies down at Abanda sent Mrs. Dollar a nice quilt.

Now words fail us to express our appreciation of this kindness, and may the good Lord bless every one of you.

And help me to be a better servant this eleventh year than I have for the past years at Mt Zion.

J. D. DOLLAR.

SOUTHERN CHRISTIAN CONVENTION TO MEET IN MAY.

By vote the Convention in its recent session in Suffolk the Southern Christian Convention is called to meet in "extraordinary" session on Tuesday the first day of May next at 7:30, P. M. I am reminding the brotherhood of this action through our paper, THE CHRISTIAN SUN, and to invite any church wishing to entertain the Convention at the time to let me have their invitation at once.

According to custom the Convention should meet in N. C. Come on N. C. and give us an invitation.

The Executive Committee invites suggestions as to program, if you have any let us have them.

Yours in Christ,

LEON EDGAR SMITH, *President.*

4312 *Colonial Ave.,*
Norfolk, Va., Dec. 19, 1922.

MEN AND MILLIONS

PREACH THE CAMPAIGN

The Men and Millions Campaign and the causes embraced by it gain and hold their rightful place in the hearts of our people only in proportion as our preachers preach on these great Kingdom interests. The churches having the best record also have preachers who are constantly on their Campaign job.

EACHING THE CAMPAIGN

No one human agency contributed so much to the victory in subscribing to Men and Millions as the preachers preaching the Campaign. The preacher was then and is now the key man. If the pastor preaches Men and Millions the people will work for and pay their pledges to the Movement.

Make the Victory Sure.

Our people will fall behind in their payment of the pledges if our preachers do not get under the burden again. We can go to the extraordinary session of our Convention next May with a glorious record, if our people are aroused to a full sense of their duty. We need to go to our knees for Power in these great days ahead of us, if we are to truly lead our people, pay our pledges and win out for our Lord.

Preach—Preach—Preach.

VICTORY!

CONTRIBUTIONS

SUFFOLK LETTER.

The benefits of Prohibition are so significant and so far-reaching that they are often obscured by local violations and newspaper reports. A few facts may indicate the permanent results of Prohibition. These facts are the more impressive when one considers the centuries of legal traffic and thoughtless indulgence in ardent spirits. The question increases in importance when one considers the prohibitory teachings of Scripture against drunkenness more than fifteen hundred years before the art of distillation was discovered. The advocates of beer and wine forget Noah, Lot, Belshazzar, and Ahasuerus, when distilled liquors were unknown. The old Greek was not far from the truth when he declared, "Temperance is the moderate use of good things, and total abstinence from harmful things." One cannot be innocently temperate in things that are wrong. Let us consider a few things revealed in the Toronto Convention.

Railroads outlawed intoxicants before the nation passed the 18th Amendment. They will not employ engineers who use intoxicants. The rail road business is a great business. Twenty billion dollars are invested; 264,000 miles of trackage; 60,000 locomotives; see what an army of temperance engineers! Liquor interests do not even dare to defend the personal liberty of these engineers to drink. The application of electrical machinery in mining, in iron and steel industries, compel sober labor to operate these great industries that bless the world. INDUSTRY sides with Prohibition. Insurance companies employ strict rules in their great business, because investigations prove that the use of alcohol increases risks. The number of life insurance policies in force in the United States thirty years ago was not much over five million; now they are over sixty million. Insurance is not a weak witness in favor of Prohibition. When Business, for the sake of business, stands for Prohibition, how could the church ignore the moral demand for Prohibition?

Wisconsin's experience in one year of Prohibition is a good witness. Milwaukee is said to be the dryest big city in the United States. In 1920 savings accounts increased in the State 26 per cent, one fourth of the entire saving in the seventy years of her history. Big accounts in Banks decreased, but savings accounts made up a surplus of $56,000,000 over deficits. It is a dairy State, and is more prosperous with milk under prohibition than with beer license. In one of the most prosperous years of Milwaukee brewers the total value of products was $23,000,000; Dr. Hutton said: "The soap companies are selling this year $26,000,000 worth of soap; suds for the outside are much more profitable than suds for the inside.

Miss Agnes Slack of London said: "England will not be able to compete in trade with prohibition countries; and, for this reason, will be compelled to accept prohibition." The temperance sentiment is growing in England.

Prohibition became effective in the State of Washington January 1, 1916. At that time, every daily newspaper in the State, except one, and many of the business men, were opposed to it. Within ten months after it went into effect, Bank deposits had increased $125,000,000, the number of inmates in jails had decreased 76 per cent, and in penal institutions 50 per cent. The benefits were so plain that in the campaign in the last of the year, practically all the business men, and ALL the newspapers in the State advocated Prohibition, and the State gave a majority for Prohibition of 215,036.

North and South Dakota were admitted into the Union as Prohibition States in 1889. South Dakota went back to high license two years afterward. From 1890 to 1900 North Dakota increased in population at the rate of 66 per cent, and South Dakota decreased at the rate of 15 per cent. From 1900 to 1910, North Dakota increased at the rate of 80 per cent and South Dakota at the rate of 45 per cent. In 1913 North Dakota led every State in the union in railroad building.

In India working men spent 85 per cent of the money spent for liquor. The daily wage for labor is six cents, and 3 ounces of liquor cost eleven cents, or nearly wages for two days. This country of ours has the opportunity of all countries to demonstrate the value of Prohibition to the people, and set the example for a dry world.

W. W. STALEY.

ELON LETTER.

And so the SUN's Editor is married again. Dr. Barrett is certainly a charming, fortunate man to have won three such splendid women to be his brides. The whole church will congratulate him and wish for him and Mrs. Barrett, formerly Mrs. Mamie Watkins, Windsor, Va., long life with every happiness.

"And the Lord God said, It is not good that the man should be alone." I quote from the Word of God and experience justifies the quotation. Marriage is divinely ordained and is good for man. Married people live longer than unmarried people, the Uncle Wellons seems an exception. Uncle Wellons justifies his long life, however, on the ground that he was always ready to marry, should the time ever come. Bachelors and spinsters, generally speaking, do not live longer than married people, it only seems longer to them. And I think it is entirely true that widowers and newborn babies are very much alike. They both cry for the first six months, sit up and take notice the next six months, and are mighty hard to get through the second summer. On the widower's side there is good reason for this situation. He has known the journey companionship of home and is sad and lonely without it.

The Christian home is the basic institution in social order. There love reigns, love with all its sympathy and devotion and sacrifice and tender care for each other. In the Christian home we learn to live with and for each other and unto God. Such living is the finest equipment for good citizenship whether in the state or in the Kingdom of God. The Christian religion is nothing more nor less as to its virtues and ideals than the principles of the Christian home universalized. God is our Father; we are His children. We are brothers and sisters one to another. We are to love one another and the strong are to bear the infirmities of the weak. We are told too and experience approves that real happiness comes in giving and sharing. The highest Christian grace is sacrificed. But what are these but the relationship and virtues of the Christian home extended to the life outside the family circle? As go our homes, so goes the Kingdom of God.

How we should rejoice then when new Christian homes are founded! They are the seminaries of the Christian virtues, the guarantee of the progress of the Kingdom of God. Our Christian civilization cannot endure without the Christian home. The home life may be undermined and weakened from two directions—from the unwillingness of men and women to assume the obligations and responsibilities of founding homes and from the disruption of homes once founded, by divorce. It is certain that a statesman-like program of religious education will seek in every way to rescue the Christian home and reinstate it as an educational agency. The home is not only a place where food and shelter may be had and where children may be born. It is the place of prayer and nurture and admonition in the ways of the Lord. It is not the competitor of the church, but its basic ally. Unless our homes function in religious education, we shall have to do a continually increasing amount of reclamation work in adult life.

Personally I do not see why our churches should not offer either in Sunday School classes or elsewhere courses of definite instruction in the Christian home. One of the most satisfying classes I have ever taught was a group of some forty young men and young women who studied with absorbing interest this very theme. If the religion of Jesus is anything, it is practically helpful. Such instruction over a generation in every church would change the family life of the nation and deal the death blow to the divorce evil. It is useless to denounce the evil of divorce when we do nothing to remedy its causes except resolute and vituperate. Go and do as Editor Barrett has done for three several times—set a Christian home and in it live the Christian way.

The scribe of the *Elon Letter* rejoices that Dr. Barrett is *benedictus* again and we can safely say he is also *benignus*.

W. A. HARPER.

BETHLEHEM COLLEGE LETTER.

On February 5, 1923, a campaign will be launched for funds with which to erect the initial buildings for Bethlehem College. It is impossible to build a new College here in the south without more money than will be obtained through the Men and Millions campaign. While this money will aid materially in the establishment of the College, it will not be adequate to meet the urgent demands upon the Trustees. This situation suggests itself without argument. And the thing most needed is action not argument.

If the immediate needs of Bethlehem College are to be met, there must be complete cooperation in this great undertaking. The very atmosphere must breath the spirit of union and cooperation. The growing interest of hundreds of people in Christian Education must find expression. Definite expression is an evidence of individual interest. The splendid interest of the people of the Christian Church is commendable. Cooperation in the various enterprises of the church has seldom been more evidenced than at the present. In many communities there are evidences which bear testimony to the fact that there is an ever strengthening tie which binds people together and enables them to serve the community more effectively.

The task of the Christian Church is one. And every member of the church should share in the accomplishment of this task. The church is charged with the responsibility of the total adjustment of life to them and divine conditions. This places upon the church a great and start-

line degree of responsibility for leadership and safe direction.

Only cooperative effort can make the campaign for the college a success. A single church is unequal to the task; a single individual is incapable of accomplishing this task. There are but few things that a single individual *can* do in church work. And one of these things is, he can hinder what a thousand men are trying to do.

It is a well recognized fact that cooperation is not an end in itself. It is only a means to an end. Cooperation is desirable only in so far as it contributes to the accomplishment of the end in view. But it is useless to urge people to cooperate in any task until they are familiar with the objectives to be realized. The people must understand the objectives to be attained and work together for their accomplishment. Hence if there are those who do not understand the plans and purposes of Bethlehem College, you are urged to write the undersigned and make inquiry.

R. F. BROWN, *Financial Secretary.*

TAKE AN INVENTORY.

Have you taken Inventory of your year's work in the Church Ending December 31st?

At the end of each year merchants and all business enterprises take their inventory so as to learn how much they have made or lost during the year. Let me and you see in our year's work how we stand.

First, have we done our whole duty by our church during 1922? How many times have we stayed at home on Sunday away from our Sunday School and church, because of a headache, or because we felt too bad to go to church and then on Monday we felt still worse, and yet we went to our places of business. If this has occurred during this year, you will have to put it on the loss side. Some may say, but we have got to work to have food; yes, this is true, but please read the 4th chapter and 4th verse of St. Luke's Gospel. It says man shall not live by bread alone, but by every word of God, and there is not a place to hear God's word like His church. Our pastor who is his mouthpiece declares it to us, so you see we have made a loss if we are guilty of the first.

Second, have we given of our means to the support of the church this year as we have been [illegible] in God's word to do. So many of us spend dollars for the pleasures of the world, and yet neglect to give to our church. How many dollars have we spent this year for cigars, candy, moving pictures, and other amusements? How much have we given to our church to help spread the Gospel of Christ? Brethren, we are making a big loss in this second, and if we don't stop it we will certainly go bankrupt. For God's word says, Give as the Lord has prospered you. Let us stop this big loss during 1923.

Third, how many times during this year have we known of some one that was sick or in distress, and a visit from us would cheer them up and make their burden easier to bear, and yet we felt too tired to go. We contented ourselves with the thought, let our pastor do the visiting. Read Galatians 4th chapter and 2nd verse. Bear ye one another's burdens and so fulfill the Law of Christ. We have our own work to do, read the 4th verse of same chapter. But let every man prove his own work. I am afraid all of us have made another big loss here. May our Heavenly Father forgive us our neglect and help us to be more faithful in visiting the sick, reading God's word to them and praying with them. The prayer of the faithful will save the sick, and if they have sinned it shall be forgiven them.

Fourth, have we done our duty in calling on those who stayed away from Sunday School or church? Those who we knew did not attend any Sunday School or church. There are 17,000 here in our own city between ages of 5 and 18 years who do not attend Sunday School any where. Have we done our duty in getting them into the Sunday School, where they may be taught of Christ's love. If we have not done our duty in this, we have made another big loss during 1922.

We have lots of room in our Sunday Schools, and there are thousands who do not attend any Sunday School. Let us all get about our Master's business, and go out into the Highways and compel them to come in that our Sunday School may be filled. To learn of our Saviour and to know of him is to love and serve him. He rewardeth a cup of cold water given in his name.

Now, Brethren, I hope we have taken a complete Inventory of our lives and work during this year just closed, and I hope that during the next year, we will be more dilligent. Godliness with Contentment is great Gain 1 Timothy 6th chapter 6th verse. This will be our Inventory at the close of 1923.

Let us all do our full duty by our church and God will bless our work. At the close of the year we will be better men and women. May our Heavenly Father bless each member of his church and give to us courage and strength and the will power to do whatsoever he would have us do, or go any where he would have us go.

D. J. KELLY, *Superintendent,*
First Christian Sunday School,
Richmond, Va.

THE PIVOT OF CHRISTIAN EDUCATION.

Christian Education is the organized mental, physical, social, and spiritual process by which Christian character is produced. And the youth of the land is the pivot of this process. The boys and girls of our day have a right to the best there is for them in spiritual development, and the Christian Endeavor is a place where every character is made stronger, every vision enlarged, and every soul educated.

In our modern methods of education it is possible to be very careful about intellectural culture and indifferent about spiritual development; but it is almost impossible to be anxious about spiritual development and be indifferent about intellectual expansion and culture.

The youth of our day are expressing themselves. The task of the church is to direct these expressions. But the impression is made before the expression is heard. All expression reveals the schooling back of it. Expression is the staunchest anchor of life in the swirl of deadly peril. If we do not want a depressed man-hood and woman-hood, a depressed civilization, we must direct the expressions of youth. This is what the Christian Endeavor is striving to do. It is an expression school where soul-culture blossoms into ripened fruit.

All things should be put to the particular use that God intended them to serve. We must look upon the earth for vegetation, the fruit tree for fruit, upon the flower for beauty, upon wood and stone for building material; but we must look upon the youth of today for the civilization of tomorrow. The best way to bring boys and girls into harmony with the Divine will is to induce them to express the attributes of God as gleaned from His word. No eloquence is so facinating as the new born soul expressing its emotions and sentiments.

There should be no vacation in the expressional life of youth. It is through effort that an individual learns to express the claims of righteousness and demonstrate the power of a virtuous life. By expression, truth is explained, love is proclaimed, and life made richer. The church should never tire of its mission of helping boys and girls express their best thoughts.

The church should do more than place its O. K. on Christian education. It should make Christian education a real factor in moulding the ideals of boys and girls. The greatest menace to any community is a man of means who is using them for his own selfish purposes and to the hurt of his fellowman. His life and his education is a failure. Nine-tenths of the business failures of today are caused from lack of ability, but more from lack of morality. Somebody has failed to teach the morals of business.

The home is valued in terms of the characters it produces. But many homes are failures today, because yesterday somebody failed to teach the sanctity of the home. Too many homes are built on false motives and this is due to the false teaching of youth.

The difference between the grown-up and the youth is significant. The grown person knows what he wants and is big enough and wise enough to get it. The youth does not know what he wants and waits for some one to suggest it. Will this suggestion be made by the church or the world? If the church is to make this suggestion it must have an agency through which to make it. One of the chief agencies through which it can make this suggestion is the Christian Endeavor.

A recent survey shows that of all the additions to the church, 83 per cent come from the Sunday School and Christian Endeavor. Only 17 per cent are not members of any Sunday School or associated with a Christian Endeavor society. Does this have significance to you? The Sunday School and Christian Endeavor society are the points of greater and most powerful contact with any community. It is noted that 50 per cent of the contact with any community is occasioned by the Sunday School, 35 per cent from other sources, and 15 per cent from different agencies.

Conversion is much easier with the youth than with the grown-ups. Conversion to the age of 16 is very easy. It has been shown that out of 8681 boys and girls under 16 years old there were 1021 conversions. But the probability of conversion decreases after the boy or girl becomes 16 years old. To the age of 28 years only 128 out of 8681 were converted. We must save this generation to Christ while it is in its youth or we will forever lose it to the evil one.

The fact has been recorded that out of 17453 cases of crime not one committed the first crime after the age of 21. The crimes of our day are being committed by the youth of our land. If we will save the youth we can minimize the crime wave of our nation.

If we are to save our boys and girls to the Kingdom of God we must do it now. We must teach them that an education is not a bread and butter affair; but a matter of Christian character plus service for God.

MRS. R. F. BROWN.

Drs. J. O. Atkinson, W. H. Denison and W. P. Minton and W. P. Fletcher of Canada, are this week attending the North American Missionary Conference at Bethlehem, Pa. This is a great occasion and we are glad that the Christians are so well represented. From this conference ought to come great good to our work.

Christian Orphanage

Dear Friends:—

Christmas was a joyful occasion for the children at the Christian Orphanage. The many friends of the Institution showed their interest by remembering the Children on this happy occasion.

Glad Gleaners Class, Antioch Church, Frankfort, Ind. one box stockings, books, ribbon, and pictures.

Mrs. J. A. Williams, Franklin, Va., one box clothing.

Peoples Christian Church, Dover Del., box for little girls who occupy the "Dover Room."

"Just For Fun Club," Winchester, Va., sheets, gowns, dresses and dolls.

Mrs. George W. Nurney, Suffolk, Va., two hats, shoes, underwear, three suits, chambray, pen holders etc.

Mrs. J. J. Lincoln, Williamburg, Va., 4 suits underwear.

"The Knights," Franklinton Christian Church, N. C., one box Christmas books and cards.

The Christian Church Elkhart, Ind., one box toys.

Mrs. Sallie B. Sanford, Stem, N. C., one quilt.

Mrs. E. J. Brickhouse, Norfolk, Va., one box presents for the children.

Mrs. C. W. Johnson, Urbana, Ill., box toys.

The Christian Church, New Bedford, Mass., boxes containing presents for all the children.

Mrs Nora Fields, Springboro, Pa., one box wash clothes.

Palmer College, Albany, Mo., one box presents.

Christian Church Providence, R. I., by Mrs W. G. Sargeant, boxes containing presents.

Elm Ave. Christian Church, Norfolk, Va., presents for the children.

Ladies Bible Class Christian Temple, Norfolk, Va., one box 36 pair hose one pair shoes.

Franklin Christian Sunday School, Franklin, Va., one box presents for the childrne.

Young Women's Missionary Society, Peoples Church, Dover, Del., one box presents for the children.

Y. P. S. C. E. Pleasant Valley Church, Earlton, Kans., one box presents

Christian Friends, Waverly, Va., 117 pounds shelled peanuts.

Circle No. 1, Burlington Christian Church, box candy.

Circle No. 1, Burlington Church, by Mrs. H. C. Pollard, one barrel apples and box candy.

John King Peanut Company, Suffolk, Va., one box candy and peanuts.

W. A. and R. D. Crawford, Greir, Va., two barrels of apples.

Mrs. W. L. Anderson, Wakefield, Va., one box fruit cakes.

Children of Bennett Sunday School, N. C., one box toys for the children.

Riverside Hosiery Mills, Burlington, N. C., 5 doz. hose.

First Church Greensboro, N. C., one load of white Christmas gifts containing articles which are useful and needful in our work.

Mrs. Jones Gunn, Mrs R. E. Gunn, Mrs. G. W. Gunn, one dozen half gallons canned fruit each.

Woman's Missionary Society, Mrs. C. M. Walters, Chairman, Burlington Christian Church, Cricle No. 3 one box of hose, towels, underwear dresses etc.

H. F. Huffines, Gibsonville, N. C., 2 crates oranges, one box apples, half bushel peanuts, 15 pounds candy.

Miss Florence Hainer, Urbana, Ill., one box toys.

Harriett Chapman, Danville, Ill., one box toys.

Mrs. D. J. Bowden, Norfolk, Va., one box containing sheets, pillowcases, gingham, dresses, etc.

Dry Run Sunday School, Valley, Va., one box hose, gloves, dresses, outing goods, ties, etc.

Mrs. E. C. Griffin's Sunday School Class, "The Loyal Daughters" of the Revina Christian Church, Revina, N. Y., 38 new dresses, 3 suits, 2 coats, pants, shoes and hose.

One box from Portsmouth Church by Mrs, J. W. Felton, containing presents for the children.

Missionary Society First Church, Frankfort, Ind., 7 pair hose, five dresses.

Mrs. Zura Chrisbork, Post Alleghany, Pa., one box dresses.

Burlington Coffin Co., 30 lbs. mixed candy.

Mr. A. T. Holland, Suffolk, Va., one bag peaunts

Some other friends two bags peanuts.

When you read this report you will have just a few more days to give us one push to help us reach our goal for 1922. We will close our books for 1922 on January 18th. We hold them open till that time to give all the delayed Thanksgiving offerings and Sunday School offerings for 1922 time to get in.

Our report today brings us nearly to our $10,000.00 goal. We just lack $157.63 being to it. We still lack $917.63 being to our Thanksgiving goal. We know we will reach the $10,000.00 goal. We want you to give us just one more push to help us reach our Thanksgiving goal. You have always pushed us up to it in the past—Don't let us fail this time—we would be disappointed. Pray for us. Back up your prayers with your help.

Through an error the check for $177.65 from Burlington Christian Church for a Thanksgiving offering was credited in our report to the First Christian Church, Norfolk, but proper credit was given on our books in the office. We regret the error occurred.

CHAS. D. JOHNSTON, *Superintendent.*

REPORT FOR DEC. 28TH, CONTINUED

Amount brought forward.....$20,486.48

SUNDAY SCHOOL MONTHLY OFFERINGS

North Carolina Conference

Auburn, for Oct., Nov., and Dec.	$ 4.50
Liberty Vance	4.33
Bethlehem, N. C.	4.72
Hebron, N. C.	3.27
Six Forks	2.43
Wake Chapel	5.00
Henderson	4.02
New Lebanon	1.00
New Lebanon Baracca Class	1.00

Eastern Virginia Conference

First Church, Berkley, Norfolk	$12.66
Suffolk, Va.	25.00
Dendron, Va.	6.00
Burton's Grove	1.00
Windsor	1.00

Alabama Conference

Mt. Zion	$ 1.67
Beulah	1.67

Va. Valley Central Conference

Bethlehem	1.86	
		$81.13

Special Offerings

Mr. Lingle, on sup't of little boy	$ 15.00	
A friend, Newport News	5.00	
Mr. and Mrs. L. E. Carlton	5.00	
Jr. Philathea Class, Suffolk, Va.	5.00	
Sunday School Class, Durham, Support Clella May Cauthren	14.00	
A. M. Thomas, pledge on Baby Home	5.00	
Jesse Winborn, estate (willed)	2,177.64	
Mrs. D. T. Dickie, on pledge at S. S. convention, Liberty	5.00	
Mrs. Flora Joyner	15.00	
Rent	12.50	
		$2,259.14

Thanksgiving Offerings

Bethlehem Church, Alamance Co., N. C.	$15.67
Apple's Chapel, Pledged by H. F. Huffines	25.00
Elon Church (Additional)	3.10
Mr. and Mrs. Elwood Pearce	2.00
E. B. Horner	50.00
Mrs. Esther Jenkins, Ohio	5.00
Class No. 6, Reidsville, N. C.	5.00
Shady Grove Church, Ala.	1.50
Bethlehem Church, Va. Valley Con.	9.79
Mr. and Mrs. Ira R. Jordan, Roberson, Ill.	5.00
Mrs. C. S. Jordan	3.00
Em. Jones Philipps, Suffolk, Va.	25.00
First Church, Berkley, Norfolk	21.63
T. E. Brickhouse, Norfolk, Va.	25.00
Truitt Philathea Class, First Church, Greensboro	15.00
Stella Sharpe, New Lebanon, N. C.	1.00
Reidsville S. S., N. C.	4.47
Jr. Missionary Society, First Church, Ind.	2.00
East End Christian Church, Newport News, Va.	75.18
Mrs. J. E. Vincent, Suffolk, Va.	10.00
Ebenezer, N. C.	28.00
T. W. Trogdon	5.00
Hines Chapel, (balance)	4.91
A friend, Durham, N. C.	5.00
R. L. Hurdle and wife	2.00
New Providence, N. C.	17.00
Mrs. Maggie Spencer, Suffolk, Va.	2.00
Dendron Christian Church, Va.	32.30
Cragford S. S., Ala.	5.00
Antioch Sunday School, Va.	65.04
Concord, Valley Va. Conference	3.15
Primary Class, Beaver Chapel, Ohio	6.19
Park's Cross Roads (Addition)	.50
Cypress Chapel Church, Ea. Va.	14.00
Mrs. W. L. Wyrick	5.00
First Christian Church, Portsmouth.	21.93
Dry Run, Christian offering	12.26
First Christian Church, Winchester, Ind.	15.62
Christian S. S., South Solon, Ohio	13.47
Isle of Wight S. S., Va.	12.00
Union, Southampton, Ea. Va.	12.80
Good Hope S. S., N. C.	3.05
Suffolk Church and Sunday School	250.00
Hanna's Creek Church, Ind.	28.00
Barton's Church, Ind.	10.00
Waverly Christian Church, E. Va.	43.50
Antioch Church, E. Va.	6.12
First Christian S. S., Greensboro, (Addition)	73.12
New Lebanon S. S. & Church, N. C.	25.65
Christian S. S., LeGrand, Iowa	8.75
	$1,144.71
Total for 2 weeks	$3,875.97
Grand total	$24,362.45

ARGUMENTS FOR THE RESTORATION AND CONVERSION OF THE JEWS.

CHAPTER II.

It is impossible to apply the predictions of the prophets of the restoration as having taken place under Ezra from the Babylonian captivity. Whatever they mean, it is certain that they all refer to an event which is yet in the future. This will be perfectly clear from a consideration of the following facts. (1) The prophets recognize the fact that there shall be two restorations Isaiah predicts thus: "It shall come to pass in that day that the Lord shall set His hand again the second time to recover the remnant of His people which shall be left from Assyria, and from Egypt, and from Pathos, and from Cush and from Elam, and from Hamath, and from the Islands of the sea. Isa II;II. Moses in Deut. 30;4-6, puts the two restorations together; "If any of thine be driven out into the utmost parts of heaven, from thence will the Lord, thy God, gather thee, and from thence will He fetch thee; and the Lord thy God, will bring thee into the land which thy fathers possessed, and thou shalt possess it, and He will do thee good, and multiply thee above thy fathers." The Babylonian restoration was the first and not the second, and as there has certainly been no restoration since, it follows, according to the explicit teaching of the Prophet, a second restoration of Israel is in the future.

(2) A restoration is predicted from the "four corners of the earth." "And he shall set up for an ensign for the nations, and shall assemble the outcast of Israel, and shall gather together the dispersed of Judah from the four corners of the earth.' The captivity in Babylon was local, the present dispersion is universal. The whole nation is here referred to. "The outcast of Israel" and the "the dispersed of Judah." Only portions of the tribes of Judah and Benjamin and Levites were restored from Babylon, consequently the gathering can only be fulfilled in the future restoration.

(3) A restoration is predicted after which there shall never be another dispersion. This settles the question of future restoration. "Thy people shall also be righteous; they shall inherit the land forever." "For I will set My eyes upon them for good, and I will bring them again to this land, and I will build them and NOT PULL THEM DOWN; and I will plant them and not pluck them up. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul. Thou shalt no more be termed forsaken, neither shall thy land any more be termed desolate. "Isa 60;21. 62-4, Jer. 24; 6; 32; 37-42. These passages speak for themselves and need no comment. Israel must be restored if such promises are ever to be filled.

(4) Because the promised land will be greatly enlarged, having never been possessed by Israel. The land of promise is bounded north and south by the rivers Euphrates and Nile. "In that same day the Lord made a covenant with Abraham saying: "Unto thy seed will I give this land, from the river of Egypt unto the great river Euphrates." "East and West it is bounded by the Arabian Sea and Mediterranean Sea." "Unto the uttermost sea, the east sea." "Israel shall possess the gates of his enemies." The Mediterranean Sea, the gate of the west, and the Arabian Sea, the gate of the east. Their feet have trod for forty years the whole of Arabia, and the whole of Arabia shall belong to them. Gen.15; 18; 22; 17. Deut. 11; 24. Ezek. 47; 18.

(5) The tribes when restored are to be differently located, and the land differently distributed, from any previous possession of the land. "Zebulon shall dwell at the haven of the sea and shall be for a raven of ships." Napthali "possess thou the west and south." Harborage on the Mediterranean and the Persian Gulf. "Issachar and Zebulon shall suck of the abundance of the seas" etc. An examination of the 48th chapter of Ezekiel will fully illustrate this fact. If there be no future restoration of the Jews, how can God's promises be fulfilled? To deny their restoration is to undermine the foundation of our own salvation. The unconditional covenant with Abraham Isaac and Jacob has never been fulfilled. The land was given them for "an everlasting possession," "they shall possess the land forever." It was given to Abraham by promise and not by law. Obedience has nothing to do with its fulfillment. The Jews are children not of Moses but of Abraham. It has no condition in it. Paul reminds us with regard to this matter of Israel's future, "They are beloved for the father's sakes" and "the gifts and calling of God are without repentance."

(6) Another evidence that the Babylonian restoration cannot be meant of the gathering in the land, is the fact that in many places the restoration of the tribes, under the names of Ephhaim, Israel etc, as well as that of the tribes of Judah and Benjamin, is distinctly predicted. The restoration of the house of Israel is distinguished from that of Judah. The prophet is explicit in language.—Ezek. 37:19, 22. "Behold I will take the stick of Joseph, which is in the habitation of Ephraim and the tribes of Israel his fellows, and I will put them with him, even with the stick, of Judah, and make them one stick, and they shall be one in my hands. And I will make them one nation in the land upon the mountains of Israel, and one king shall be to them all, and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all."

(7) We read of a restoration which shall be final and complete. "And I will multiply men upon you all the house of Israel, even all of it." From the restoration from Babylon only 42,360 return, which does not satisfy such language. "And I will make them a covenant of Peace, and will cause evil beasts to cease out of the land, and they shall dwell safely in the wilderness, and sleep in the woods. And the trees of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and they shall know that I am the Lord, when I have broken the bands of their yoke and delivered them out of the land of those who served themselves of them. And they shall be no more a prey to the heaven, neither shall the beast of the land devour them, and they shall dwell safely, and none shall make them afraid." Ezek. 34; 25-29. The remnant which returned, were continually under the Gentile yoke and still continue: their restoration, therefore, is still in the future. And then it is added, after they are restored, the long history of Israel's apostacy shall end. "They shall not defile themselves any more with any of their transgressions." From that time on, the sanctuary of God "shall be in the midst of them forever more." It is needless to say that such words as these cannot be applied to their restoration from Babylon, after which they have committed the greatest crime of their whole history, the rejection of their Promised Messiah, the Son of God.

(8) The Scriptures predict that the return of the Jews is to take place "in the last days" Jer. 30; 24. Isa. 2:1, 3. What this expression means every Bible student knows. It is never used with reference to any other period before the first advent has occurred which could be so understood. It is plain, therfore, that the promised return is an event in the future.

(9) That the Jews will be restored to Palestine is evident from the descriptions of the prophets that when the Jews are back in Jerusalem, the Nations will attempt to overthrow them. They make mention of a war against Judea, the enemy is represented with a great numerous army before Jerusalem, the destruction of the enemy by the immediate power of God, and a great extraordinary deliverance of the Jewish people.

"For I will gather all nations against Jerusalem to battle. For behold, in those days and at that time, when I shall bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel. For my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy. Therefore, son of man, prophesy and say unto God, Thus saith the Lord God, In that day when my people Israel dwell safely, thou shalt come from thy place, thou and many people with thee, a mighty army; and thou shalt come up against my people Israel. Thus saith the Lord God, Behold I am against thee, O God, and I will turn thee back and leave thee but the sixth part of thee, and I will smile thy bow out of thy right hand. Thou shalt fall upon the open field, and I will give thee unto the ravenous birds of every sort." Zeph. 3;8. Zech. 14, 2. Ezek. 38; 15, 16, chapter 39. Since the days of the prophets to the present time, no such event has happened either to the Jews or their enemies. Single nations have attacked the Jews many times, but God has never gathered all nations against Jerusalem. We may certainly conclude that it refers to an event still in the future.

(10) It is clearly predicted by the prophets that their restoration is connected with the utter and final overthrow of their enemies, who have trodden them down and persecuted them. "And the people shall take them and bring them to their place, and the house of Israel shall possess them in the land of the Lord for servants and handmaids, and they shall take them captives, whose captives they were, and they shall rule over their oppressors." "Therefore, all they that devour thee, shall be devoured, and all thine adversaries.....' and they that spoil, and all that prey upon thee will I give for a prey. For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord, because they called thee an outcast, saying: This is Zion whom no man seeketh after." Deut.. 30-7. Isa. 14;2. Jer. 30; 16; 17. No such overthrow attended their return from Babylon.

FIELD NOTES.

The Haw River Christian Church held its Christmas exercises on Monday night after Christmas. It consisted of an exercise of songs, recitations, drill and Christmas tree. The exercises were good and the tree covered with presents was very pretty. A report was made that evening of one scholar that had not missed a day in six years and of another that had not missed one in three years.

Members and friends of Union Ridge Church remembered the pastor and his family near the Christmas time with nice and valuable donations. The kind thought and good will which prompted it together with the donation made are much appreciated. Union Ridge is one of our old church organizations with important historic data, dating back far into the 18th century.

One of the best country Sunday Schools that I know, is at Pleasant Hill in the southern part of Alamance County, N. C.

They have a good attendance and excellent singing the year through.

P. H. FLEMING.

RELIGIOUS EDUCATION

Miss LUCY M. ELDREDGE, *Field Secretary,*
1012 E. Marshall Street, Richmond, Va.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

January 14, 1922.

"Jesus Teaching Humility."—Luke 14.

Golden Text: "God resisteth the proud, but giveth grace to the humble."—I Peter 5:5.

Devotional Reading: Ps. 15.

Referance Material: John 13:1-17; Phil. 2:5-11.

The fourteenth chapter of St. Luke tells the story of how Jesus spent a Sunday. On this day He taught, His words and His deeds, the great lessons *of Helpfulness, Humility, Hospitality,* and *Discipleship.* The most effective lesson is taught by the teacher whose life expresses the truths he presents. Judged by this standard alone, Jesus was the Master Teacher, who on every occasion, was ready to teach the lesson most needed and in the most natural way.

Helpfulness.

The opposition and criticism of the Jewish leaders did not stop Jesus from doing good on the Sabbath. This time the sufferer was a man with dropsy, and in the presence of the Pharisees he was healed and sent on his way. And the Pharisees had no answer to give to His question "Is it lawful?" By a deed of helpful healing, and a simple question, Jesus had both blessed the man, and taught His lesson.

"Help somebody today,
Somebody along life's way."

Humility.

Marion Lawrence, the great Sunday School leader, places humility foremost among the qualifications for successful leadership. Owen Feltman expresses most beautifully God's love of the humble: "Of all trees, I observe that God hath chosen the vine, a low plant that creeps upon the helpful wall; of all beasts, the soft and patient lamb; of all fowls, the mild and guileless dove. Christ is the rose of the field, and the lily of the valley. When God appeared to Moses, it was not in the lofty clear, nor the sturdy oak, nor the spreading plane; but in a bush, a humble, slender, abject shrub; as if He would, by these elections, check the conceited arrogance of man." After making his great speech at Gettysburg, Abraham Lincoln, the great and humble president, was depressed with a sense of having failed to do justice to the occasion, whereas this oration has taken a place among the few supreme speeches of the world as immortal. Humility is a Christian quality, a Christian trait, which Jesus taught in the simple way of referring to the seating of the guests at the banquet table. The proud, arrogant guest pushed up to the place of honor. The thoughful, kindly man took his place near the door. Both acted from the impulse of their natures, and from their desires. Jesus showed the results of these deeds, and carried the lesson beyond the banquet of the day, to apply the great truth that in all activities in life "every one that exalteth himself shall be humbled: and he that humbeth himself shall be exalted."

"O who like Thee so humble bore
The scorn, the scoffs of men before;
So meek, forgiving, godlike, high,
So glorious in humility."

Hospitality.

Then to the host, Jesus turned, perhaps privately, to reveal the true purpose and meaning of hospitality, showing that it was not only a process of "giving to get" as much is even today, but that hospitality should be broad enough and friendly enough to include those who needed the kindness of the host. "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." Hospitality, in the name of the Master, brings the richest blessing to the host. Hospitality which expresses kindly courtesy and a friendly-minded spirit brings joy to all. Ralph Waldo Emerson has said: "Life is not so short but that there is always time enough for courtesy." This was Christ's lesson to the host.

And then to both guests and hosts, the lesson was carried further.

Discipleship.

A certain man made a great supper, and invited his guests, but "all with one consent began to make excuse." And the master sent out the servants to bring in the poor and the mained and the blind and the lame and the house was filled. The "great supper" was none other than God's great feast in His Kingdom. How weak are our excuses when bidden to that great feast. What an honor to be bidden to dine with the King! The true disciple has just one thought; "How shall I please my Master?" Jesus Christ pointed out that there was a cross to bear, a cost to count, perhaps sacrifices to be made, but the blessing of discipleship far surpasses all of these. *"Whosoever doth not bear his own cross, and come after me, cannot be my disciple."* Helpful service, Christ-like humility, friendly hospitality, are all stepping stones to the blessing of being a disciple of the Lord Christ, and thus to share with Him the work of telling the story to others.

"Ready to go, ready to wait,
Ready a gap to fill.
Ready for service small or great;
Ready to do His will."

January 21, 1923.

The Prodigal Son.—Luke 15.

Golden Text: There is joy in the presence of the angels of God over one sinner that repenteth.—Luke 15:10.

Devotional Reading: Ps. 143:1-8.

Reference Material: Ps. 32; Luke 7:36-50; Romans 5:1-11; Gal. 6:1-5; I Tim. 1:15-16.

The fifteenth chapter of Luke's Gospel gives three great parables, or three "earthly stories with a heavenly meaning," not found any place else in the Bible. They are stories told to a throng which pressed about the Great Teacher. Some of the listeners were publicans and sinners. Others were scribes and Pharisees who were there to critize and find fault. The message of the stories was to declare how powerful and how far-reaching was the love of His Heavenly Father, how valuable was every soul in His sight, and how great was the joy on earth and in heaven when the lost was found and when the wanderer returned.

The shepherd left the ninety-nine sheep safe in the pasture to go in search of the lost one,—not because he did not care for the ninety and nine, but because of his very great love and deep concern for the one who might be in danger.

The woman searched diligently for the lost coin until she could joyfully call in her friends to be happy with her because it was found. They are just simple stories of every day life. The sadness and anxiety over loss, and the joy of recovery are common experiences. "Even so ....there is joy in the presence of the angels of God over one sinner that repenteth."

The third parable was the familiar one of "The Prodigal Son." Here was a lad who became dissatisfied with life at home. Into his heart had fallen the seed of evil which grew until he found himself in sin in a foreign land. Evil influences, bad pictures, profane words and sinful stories are still sowing this seed in the hearts of boys and girls. What will be the harvest, if this seed is allowed to grow? The supreme need of the youth of today is to know their Heavenly Father, to trust in His power, to look to Him for loving guidance. The task of the Church School is to bring to them this knowledge and faith and love which will keep them safe in the Father's house.

After some time, the wanderer *"began to be in want."* Sin allures, but never satisfies. The Prodigal Son returned to the one place of refuge and help— to his father, penitent, humble, eager to make amends. It is a beautiful picture,—his reception, the ready forgiveness, the loving rejoicing, his reinstatement as a member of the home. The only sad feature, is that of the critical, selfish elder brother, who condemned the sin and the sinner alike without a forgiving spirit— the attitude which has driven many a sinner back to his wrong-doing. The Christian spirit which Jesus taught and lived is the spirit of loving forgiveness and joyful service.

"Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness; looking to thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ."—Gal. 6:1, 2.

A Missionary Illustration.

The following missionary illustration from an India missionary for this lesson is given in the Westminister Teacher:

A shepherd met me in the field today, and quietly led me to his village where food was prepared and waiting for me, and all seemed in readiness for my arrival. Dinner over, he quietly said, "Now we are all here gathered to hear what you have to tell us." A cloth was spread on the ground, the shepherd father and son sat on one side, the son's wife with her tiny baby on the other. And we brought forth the big colored picture of Christ, the Good Shepherd who giveth His life for His sheep. How wise the Lord was to use an illustration that such lowly ones as these could readily comprehend. "My sheep hear my voice and I know them and they follow me," he said, "Why, of course," said Bhagat, "so do mine." And he sprang to his feet and made a queer clucking sound, and straightway his flock crowded round him and he reached down and patted them gently. Then he challenged me to call them, and not one stirred. Then Basant Singh tried, and they remained motionless. "Another they will not follow." So the lesson was clear as crystal to this shepherd lad and his father. What was to hinder them from obeying the call of the Good Shepherd? Water was brought, turbans laid aside, and there in the Sabbath stillness of departing day four wandering sheep were taken into the fold. One could almost hear the sound of rejoicing in the heavenly choir.

CHRISTIAN ENDEAVOR TOPICS.

JANUARY 14, 1923.

"Why Do You Think the Bible is the Word of God?"—2 Tim. 3:14-17.

THOUGHTS FOR THE MEETING.

Paul believed that the Bible was the Word of God, and urged Timothy to abide in the things which he had learned. First, God wants us to know His Word, that we may believe it. The great challenge to the church is to *teach* God's Word, that men may know how to live its truths. —Verse 14.

"From a babe thou hast known the sacred writings." This teaching must begin early to be effective and touch all of the life. Little folks have a right to know of their Heavenly Father's love and care for them. They have a right to know the part of the Bible they can understand, and to learn more and more as they grow older. Then it will be the most natural thing in the world for them to believe that the Bible is God's Word given to boys and girls, as well as to men and women, to teach them the best way to live.—Verse 15.

The Word of God gives the knowledge and wisdom which leads to salvation, through faith in Jesus Christ. No other book can do this. Surely God gave this wonderful book to His children.—Verse 15.

The Bible was written by men, inspired by God, that other men through all the years might have its words to guide them to do right, to warn them to eternal life. Verse 16.

No Christian can do his work without knowledge of the Bible. No man's education is complete without a thorough study of the Book of books. Christian education is the hope of the world, as through it the youth of the world are taught the great truths in the Bible of the Christian life, and through knowing the Word, joyously accept the Lord Jesus Christ as their Saviour and Guide, and dedicate their lives to His service.—Verse 17.

ILLUSTRATION FOR THE MEETING.

We believe that the Bible is the Word of God because of what it has accomplished throughout the world where it has been read and practiced by men. In his book "Stories for Talks to Boys," F. H. Cheley gives the following story of what Bible Study had done in a foreign land:

"A white man, traveling through a country where the natives had some years before been cannibals, found one of them reading a Bible. The traveler, himself an unbeliever, sneered at the occupation. "That will do you no good," he said. "It never did us any; we are giving it up." The islander stared at him in surprise. "If it does you no good in your own land, it is surely of use to you here," he said, "for if it had not been for this book you would have been cooked and eaten before this." There are not a few scoffers at Christianity who forget that their personal safety and their liberty of speech are the gift of that which they revile."

POEM FOR THE MEETING.

Christ has no hands but our hands
To do this work today;
He has no feet but our feet
To lead men in his way;

He has no tongue but our tongues
To tell men how he died;
He has no help but our help
To bring them to his side.

We are the only Bible
The careless world will read;
We are the sinner's gospel,
We are the scoffer's creed;

We are the Lord's last message,
Given in deed and word,
What if the type is crooked?
What if the type is blurred?

What if our hands are busy
With other work than his?
What if our feet are walking
Where sin's allurement is?

What if our tongues are speaking
Of things his lips would spurn?
How can we hope to help him
And hasten his return?—*Annie J. Flint.*

Scripture Verses (to be given to the members, asking them to quote them, with a thought of their own added.)

Luke 11:28; Deut. 17:19; James 1:22; Roman 15:4; John 20:31; 1 Timothy 5:22; Matt. 22:29; Ephesians 6:17; Hebrews 4:12; Romans 15:4;

Suggested Hymns: Break Thou the Bread of Life; How Firm a Foundation; I Love to Tell the Story; More About Jesus Would I Know; Standing on the Promises; Tell me the Old, Old Story; Sing Them Over Again.

JANUARY 21, 1923.

Evangelistic Missions at Home and Abroad.—Luke 24:45-53.

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THOUGHTS ON THE TOPIC.

"We must Evangelize or else we will soon need to be evangelized."

Study and understanding of the Scriptures are essential for evangelistic work at home or abroad. Communion with Christ in the Quiet Hour, still opens the minds of His disciples.—Verse 45.

Repentance must come before forgiveness, and makes possible remission of sins, through Jesus Christ.—Verse 46.

The last words of Jesus were a command to preach the gospel to all nations. His love cannot be confined to one small group, or a single locality. The goal of missionary work is "the whole wide world for Jesus."—Verse 47.

The soul-winner needs power from God. Prayer is his greatest source of strength and wisdom.—Verse 49.

Joy is a part of true worship. Praise is an indispensable element of worship. In every Christian Endeavor service there should be a time for joyful praise to God.—Verse 52, 53.

"To neglect the work of Evangelism is to invite failure all along the line of other church activities, for Evangelism is the initial work of the church. The growth and perpetuity of the local church and of the church universal depend upon a proper appreciation and a worthy response to the claims of Evangelism."—*Dr. R. C. Helfenstein.*

In his leaflet "Personal Evangelism—The Greatest Work in the World," Sherwood Eddy gives five reasons why personal evangelism is the greatest work in all the world. 1. Personal Evangelism was the greatest work in the life of Christ. 2. Personal Evangelism and our responsibility for service were central in Christ's teaching. 3. Evangelism was Christ's last command. 4. It was the greatest work in the life of the apostles. 5. Personal evangelism has been the greatest work all down the nineteen centuries. In conclusion, he says: "Let us each personally face this searching question, Am I a winner of men? If not, what is the cause of my being a fruitless branch of the living vine? Once we had found the cause of our failure let us confess it, get right with God in our own lives, and begin to work for men. Here is the greatest work in the world. A world of needy men is all about us. Why stand we idle all the day? Let us go and work today in His vineyard."

"Oft when the Word is on me to deliver
Lifts the illusion and the truth lies bare:
Desert or throng, the city or the river,
Melts in a lucid Paradise of air—

Only like souls I see the folk thereunder,
Bound who should conquer, slaves who should be kings,—
Hearing their one hope with an empty wonder,
Sadly contented in a show of things.

Then with a rush the intolerable craving
Shivers throughout me like a trumpet call
Oh to save these! to perish for their saving:
Die for their llfe, be offered for them all."

—*F. W. H. Myers.*

SUGGESTIONS FOR THE MEETING.

Write to Dr. Warren H. Denison, Chairman Publishing Association, Dayton, Ohio, for a copy of the leaflet "The Place of Evangelism in the Forward Movement Program of the Christian Church," by Dr. Roy C. Helfenstein. Study its suggestions for the organization of the year's work in evangelism. Here are found very definite things which your Society can help your church to do, as organizing a training class, preparing a list of the people in the community for whom the church is spiritually responsible, emphasizing the need of praying for those away from Christ, organizing a "Win a Friend" movement, helping in special meetings, and other work which might well be thought of at his meeting.

If your church is near a City Rescue Mission, arrange to visit its service, and see for yourself where much helpful evangelistic work is being done at home. Clip from all papers news items about evangelistic work abroad. Bring to this meeting information which will inspire every member to long to have a share in winning all men to Jesus Christ

Helpful Scripture Passages to be read and commented upon: Acts 8:26-38; Acts 10:1-5; Mark 10:17-22; Mark 2:1-12; Phil. 1:12-4; Matt. 11:28-30; Romans 10:9-13.

(For younger members have some of these Bible stories told in the meeting, together with a missionary story.)

Hymns for the Meeting: Jesus is Calling; When the Roll is Called Up Yonder; Let Jesus Come Into Your Heart; There is Power in the Blood; O Happy Day; Only Trust Him; Jesus Calls Us; A Charge To Keep; Where He Leads Me.

RELIGIOUS EDUCATION DOINGS.

The Teacher Training Class of the Ramseur Sunday School is progressing nicely in their study of "Preparation for Teaching" by Chas. A. Oliver. They have a competent teacher for the class, and also a number of leading workers who are willing to cooperate in any movement for the advancement of the class. Such a spirit makes good work possible.

"Armenian Christmas Day" comes January 21st, and by vote of the Burlington Convention that is the day for the Sunday Schools of the South to make their contributions to this worthy cause, of saving the lives of helpless children, and helping to train them for lives that will help to restore their homes and nation

To save a life means much. To save the life of a child and prepare him to serve is a great service, the value of which can not be estimated.

Beginning April 1st, the Christian Church workers will have a new publication, to take the place of "The Teachers and Officers Journal." The new magazine will be the Journal of Christian Education and will include Departments of Sunday School, Christian Endeavor, College life, personals and means and methods of work all along the line of Christian Education. It will be a monthly magazine which all of our progressive Sunday School and Christian Endeavor workers will want to read regularly. President W. A. Harper of Elon College will be the editor, and a competent board of editors will be associated with him in the work.

ELM AVENUE CHRISTIAN CHURCH, PORTSMOUTH, VA.

My former parishioners have not seen as many letters from their former pastor as "Brother Abe" has seen from his. For one thing this scribe did not make as big a speech at Conference as did the former pastor of "Brother Abe," nor did he get the many lessons from driving the Ford on the national highway, specially prepared for him and reminding him so much of the King's Highway.

I filled my first appointment in our new field the First Sunday in November, and went back to look after getting our goods moved by the next Sunday. We left Dendron, Va., Nov. 10th going by way of Scotland Wharf, on the historic James River, where we transferred to a private boat, the *Herman Ellis,* belonging to Mr. Waverly Bell of Bacon's Castle, Va. The boat carried no freight except our household goods and no passengers except my wife and me.

We had moved several times before but had never had such a trip as this. It was delightful. We shall not soon forget that afternoon's ride down the James River, passing through about 300 of Uncle Sam's fleet tied up with nothing to do but to draw on the U. S. treasury, and on by Newport News and through Hampton Roads. The weather was fine and the water was calm and placid. The boat was not as fast as some others, making only about eight or ten knots per hour. So we had time to meditate, which we did.

We could think of the experience of other passengers on board a ship. We could think of Jonah who paid his fare to Tarshish but who had an unexpected landing elsewhere. We felt easy along this line for we had no doubt of fleeing from a task that the Lord had laid upon us. We had served the Dendron-Wakefield circuit of five churches for seven years, and somehow felt that a change might be well. It was a consolation to us to feel that we had left so many friends who had expressed themselves as having been helped by our ministry.

We could think of Paul on his voyage to Rome and who had the Lord to assure him, through His angel, that he would get there in safety. We could think of the blessedness of living so near the Lord as to have the assurance of His protection. Then we could think about how much people lose by not living in fellowship with Him.

Our pilot was experienced and seemed to know just how to steer the vessel so as to keep us out of danger. We could think of that song we love to sing, "Jesus Saviour pilot me over life's tempestuous sea." The half has not been told but this letter is long enough. We made our trip safely and received a cordal welcome. More later.

W. D. HARWARD,
1612 *Prentis Ave., Portsmouth, Va.*

RALEIGH CHURCH SECURES A PASTOR.

Our Raleigh Christian Church has, we believe, been very fortunate in securing the services of Rev. William Davidson Parry, D. D., as its new pastor. Dr. J. O. Atkinson, himself a preacher of great power, tells us in a private note that Dr. Parry was heard twice on Sunday, January 7th, with great delight, not only so, but Dr. Atkinson declares that all who heard him were likewise delighted. Our people generally will be glad of the good fortune which has come to the Raleigh Church in securing a pastor. Dr. and Mrs. Parry are occupying a parsonage and seem quiet happy in their new work. The people also seem happy to have them with them in this official relation. Dr. Atkinson declares that Dr. Parry is an able, eloquent and sane and safe expounder of the Word. Dr. Atkinson then adds: "Dr. Parry faces his great task here with courageous faith and happy optimism," which Dr. Atkinson believes, will win out. All this will be good news to our beloved brotherhood. Let every man and woman who loves the Raleigh Church and desires its prosperity and highest usefulness, daily pray for Dr. Parry and his people and their united labors.

Statisticians have figured that each day in high school is worth $10.00 to a pupil. If this be true, is it not worth staying in high school and finishing the course?

Exiles for Christ

Cut made from photo of part of the 5,000 children of the Harpoot Orphanage trudging the 500 weary miles to Beirut for safety,

Lester James was killed and Enoch R. Applegate wounded in raids on this trip. Both were Americans.

ALL CHRISTIANS DRIVEN OUT.

Two and a half million Christians are involved in the catastrophe that drives them out of Asia Minor and Thrace in wholesale exodus. Great multitudes of Christians are fleeing in terror. Their misery is beyond words. They are women children, and aged people, the men of military age being missing.

If they are later allowed to return, our need for funds will be multiplied.

The children in orphanages in the interior are being moved to places of safety in the coast cities.

WHAT WILL YOU DO ABOUT IT?

You have the power of life and death.

The number of orphans and refugees saved, depends directly on the generosity of American givers; to no other source can they look for aid.

A large increase in gifts is necessary to move the orphans, to assist refugees, and pay the higher costs in the coast cities.

$5 a month saves a child.

$60 will maintain it a year.

Remember January 21st.

The ARMENIAN CHRISTMAS SUNDAY, January 21st, is recommended by the American Christian Convention as a Field Day on which this worthy cause be presented, and offerings received in the churches and Sunday Schools of the Southern Convention. This date is for those churches and Sunday Schools not co-operating on another date.

Send church offerings to J. F. Burnett, Secretary, C. P. A. Building, Dayton, Ohio. (This will be sent to the Near East Relief to be allocated to your State and community.)

Fill in pledge below and mail to your State Near East office, or to Near East Relief, Cleveland H. Dodge, Treasurer, 151 Fifth Avenue, New York.

Near East Relief,

For one year (unless cancelled), I will give the amount checked (X) below

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MARRIED

William Thomas Garrison and Miss Lena Roberson were married at the home of Rev. J. W. Holt, Burlington, N. C., December 20th, 1922, in the presence of a few invited friends. They will reside in Burlington, N. C.

J. W. Holt.

MARRIED

Mr. Fred Blanchard and Miss Kathleen Sartin, of Stony Creek, celebrated Christmas day, December 25th, 1922, by coming to the home of Rev. J. W. Holt at 3:30 P. M., in Burlington, N. C., and getting married. Marriage ceremony performed by Rev. J. W. Holt in the presence of a few invited friends.

J. W. Holt.

STEPHENSON-MORRIS

On the evening of December 12, 1922, at 368 Mobray Arch, Norfolk, Va., Mr. John Howard Stephenson and Miss Amy Margie Morris were united in marriage by the writer. The marriage was a quiet one. After the ceremony a nice supper was served. The next morning the happy couple took a trip to Washington. D. C. These young people are from Burton's Grove neighborhood, near Wakefield, Va., where the groom is engaged in farming. They have the best wishes of their many friends.

W. D. Howard.

GORDON-GOODE

At the home of the bride on Carolina Street, Virgilina, Va., December 27th, 1922, at 8 o'clock in the evening I united in marriage Mr. Thomas Gordon, of Denniston, Va., and Miss Effie Zuleen Goode. The bride is a daughter of Mr. and Mrs. Eddie Goode and a member of the Christian Church in Virgilina. Mr. Gordon is an honest, industrious farmer of Halifax Co. They will make their home near South Boston, Va. Their many friends wish for them happiness and prosperity.

C. E. Newman.

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J. Pressley Barrett, D. D. - Editor.
P. J. Kernodle - - Managing Editor.

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Advertising Rates: "Want Ads" 2 cents a word an insertion. Display Rates quoted upon request.

HART

Annie Sue Hart, infant daughter of Brother and Sister Reuben Hart of Granville Co., N. C., died December 19, 1922. Age 21 days. While Annie Sue's stay was for a short time here, she was a real part of the home and it has brought deep sorrow to be without her. Strong brothers and sisters wept with the parents. But the home of the parents is an ideal Christian one, and their grief can but have a sanctifying influence on their lives.

C. E. Newman.

COX

Malinda Louise Cox, born November 25, 1852, died December 24, 1922. Age 70 years, 29 days. Member of the church 52 years. Park's X Roads at the time of her death. Married twice. Mother of 7 children, 6 living. Funeral service on Christmas eve when she was laid to rest beside her first husband who preceded her 40 years and was buried also on Christmas day. God bless the bereaved ones.

Each battle fought and now she's gone,
With anxious hearts we follow on,
Till the morning light shall dawn Vast Eternity.

A. K. Scotten.

DIED

Died, December 29th, Mrs. Mary Ann Yeargin, at the home of her daughter, Mrs. Henry Osborn. She was buried at Union Grove the 30th. Her age was 81 years, 3 months, 3 days. She was preceded by her husband, J. W. Yeargin, August the 9th. She leaves one daughter and some grandchildren to mourn their loss. Mrs. Yeargin was a member of the Christian Church at Union Grove over sixty years. Funeral services conducted by the pastor.

John M. Allred.

OBITUARY

Died at the home of Mr. and Mrs. E. L. King, near Union Ridge, N. C., Sarah Elizabeth King ("Aunt Betty") December 27th, 1922, in her 89th year. She was a member of Union Ridge Christian Church and had been for many years. She was a very quiet, gentle old lady and delighted to attend church whenever she could.

The funeral services were conducted from the home by the writer and the burial was in Union Ridge Christian Church Cemetery.

"Blessed are the dead which die in the Lord."

P. H. Fleming.

SHARP

John L. Sharp was born June 22nd, 1865,died December 29, 1922, at his home in New Bethel township, Rockham Co., N. C. He represented his county in the State Legislature a few years ago. He was not a member of any church, but expressed a hope in Christ. He had many friends in and out of the church. He leaves to mourn their loss five brothers, three sisters, a wife and six children, one boy, John, Jr., and five girls, Mrs. George Moore, Lillie, Jessie, Carrie and Sallie May Sharp. All of his family are members of New Lebanon Christian Church where funeral services were held by the writer, interment followed by the Junior Order, (of which he was a member) in the presence of a very large congregation. May the Lord bless and comfort the bereaved wife and children.

J. W. Knight.

G. W. OAKES

Whereas, the Almighty hath called from our midst Brother G. W. Oakes and whereas he has been for many years a liberal supporter of all the churches' enterprises, be it

Resolved: First, that we as a church express our sorrow at his going and our sympathy for his bereaved loved ones.

Resolved: Secondly, that we commend to his family the comfort found in the Holy Scriptures and the loving condolence of our Blessed Savior.

Resolved: Thirdly, that we offer our love and sympathy and express the same by sending a copy of these resolutions to the bereaved family, and by spreading them upon the records of Pleasant Grove Christian Church, (Halifax Co., Va.) and by having them published in *The Christian Sun.* By order of the church.

Mrs. D. J. Sipe, Sec.

HONEYCUTT-LONG

of Miss Ruth Virginia Long and Mr. Gilbert Mansfield Honeycutt, a senior at the University, took place Sunday.

The ceremony was performed by Dr. W. S. Long, former president of Elon College at the home of her parents, Mr. and Mrs. S. F. Long. The wedding ring was the one used by the bride's maternal grandmother at a wedding just seventy years ago. Only the most intimate friends of the bride and bridegroom were present.

The bride wore turquoise blue taffeta, with silver lace, her only ornament being a necklace of pearls, the gift of the bridegroom.

Mrs. Honeycutt is a graduate of the Chapel Hill High School. After leaving the school here, she attended Meredith College in Raleigh and then the University of North Carolina. Mr. Honeycutt is the youngest son of Mrs. R. A. Honeycutt, of Chapel Hill.

MURPHY-COTTEN

On the morning of December the 14th, 1922, at the home of the bride, Dendron, Va., Mr. Robert Lee Murphy of Wakefield, Va., and Miss Mary Lucile Cotten were united in marriage by the writer. The parlor was beautifully decorated for the occasion. These young people came to the marriage altar to the strains of the wedding march, played by Miss Irene Cotten, sister of the bride. The marriage vows were taken in the presence of the members of the family and a few friends. Immediately after the ceremony the happy couple left for Washington, D. C., and points North. The bride has been employed for some time as stenographer in the office of the Surry Lumber Company at Dendron, Va. The groom has been engaged in farming. They will make their home for the present in Dendron. Their many friends join in extending to them their best wishes.

W. D. Howard.

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THE CHRISTIAN SUN

Official Organ of the Southern Christian Convention

IN ESSENTIALS, UNITY | IN NON-ESSENTIALS, LIBERTY | IN ALL THINGS, CHARITY

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THE SUN'S OBSERVATORY

Mrs. N. T. Farmer

What Will Come Next?—

What will come next? Now we are told that the State of Oregon has passed a law outlawing church schools. The question is asked: *Whose is the child?* Oregon answers: It belongs to the State. It therefore has passed a law requiring all children between the ages of eight and sixteen to attend the public schools. It is claimed that this will close church and private schools. It is claimed that the Ku Klux Klan in Oregon has brought this law about and is especially directed against the Roman Catholic Church and the Seventh Day Adventists, as well as against the Episcopalians and the Lutherans. Some claim that this outlawing of the church schools is an intolerable invasion of religious liberty. Thus we see what some call progress—we are going somewhere, it is true, but where?

Fighting Machines.—

Not-with-standing the Washington Conference for disarmament, last November a year ago, there seems to be no let up in getting ready for war. Our Government though in an important sense leading in that Conference, yet goes right on preparing for war. Already the Government is lending its influence to the construction of fighting machines. The latest in this line is a development of the machine known as the Caterpillar-tractor, a most formidable implement of destruction, self-propelled, long range, six inch gun. It is claimed that it will go anywhere cross country, making fourteen miles an hour. So instead of decreasing our implements of war, we are increasing them and getting ready for the bloodiest work ever done on the field of battle. It is claimed that as a nation we have already decreased our war expenditures, but if so, what mean these new machines of death and destruction?

Newark's Modern St Luke.—

"My tiny patients, what of them?" The question fell from the lips of Newark's modern St. Luke, Dr. Royal Miller Whitenack, specialist in children's diseases and "good angel to the poor," as he lay dying from infection caught from a child he had been treating. "He saved my babe; what can I do to help him?" A woman, grasping a little boy by the hand, asked that question at the hospital door. It was the question on the lips of hundreds of mothers in Newark—the mothers, we are told, of 7,000 children whom "the beloved physician" had brought into the world, many without pay, and of others whom he had saved. But the people could not help the twenty-one doctors who worked to save Dr. Whitenack, so they resorted to prayer during his illness—Protestant, Catholic and Jew. On the Sunday before he died, the entire city united in prayer for his recovery, and it was reported that the church attendance was greater than it had been on Easter. Rarely, news dispatches agree, has such an exhibition of affection and gratitude been shown by a whole population. Columns were devoted to the dying physician by the Newark and New York press, and the story of his life and his martyrdom permeated into distant newspaper offices where before his name was unknown. "What a glorious crown for a man to wear—the love of his fellows!" exclaims the Rochester *Post Express* in commenting on the country-wide tribute. "His life has not been lived in vain. Indeed, it has been crowned with the myrtle of the highest success." —*Literary Digest.*

Eastern Gates of the Mediterranean.—

Already some people are planning for the next war. Some have even worked out what will be the cause of the next war. It is now predicted that the control of the Dardanelles will be the main question in the next war. And why should the control of the Dardanelles become such a serious matter between the nations? It is claimed that these waters constitute the sea road from the Mediterranean into the Black Sea. The waters of the Black Sea wash Turkish, Russian, Bulgarian and Roumanian shores. These Straits are the Eastern gates of the Mediterranaen and of the world's ships to the wheat of the Urkanine, oil from the Causasus, metals from the Urals, and the hides and timber of Western Siberia. It is said that in war or in peace the whole world needs these waters as they have business on the Black Sea. Furthermore it is said that Constantinople is the padlock on the Gate to that sea. Why should not these great waters be free to all nations? Oh, the selfishness of the human family!

What France Has Done in Three Years.—

The world is involved in the present European problem, and so far it seems that no one can see the way out, meanwhile the final crisis is approaching. As we see the situation the difficulty arises in the fact that France is demanding just reparations from Germany for the great wrongs done to France during the war, and Germany is doing everything she possibly can do to keep from paying what France so justly demands. It is said that so far virtually all the restoration thus far accomplished has been done at the expense of France, meantime Germany has done but little, except to try to get out of paying her just assessment. To give you an adequate idea of the injustice which seems to be done to France, let us state it in this way: In your imagination see a man fully six feet tall. Then by his side stand one who is three and a half feet tall. Then by the side of these two stand one who is about six inches tall. Now take a good look at these three persons. The tall man (six feet high) represents the total amount of damages done to France during the war by Germany or its allies. Then let the second man (just three and one half feet high) represent what France has paid out of her own treasury toward reconstructing her country's damages. Now take the man who is only six inches tall and that represents what Germany has done to reimburse France for all the injuries done to her country during the war. In other words the whole damage done to France herself in her impoverished condition (impoverishment due to the war) has paid to reconstruct her own country the sum of 44 billion francs, while Germany is standing by, having paid only four billion francs, and yet Germany would if she could, get out of paying France for the ruin she brought on France by a war which Germany precipitated at the dictation of her own will. We believe France has a right to a resonable reparation, and she ought to have it. When we remember that no fighting was done on German territory, and consequently Germany was damaged in this way practically nothing, let us remember that Germany invaded France and did everything possible to destroy the country, and yet she is trying to get out of paying what is so justly due to France for the devastation Germany wrought on the territory of France. It is practically sure that Germany, having done all of this mischief, now seeks to get out of paying what she so justly owes to France. Some one has estimated the cost of the war to France as follows: Seven devastated departments; ninety-four per cent of her wool productions; ninety per cent of her steel productions; seventy per cent of her sugar productions; fifty-five per cent of her electric energy; thirty-three per cent of her coal production; four hundred kilometers of railroads, all told an array of destruction such as the world has rarely ever seen. Now in three years France has raised and paid in an effort to reconstruct her country the sum of $7,500,000,000 and all this she has spent in an effort to reconstruct the ruin wrought in her midst by Germany. Meanwhile Germany is doing everything possible to get out of paying for the damages she wrought in France. Do you remember what Germany did when she conquered France in 1870? She laid a heavy indemnity against France, and if we remember correctly, she required no dilly-dallying in the payment of the same—France had to get the money on some account and pay it down. Of course, France remembers all this, and remembering it, how can you expect her to let up in her demand on Germany? We believe France has a just cause for the stand she has taken and we hope the Allies will see that she gets what is a reasonable due.

NOTES-PERSONALS

Lend a helping hand to our brethren in the far south in their efforts to establish Bethlehem College. If you are interested and wish to obtain futher information, you may do so by addressing Rev. R. F. Brown, Financial Secretary, 1020 Park Place, Columbus, Georgia.

Emile Coue, a French healer, known as a self-healer, is now in America. We do not quite get the idea, except that he claims to heal by autosuggestion. Self-healing may have in it virtue, but that will not relieve the suffering of humanity, or stop the inroads of disease. Great results are claimed for his methods so far.

Do not allow your subscription to THE CHRISTIAN SUN to lapse, if you do, you will miss some very good things—as our columns will attest in these early days of the New Year. Not only keep up your subscription, but lend a helping hand toward getting some of your friends to take it. It is only $2 a year. Make just an effort. Do your best and watch the results.

Rev. J. W. Wellons, D. D., on January 1st, entered upon his ninety eighth year, and he is still busy in his work for the Masonic Old People's Home in Greensboro, where he is chaplain, and also in his chosen old age work of praying for people who are chronic sufferers from troubles of long standing. We rejoice in his pluck to keep at his post of duty to the last day that may be given him in this life.

Let us have the helping hand in the way of contributing matter for the columns of this paper. We could greatly enrich our columns if only our capable writers would just give the needed help. We may not be able to use every thing which may be sent in, but we will try to be fair to all contributors. Sharpen your pen and get to work with the view of enriching the columns of our church paper.

Russia is facing a great crisis. She has before her three of her greatest enemies. They are: Disease, War and Famine. Since she entered the great struggle in 1914 it is claimed that she has lost twenty millions of her population, and still she does not see the end. Besides the loss in her population, she has lost in property values almost beyond estimation, and still the work of destruction goes on.

Hon. Daniel Albright Long and wife of North Carolina are prominent visitors in Tampa and are guests at the home of Mr. and Mrs R. W. Trice, on South Newport avenue. Mrs. Long is well remembered here as the widow of Hon. Robert Easley, who was mayor of Tampa thirty years ago, and has many friends in this city. Mr. and Mrs. Long will spend the winter in Tampa.—*Tampa Florida Tribune. January 9th,* 1923.

We regret to hear of the illness of Dr. A. M. Kerr, Editor of *The Herald of Gospel Liberty.* He was stricken a few weeks ago with a nervous break down, in so much that his physician forbade all work and enjoined complete rest from his arduous toil. He is now resting in Michigan and hopes to be able to return to his work in a few weeks. We know something of the strain under which he labors—we know by an experience of more than twelve years, during which time we served as editor of the same paper, and many a time we felt that we were fast hastening to the time when we should meet the fate Dr. Kerr has met. In some way we were spared the complete break down which has come to him. We wish he may be speedily restored to his usual vigor.

A TELEGRAM.

The following telegram was received as the last form of THE SUN was going to press:

Burlington. N. C., Jan. 18, 1923.

The Christian Sun:

Administration building, Elon College, completely destroyed by fire at six-thirty this morning. Loss one hundred twenty-five thousand dollars partly covered by insurance. Origin of fire unknown. Class work will be reorganized and carried on.

C. B. RIDDLE.

Our brethren, under the leadership of Rev. R. F. Brown of Columbus, Ga., will start a campaign for funds for Bethlehem College on Feb. 5th and continue the same till Feb. 17th. Bro. Brown is the Financial Secretary and hopes under the blessings of God and the cooperation of our people to raise in these twelve days *one hundred thousand dollars.* We really feel a great interest in this good work, for its success will mean so much to our cause in Georgia and Alabama and adjoining States. We are not directly authorized to say as much, but since the success of the work they are now undertaking will mean so much to the future of the Christian Church, we do hope there may be many from a distance who will send a contribution to this good work. The success of Bethlehem College will mean a new day of prosperity to our cause in the South, while its failure would mean a state of depression to that cause for years to come. Let us all try to give them a helping hand and so establish our cause in the further South. We hope many from the West, North and East will join in and help the good work. Especially do we ask for a most generous hand to be given to this work on the part of our people here in the South. Remember the time of the campaign is from February 5th to 17th. Now let us get ready and give them a helping hand, for this is the time of their need. If this need is met now, then a new day will dawn upon our work in Georgia and Alabama. Get ready for immediate action on February 5th to 17th.

SIGNS OF PERMANENT PROGRESS.

In sending his final report for the year 1922 Rev. B. J. Earp, pastor of our East End Church, Nowport News, says: "The year closing has been a good one for the East End Christian Church. Like all churches it has had its problems, but despite the depressing situation that hit our city a year ago, we have managed to keep on our feet at this church.

The Sunday School under the faithful and efficient leadership of Mr. Caleb D. West, has made commendable progress during the year. So far we know it has met all its obligations, and contributed liberally to the Christian Orphanage Elon College, N. C., with monthly offerings, and has monthly made contributions to missions.

The Senior C. E. Society, under the leadership of Miss Ruth Holland and Mr. W. L. Rilee, each as president in turn, has faithfully met its obligations and increased its membership rapidly during the past two months, during which time a membership campaign has been on. We have an expert class with Miss Mary Robins as teacher.

The Junior C. E. Society has made rapid progress under the leadership of Mrs. T. G. Hyatt. It has nearly doubled its membership during the year, and is now the largest Junior C. E. Society on the Peninsular. It also has its class in Junior Expert work. This class held a test last week on one third of the book and the lowest grade made was 90.

The regular services of the church have been maintained during the year with an average of half of the active membership. We have been able to meet all our bills and the church is free from debt. We cooperated with the Simultaneous Revival Campaign held in our city last spring, and Rev. O. D. Poythress of South Norfolk was with us at that time and conducted the campaign in our church.

Two Sundays have been set as Men and Millions Forward Movement days, and our members are paying their pledges to this fund as they can.

The Christian Orphanage Day has been observed and our church over the top with its goal and quota set for that day, which was $75.00.

Elon College Day has been observed, and Mr. John King of Suffolk, Va., brought to us the address on Education for that occasion.

Thirty one members have been received into fellowship during the year.

We face the future full of faith and courage, with a spirit of optimism, trusting in Jesus Christ our Saviour, and more determined to stand by our cardinal principles, namely:

1. Christ our only head.
2. Christian Church our only and sufficient name.
3. The Holy Bible our rule of faith and practice.
4. Christian Character our test.
5. The right of private judgment and the liberty of conscience our privilege.

Fraternally and respectively,

B. J. EARL, *Pastor.*

THE WORK IN ELM AVE. PORTSMOUTH.

I wish again to tell you a little more about our work at Elm Avenue Christian Church. We are having some splendid services. Brother Harward gets better all the time. Dec. 24th, which was Sabbath before Christmas, he preached a very interesting sermon about the birth of Christ. He certainly brought every point out perfect. And on Sabbath evening of the same day, he preached on a very touching subject, which was, "No Room for Jesus." I think every one enjoyed it. God surely is using him wonderfully. I truly believe God sent him to our church. On the last night of the year, God wonderfully used him, he spoke about how precious God had been to him the past year and if God should spare his life the coming year, that it might be one of the best years, for God's service, and that the church may wonderfully be built up in the "faith."

Last Sunday being the first Sunday in the New Year, we had 150 present for Sunday School. We had pretty good crowds at the morning and evening services also. I am trusting and praying that God will continue to bless our work and that we, each and every one, may be a real channel of blessing. Do pray for our work at Portsmouth, that this year may be a prosperous year for our Master.

As to our prayer services, God is wonderfully blessing us. Each Wednesday evening we have from 30 to 46 present at prayer service. I feel that it is a day and time, when we need much to be in prayer, and pray without ceasing. I do long to see souls saved and won to Christ. Do pray for our church and the work here.

ELIZABETH P. ELEY,
Corresponding Secretary.

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor,*
Henderson, N. C.

A COMPLAINT AGAINST THE SUN.

There may be complaints against THE CHRISTIAN SUN, but we now have no reference to them. Rather the reference is to the great Sun which rules by day. As strange as it may seem, and altogether uncalled for, yet we have read of a complaint made against the sun, the shining sun. Can you guess what that complaint was? We doubt that you can, and for the reason many people would scarcely imagine what sort of a complaint could be brought against the shining sun, and yet it is recorded as a fact. At least one person has found fault with the sun.

It is related that on a certain occasion the mistress of the house made complaint to Mary the house-maid that she had not cleaned the parlor properly. By way of justifying herself, she replied: "It is the fault of the nasty sun—it shows up every dirty spot that may be left." We think of this complaint as most unusual if not entirely out of line with propriety. That any one should call the sun nasty, and for no better reason than that the light which the sun gives reveals whatever is unclean and repulsive, seems inexcusable—alas, what of the life which complains because light has shown its uncleanness!

And yet the unjust accusation may be more common than most of us think. How many of us, like this house-maid, object to the work of the light of truth because it reveals the unclean spots in our lives? Think well. It may be true in your thought. Did you ever wish certain things were not in the Bible? And did you not so wish because the light the Bible throws upon your life is continually revealing to you the nasty life you are living. Did you not feel but for the Bible your neighbors and even your own family would not find the dirty spots, spiritually speaking, in your life? And did you not feel that you would stand much higher in the community and among your friends were it not for the light which truth throws upon your pathway? That may all seem reasonable to one who is under condemnation because of sin in your life and because the light of truth has revealed its presence.

We shall probably not hear a man or woman speak against the Bible again but that we shall at once think: Well, may be, he is like the house-maid who objected to the light of the sun because it reveals the dirty spots she had left behind her cleaning, and by that we mean to say that the strong probability is that men who claim to dislike the Bible most likely dislike it because it shows where the ugly and dirty spots of sin are. They vainly imagine that were it not for the Bible they nor their friends would so readily see the black sin-spots in their lives. Even granting that that may be true, the Bible is the great friend of sinners in that it shows where the sin-spot in your life is and so gives you a good opportunity to repudiate it and get clear of it. Hopeless indeed is the man who is living in sin and has no friend to point out the presence of sin. He who shows us our sins so clearly and with such force as to make us feel like one of old who under the revealing power of truth saw himself a sinner indeed, cried out: God be merciful to me a sinner! Whatever shows us our sins and turns us to God for forgiveness is truly highly favored in that, that he is shown the way out of darkness into light.

Then let us not rail against the Sun of Righteousness who, with healing in His wings, comes in the light of God to show us our sins and to make our escape from them possible. What we need and what we ought to desire above rubies, is to know where our sins are and then be pointed to the way of escape from them. In sin we never can be saved. If saved at all, it must be after we have been brought to see our sins as they are, and thus be persuaded to turn from them and live. God is saying to the lost: Oh, why will ye die? To continue to live in and love sin means our undoing forever. So we ought to be ever thankful for the light which shows us our sins, for until our sins glare us in the face so clearly as to make us see ourselves as lost sinners, we shall not likely turn away from our sin., nor turn unto Jesus for cleansing power that we may be made whole indeed and in truth? Men are not likely to give up their sins, so long as they are not sick of sin, nor so long as they believe no one knows of their sins. It is when sin is held before their eyes in such a glare that they cannot deny its presence in their own hearts and mind that they come to desire to put sin away and give the life unto Jesus whose blood cleanses us from all sin. Indeed, that is the very nature of repentance. When men and women are convinced of sin, they repent of sin, and may be sure they will never repent of sin till their conviction is deep and so pungent that they come to feel that they cannot live any longer in sin. That is the very nature of conviction. Conviction brings us to face our sins till they become so repulsive that we cannot bear them any longer, and then we throw up our hands in one despairing cry and renounce sin as it has existed in our life, and then we go out free from the load of sin because the blood of the Lamb has brought cleansing to our hearts and minds.

The word conviction has all of this thought wrapped up in it. It comes to us from two Latin words, *con* and *vinculum.* Con means with and vinculum a chain. As we interpret the meaning of that word it binds a man's sins before his eyes as with a chain and holds them there till he is made heart sick of their nastiness. That is what we call *repentance.* Conviction forces one's own sin upon him till he can stand it no longer, and in disgust he turns away from sin and turning to God is welcomed into the Father's great family of the redeemed, being through repentance and faith made an heir of God and a joint-heir with Jesus Christ to an inheritance which is incorruptible and that shall never fade away. Can any sensible man say that the light of the truth has been a blessing to such a man, having shown him his sins and disgusted him with the same till he repudiated them and turned to God. We praise God for light, for the light of truth and righteousness, for the light of the word and of His Son which has brought us to see sin in our hearts till we have turned away from it and turned to God for everlasting life. The house-maid was wrong when she blamed the sun for showing the dirty spots in the parlor. Had she been a true house-cleaner, she would have rejoiced that the light of the sun had shown her the dirty spots she had left behind her. So ought we to rejoice in the light for showing us our sins and so leading to the way of repentance and life in Christ.

GREAT THINGS ACCOMPLISHED IN A SHORT TIME.

A great many people hesitate to give to the support of the missionary work. As to why they refuse many reasons may be given. Among these reasons it is often claimed that the money given accomplishes so little. Like many of the other excuses, used as an excuse for not giving to the good work of evangelizing the heathen world, it is based on ignorance, an ignorance for which there is little, if any, excuse, in a day like this, when there is so much light at the command of the people. If we really wish to know the facts we may easily find out by an effort.

Let us give one illustration of the wonderful progress the gospel is making in South Cameroun in the Philippine Islands. Mr. Ernest Gordon, a son, if we mistake not, of the late Rev. A. J. Gordon of Boston, tells us that on each Sunday morning the deep roll of the drum calls to church from more than five hundred churches and chapels, and this is in territory where less than a generation ago not a single person in all that region had ever heard of Christ. *The Drum Call* is the appropriate name for the little publication which reports the Christian activities of the Presbyterians in this section of the Philippines. We are told that the extent of its school work is astonishing. In Fulsai nearly 11,000 persons have been enrolled in the 118 village schools. Even in the Sakbayeme district 6,000 have been enrolled. In the Ntun village schools, besides Bible training, the young people get instruction in the fermenting of cocoa, hat-making, basket-weaving, and soap-making.

There is a chain of hospitals reaching from Manila to the Northern end of the island of Luzon, a distance of four hundred miles. There is one at Aparri, an extreme northern point; another at Laong, seventy miles further South, and in these hospitals thousands are annually treated. Fifty-five miles still further South the same good work goes on. At San Fernando, ninety miles South of Vigan, there is a fourth hospital. In Manila itself there are three good hospitals, besides various other hospitals on the island South of Luzon, and, as we understand it, all of these hospitals are Protestant, and they are a mighty force, not only for the healing of the sick, but also for the spiritual enlightenment of the people.

The Sunday School Times recently gave a brief survey of the missionary firing line, in which the following facts in part were presented:

The Christian Literature Society of Japan had sales in 1914 of yen 2,700; in 1920 of yen 26,000. Its monthly magazine for students, *Myojo,* has a circulation of 70,000 copies, reaching 1,540 academies and 1,672 elementary schools.

Self-Support in Japan.—So, too, in Japan there are these material indications of the growing strength of Christianity. The new Congregational church in Osaka represents an investment of yen 235,000 and a new Y. M. C. A. building in Kobe has cost, with land, yen 400,000. More than 1300 students are in the educational classes of this Kobe Y. M. C. A.

A Victim of the Senussi.—Pere De Foucald, a Roman Catholic missionary to the Touaregs of Morocco, was assassinated by the Senussi in 1916. Originally an explorer and scientist, he was converted and gave himself devoutedly to missions. It is gratifying to learn that along with compiling a Touareg grammar and lexicon he translated the New Testament into the Touareg language.

The translation of the Bible into Tibetan has been undertaken by Mrs. Shelton, wife of the martyred missionary to Tibet. Mrs. Shelton had previously completed a hymnal in Tibetan, a book of Bible stories, and a geography. This is the first literature of the kind in Tibetan. It is published at the Calcutta Mission Press, the only place in the world where Tibetan type is used.

A Manchurian Doctor's Job.—Dr. Christie, of the Irish Presbyterian Mission in Moukden, is the pioneer medical missionary in Manchuria. Dr. Webster writes in the *Record of the Free*

Church of Scotland, after attending a recent graduation of medical students from Dr. Christie's fine new hospital and medical school, "I was by his side when he saw his first patient, *the first of a million or more.*"

The China Baptist Publication Society is having a remarkable growth. Its headquarters are in Canton and the sales of its bookstore in that city have advanced from $5,039 in 1915 to $35,736 in 1921. Its total receipts in 1921 were $110,262 and its present assets are $284,844. At the annual meeting of the board of directors it was unanimously voted to appeal to American Baptists, North and South, to provide for the opening of a branch establishment in Shanghai.

A new mission in Central Mexico has been opened by the Disciples of Christ, with fourteen missionaries already on the field and others in preparation. Its first church has now 139 members and six out-stations; also 356 in its six Sunday Schools. An orphanage has already been started. In Asuncion, Paraguay, this board has opened a mission school which is already esteemed one of the best in the republic. The sons of a former president are enrolled as students.

West Africa Has Now Its Keswick.—The convention this year was held at Lagos. Episcopalians, Salvationists, Baptists and Wesleyans participated. An account of the meetings given in the West Equatorial Africa Magazine remarks, after describing the packed church and the crowds pressing round the windows outside, "It is difficult to account for the enthusiasm and numbers." Clearly the Spirit is at work here at the present time, as at so many and various points.

Chinese Christians are more and more shouldering the financial burdens of the church. Every dollar of the beautiful new library building of St. John's College, Shanghai, was contributed by Chinese alumni. The Morrison Memorial Church of Hongkong has put $90,000 into a new church building, and at the same time has voted $1,000 to supplement the building funds of two dependent churches. The Chinese directors of the Hongkong Y. M. C. A. are raising $100,000 for a new building.

The late Dr. Yokoyama was one of the most prominent Christian laymen of North Japan. His practice was large and the needy ever had a privileged place in it so that it is not surprising to learn that all along the course of his funeral procession tables were placed with flowers on them and in some cases incense was burned in memory of the beloved physician. Head and front of the local church, he was also a citizen of quality, the promoter of high schools, president of the Red Cross, educational and medical associations, and much more. In his last illness he was concerned with the collection of money to buy a lot for a new church building. When this was secured his comment was, "Now the Lord Jesus will have a place of rest in Kakuda, a pillow on which to rest his head." *Of whom else in human history have men ever spoken in this spirit of devoted affection, and that after* 1900 *years?*

We wish our readers who complain that there is so little being accomplished on the missionary fields of the world that they do not feel like contributing of their means to its support, would read this article through and through, and then tell the SUN readers if they still believe that but little is being accomplished in the missionary world. It is true that the account given is meager, including only a little of the missionary territory of the world, but it is enough to show much encouragement as to the work being done.

It is true that great things are coming to pass and a greater out-look is now dawning upon the world. We are fast coming to the day when the world shall be at least evangelized, and being evangelized, it will itself become a great training school for the development of all Christian forces. A great day is almost at the dawning time, as we believe, and if the Church of Christ will but awake and seize the opportunity now within its reach, and use it well and wisely for the bringing of the reign of Christ, then we shall see a new day in which the glory of God shall be manifested through the establishment of the Kingdom of Christ.

DID THE IMPS FROM HELL REJOICE OVER DR. FOSDICK'S SERMON?

Most likely you do not know what we mean by that question. Well, read and learn. The story is not ours but it is well worth reading. It is more than that—it is worth a careful study.

The story, as we give it, comes to us from an editorial in the columns of *The Richmond Christian Advocate,* whose versatile editor seems to have spent a part of Christmas Day at church, where he either dreamed or saw some most unusual things. The hardest hit he makes is after Dr. Fosdick, who has recently attracted much attention to himself by preaching what many of the people believe to be rank error of a most dangerous kind. Dr. Rowland, the editor of *The Advocate,* seems to have his eye on the situation as it is now confronting the church, and we are looking for some fine work from his brain and pen against the popular religious errors of this day. The following is Dr. Rowland's editorial entitled, "The Devil Goes to Church." Read it and get your eyes open to the critical condition now confronting the church of the twentieth century. He says:

It was the night after Christmas,
When all through the house
Everybody was sick,
Even to the mouse.

The editor dozed a bit by the firelight's evening glow. His mind wrestled with bills and proof and delinquent subscribers. His digestion dealt with turkey dressing, cake, nuts, candies and pickels. Somewhere down in the shadows where the two worlds meet, he came in contact with several little imps, who had been visiting the earth and were on their way back to the bad place. He heard their conversation and a part of it was remembered.

"Where did you go while you were up here?" asked one with a toss of his impish head.

"I went to a Christmas ball," replied his impship, "and it would please our great Chief Satan to see how they observed the day called Christmas. The dancing, drinking, cursing and lust shows the kingdom of hell is strong."

"And where did you go?" he said, turning to a red-eyed devil near.

"I went to church," he replied with an impish grin.

"To church!" they cried in a chorus of ridicule.

"Yes, I went to church in New York. I heard Dr. Fosdick preach a Christmas sermon. He preached on the divinity of Christ. Said He was not divinely born of a virgin, that the Bible was full of errors, that the natural must take the place of the supernatural and reason supplant inspiration."

"Did he preach that?" asked the Lieutenant Imp with great concern.

"Yes, he did."

"Did the people accept it?"

"Many of them seemed to."

"Do you think other preachers will preach this kind of a Christ?"

"I am told the creed is gaining ground."

Then the Lieutenant Imp made a speech:

"Fellow devils, we stand for the Bible and overthrow of Jesus Christ. We have tried torch and sword and that failed, we have tried crime and sin, and this has not succeeded. If we can get the preachers to preach this kind of a Christ we win. Revivals will be no more. Christ will become a lengend, religion cease to grip the souls of men, sin will triumph and our King Apollyon will reign supreme."

AN EDITOR WRITES TO PREACHERS ON THE WORD OF GOD.

There has been not a little stir among the Baptist people of North Carolina and elsewhere, during the last year on Evolution, which of course runs contrary to the plain teachings of the Word of God. Now that the discussion has in a measure quieted down, the Rev. Livingston Johnson, D. D., editor of *The Biblical Recorder,* is using this time of a little quiet in this matter to say some wise things to the Baptist preachers of North Carolina and elsewhere. In *The Recorder* of January 10, 1923, he addresses the ministers of his constituency as follows:

THE WORD OF GOD.

The instruction contained in the Bible is the only hope for the preservation of our civilization. That being the case it is of the highest importance that the Bible be given its rightful place in the minds of Christian people and that its teachings be our guide.

Because of the importance of this matter we purpose writing this and another editorial on the importance of placing the Bible where it rightly belongs.

In this editorial we want to urge on the part of preachers two things. First, that they should know the Word of God as it is "the sword of the spirit." Those who use it should be familiar with this divine, all-powerful weapon. In calling men into the ministry God means that they shall go forth with His Word as their only weapon which is "quick and powerful and sharper than any two-edged sword."

During this new year upon which we are entering all of our people, and especially our religious leaders, should determine to study more regularly and earnestly God's blessed Word and acquaint themselves with its contents.

The second suggestion we make is that we not only become familiar with the Word of God but that we believe it. It is possible for one to study the Bible cerefully and critically and still not accept as final and authoritative its contents. Men of conviction can speak with a note of certitude, and they alone can do it.

When a preacher, or any other Bible teacher, touches very lightly upon the great doctrines of the Bible and skims around as if he were on thin ice, his words do not carry weight and conviction to the hearts of others.

Paul, the great doctrinal spostle, was a man of deep convictions. He said "We believe and therefore speak," and it was this belief that gave effectiveness to his words.

Men speak lightly of dogmatism and say we cannot afford to dogmatize about the things contained in the Word of God. There are some things in the Bible too deep for our comprehension, and concerning these we cannot speak dogmatically. But the great basic principles of salvation are given to us so plainly that we can dogmatize about them, indeed we cannot afford not to speak dogmatically concerning these. If a man does not believe that the Bible is the in-

spired Word of God; or that Christ was God in the flesh; or that He suffered vicariously on the cross in order to provide a way whereby men can be saved; or that He rose from the dead and is at the right hand of God making intercession for His people; or that He will come again as He said He would to judge the world, what is there to offer men who are asking the all important question "What must I do to be saved?"

All our preachers and religious teachers should plant their feet firmly on the Word of God. Then, and not till then, can they speak with a note of certitude, and only such note can satisfy the longings of the soul in this age of doubt.

In all the ages and in all Christian countries, the men who have been great soul winners, have been men of deep conviction concerning the Word of God. The Lord thus honors those who believe in His Word.

We are in hearty agreement with *The Reorder* editor in his thoughts on the place of the Bible in the teaching of Christianity. Under the Holy Spirit, we have the Bible as our guide in matters of Faith, Practice and Doctrine. If we have no guide, we mean a reliable guide in the Scriptures, then we have no guide at all. If we were one of the doubters of the Bible, the moment we came to believe the Bible is not reliable, we would walk out of the pulpit and stay out till we could see our way to come back in faith, honoring the Great Book as the Word of God and as the guide of my religious faith and life.

It is gratifying to see so many of the church papers of various denominations coming back to a steady faith in the Old Book. We believe we are on the verge of a new faith in the Old Book —the day is even now dawning and we believe it will not be many years till these doubters will go out of the pulpit, or they will come back to the Bible as the reliable source of all Christian teaching, and the sooner that day comes, the sooner will the church come to know her Lord and Master as the Saviour of the lost—to know him in the forgiveness of sins and in the building up of the Christian life, and then she will again have power to reach and lead men and women to Christ.

There is another thought in Dr. Johnson's article that we wish to commend and that is the matter of preaching dogmatically. A great many dear men and women can hardly bear to have a man speak dogmatically in preaching. So far as human opinion is concerned, we care nothing for mere dogmatism in a general way, but if a man is not to be permitted to speak dogmatically when declaring the unsearchable doctrines of the Bible, then we do not know why he should preach at all. Jesus was the greatest dogmatist the world has ever seen, and if His servants cannot preach what Jesus preached dogmatically, then what can they preach, and what must they preach? If he is not to take a brave stand for the truth as Jesus taught it, then we do not see the need that he preach at all. If a man is preaching revealed truth, then we see no reason why he may not be dogmatic—positive and unyielding in his devotion to the truth his Master gave him.

THE PREACHER AND HIS AUDIENCE.

The minister appointed by God under the Christian economy, has before him a noble destiny and is himself a molder of human character and destiny. To his office belongs great honor, but his calling carries with it infinite responsibilities. The time was when he was called reverend because of what he knew, then as the years went by mere knowledge was discounted at the bank of reality; a time when the heart was exalted above the head, but now the hand takes first place. In this modern utilitarian age the question is not, what does he know, or what does he feel, but what can he do?

His is a high calling of God and should be looked upon by himself and others as such. The minister does not have the high esteem and reverence he once had, even from those who profess to be in the Kingdom. Who is to blame? It is said: "Reverence is kindled by the sight of supreme goodness, purity and power." Is the modern minister lacking in these virtures? Within certain limits it is right and good that they should be honored, but has the Master's work suffered because they are less honored? If there should be a revival of holy reverence for the ministers of the Word of God, there should be a corresponding desire upon the part to receive holiness and strength, that they may be channels by which men may submissively receive authoritative representations of Divine glory and Divine grace, for it is the prerogative of man to recognize, to admire, to adore supreme excellence.

He is not called to a life of ease, but to a life of service. In the faithful discharge of his ministry varied demands are made, which cannot be rightly met without entire and unreserved consecration—entire devotion to God the necessary qualification for ministerial service.

His success will depend upon his ability as a preacher of the Gospel; his skill in securing decisions; his thoroughness with converts; his tact in handling situations; his discretion in private and public; his judgment in dealing with the church; the permanence of the results of his ministry; his loyalty to the Word of God and his method of gaining and holding the interest of the community.

The pastor should have an audience. People should go to church, for it is the mightiest agency on earth for the realization of human progress; an advocate and ally of every great reform of our day; stands for the highest thinking and the most sacrificial doing; presents the noblest ideals of life, and points the way to their realization.

It furnishes the motive and the incentive for the expression of sympathy and compassion. It is the supreme character-making institution in the world, and is the only organization under the sun doing business for God exclusively.

It relates mankind to God and one another in joyful fellowship. If the preacher has anything to say he deems worth while it ought to be his great concern to have the largest possible hearing. His power, force and influence for the truth will be in proportion to the number of people who hear it. The message of the pulpit has twice the power when heard by a man in the midst of a multitude.

The preacher is largely responsible for the kind of audience he has. If his sermons are aglow with life, full of twentieth-century thought, clothed in twentieth-century language and addressed to human life, as men have to live it, he will get a hearing. Not enough to cry out against the pleasurable distractions of this age. If he cannot say something that is worth more to a man than automobile ride he will not have him in his audience. Thomas Carlyle said: "The beautifulest sight on earth is that of a strong, true man talking out of his inmost soul to his brother man about God and destiny." If there is in the city a preacher who knows God, can interpret human life, has a shepherd heart, who is able to compete with writers of fiction, in human interest, with poets in vision, with scientists in absolute honesty, with the lodges in human brotherliness, with the automobile in that he takes you somewhere, that preacher will have an audience every time he preaches to his fellow-men.

All people are interested in the ultimate things—love, life, God, death—and are willing and eager to accept the invitation to walk along the by-paths and approaches to these abiding realities, in company with the man who knows the way, if he has a friendly face, a courteous manner, and has any light to give.

S. L. Beougher,

Graham, N. C.

CHEERING WORDS FROM PORTO RICO.

Since February, 1902, when the first evangelical service was held, it has been the desire of the Porto Rico Missien to see a Christian Church building in the little town of Santa Isabel. After twenty years, or nearly so, of waiting, we have seen the beginnings, and we're glad.

The first purchases of material for the proposed building was made on November 20, 1922, by Mr. P. C. Wehrheim, of San Juan, P. R., with whom arrangements have been made to do the building.

On December 11th, at 5 P. M., a number of friends from Salina, Renullas, Janca, Arus, and Ponce, met with the people of Santa Isabel, to lay the corner-stone. The service began by a short statement from the pastor, Bro. Aquino Ojeda, explaining the significance of the occasion. A hymn was sung and Rev. Ramon Sandoval, pastor of the Satinas church led in prayer.

Mr. Ventena Rodriguez, Mayor of Santa Isabel, was introduced to the congregation. Mr. Rodriguez is a man who has always been friendly to Christian work and on several occasions has attended our regular services. He had prepared a most admirable address for the occasion, in which he assured us on behalf of the people of Santa Isabel, of their appreciation of such a building as the plans showed they were to have, and also predicted that the building of the Protestant Church would assure for Santa Isabel fine American citizenship and noble Christian character.

Bro. Pedro Roman, pastor at Arus, read a selection of Scripture from I. Cor. third chapter.

Rev. Cotto Reyes, pastor of the Baptist Church of Ponce, and Editor of the Union paper, *El Porto Rico Evangelico,* preached for us.

The following list of articles were then placed in the stone: A letter from Dr. A. P. Minton, our secretary, especially written for the occasion; List of all missionaries, American and native, who have worked in Santa Isabel since the opening of the mission; Minutes of the first business meeting of the Church, which were found on record; Names of the members, as far as the record shows, who have ever joined the church; A copy of the Union paper, *El Porto Rico Evangelico;* A copy of St. John's Gospel; A photograph of Rev. Jennie Mishler, missionary who labored in Santa Isabel for many years; A picture of the foundation of the building in which Messrs. Wehrheim, Ajuda, Roman and Barrett appear; A long list of American contributors to the Santa Isabel Building Fund, as sent by Dr. Minton.

The stone was placed into the wall by the writer and a mason, who proceeded to make it firm by the application of cement. During which time Rev. Cotto Reyes and Mrs. Barrett sang.

The stone being firmly located, Dr. D. P. Barrett led in prayer. The congregation sang.

One Who Was Present.

ARGUMENTS FOR THE RESTORATION AND CONVERSION OF THE JEWS.

By A. C. Fellman.

Chapter III.

(11) It has been predicted that when they shall be restored, all the tribes shall be converted. "Behold, I will gather them out of all countries, whither I have driven them in my anger, and I will bring them again to this place and will give them one heart and one way, that they may fear me forever. And I will make an everlasting covenant with them that I will not turn away from them to do them good; but I will put fear in their hearts, that they shall not depart from me. And I will cleanse them from all iniquity whereby they have sinned against me. I will put a new spirit within you, and I will take away the stony heart out of their flesh, and I will give them a heart of flesh. For I will take you from among the heathen and gather you out of all countries, and bring you into your own land. Then will I sprinkle clean water upon you and ye shall be clean from your filthiness, and from all your idols will I cleanse you. And I will put my spirit within you and cause you to walk in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least to the greatest of them, saith the Lord; for I will forgive their iniquity and will remember their sin no more."

It is useless to say that it has reference to their return from Babylon. The whole nation was not then converted. It is plain their restoration is in the future

(12) Because the coming of the Messiah is connected with the restoration of the Jews, such restoration must be in the future. "At that time shall Michael stand up, the great prince which standeth for the children of thy people; (that is, Daniel's people, the Jews), and there shall be a time of trouble, such as never was since there was a nation even to that same time, and at that time thy people shall be delivered, every one that shall be found written in the book."—Dan. 12:1. Read this with Matt. 24: 15-29, and the 14th chapter of Zech. Christ's first advent did not deliver nor restore the twelve tribes, and neither the first nor the second advent of the Messiah, took place at the restoration from Babylon, consequently such restoration must be in the future.

(13) Still another argument for their restoration is the hope and general expectation of the Jews, which they have cherished for nineteen centuries for their restoration to the land, and expressed in the daily Synagogue prayers. They have prayed, "Gather us together from the four corners of the earth, restore thy people as of old," "dwell thou in the midst of Jerusalem," etc. On the feast of the Passover, it is said repeatedly, "this year we are here, at the next year, we shall be in the land of Israel." On the 9th of Ab, they fast for the destruction of their temples and the national calamities attending these events. Even after two thousand years of wandering and persecution, they have ever looked with longing eye towards Palestine, the land of their fathers, and their love for Jerusalem remains unchanged. The same noble sentiments expressed in the Psalms were always in their minds and still are, "If I forget thee, O Jerusalem, let my right hand forget her cunning, let my tongue cleave to the roof of my mouth if I prefer not Jerusalem above my chief joy." It was their hope in God's promise that has supported them in their unparalleled sufferings, that He will surely gather them again out of every country, and bring them again to the land which He gave to their fathers, for an everlasting possession, and which is now blazing forth with new light before the eyes of the Jew, since the capture of Jerusalem from the Turk and the pledge of the British and French governments for the establishment of the Jewish State in Palestine.

(14) Another argument in favor of their return to their own land is the wonderful preservation of the Jews as a distinct people. Were there no prophetic star to guide us in our expectation of them, their present state and circumstances might induce us to conclude that they are reserved for mighty purposes. It has been foretold by Moses and the prophets that, though they be dispersed amongst all nations, yet they should not be destroyed, but should subsist as a distinct people. God states "I will not cast them away, neither will I abhor them to destroy them. Lo, the people shall dwell alone, and shall not be reckoned among the nations. Though I make a full end of all nations, whither I have scattered thee, yet I will not make a full end of thee."—Lev. 26:44; Num. 23: 9; Jer. 30: 11. What a marvelous thing it is that after so many wars and battles, so many fires, famines and pestilences, after so many years of captivity and misery, they are not destroyed! Though scattered among all peoples, yet they subsist as a distinct people by themselves. Where is anything comparable to this to be found in all the histories and in all the nations under the sun? The drops of rain which fall, nay the great rivers which flow into the ocean, are soon mingled and lost in the immense body of waters. No people have continued unmixed as they have. The Gauls went forth in great bodies to seek their fortunes in foreign parts, but what traces or footsteps of them are now left remaining anywhere? In France, who can separate the race of the ancient Gauls from the various other people who have settled there? In Spain, who can distinguish exactly between the first possessors, the Spaniards, the Goths, and the Moors? In England, who can pretend to say with certainty, which families are derived from the ancient Britons, which from the Romans, Saxons, Danes, or Normans? But the Jew can go higher than any other nation, they can date their pedigree from the beginning, they know that they sprang from the stock of Abraham. What but a supernatural power could have preserved them in such a manner? They stand forth in the face of the world, a living miracle. The sovereignty, the faithfulness, the power and wisdom of God, are all illustrated in that nation, which God has called an everlasting nation, and concerning them, the sun, and the ordinances of the moon, and of the stars, are a pledge that they shall never cease being a nation before Jehovah for ever.

(15) Another strong argument for the returning of the Jews to the land of their fathers is that they are so remarkably situated, that at the shortest notice, they are ready and able to depart as easily as when they came out of Egypt. They have no country they call their own, they are strangers and so-journers as were their fathers. They have no landed property to dispose of; they do not intermarry with the nations; they have no share in the governments; they have nothing so as to be retained by relations, friends, and possessions, from returning. When we consider the many disappointments the Jews have met with in the different countries, it confirms and proves that the Providence of God intends for them to return and take possession of their ancient inheritance. He denies them a settlement in the countries where they are, to prevent any attachment to them, that they may not stay nor look back when called in the course of Providence to remove. He suffers them also to be hated and persecuted among the nations, that they may be more willing to quit the places of their captivity. He has also endowed them with riches, that they may have means to support themselves on their journey, and to establish themselves in their own land.

(16) The strong claim that the Jews have on Palestine on the ground of a recorded deed. The question has been asked, "Why should the control of the Holy Land be left to any particular race or nation?" Have the Jews a more superior claim than the millions of Protestants, Catholics, or other creeds? In answer, let it be said that the Jews have a well-grounded and just title to Palestine. Joshua, who entered the promised land and rid it of its godless inhabitants, cannot be called a Protestant. David, who stormed the citadel of the Jebusites and planted the Morgan David (the Jewish Emblem) upon the battlements, was not a member of the Catholic church, and Judas Maccabees, who redeemed the temple from the profanation of Antiochus, was not a follower of the other religious sects. God's promise gives the Jew the strongest claim to the land, which is recognized as their own. What He has promised, He will fulfill. Not a word shall fail. God cannot deny Himself. His truth must stand forever. "When the Most High divided to the nations their inheritance, when He separated the Children of Adam, He set bounds of the peoples, according to the number of the children of Israel." God will plant the Jews there, to be "rooted up no more forever."

Sufficient evidence has been given to show that the Jews will return to Palestine, and will develop in the land great increase of property. The Jews will build a temple in order to carry out their great thought that in Jerusalem there may be "an house of prayer for all the peoples," that thither all the pious of the earth may flock. Naturally the question arises, will the sacrificial system be restored? On this point there is a difference of opinion, both among Jews and Christians. The word of God indicates that such sacrifices will be restored, and that it will be an abomination and most displeasing to the Almighty. "He that killeth an ox, is as if he slew a man; he that sacrificeth a lamb, as if he cut a dog's neck; he that offereth an oblation as if he offered swine's blood; he that burneth incense as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighted in their abominations."—Isa. 66: 1-3, 6; Rev. 11: 1-2. The Jews will become, as prophesied, "a burdensome stone for all people."—Zech. 12: 3. Their prosperity will cause the nations to come up against them "to take a spoil and to take a prey." The Jewish people will pass through the terrible time of tribulation, which will usher in their national conversion. "Therefore, thus saith the Lord God, because ye are become dross, behold, therefore, I will gather you into the midst of Jerusalem. As they gather silver and brass and iron and lead and tin into the midst of the furnace, to blow fire upon it, so will I gather you in mine anger and my fury, and I will leave you there and melt you." "Alas, for the day that is great, so that none is like it, it is even the time of Jacob's trouble, but he shall be saved out of it." It is the day of vengeance of our God. At that time, God says, "I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplication, and they shall *look unto Me* whom they have pierced." Their sorrow will be great, the result is their national repentance and conversion, as they recognize in Jesus of Naza-

reth, their Messiah, "*The Lord, our Righteousness,*" who will say to them, "It is My people, and they shall say *the Lord is my God.*"—Zech. 13: 9. Then they shall turn to the Lord and the veil shall be taken away. In that day "the Lord shall comfort Zion. He will comfort all her waste places." "He will forgive their iniquity and remember their sin no more."

(To be concluded.)

A SAVIOUR FOR ALL.

"And the angel said unto them, Fear not; for behold I bring you glad tidings of great joy, which shall be to all people; For unto you is born this day in the City of David, a Saviour, which is Christ, the Lord."—Luke 2: 10-11.

What a precious thought! "Glad tidings of great joy" were brought to the shepherds, and not only to the shepherds, but to all people—to all generations—glad tidings even unto the end. A Saviour was born into the world; there was prophesying of this many years before he was born. God had let the people know that there would be a Saviour some day for all people.

We find in Isaiah 8:14, that Christ was promised to the people, and they called his name Immanuel, which means "God with us." And as sure as God promised him, he was that sure born while the shepherds kept watch over their flocks by night. For the angel of the Lord appeared, accompanied by a heavenly host; and the glory of the Lord shone around about them. Then the angel spoke to them and said, "Fear not, for behold I bring you good tidings of great joy, which shall be to all people." It was good tidings, indeed, to those who know our Saviour, and it was good tidings to those who have heard of him but are yet in sin—for Christ is willing to extend his mercy towards them.

Parents and little children have a hard time where Christ is unknown. They are neglected and mistreated in heathen lands and in non-Christian homes. But when Christ sends his messengers to them to tell them of him and teach them how to live, it is good tidings to them. What was Christ anointed for? Did you ever think? Read Luke 4: 18. These good tiding were also for the poor. Jesus especially mentions the poor in numbers of places. If we are poor, needy, or destitute while on this earthly sphere, if we will only do the will of God by serving him, he will give us a home with him in heaven, where there is no sadness at all, but joy, peace and happiness forever.

It matters not how heart-broken we may be, nor how many burdens we have to bear, Christ can comfort our hearts and lift our burdens, when no one else can. Christ brings good tidings to sufferers.

Homes have been prepared for orphan children. Aid and shelter have been given to the old people who have worked so hard in the service of God, trying to do his will and carrying his message, that "Whosoever believeth on him should not perish but have everlasting life."—John 3: 16.

Christ spent all his time while here on earth, doing good, preaching many wonderful sermons, teaching people how they should live, healing the sick, raising the dead, giving sight to the blind. When people only touched him, they were healed. And I am so thankful he has the same power today he had then. If we will only come to him *believing,* as we should, and get in touch with him through prayer, he can and will heal our afflictions. I am so thankful to God he can.

Christ always had enemies, even until he was crucified. When he was only a babe, King Herod sought to destroy him, but God cared for him and his parents, and they escaped. When he was doing good, his enemies would falsely accuse him because they were jealous of him. When he was brought before Pilate, innocent as he was, the wicked men cried out "Crucify him," and he was delivered over to them to be put to death. They placed a crown of thorns upon his dear head, carried him and nailed him to the cross. There he bled, suffered and died for the sins of us. Yet there are many going on in sin, careless, cold, indifferent, as if they thought they would spend eternity here on the earth.

I believe every community should have a revival meeting during the Christmas holidays. Instead of his, there are so many worldly amusements going on. There are so many worldly Christians when there is work for each one to do in the service of our dear Lord. Christ finished the work that was given him to do (John 14: 4), and ascended into heaven, but he sent the comforting Spirit down, just as he said he would do. How anxious we should be to finish the work that God has given us to do, that when we are weighed in the balances, we will not be found lacking. I can speak for myself. I do want to finish all of the work that God has given me to do. The happiest moments of my life are when I am nearest to Jesus, doing his will.

Christ says, in John 14: 12-16, "He that believeth on me, the works that I do, shall he do also, and greater works than these shall he do, because I go unto my father." "What doth it profit my brethren, though a man say he hath faith and have not works? Even so faith, if it hath not works is dead, being alone."—Jas. 2: 14, 17. If we have an earthly home here we must expect to work for it. If we will work for Christ and do his will, he will give us a home that will last forever.

O what a precious thought to know that Christ is our Saviour. He has power to save, and will save. Those that come to him, he will in no wise cast out. If sinners would only stop and think what a Saviour means to their souls, and what eternity means after life is spent here on earth, they would turn from their sins, and Christ would save them, and the angels of heaven would rejoice. Christ went up into heaven to prepare a place for his children, so we should strive to be ready when he comes to receive us.

I am so thankful to our dear Heavenly Father for the gift of His blessed Son, our Saviour. It means so much to us.

O, dear friends, pray for me, that I may live nearer our heavenly home each day, and that I may do more in our school room, in our church, in our societies, to help someone else to Christ. And may we live to meet around the throne of God, where we can behold our Saviour's face forever, Amen.

(Miss) SIDDIE LATHAM

RICHMOND, VIRGINIA.

The pastor and family were pleasantly surprised at the December meeting of the Ladies' Aid Society, which was held at the parsonage, when members and friends came in loaded with good things to eat and led by Deacon J. W. Price, marched into the dining room and showered us with good things to eat for Christmas. We are deeply grateful for these acts of kindness and generosity on the part of our people and hope to prove ourselves more worthy of these favors.

The Sunday School Christmas Entertainment was held at the parsonage December the 21st. The attendance good and a most enjoyable program was rendered.

A Young People's Missionary Society was organized at the parsonage January the 5th, with fifteen members. Mr. Marvin Harton is President, Miss Arlene Adams, Vice President and Miss Viola English, Secretary and Treasurer. The society will pay double the dues required by the Woman's Mission Board and will give half to the piano fund for the church.

Our Sunday School held its third Anniversary service at our place of worship, January the 7th. The attendance was large, including 84 per cent of the membership. Dr. Gilbert Glass, who is at the head of the Sunday School work in the Southern Presbyterian Church, gave a most excellent address. There were other interesting features on the program among which was recognition for faithful attendance.

Two members of the school, Prof. P. J. Kernodle and Claiborne Kelly have not missed a Sunday since the school was organized January 4, 1920. Prof. Kernodle is teacher of a Bible class and in recognition of his faithful service, the class presented him with a beautiful umbrella as a Christmas Present.

The First Christian Church is participating in the Union Week of Prayer Service being conducted by the protestant churches of the city. This is the first united effort of all the churches in this service for many years and it is proving quite a success.

Our church has also voted to join the Council of Churches which is being formed in the city. Prof. P. J. Kernodle, Miss Lucy Eldredge and the pastor represent us in the organization.

We are revising our list of those interested in the Richmond Church, who live in the city, and would appreciate getting the names of any who have moved from other churches.

The pews, for our new church, were selected at our last business meeting. They will be purchased from the Theodore Kundst Company of Cleveland, Ohio.

We want our readers to make an investment in the new church in the capital of the Old Dominion and the former capital of the Confederacy.

W. T. WALTERS,
108 *N. Stafford Avenue, Richmond, Va.*

TALKS OF DR. D. A. LONG AND DR. F. H. MARTIN FEATURE YESTERDAY'S LUNCHEON.

Rotarians at their regular weekly luncheon yesterday afternoon at the Atlantic Coast Line restaurant enjoyed the greatest treat they have had in months when they were addressed first by Dr. F. H. Martin, pastor of the First Baptist Church of this city, and then by Dr. D. A. Long, of Burlington, North Carolina, who is in the city for a short time on a visit to his son Joe C. Long. Both addresses were appropriate to the spirit which should obtain at the beginning of the New Year and encouraging indeed were the messages that the speakers brought to the Rotarians. The meeting was declared to be one of the best from several standpoints the club has held in a long time and the addresses of the visitors will stand out as shining marks in the history of Rotary in Florence. Dr. Martin is too well known in Florence to make comment necessary. It is true, however, that he made before the club yesterday one of the finest talks that he has ever made before a Florence audience and that is saying a great deal. Dr. Long, though eighty years old, impressed the Rotarians with his youthful spirit and his progressiveness. He gave the Rotarians out of the wealth of his rich experience many things it will do them good to think about. Meetings of the club will be held hereafter on Monday of each week at 1:15 instead of Thursday at 2 o'clock.—*Local Paper.*

CONTRIBUTIONS

SUFFOLK LETTER.

The Toronto Convention registered 1111 delegates from 66 nations. Geographically, it was the greatest meeting ever held in the world. The balcony of Massey Hall was draped with flags of more than 50 nations, all joined together, as if the nations were all at peace. It was suggestive, at least, of world-peace. This meeting was united in its purpose to rid the world of what Lord George said was "England's greatest enemy during the world-war." It was a league of nations against alcoholism. Scientists, statesmen, labor leaders, Catholic and Protestant churchmen, men and women from every continent, united their testimony in favor of a dry world. Each day tableaus were presented representing some phase of the temperance movement and its results.

At the Washington Convention, December 18, 1895, when the Constitution of the National Anti-Saloon League was formed, it was proposed to leave the church out of it; but delegates from the W. C. T. U. said they had a "C" in their name, and they did not propose to remove it. That settled the question, and the definition of the Anti-Saloon League is now, "The Church in action against the Saloon." It was woman, therefore that kept "C" in the League. In temperance reform, woman has held a leading place; and well she might, for she and her children have been the greatest sufferers from this subtile foe.

Facts, opinions, and purposes were the main features of the Convention. Ignorance and false propaganda are responsible for many of the violations of the Prohibition Law. Statistics from reliable sources prove the success of Prohibition in the United States, Gifford, Gordon and Melbourne, Australia, who came to this country in July, 1921, as an accredited delegate, to study the operation of Prohibition in the U. S., brought convincing statistics from many sources to show decrease in drunkenness, the closing of 68 Neal Institutes for the treatment of inebriates; the closing of 38 of the 50 Keely Institutes; the "Inebriate Home" in Knoxville, Iowa, with five great buildings, no longer contains alcoholic patients. The Inebriate Home has been sold to the U. S. Government, and is now used as home for disabled soldiers. Crime has decreased. A $100,000.00 jail in Birmingham, Ala., is now used as a Juvenile court and Receiving home. There are 840 cells in the County jail in Pittsburg, Penn., and before Prohibition 940 prisoners were crowded into these cells; now, 315 of the cells are empty. Judge Gummill of Chicago says: "The number of arrests in America for drunkenness has decreased 600,000 per year. Again, he says: "20 per cent of the jails in the U. S. have been without prisoners since Prohibition went into effect, and 80 per cent of them have been reduced from 15 per cent to 80 per cent.

Prohibition has increased business, Savings accounts, thrift in families, and, as R. B. Patterson, President of Spokane Dry Goods Company, says: "It is, in short, a great economic gain." Mr. Gordon says he asked a great Editor why newspapers said so much about violations of law, and the apparent failure of Prohibition, and so little or nothing about the beneficial results of Prohibition. His answer was: "Violation of law is news. Observance of law is not news. To illustrate: A prominent citizen may lead an exemplary life, and papers say nothing; let him break the law, and he becomes a subject for newspaper head-lines. "That may explain why the American Press has said nothing about the Toronto Convention; but it certainly is not to the credit of the American Press that it did not report the meeting in Toronto. *The Literary Digest* is supposed to give something of the world's news; but it did not even mention the Toronto meeting, though one of the greatest in the world. If the Press would support the law by united voice, violations would be decreased. The Press is, therefore, responsible, by its silence, for the difficulty of law enforcement.

W. W. Staley.

ELON LETTER.

The college has recently come into possession of $4,355.28 from the estate of Jesse Winborne and his wife. Several years ago $500 came from the estate. It has been decided to let this latter sum accumulate until it equals $4,500 so that a permanent fund of $5,000 will be perpetually bearing interest here to further a cause near and dear to the hearts of these two sainted members of the Christian Church.

Jesse Winborne was born in Nash County, N. C., June 22, 1832, on the farm of his father, Jack Winborne, a sturdy and substantial citizen, ably seconded by his wife, a pious and faithful companion in the rearing of his children. The son was nurtured in the ways of honesty, sincerity, and fair dealing. In the family were four children, two boys and two girls.

In his 22nd year Jesse Winborne migrated to Wake County to engage in the turpentine business, then a very promising and lucrative industry. There he met and later married Miss Tranquilla Helen Jones (born Feb. 28, 1832), the daughter of a wealthy and influential planter. These two noble spirits founded a home near McCullers and became leaders in their community and church. Deacon Jesse Winborne and Aunt Helen will never be forgotton for their lives of love and devoted service. Their home was known as the preacher's home.

In 1861 Mr. Winborne volunteered for the service of his country. His record as a soldier, like that of his private life, was without a blemish. In war as in peace he was as has been truly said a soldier brave and fearless, a patriot true and tried.

Returning from the Civil War with fortune wrecked, but with spirit undaunted, he settled down to carve out for himself in his community a monument of character more enduring than bronze. He and his wife, tho childless, supported schools and educated young people of promise. No worthy community call sounded in vain its appeal for their support. Prosperity came to them, a deserved prosperity, a prosperity based on service rendered their community. Nobody was ever any poorer for any gain that came to Uncle Jesse Winborne and Aunt Helen nor did any one pay more than was fair for any service they rendered. How beautiful a story their neighbors relate of the life of these two devoted servants of God and of man.

Personally I never knew Uncle Jesse and Aunt Helen till they, rich in years, retired from active life to spend their sunset days in the college community to which their liberal support had already meant so much. They moved to Elon College about 1900. The College never had truer friends nor ones more thoroughly devoted to its work and more hopeful of its success than these devoted two. They were willing to prove their love by their deeds, and so made the college and orphanage the residuary legatees of their estate, the college receiving two thirds and the orphanage one third, payable five years after their death.

Uncle Jesse passed to his eternal reward on July 30, 1907 and Aunt Helen to hers on Nov. 5, 1917. Their mortal bodies lie buried side by side, marked by a noble marble shaft typical of their united life, in the cemetery of Wentworth Christian Church, the scene of their active Christian service and where their church membership was held.

But no marble shaft can outlive the record of gracious Christian living of these departed friends. And in their provision for the perpetuation of the principles their lives had so signally exemplified in the cause of Christian education and the help of orphaned childhood they have set an example worthy to be emulated on the part of all who love the Kingdom of God and really are anxious to provide for its coming.

W. A. Harper.

BETHLEHEM COLLEGE LETTER.

On February 5th a simultaneous canvass begins for funds for Bethlehem College. As we stand upon the threshold of this campaign, our hearts articulate with anticipation. Today we view it through the golden haze of a great idea. The present radiates with the joy of that anticipation that even the dullest hearts in the presence of a great challenge. The future of this institution beckons with hope.

How high our hopes run as we contemplate the learning in the far South. How our pulses bound as we think of its potentialities and possibilities. What a power it will be! It will be a force that will convert indolence into industry; failure, that arrant impostor, will be supplanted by success; inefficiency will have to make place for throughness; meaningless words will be clothed with power; homeliness of life and character will be translated through training, toil, vision, and virture into something passing beautiful; how sons and daughters will once more rejoice fathers' and mothers' hearts! how boys and girls will be taught to live the lives they should live; how they will be educated to think straight, act straight, and live straight; how truth, honesty, and integrity will be crowded in your manhood and womanhood, and how ignorance, once so flourishing, but now in utter decay, will go into bankruptcy in that court that has no appeal.

These are only a few of the blessings that will come to the people of the Christian Church in the far South, if Bethlehem College is made a reality. It holds out a promise wrapped in gorgeous splendor. It is coming to us that we may revel in its ministry. It is given by a faith that looks through the clouds into the bright sunlight beyond. It is promised through a hope that springs eternal in the human breast. It is anticipated through a courage that through the grace of God is humanity's. It is conceived by an imagination with which our Creator in one of His gracious moments endowed us. But it can mean nothing to the church, to the present or future generations, unless we have the financial backing of our people. I appeal to you to place this matter upon your hearts today and ask God what He would have you give to make this institution a reality. It may be that you can make a large contribution. If you can not give much, then give what you can. Ask God to help you decide the amount.

Our goal in this campaign is one hundred thousand dollars. I want five men to give five

thousand dollars each to this one hundred thousand dollar building fund. I want twenty-five men to give a thousand dollars each to this fund. Will you be one of these men? Ask God if He wants you to be one of them. I do not fear the outcome if God is allowed to dictate the amount of our pledge. What will you do about it reader?

R. F. BROWN.

LETTER FROM J. W. WELLONS.

I spent my Christmas at the Masonic and Eastern Star Home, at Greensboro, where I am chaplain. It was so pleasant to me to be with all those dear old people at the Masonic Home. We all had a pleasant time here where such excellent arrangements had been made for the old Masons, their wives and daughters of North Carolina. They have a splendid home, comfortable rooms, heat, light and water, and splendid good board where they may all be happy and well cared for by good nurses.

On Saturday evening they had something on the order of a Christmas tree, and so many presents were sent up to the old people by their Masonic friends, and all got a nice portion, including myself.

We had plenty of turkey and other good things for Christmas. A. C. Butler presented me with a beautiful poem of his own, writing on my birthday, when I was ninety-seven years old. I will publish it and let you all read it. I was disappointed at not going to the Christian church while there, but heard a good sermon at a Presbyterian church, and we had a fine sermon at the home, preached on "Love," from an Episcopal minister, Rev. Mr. Nash, without robe or notes. While there I got a large number of letters, cards, presents, etc., in memory of Christmas day.

I left there on Monday, New Year's day and my birthday, for Elon College, where I received many letters, cards, etc., on my birthday, and I was so grateful to the many who sent them for Christmas and my birthday from so many individuals, families, churches, lodges, and other organizations. I am so grateful to them all for them. Here I got nice presents also. My health was good during the Christmas holidays and up to now. Our school has opened with fine prospects and is very encouraging.

J. W. WELLONS.

P. S.—I have for many years been praying for those who have chronic troubles that their physicians can't cope with. I will correspond with any, regardless of distance, creed, sex, color or age. God is everywhere at the same time. An earnest prayer and thought travel with the rapidity of electricity, and God is at the bedside of those who are chronically troubled, ready to administer to their wants and necessities. It is said in John 15: 7, "If you abide in me and my words abide in you, ye shall ask what you will, and it shall be done unto you." The charge will be a letter stating the great improvements made by the patients, as many others have written, with every letter distinct so that an old man in his ninety-eighth year can see to read what has been written.

Address—Rev. J. W. WELLONS,
Elon College, N. C.

PAGE VALLEY LETTER.

We held an evangelistic meeting with Bethel Church, December 4th to 17th. We had no ministerial assistance; but the Holy Spirit was there the entire two weeks, and His presence was manifest at practically every service.

There were no accessions to the church and no professions of religion—there being little raw material in the community to "work up;" but the church was greatly revived and gave ample evidence of the same. In fact, one of our chief plans for this year's work in the whole pastorate is, by God's help, to strengthen the walls of Zion. This, we feel, was surely done at Bethel. Before the revival began, the members of this little church had become very much discouraged, the fires of spirituality were, apparently, burning rather low, and the church had almost ceased to function. Before the revival closed, many were praying and testifying in public, and a weekly cottage prayer-meeting had been started in the neighborhood. Several who had grown cold, spiritually, renewed their allegiance to Christ, and practically every body was obviously aroused spiritually.

The majority of the members of this church have moved away from the immediate vicinity of the church building. Many have, long ago, moved into some one of the various towns of this and other sections. Some of these have transferred their membership to churches of other denominations in the towns in which they reside, there being no churches of our denomination in these towns. It seems to be one of the "missions" of the Christian Church, in this little valley, to serve as a sort of "incubator" and "brooder" for other denominations, anyway. We feel that it is very unfortunate for us that we could not establish churches of our faith in these growing towns befort they became over-churched.

Since writing my last letter to THE SUN, I have conducted one funeral and performed three marriages.

I should have written this letter sooner, but the serious illness of my oldest boy, R. P. Jr., for the past two weeks, prevented me from doing so. He is improving now, however.

My family and I were the recipients of many nice presents and other tokens of love and friendship from relatives, friends and members this Christmas—several of which are valuable, and all of which are highly appreciated. But by far the most valuable of our Christmas presents which we have received, is a Ford touring car which some of the members of Leaksville and New Port churches and some of our friends of other faiths have helped us to purchase—these friends paying nearly all of the purchase price. We have long felt the need of a car, as I have had to travel with horse and buggy almost altogether in getting to my appointments and in doing my pastoral work in this widely scattered field of churches and members. These loyal friends, too, saw the need and came to our assistance. The assitant pastor—my wife—and I are profoundly grateful, both to our friends and to our loving Heavenly Father, for this token of esteem, appreciation and love. We can never find words adequate to express our feeling of gratitude and sense of unworthiness for this most useful gift. May Heaven's richest blessings be upon every one who has contributed anything, however small the amount, towards the purchase of our car; and may our loving and merciful Heavenly Father enable us to use it much in His service and for His glory.

R. P. CRUMPLER,
Luray, Va., January 3, 1923.

GOOD NEWS FROM DR. JAY.

At the Sunday morning service, December 17th, the four adult Sunday School classes of the Holy Neck church presented their pastor, the writer, with a beautiful, open-faced, gold South-Bend watch.

Mrs. B. D. Jones, the Mission Superintendent, was given the privilege of making an announcement, and after stating that the Missionary Aid Society had been successful in securing more than one hundred subscriptions (103) to THE CHRISTIAN SUN, thus winning a fifty dollar prize, for which the Society was very grateful, she then began to speak of some events which happened up in the Pennsylvania hills about forty years ago, which made possible the present happy fellowship between this church and its pastor, and as the four younger classes had planned their Christmas gifts to the children of the Mountain Work, she said the four adult classes wished to make a gift to their pastor in honor of his birthday, the 40th.

A package was then handed to the pastor, which he was told to open, and within the beautiful mahogany case was a gold watch. It is needless to say that it was appreciated, and no words were adequate to express the gratitude felt toward these kind friends.

Because of very muddy roads and inclement weather, the attendance has not been as good as during November, when the average attendance for the month was 148 at Sunday School and 160 at preaching services. Yet during December, no service has fallen below an attendance of 100 and the average will be above 125.

The first Sunday in December was "Men and Millions" Sunday, and a special program was rendered. Five laymen spoke to good effect on the various enterprises of the church and their relation to and dependence upon Men and Millions. Good results have come from this meeting, and many have paid their pledges. The church passed a resolution that it be the sense of the church that these pledges should all be paid and none repudiated.

The Willing Workers sent a bag of peanuts as a Christmas present to the children of our Mountain Work, and the four younger classes of the Sunday School sent a box of soap, towels, hose and handkerchiefs to the same place.

Christmas shopping and the giving of presents has certainly reached normalcy, if the writer is any judge of the things he has observed. But the only thing that would seem to mar the sacred memories of Christmas day was the constant reverberations of fire works. It was a relief to the writer to leave his fair little town behind and go to the country to avoid this unseemly way of celebrating the Saviour's birth.

W. M. JAY.

Broadcasting Sermons.

Kingshighway Presbyterian Church of St. Louis is said so be the first church in St. Louis to install its own radio broadcasting station. Both morning and evening services are broadcast with excellent results. One man telephoned that he had not been to church for twenty-five years and that he was not able to attend church now but was going to listen to the sermon every Sabbath morning. The parts for the broadcasting apparatus were purchased and put together under the direction of one of the young men of the church who is a senior in the Engineering School of Washington University.

The Church of the Covenant, Cincinnati, Rev. Frank H. Stevenson, pastor, has also installed a powerful radio distributing service and is using it every week with excellent results.—*Herald and Presbyter.*

It is such institutions as the family altar and the observance of the Lord's Day and he simple saying of grace at our daily bounty that signalize our adherence to the traditional principles of our Christian land and our sincere desire for a continuance of the divine favor.—*Rev. David James Burrell, D. D.*

MEN AND MILLIONS

PREACH THE CAMPAIGN

The Men and Millions Campaign and the causes embraced by it gain and hold their rightful place in the hearts of our people only in proportion as our preachers preach on these great Kingdom interests. The churches having the best record also have preachers who are constantly on their Campaign job.

PREACHING THE CAMPAIGN

No one human agency contributed so much to the victory in subscribing to Men and Millions as the preachers preaching the Campaign. The preacher was then and is now the key man. If the pastor preaches Men and Millions the people will work for and pay their pledges to the Movement.

Make the Victory Sure.

Our people will fall behind in their payment of the pledges if our preachers do not get under the burden again. We can go to the extraordinary session of our Convention next May with a glorious record, if our people are aroused to a full sense of their duty. We need to go to our knees for Power in these great days ahead of us, if we are to truly lead our people, pay our pledges and win out for our Lord.

Preach—Preach—Preach.

VICTORY!

Christian Orphanage

THE ORPHANAGE GOOD WORK GOES ON.

Dear Friends:—

I want to invite you to rejoice with me. I feel like I would like to set a big dinner and invite all of you to come and dine with me. You have been so good to me and so loyal to the Christian Orphanage during the year 1922 that I have reached the three goals set.

Our first goal set was to reach $25,000.00 for the year. We went over that goal by several hundred dollars. Our second goal was to raise ten thousand dollars from November first to end of the year. We reached and passed that goal. Our next goal was to raise for our Thanksgiving goal the sum of six thousand dollars. We reached it and passed it. So we are happy and rejoice in the loyalty of our friends. You have made it possible to reach all the goals set. I thank you and am grateful more than words can express.

I want to thank all those who sent in boxes and packages for Christmas. I have tried to report all in THE SUN and to acknowledge each one with a personal letter. If for any reason some have been omitted I assure you it has been an error of the head and not of the heart. If we have missed any we beg you to forgive us. When so many packages come in at a time as they do at Christmas and sometimes not marked so we can tell where they come from it is hard to give the proper credit.

Let us give God all the praise for what has been accomplished during the year 1922 and ask His blessings upon our work here for the year 1923 that our church may do greater things for His honor and glory in the year 1923.

The following has been sent in since our last report:

Richards and Pollard, Winchester. Va., one barrel apples.

Young Peoples Bible Class, Ivor Christian Church, one box dresses for little girls.

H. C. Griffin and L. L. Sandy two bags peanuts.

Burlington Christian Church, "White Gifts" Stockings, towels, soap, thread, tablets, pencils and many other useful articles.

Waverly Christian Church, "White Gifts," two quilts, dresses, aprons, hose, towels, underwear, soap and many other useful articles.

Mrs. J. L. Rawles, Suffolk, Va., 18 aprons for the girls.

Bethlehem Sunday School, Broadway, Va., one box ginghams, dresses, towels, soap, pillow cases etc.

Mrs. Samuel Wright, Superintendent Primary Department, Franklin, Ohio, one box candy and pop corn.

The Sisterhood Class, New Palestine Church, Sidney, Ohio, one box clothing.

Portsmouth Christian Church, Portsmouth, Va., one box Christmas gifts.

Ladies Aid Society, Burlington Christian Church, one library table, one chair, magazines and books.

Daisy Osborn, Greentown, Ind., one box containing one quilt, 10 dresses, two suits, underwear etc.

Foster Shoe Co., 5 doz. white hose.

CHAS. D. JOHNSTON, *Superintendent.*

FINAL REPORT FOR DEC. 1922.

Amount brought forward		$24,362.45
North Carolina Conference		
Eure's Church	$5.10	
Ruffin S. S.	9.80	
Morrisville	2.00	
Union Grove	6.00	
Graham	5.00	
Eastern Virginia Conference		
Christian Temple, Norfolk	$26.30	
Mt. Carmel S. S.	5.65	
Class No. 6	1.35	
Johnson Grove	2.07	
People's Church, Del.	6.65	
Wakefield Christian Church	5.31	
Valley Virginia Conference		
Mayland	$1.41	
Alabama Conference		
Rock Stand	$1.55	
Rock Spring	3.20	$81.39
Special Offerings		
Irene Reiber, on support of Inez Ferrell	$15.00	
B. F. Branch, on childrens Home pledge	20.00	
on pledge at Liberty Vance	5.00	
A Friend, Durham, N. C.	15.00	
For pigs	26.00	$81.00
Thanksgiving Offerings		
Dr. J. E. Rawles	$100.00	
W. W. Brown, Sec., Central Loan & Trust Co.	150.00	
Brown's Hosiery Mills	100.00	
John A. Mills, Raleigh, N. C.	100.00	
Burlington Hardware Co.	50.00	
First Christian Church, Swansea, Mass.	7.17	
G. M. Womble, New Hill	10.00	
Bethlehem, Nansemond Co.	27.00	
Union Christian Church, Virgilina.	43.50	
Suffolk S. S., Class No. 29	5.00	
20th Century Baracca Class	40.00	
Oakland Christian Church, Va.	24.24	
Oakland Christian S. S., Va.	5.75	
Nathalie, Va.	1.50	
Barrett's Christian Church, Va.	2.05	
Mt. Bethel	17.03	
Rock Stand, Ala.	2.80	
Suffolk S. S., Class No. 25	10.00	
Lanett S. S., Ala.	12.20	
Ingram, Va.	14.00	
A. C. C., Dr. J. F. Burnett, Sec.	20.60	
Christian Temple Church, Norfolk, Va.		
Christmas offering	43.91	
Birthday Bank Offering	8.50	
Mrs. H. E. Hurdle S. S. Class, Berea, Norfolk, Christmas offering	5.00	
Burton's Grove, Ea. Va.	7.00	
Mr. J. H. Massey	10.00	
Mrs. E. S. Massey	5.00	
Standard Grocery Co., Burlington, N. C.	25.00	
D. R. Fonville, Burlington, N. C.	25.00	
C. M. Walters, Dr., Burlington	15.00	
J. B. Farrell, Burlington, N. C.	5.00	
F. J. Strader, Burlington, N. C.	5.00	
John A. Hall, Burlington, N. C.	5.00	
J. H. Wilkins	5.00	
Dr. L. A. Walker, Burlington	5.00	
Mrs. Chas. D. Johnston, Elon Col.	10.00	$922.25
Total for week		$1,084.64
Grand total		$25,447.09

FAMILY ALTAR

MONDAY.

"There was no room for them in the inn" —Luke 2:7.

"No room!" The Lord was crowded out! And I suggest that this incident at the birth of the Saviour is symbolic of the tragedy of the whole of His life, and of the continued tragedy of our relationship to Him today. He has been excluded from the central place. He has been hustled into the outer courts. No room has been offered Him in the inn. He has been crowded out! And I further suggest that the only place in which He can make His home today is in the inn of the soul, the secret rooms of the personal life. We sometimes sing, in one of the most tender and gracious of our hymns; "O make our hearts Thy dwelling place;" and that is just what the Lord is willing and waiting to do. "O make our hearts Thine inn!" But when He moves toward us He finds the inn already thronged. There is no room for Him, and He is relegated to the cold grudging shelter outside of our lives. He is crowded out! O, let us afresh, open the door to the Saviour, and see what will happen if we allow Him all the room in the inn. What does He Himself say about His coming? Listen. "I am come that ye might have life, and that ye might have it more abundantly." That cannot be said of every visitor who is allowed to enter our souls, and so we sing:

"O come to my heart, Lord Jesus come!
There is room in my heart for Thee."

TUESDAY.

"And when they had opened their treasures, they presented unto Him gifts; gold, and frankincense and myrrh."—Mat. 2:11.

Those who know the habits of the Eastern mind will conclude, as a matter of course, that the gifts of the Magi were designed to be symbolic, and the symbolism is happily neither doubtful nor far to seek. *Gold* is undoubtedly the offering to a King. Gold is concentrated power over the material and visible world. Now to the material and visible world very much of our life is necessarily given. The real question, therefore is, how shall we use the gold of life? and what shall we do with it. Except as a means of some future good, it is in itself worthless and unsatisfying. This gift says plainly. "Offer the gold of thy life to God, and to the service of His Son Jesus Christ." But there is an inner as well as an outer life. The gift of *frankincense* signifies the adoration of the soul within.

Let us spend a little time this day in adoration. No wonder that in the olden days, when those words of the Nicene Creed were repeated, *"And became man,"* the worshippers prostrated themselves to the very ground. Think of His humiliation till you cannot help adoring Him.

Myrrh is the symbol of suffering and of death. Many are called to tread the path of suffering. Instead of complaint learn to glorify God in the fires, and remember that without chastisement we are bastards and not sons.

"Our God contracted to a span;
Incomprehensively made man."

WEDNESDAY.

"Upon this rock I will build my church, and the gates of hell shall not prevail against it."—Matt. 16:18.

A minister had in his congregation an intelligent man who was a sceptic. He had long tried to convince him without success. At last he prepared a series of addresses on the evidences of Christianity, adapted, as he judged, to overcome the sceptic's difficulties. Subsequently the man was converted, and the minister was congratulating himself upon the success of his argument. But when he came to talk with the new convert, he found that he had been brought to Christ by quite diffierent means. One Sunday, as the then skeptic was leaving the house of God, a feeble old Christian woman dropped the stick with which she was walking. He stooped to pick it up, and kindly placed it in her hand again. Grateful for his consideration, she thanked him, and tenderly asked, "Do you know my blessed Saviour?" In those words he felt the reality of Christ in that godly woman's heart, and he believed. "Upon this rock will I build My church," and the gates of hell shall not prevail against it." Never shall the power of hell blot out the reality and the effect of the revealing of Jesus to human hearts by the blessed Spirit.

THURSDAY.

"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, self-control."—Gal. 5:22-23.

The first point for observation, an obvious one, but none the less to be definitely considered, is that the fruit of the Spirit consists in its essence not of doing but of *being*. There is nothing in this description which directly speaks of energetic enterprises, multiplied labours, severe sufferings, great material sacrifices. The activities of life are in fact almost absent from the immediate view; and the passive, the patient, aspect of the spiritual man's contact with life and men is alone very visibly present. What do we read in this? That the spiritual man is called, as his highest calling, to cut himself off from active, willing, practical service of others? That the celesial fruit will grow, and ripen, and be ready for the festival of God, most favourably in a life of contemplation, in a desert, or a cloister, or a jealously isolated study? A thousand times No!

The whole New Testament negatives such a thought. In it, the ideal Christian life is the life in which the Lord is glorified and manifested amidst the manifold relative duties and labors of the life of home, of citizenship, of public ministry, of active evangelization.—*Bishop Moule.*

FRIDAY.

"Because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth.—Rev. 3:16.

There are not many, but a few, to whom nothing on earth would be so great a crucifixion as for them to consent to be sweet and loving to their fellows. Their greatest cross would be in giving up their self-imposed cross. But while some fail to live a life of pure love through self-imposed burdens, the great majority who fail to get all the land in possession do so through love of ease. Testimony languishes, long and earnest pleading at the mercy seat neglected, heart-searching is overlooked. Soul-sluggishness is indulged, and the soul that erst was shouting over the falling walls of Jericho is now a feeble captive, paying tribute to the enemies of the land. Yes, more frail through spiritual sloath than anything else. O soul! the years are creeping over thy brow; thou wilt soon plunge into the fathomless ages of eternity; thou hast no time to lean on past experiences; be ever arousing thyself and ever arousing thy drowsy neighbor. Make it a study how thou canst be little, and lowly, and patient, and loving. If others who are greater and brighter than thou shalt loiter, be thou up, and on with Jesus; be industriously holy, as a celestial miser laying up treasures in heaven. We must neglect no item of holy living; economy in the pennies of holiness will make us millionaires in grace.

SATURDAY.

"Having begun in the Spirit, are ye now perfected in the flesh."—Gal. 3:3, R. V.

It is a sad fact that many who enter into the experience of heart-cleansing, after going on rejoicing for a season, get lukewarm and spiritually inert, and do not become *established* in the interior habits of holiness. A brother said he had years ago entered into the promised land of holiness, but he had been captured in the land. After the death of Joshua and his contemporaries, the people were led into bondage right in their own promised land. This is too often the case with those who enter full salvation. The deep peace and joyous liberty that ensue upon finding heart-purity are apt to superinduce a laxity of self-denial, and a love of spiritual ease, which are ruinous to deep and continued holiness. I have heard some professors of holiness speak lightly of fasting, of cross-bearing, of self-denial; as if perfect love was only a holiday song, and freedom from holy battle and earnest toil. Remember, O soul, that if you want to continue in holiness, you are to aim at following your Lord in all His mind and spirit.

SUNDAY.

As thy servant was busy here and there he was gone."—I. Kings 20:40.

Picture Ahab returning from the battlefield flushed with victory. He is accosted by a man who has been sitting wounded and dusty beside the road. He is a disguised prophet acting a parable. He says in effect: "I have come from the battle. In the hour of victory, the captain, whom I acknowledge I was bound to obey, gave me charge of a prisoner of note, saying that if he escaped, my life should answer for it. I admit I failed, for while thy servant was busy here and there, he was gone." Then the prophet, flinging off his disguise, set before the king a picture of *his* neglect of opportunity which is worth our study. "He was gone," what a sad story these words suggest; a charge neglected, a duty unfulfilled, a bitter loss sustained, a dire punishment incurred. True he was busy, but he was busy about the wrong thing. We are in danger of spending our lives on unimportant things, leaving no time or room for the highest and best things. It is the busy idleness of the restless child, not the busy industry of the thoughtful, sanctified, high-purposed man. What we need is a purpose that will bind all our multiplied actions into one; the single eye; the passion to please God and Him alone in all we do. Let us claim forgiveness and cleansing for our past unfaithfulness, our lost opportunities, our neglected duties.—*J. G. M.*

"The Past is gone, the Future is not ours,
The Present only is within our clasp;
Forget the Past, the Future trust with God,
The Present firmly hold within thy grasp.
And send it up to Him a chord of praise;
Whether in toil, in service, or in prayer.
Each moment, let us glorify our Lord,
As angels glorify Him 'over there,'"

RELIGIOUS EDUCATION

Miss LUCY M. ELDREDGE, *Field Secretary,*
1012 E. Marshall Street, Richmond, Va.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

January 28, 1923.

"The Rich Man and Lazarus."—Luke 16.

Golden Text: "Charge them that are rich in this present world that they be not high-minded, nor have their hope set on the uncertainty of riches, but God, who giveth us richly all things to enjoy."—I. Timothy 6:17.

Devotional Reading:—Ps. 37:1-9.

Reference Material:—Ps. 49:6-20; 73; II. Cor. 8:1-9; 15; I. Tim. 6:17-19.

Lessons for Today.

The great truths underlying stewardship are presented in the first story of Jesus in the lesson chapter. "He that is faithful in a very little, is faithful also in much" is true today. The steward is counted worthy according to whether he is faithful in fulfilling his duties. The steward is unworthy when he neglects his master's work. The secret of promotion and advancement is found in the careful performance of small duties. God entrusts His work to those who have proven themselves worthy through loyal, humble faithful service. Do you look forward to occupying a place of greater influence and larger opportunity? Be faithful where you are, and God will give to you the larger responsibility in the work of His Kingdom.

"Lord, for tomorrow and its needs, I do not pray;
Keep me, my God, from stain of sin,
Just for today;
Help me to labor earnestly, and duly pray;
Let me be kind in word and deed, Father, today."—*E. R. Wilberforce.*

"And there was a certain beggar named Lazarus, which was laid *at his gate.*" To the rich man, Lazarus was an opportunity unseen, and a responsibility disregarded. He lay at his very gate in need. The owner of this house revelled in luxury which had blinded his eyes and deadened his soul. Selfishness was his great sin. He did not acknowledge by word or deed that he was "his brother's keeper." Only the light of eternity revealed to him how he had thrown away his life and wasted his powers, and overlooked his privileges. He had not put first things first. Then his thought was for his own brothers who were following in his footsteps, whom he wished to be given a special warning, but they would not listen to the messengers whom God had already sent with the needful warning. All the blessings of life are generous gifts from the Heavenly Father. Wealth He has given to men, and with it places upon them the greater responsibility for using it aright. "Not money—but the love for money—is the root of all evil." What opportunities are lying at your gate? What responsibilities are yours? How are they being met? In a way which will mean eternal life with the Father, or everlasting regret?

"And lest thou say in thine heart, My power and the might of mine hand hath gotton me this wealth. But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers as it is this day."—Deut. 8:17-18.

"God knoweth your hearts." Our motives, our thoughts and our impulses are known by God, and understood by Him. He judges, not as men do the outward appearance, which may be deceiving, but by our hearts. Rich and poor alike are His children, known and loved by Him, and His loving heart yearns for those who are selfish and disobedient, disloyal and untrue.

Of the thirty-eight parables given to men by the Master, sixteen referred to money. Story after story, He told revealing unmistakeable his attitude toward wealth, as a responsibility calling for faithful stewardship; as a temptation, which might separate man from his God; as a test of Christian discipleship. Christians should delight to give to God His part, and more. The tithe is His, and deep love for Him, and concern for His work, makes the disciple desire to add his gift, even to the tithe. God's approval blesses such a spirit.

"For giving is living," the angel said,
"Go feed the hungry sweet charity's bread."
"And must I keep giving again and again?"
My selfish and querulous answer ran.
"Oh no!" said the angel piercing me through
"Just give till the Master stops giving to you."

CHRISTIAN ENDEAVOR TOPIC.

January 28, 1923.

"What Are The Rightful Claims of the Church Upon Us?"—Heb. 10:19-25.

(Beginning Christian Endeavor Week.)

Thoughts on the Topic.

Jesus Christ said: "If therefore the Son shall make you free, ye shall be free indeed." (John 8:36). The blood of Jesus has made us free and given a "new and living way" to follow. Our church presses the rightful claim that its young people believe in Jesus Christ as the Head of the church, and that they follow in the Master's footsteps.—Verse 19-20.

It was God's plan for His people to have an earthly leader. The ministry of the church is a vital force, essential for the spiritual growth of its members. Our church rightfully calls upon us to loyally support those who have given their very lives and all their powers to the work of the Kingdom.—Verse 21.

The church rightly claims sincerity. a "true heart" in our Christian lives. Faith assures of God's power, of His spirit of loving forgiveness, that our hearts may be made clean and our sins blotted out. Sincerity is a Christian virtue, expressed in the life of the Master, demanded from His disciples. —Verse 22.

The church has a right to claim our faithfulness, not to one man, not to our own ideas of what the church should be doing, not to a church building merely, but faithfulness to God, which will make our loyalty enduring to every work which aims to bring men and women, and boys and girls nearer to God. God needs workers who will be faithful to the end, working for Him, not for self; for others, not for praise.—Verse 23.

"Be ye doers of the word, and not hearers only." God needs *doers;* doers whose motto is *"Others."* Thoughtfulness for others would sweeten many a life, avoid many a quarrel and heart-ache, strengthen many a weak friend. What a common excuse is "I didn't think!" The church has a right to demand that we *think,* that others may be blessed.—Verse 24.

The church may rightfully claim that we attend its services. This is one promise made when the Christian Endeavor pledge is signed. This is one feature which has always been insisted upon in the program of Christian Endeavor—loyalty to the church, by attending its Sunday and mid-week services. Church attendance strengthens the individual Christian life. Public worship deepens the devotional life. Church attendance sets a good example. Church attendance helps the pastor, the members, and encourages the work. Can any Christian afford to deny this claim of the church?—Verse 25.

Plans for the Meeting.

This meeting is the first of a week which young people are observing all over the world, "Christian Endeavor Week," January 28th to February 4th. Plan to celebrate this week in your church, beginning January 28th, by thinking what the rightful claims of the Christian Church are upon young people.

If your Sunday School has not used the Responsive Reading prepared for its use for "Men and Millions Sunday" send to the Field Secretary, 1012 East Marshall Street, Richmond, Va., for enough copies for use in your Christian Endeavor Society. Perhaps you will want to use it anyhow! Suggestions for the use of songs with it will also be sent —all free of charge. This leaflet contains information about all of our work, which the church must call upon the young people to help support by their prayers, interest, work and money. Make this "Men and Millions Night" in your Society, with the idea that the church, your church is calling for men and women to work, at home and far away, anywhere where Jesus Christ needs them; that your church is calling for money, which it may be your privilege to give to accomplish some great work which you cannot do yourself any other way. Impress upon the members in the talk of the leader, the great joyful privilege of being a co-worker with God, through the church which was established to carry on the work of His Kingdom.

Have five members ready to give three-minute talks (not longer) on the following subjects:

My Church's Claim Upon My Time.

My Church's Claim Upon My Money.

The Place of the Church in My Life.
(Does your church come first, second or last?)

Why I am A Member of the Christian Church.
(Giving the principles of the church briefly).

The Work of the Christian Church—It's Claims upon my Life. (Missions, Religious Education, Colleges, Orphanage, Christian Sun, etc.)

Ask your Sunday School Superintendent to present briefly the claims which the Sunday School feels that it may rightfully make upon young Christians, or your pastor may do this.

Bible Verses for Young Members to Quote, or Express a Thought on: 1 Cor. 3:9; Rev. 2:26; 1 Peter 4:16; Ephesians 2:19; James 1:22-24; Galatians 6:4; Galatians 6:10; Ephesians 4:32; Matt. 16:16, 17.

Have a quartet sing the following special song: (Tune: Keep the Home Fires Burning):

"Now there comes a ringing summons,
Falling from the throne above;
'Tis a challenge to our people
From the Christ, our King of love.
O, my people hasten, rally
'Gainst the bannered hosts of sin;
Help to crush man's mightiest tyrant;
Bring my glorious kingdom in.

CHORUS:

"Men and Millions needed,
Men and Millions needed,
Shall we heed the call of Christ, our glorious King?
Shall our lives be offered,
And our gold be proffered,
Till with shouts of victory the heavens ring?

"We are heralds of the dawning
With the Bible as our creed;
With the blessed name of Christian,
This the only name we need,
We, with Christ our only Leader,
Stand for Christian liberty,
Praying with our loving Master
For the Church's unity.

CHORUS:

"Millions for His glory,
Men to tell This story;
You must bring, O Christian Church, your gifts so free;
Till the world is lighted
And the church united
In the Spirit's bonds of love and liberty."
—*Rev. A. B. Kendall, D. D.*

RESPONSIVE READING: Psalm 84.

SUGGESTIVE HYMNS FOR THE MEETING: "Battle Hymn of the Republic;" "Come Thou Almighty King;" "Break Thou the Bread of Life;" "How Firm a Foundation;" "All Hail the Power of Jesus' Name;" " Stand Up For Jesus;" "I am Thine, O, Lord.

"O Church of God, awake, awake,
Seize fast thy sword and gird with might!
The hosts of darkness mighty are,
And bold and strong they press the fight;
But see, thy Captain leads thee on,
He who hath conquered ev'ry foe;
Thou needst not fear, but follow fast
And so with Him where He shall go.

"Up then, resolve to valiant be,
And force the fight till it is won;
Stay not thy hand, and thou shalt win,
Since Christ, thy Captain, leads thee on;
What tho' the conflict long may be,
And when thy weapons are laid down,
Thou shalt be wounded, weak and worn?
Thy Lord in honor thee shalt crown."—
Wallace I. Coburn.

AN ALL-THE-YEAR CHRISTMAS GIFT.

Have you ever thought how much happier the world would be if the Christmas spirit of loving-kindness and good-will ruled throughout the whole year? This is the spirit that makes life sweet and folks happy. The "Other Spirit" it might be well called. And such a spirit would not stop with those we see, and those whom we know well. It goes "into all the world" to all of the Father's children, caring for their needs, loving them in their suffering, making them happy ever. Did you give any Christmas gift this year which will be doing this all during 1923? Even yet it can be done. This is how.

The following resolution was passed at the session of the American Christian Convention held in Burlington last October, after a great address had been delivered by Mr. John Voris, who knows so well the conditions and needs in the lands of the Near East:

"That this Convention appoint an International Relief Committee, consisting of representatives from our Five Regional Conventions, to co-operate with the Near East Relief organization, and that, as nearly as possible, the Near East Relief funds be raised on the Sunday before Christmas in the North, and on January 21st in the Southern Convention."

During the past four years the Sunday Schools of the Christian Church have given over ten thousand dollars to the Near East Relief work, or to what the Chairman, Mr. F. R. Beach, Irvington, New Jersey calls the most wonderful work in the interest of humanity." $5 a month will save a child. $60 a year means another life saved and trained to help his country. Where can a better investment be found?

The Near East Relief is building wisely and well in teaching the orphans trades so they can support themselves and take their places in the reconstruction of their country. 87,000 people are receiving training in trades at eighteen industrial centers under the Near East Relief direction. 118,000 acres of land are being used for agricultural training and for crops. These trained orphans will be the leaders of the next generation in the Near East. This is the work for which your gift on January 21st will go. Your Sunday School will be reaching not only the boys and girls of your community, but will extend its work to reach other boys and girls who are looking to you for their chance to live and grow and work.

If you want to know more of this work write to Mr. Beach, at Irvington, New Jersey, and then take your offering, mailing it to Rev. J. F. Burnett, Christian Publishing Association Building, Dayton, Ohio, marking it plainly for "Near East Relief."

And God will bless your gift. It may go to the boys' orphanage at Nazareth, the town where the boy Jesus lived. It may go to help the new orphanage to be opened at Bethlehem where the Christ child was born. But wherever it goes, it will be used by wise men, with the Christ-like spirit, to carry the spirit of love to the suffering poor of the Near East who "are of the one blood of which God made all nations of men for to dwell on all the face of the earth."

TOMORROW.

There was a Wise Man in the East whose constant prayer was that he might see today with the eyes of tomorrow. This is what the wise Sunday School superintendent and teachers are trying to do. They must attempt to see the needs of tomorrow, and then prepare for the meeting of those needs by the lessons taught today. The wise, growing church is constantly praying to the Father that He may reveal a vision that will stimulate men to greater work, and encourage them to try larger things.

This was the prayer of those who gave the first impetus to the great Forward Movement in our church. Their eyes had been opened to see the place which the church must fill in the world, and they saw that many men and much money was going to be needed to win the world for Jesus Christ. In "Men and Millions Day" in all of the Sunday Schools during January, the vision of this tomorrow, and the calls of this today, will go to many more boys and girls, and men and women. The whole program of the church will be presented as a great effort of consecrated people who call themselves Christians and as a challenge to the greatest heroism and loyalty that has ever been called for.

With these thoughts in your mind, and with a prayer for God's blessing, observe your "Men and Millions Sunday" in your Sunday School and Christian Endeavor Society, hoping to see men dedicate their lives and all they possess to the greatest work in all the world—living and working through the church, with the Heavenly Father.

"For we are God's fellow- workers."—1 Cor. 3:9.

FIELD NOTES.

A successful week's Sunday School Institute closed at the Christian Temple last Friday evening. Two classes met every night to study the work of the various departments of the Sunday School, and the average attendance was about sixty each night during the course. Classes were taught by Rev. E. B. Flory, pastor of the First Christian Church, Norfolk, and Miss Lucy M. Eldredge, Field Secretary of Religious Education of Richmond. The Sunday School of the Christian Temple, under the leadership of Mr. A. B. Jarvis as superintendent is doing good work, and planning for many forward steps in its work in the new church building.

The Sunday School at Lambert's Point has for its goal a Sunday School of 500. Last Sunday the attendance was 282, with an enrollment of 341. Five classes had every member present Sunday. All of the seventeen classes of the school had good attendance.

The Tidewater Sunday School Association, composed of the Sunday Schools in and near Norfolk, held its quarterly meeting in the Christian Temple. The attendance was good, and a growing interest in the work of the church school was manifest. Rev. Flory and the Field Secretary were the speakers at the meeting.

Many Sunday Schools are sending for the Responsive Reading for Men and Millions Sunday. It is to be hoped that our Schools will use this literature, which is free for the asking, to bring to all of our men and women, and boys and girls, more knowledge about the principles and work of the Christian Church.

All Sunday School superintendents have no doubt received the letter, sent out by the Christian Education Department of the Church, signed by Dr. W. A. Harper, President of the Board of Christian Education, and Hermon Eldredge, Secretary of the Sunday School Department, urging that our people remember the starving and dying children of the lands in the Near East, and reminding us that these children are left in our care because their parents and natural guardians chose death rather than to forswear their allegiance to Jesus Christ. With this thought in our minds, and Christian love in our hearts, may our Sunday Schools remember the need by a generous offering for their relief. January 21st, is the day set in the Southern Christian Convention for this offering. All contributions should be sent to Rev. J. F. Burnett, C. P. A. Building, Dayton, Ohio.

A little boy had been sent to the dairy to get some eggs, and on his way back he dropped the basket containing them.

"How many did you break?" asked his mother.

"Oh, I din't break any," he replied, "but the shells came off some of them!"—*Epworth Herald.*

Since 1912, the number of States having special divisions dealing with child health has increased from 1 to 46 and the number providing mothers' pensions has increased from 2 to 40.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

THE GRACE OF STEWARDSHIP.

BY REV. J. H. JOWETT, D. D.

There are three judgments in the matter of giving in which I hope we shall all be agreed. And the first judgment is this: we are apt to be gravely deceived about the extent of our beneficence, and we vastly exaggerate the amount of money we give away. The majority of people have no idea of the range of their beneficence. They do not know how much or how little they give in the course of a year. But the bias of their estimate is always on the side of generous judgment. The people who do not know how much they give always give less than they think they do.

The Paralyzing Power of Money

And the second judgment is this: there is a strangely paralyzing power about money, and it so restricts the heart that the more we get the less we are inclined to give. And this is surely what the Lord was meaning when He spoke of "the deceitfulness of riches." Riches can make a man think that he is growing bigger when all the time he is growing less. He estimates his size by the inlet of income, and not by the outlet of beneficence. While the inlet is expanding the outlet is contracting. But the deception in riches is often accomplished by a corresponding growth in fear. It is one of the pathetic ironies of life that men who are growing in wealth have an increasing fear of poverty. And the fear puts them into bonds and they are afraid to give of their treasure lest none should remain.

I went to see a very wealthy man in New York to ask him to help an exceedingly noble cause. His fear immediately answered my appeal, and he spoke as one who was on the verge of poverty. "I really cannot give any more." The word was apparently sincere, and it was accompanied by a sort of sigh which confirmed its reality. "I really cannot give any more. What with one thing and another I do not know what we are coming to." Fear seemed to haunt the man. It determined his thought and his speech and his services. A few weeks later he died, and his will was proved at over sixty millions. And I wonder. I wonder if at the end of the day he heard the messenger of the Lord saying unto him, "Thou fool, this night thy soul shall be required of thee, then whose shall these things be?"

Deafness to Necessities of the Soul

And the third judgment is this: that conscience in the matter of giving is apt to become less sensitive as the appeals come from the necessities of the soul. Many a man will give generously in response to a cry of material hunger who is numb to the cry of spiritual hunger. Many men will give a large contribution to relieve the hungry children in Eastern Europe who feel no urgency in the cry of those who are spiritually hungry in Mongolia or Tibet. They would hasten to succor a fainting body, but they are careless to the needs of a fainting heart.

What course can we follow to make beneficence a spontaneous issue in our life? First of all we must cultivate a sense of stewardship. We must cultivate the sense as assiduously as we have cultivated the sense of ownership and possession. A sense of stewardship is the recognition of the ultimate fountain of our life and strength; it is homage paid where homage is due. The Lord puts his homage very early in the prayer which He taught His disciples. All that we have is ours in trust; and we are to bow in homage before the Lord and say: "Not my will but Thine be done."

The Strategy of Method

We cannot fight the enemies of magnanimity and beneficence by thoughtless and spasmodic warfare. We must have a scheme of action. There must be method in the enterprise. We must have a plan of campaign. There must be some designed strategy if we are to overcome the deadly attacks of the grim army of selfishness and meanness. And I am sure that part of this same method must be the assignment of a certain proportion of our income to ministries of beneficence. This must not be less than a tenth. Even the Pharisee could boast of that attainment. "I give tithes of all that I possess." It was no dull virture when compared with the general giving of the members of the Church of Christ. If we all followed the Pharisee's example, and gave a tenth of all that we possessed, the appeals which call to our beneficence would be met with overflowing wealth and sufficiency.

But I would advise young people who adopt the method of proportion not to dribble their tenths away in small and insignificant contributions Let them go in something for the giving of large sums. If you have ten pounds a year to give away, have the satisfaction now and again of giving a five-pound note to something. If you do it you will know the reason of the counsel. It seems a big sum, and it challenges your powers, and there is a bracing influence in the endeavor. The subsequent experience will give you the needful justification. It is like a fine drive at golf; it is a good send off and the lesser strokes will come in its train. And if you find, as the years goes by, the tenth is exhausted, you may take a dash past your tithe and break all your records. You will do it just to prove that you are not the victim of your own rule. It will be like a plunge into deep cold water, and you will emerge with a healthy glow, not the fever of silly pride, but the satisfaction of healthy manhood.

Shall the Fountain Go to Sleep?

I confess I am very much concerned about this grace and virtue of beneficence in the Christian life and character. The generosity of our people during the war was manifold and amazing. Every appeal was met with fervor, and our folk were strengthened by the energies of their own beneficence. But beneficence which flows freely in days of conflict may dry up again in the quieter days of peace. The necessity may seem to be over and the fountain goes to sleep. That is one of our dangers.

And the other equally imminent danger is this: we are surely living in a day of extravagance. There are signs of wasteful and even prodigal squandering on every side. Think of what is being spent in pleasure. Look at the crowded theaters and the movies with their long waiting queues. I do not object to these things, and I appreciate the reasonable reaction after all the strain and the fear and the terror of the last five years. But it is unhealthy when we spend a large proportion of our income on amusement and have no reserve to meet the demands of noble necessity. Professedly Christian people give more money to see performances in a cinema than they give to the cause of God's kingdom. I do not attribute this lack of beneficence to meanness, or to a stinginess which locks up its resources; it is explained by want of thoughtfulness, and by lack of method, and conscience, and piloted devotion.

The constraints which ought to move us are great and manifold. There are the needs themselves. Let us direct our thoughts and our imagination to play about the realms of necessity. And then let us walk with Jesus Christ. Let us talk with Him. Let us ask for His counsel. Let us hear what He has to say about things. Let us consult Him about this and that, and the other, and our hearts will burn within us as He talks with us by the way. His own example will be our abiding constraint. When we follow the young Prince of Glory from His Throne to His Cross the springs of sacrifice are unsealed in our own hearts, we have the fellowship of His sufferings, and in the realm of beneficence we become ready and cheerful givers.

SUCCESSFUL MEETINGS.

The Mission Board in October secured the service of Rev. D. M. Helfenstein, D. D., for a series of evangelistic meetings in November, December and January in the districts of Delaware surrounding Dover. Dr. Helfenstein reports some most successful meetings. Under date of January 4th he writes: "The meeting closed at Willow Grove with thirty-one uniting in a movement to establish a Community Christian Church. When I make final report I will write more fully about this work. The meeting lasted nearly four weeks. I could not feel at liberty to close the meeting at the end of the two weeks appointed. It was about the hardest fight I ever had with the enemy of all good but God gave us victory. I am now in a meeting at Wyoming where I began last Sabbath night. The fight here is going to be hard but our God is able for any conditions. Pray that strength and wisdom may be given me.

One young man was converted in the Willow Grove meeting who feels called to the ministry. He is a fine looking man twenty-three years old. He had been in the navy seven years. What can Elon do for him in furnishing opportunity to work his way through college?

We had a great and good meeting at Epworth, and since our meeting closed there a young man from a Catholic family united with the church.

Brother Helfenstein will give SUN readers at an early date an extensive account of his meetings. The lamented and beloved Dr. A. W. Lightbourne opened up sereral preaching places and established some churches during the last years of his useful career, but his untimely going away left the work without leadership, and in sending Dr. Helfenstein to the field the Board is seeking to discover what steps should be taken relative to this field of labor.

J. O. ATKINSON.

SOUTHERN CHRISTIAN CONVENTION TO MEET IN MAY.

By vote the Convention in its recent session in Suffolk the Southern Christian Convention is called to meet in "extraordinary" session on Tuesday the first day of May next at 7:30, P. M. I am reminding the brotherhood of this action through our paper, THE CHRISTIAN SUN, and to invite any church wishing to entertain the Convention at the time to let me have their invitation at once.

According to custom the Convention should meet in N. C. Come on N. C. and give us an invitation.

The Executive Committee invites suggestions as to program, if you have any let us have them.

Yours in Christ,

LEON EDGAR SMITH, *President.*

4312 *Colonial Ave.,*
Norfolk, Va., Dec. 19, 1922.

Exiles for Christ

Cut made from photo of part of the 5,000 children of the Harpoot Orphanage trudging the 500 weary miles to Beirut for safety,

Lester James was killed and Enoch R. Applegate wounded in raids on this trip. Both were Americans.

ALL CHRISTIANS DRIVEN OUT.

Two and a half million Christians are involved in the catastrophe that drives them out of Asia Minor and Thrace in wholesale exodus. Great multitudes of Christians are fleeing in terror. Their misery is beyond words. They are women children, and aged people, the men of military age being missing.

If they are later allowed to return, our need for funds will be multiplied.

The children in orphanages in the interior are being moved to places of safety in the coast cities.

WHAT WILL YOU DO ABOUT IT?

You have the power of life and death.

The number of orphans and refugees saved, depends directly on the generosity of American givers; to no other source can they look for aid.

A large increase in gifts is necessary to move the orphans, to assist refugees, and pay the higher costs in the coast cities.

$5 a month saves a child.

$60 will maintain it a year.

Remember January 21st.

The ARMENIAN CHRISTMAS SUNDAY, January 21st, is recommended by the American Christian Convention as a Field Day on which this worthy cause be presented, and offerings received in the churches and Sunday Schools of the Southern Convention. This date is for those churches and Sunday Schools not co-operating on another date.

Send church offerings to J. F. Burnett, Secretary, C. P. A. Building, Dayton, Ohio. (This will be sent to the Near East Relief to be allocated to your State and community.)

Fill in pledge below and mail to your State Near East office, or to Near East Relief, Cleveland H. Dodge, Treasurer, 151 Fifth Avenue, New York.

Near East Relief,

For one year (unless cancelled), I will give the amount checked (X) below

$..... cash gift.

$25 per month. $10 per month. $2 per month.
$15 per month. $ 5 per month. $1 per month.

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Street.....

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MARRIED

COX-POPE

Mr. A. Ralph Cox and Miss Nannie Faye Pope were united in marriage December 30, 1922, at the home of Mr. and Mrs. W. C. Burgess, sister of the bride, Ramseur, N. C.

They are popular young folks and many wish them happiness through life.

T. J. G.

WINCEY A. COX

Wincey A. Cox, wife of Azer Cox, died December 24, 1922, at the age 60 years, 7 months, 24 days.

She joined the M. P. church when about 15 years of age and was a consistent member of that church until she transferred her membership to Pleasant Ridge Christian Church, where she was faithful till death, and at which place she was buried.

She suffered a great deal, having been an invalid for several years. Before her death she called her loved ones to her bedside and admonished them to live the Christ life. She said she wanted to go and be with Maxie and Floyd, two of her children, who preceded her in death, and died trusting in the Lord.

T. J. G.

SEELY-ANDERSON

On the afternoon of December 26, 1922, at the Wakefield Christian Church, Mr. Walter C. Seely led to the marriage altar Miss Pauline Gertrude Anderson. The altar of the church was beautifully decorated with holly and running cedar. The marriage was a quiet one, the ceremony being performed by the writer in the presence of the members of the families of the bride and groom together with a few friends. The bride has been engaged in teaching school and the groom has been engaged in farming. Immediately after the ceremony the happy couple left for a northern trip. They will make their home near Wakefield, Va. They have the best wishes of their many friends.

W. D. HARWARD.

OXFORD CHILDREN'S BIBLES

The best gift for your child is an **Oxford Bible.** Nothing else you can give has such wonderful possibilities in enriching their lives. Oxford Bibles for Children have black and colored illustrations that interest as well as instruct. Some have special helps for children.

A few styles are listed here. Others are to be found in the Oxford Bible catalogue, mailed upon request.

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02153 [This size print] Bound in French Morocco leather, overlapping covers, red under gold edges. Has 32 colored illustrations $2.50

03325 [This size print] **Oxford S. S. Scholar's Bible.** Has special helps for children, alphabetically arranged, and 32 illustrations. Bound in Keratol (imitation Morocco), overlapping covers, red under gold edges. (Size 5¾ x 3¾ inches) $2.40

02327 [This size print] A beautifully illustrated Oxford Bible, French Morocco leather binding, overlapping covers, red under gold edges. With 32 colored illustrations. Size 5¾ x 3¾ inches.....$3.00

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Called Home

LINEBERRY

Jefferson Lineberry died December 28, 1922, at the ripe age of 85. He is survived by seven children and twenty-four grandchildren. He was a member of Zion M. E. Church, but was buried near his home, Rehobeth, M. E. Church.

T. J. G.

COX

Sarah Caroline Cox was born April 7th, 1849, and died January 1st, 1923, age 73 years, 8 months, 24 days.

May 8th, 1873 she was married to J. W. Craven. To this union were born seven children; Mrs. M. W. Ferrel, deceased; Mrs. W. A. Jennings, Worthville; Mrs. C. G. Pepper, Hamlet; Mrs. C. H. Cox, Greensboro; Mrs. William Cox, Cedar Falls; W. P. Craven, deceased; J. W. Craven, Jr., Cedar Falls. There are twenty-eight grandchildren, two great grandchildren. She made a profession of faith quite young and united with Pleasant Ridge Christian Church, of which she was a faithful member till death, and at which place she was buried by the pastor, assisted by Revs. Whitley and Allred.

T. J. G.

SLAUGHTER

Dorcas Tuck Slaughter, daughter of the late Solomon Tuck, was born December, 1897, and died at Nelson, Va., November 19, 1922. Age, twenty-four years, eleven months and nineteen days. About four years ago she married Jack Slaughter, a prosperous farmer of Mecklenburg Co., Va., and there was born to them one son. Sister Slaughter professed faith in Christ when in her early teens and united with Union Christian Church, where she remained a consistent member until the summons home. She leaves her husband, son about two years of age, a mother, Mrs. Betty Tuck, of Virgilina, Va., one brother and eight sisters. The funeral was conducted at Nelson Baptist Church, November 20th, by the writer and burial was in the church cemetery.

A devoted wife, a Christian mother, and a good neighbor has gone to her reward.

C. E. Newman.

DIED

Charles Wesley Richardson was born in Sussex County, Va., May 22, 1870, and died at Sarah Lee Hospital, Norfolk, Va., December 24, 1922. He had made his home in Courtland, Va., for several years, where he was engaged in the mercantile business. He was a high toned Christian citizen, widely known and well beloved. He joined the Spring Hill Christian Church in 1885 and in 1896 moved his membership to the Waverly Christian Church. He later removed to the Wakefield Christian Church, being one of the charter members there, where he held his membership at the time of his departure. For several years he had not lived near enough to attend the services there, but he remained to the last a regular and liberal financial supporter of the church. He leaves a widow, who was Miss Sallie Chappel, of Waverly, Va. Besides the widow he leaves an aged father, deacon C. C. Richardson, of the Spring Hill Christian Church, three brothers and three sisters, and a host of friends to mourn their loss.

There was a large gathering at the burial. A large number of beautiful floral designs were displayed about the grave. The burial service was conducted at the Waverly, Va., cemetery. Rev. J. R. Johnson, of the Baptist church, Courtland, Va., Rev. J. L. Foster, of Waverly, Va., and the writer taking part, after which the body was laid to await the resurrection.

W. D. Harward.

IN MEMORIAM
Wm. H. Holland.

William Henry Holland was born in Nansemond County, Virginia, August 23, 1857; married Mary Ann Holland January 26, 1879; and died suddenly, in his car, December 26, 1922, at the age of 65 years, 4 months, and 3 days.

He leaves three brothers and four sisters: E. T. Holland, J. R. Holland, J. E. Holland, Mrs. J. W. Powell, Mrs. W. J. Baines, Mrs. John Eley, and Miss Lillie Holland.

He leaves his wife, 5 children, and 6 grandchildren: Fred C., married Georgia May King, 2 children; J. Dudley married O. D. King, 1 child; Mabel, married S. W. Johnson, 1 child; Erma, married Stafford Foshee.

He was a Deacon in Bethlehem Christian Church for 26 years, and Superintendent of the Nansemond County Almshouse for 27 years.

The oldest official in point of continuous service in Nansemond county, and none more faithful or successful in a position of trust. He possessed rare gifts of adaptation for the position. A good farmer, a good manager, greatly beloved by the inmates of the Home, and holding the confidence of the county officials throughout this long term of years. A model family grew up around a model fireside, a family that reflects honor upon his personal character and judgment. Nansemond county mourns with his bereaved family in this sudden and irreparable loss.

As a church member and Deacon in Bethlehem Christian Church he held the confidence and affection of the entire membership and congregation and was liberal toward all the plans and purposes of the church. In the Men and Millions campaign he said, "Come on boys and let us do our part. I have no home but the one in Heaven, and I want to lay up treasure there." That expresses his religious convictions and his willingness to serve his MASTER. If he could have lived to see the new church dedicated it would have been the happiest church day of his life, but we believe he is in the upper temple, "that house not made with hands, eternal, and in the heavens." Peace be to his ashes, comfort for his family, success to his church, and continued service for the destitute through this Institution which he loved, and to which he gave the best of his life.

Funeral services at residence, 2:30 P. M., December 28, conducted by Revs. W. W. Staley, H. H. Butler, I. W. Johnson, and W. M. Jay. County officials W. C. Moore, E. A. Brothers, L. F. Ames, Hugh Dudley, S. E. Everett, E. B. Rawles, G. E. Bunting, C. R. Fulgham acted as pallbearers. Quartet from Suffolk sang: Mrs. Clarence Harrell, Mrs. A. D. Brinkley, W. W. Ballard, Dr. I. W. Johnson. Mrs. I. W. Johnson accompanied on the organ.

Buried in Bethlehem Cemetery. Very large attendance.

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THE SUN'S OBSERVATORY

Much Sleeping Sickness.—

Many cases of lethargic ercephalitis (sleeping sickness) said to be the result of numerous cases of influenza, have been reported near Bristol, Va. during the present epidemic of "flu." In Knoxville, Tenn., several puzzling cases have been presented to the physicians and there seems to be a sprinkling of the disease throughout this section, with no fatalities as yet. The "flu" epidemic here seems to be well under control.

A Law and Order Sunday.—

New York, Jan. 14th.—The Allied Patriotic Societies, Inc., representing more than fifty patriotic organizations with a membership of 7,000,000, announced today it had called on Governors of every State in the Union to designate January 28th as Law and Order Sunday. Governor Alfred E. Smith, of New York, already has agreed to issue a proclamation appropriate to the occasion, it was asserted.

As part of the suggested observance schools, courts and churches have been asked to co-operate by urging respect for the nation's laws.

Roman Catholic Aggressiveness in Mexico.—

President Obregon of Mexico seems determined to keep the Roman Catholic prelates in their place. Over a year ago an Apostolic Delegate by the name of Filippi was sent from Rome to Mexico to look after the interests of the Roman Catholic Church in that country. Only a few days ago he openly broke a law in that country against open air services, and forthwith the President of Mexico ordered Filippi's expulsion from that country, giving him but 72 hours to get out and get away. Filippi says he did not think he was violating any law of the State, but that he will get out as ordered. Filippi must be aware of some wrong in his conduct in some direction, or he would not surrender to political authority so readily. The Catholic theory, if we understand it, is that the Roman Catholic Church is superior to the State and therefore the State must yield to the church, but it does not seem to work in Mexico.

The French Healer.—

Healer Coue, a Frenchman, who believes in self-healing, is in this country seeking to teach the people how it is done. Of course, he is being criticised pretty freely, but he is taking it in a good spirit and seems to realize no disappointment because he is criticised. In answering his critics he says: "Auto suggestion as a system of healing, is not anti-religious. Unfortunately no clergyman has asked me for a clear statement before making attacks. In my twenty-two years of teaching, I think I have proved that the Creator has blessed all people with wonderful powers for self-healing. Therefore do not couple my work with any particular religion. Do not think I made light with religious faith.

"I believe on the contrary, that auto-suggestion, coupled with religious faith, would be more effective than without religion. Many clergymen in France, England and America have attended my meetings in Nancy and have found my teachings caused no offense."

France May have Made A Mistake.—

The French Government has decided on extreme action against Germany in the matter of the payment of reparation money. Germany has been delaying the payment of this money till France has become tired of waiting, and so she has sent an army over into Germany and taken charge of the section known as the Rhur and also Bochum. These sections are rich in coal and other valuable materials. By taking charge of the same France hopes to take from Germany a sufficient amount of these values to pay herself for what Germany claims she is not able to pay. France believes she is able and proposes to make her do it. Of course there are differences of opinion as to the wisdom of the course of France in this matter. The press dispatches of Jan. 13th, tell us that Hon. W. J. Bryan deplores the course France has taken. France may have made a mistake, but one thing seems certain—France does not propose to allow Germany to get out of paying what is due to France. Before our readers get this item, the situation may be entirely changed and some new aspect of the situation may arise.

Turkey Stands "Pat." —

You may like Turkey, but we confess we prefer lamb. Turkey is so defiant. She now refuses to pay any of the expenses of the Allies in the occupation of its territory for the protection of the interests of all concerned. Turkey knows how to roost high and swing low. It begins to look as if Turkey may out-general all the Allies and get things shaped up as she wishes to have them. Turkey has for many generations been a thorn in the flesh to the nations around her, notwithstanding she was whipped in the late world war, she refuses to believe it and is standing "pat" for her own ways, refusing to bear any of the expenses incurred by the occupation of her territory by the Allies and further she insists on freedom to fix her triff on a scientific basis in accordance with her own views for a five year period, during which she will negotiate individual commercial treaties with the powers, and declares that the "lost provinces" should proportionately bear the burden of the entire Ottoman debt.

No one has solved the riddle of capitulations. The French delegation is framing a formula providing legal guarantees for foreigners in Turkey, but the Turks say they will not dismiss the subject of special courts for foreigners any further. Everybody is worried about capitulations, because it is one of the chief issues of the conference.

Persia has protested that she was not invited to the conference despite her immediate interest in Near Eastern affairs. Russia has supported the righteousness of the Persian claim, declaring Persia has far more reason to be here than Japan, which is allowed to participate in all the discussions, or the Scandinavian countries and Holland and Spain, which have been permitted to take part in many of the meetings.

What of the War Debts of Europe?—

Must the war debts be paid? That is the question that is now puzzling the brains of the greatest financiers of the world. Some are holding that to require war debts to be paid would involve the world in another world catastrophe. Others hold that these debts must be paid. In a press dispatch from London under date of Jan. 14th, we read: A passionate appeal for the cancellation of war debts is made by Lord Buckmaster, ex-British Lord Chancellor and famous lawyer and social reformer.

"If the present policy is pursued," he says, "no man can say when the catastrophe will come, but sooner or later the catastrophe of the last four years will be repeated.

"There is no solid market left in Europe," he continues, "nor will there ever be until we have begun at the bottom and restored Europe in the same way in which we have attempted to build up the British Empire—by making Europe save itself

"What we ought to say at once is:

" 'This Treaty of Versailles, so far as it has attempted to impose on Germany the obligation to pay pensions to the women and children of killed and disabled men, went beyond the terms of the armistice, and that to induce any nation, however evil and abominable they might be, to lay down their arms on one set of terms and then, when they were defenceless, to impose another, is an act of dishonesty which can never be effaced!"

"Then Britain ought to be ready to renounce all other benefits in favor of France and Belgium.

"Britain should instantly forego, without bargaining, the debts owing to her from France and Italy, which, according to all the laws of economics, could never be paid.

"This should be done under the condition that France helped Britain, with the other nations, to stabilize the exchanges and currencies of Europe."

NOTES-PERSONALS

He who comes to read THE CHRISTIAN SUN regularly is more than likely to have his interest in the work and life of the church greatly enlarged, and that being true, we do not see how any pastor can afford to neglect the matter of making a good honest effort to induce his people to become readers of THE CHRISTIAN SUN. Try it, brethren, and report results later, please.

Rev. T. E. White has another letter to Brother Abe. No doubt about it Bro. Abe has gotton quite a good bit of attention of late and the probability is that he will get more. He is in the hands of a competent thrasher and Bro. White is doing the work well. We hope Bro. Abe and all his kins people, who deserve it, will get Bro. White's attention, and so may all of them come to fill their place in the future in a more helpful way.

Bro. O. W. Mann, Apex, N. C., renews his subscription to THE SUN and sends with renewal a new subscriber. Thank you, Brother Mann. That is a fine example, for, if all of our subscribers would only do the same thing in renewing, then we should likely double our list in a year, and no one would be overtaxed. Brethren, try Bro. Mann's plan and see if it does not prove to be good missionary work.

We like the trend of *The Biblical Recorder,* as to using certain Sundays for preaching on certain lines of work, in some great undertaking. Referring to the great number of requests which come to the pastor to preach on a certain line of thought, the editor of *The Recorder* says if the pastor is impressed to preach on some other line, he should do so, and we agree, for the pastor ought to get his orders from Heaven, and if he does, no man on earth has a right to tell him to preach on something else. If we get men and women to be what they ought to be, then we may expect them to do what the Lord wants them to do, regardless of what their fellow may wish them to do.

Here is a grand Jury that is worth having, the like of which we doubt has ever been known in this country before. We quote from *The Biblical Recorder* as follows:

The grand jury of Tift county has recently made a recommendation to the good people of that county which is an eloquent new year's sermon. We quote only one paragraph from the report:

"It isn't the price of cotton and other farm products nor the ravaging effect of the boll weevil and other insects that should receive the first attention and consideration of our minds and hearts. Our greatest need is that we should enthrone God in our hearts—put Him first in everything. Establish your 'family altars' and hide the law of the Lord in your hearts that you may not sin against God nor man— this is the plea that we make to one and all in the county of Tift."—*Clinton Index.*

There is a sickly sentiment abroad in the land which lends its sympathy to the man who has made himself objectionable to the people who were employing him. He teaches what is not held by the institution which engaged him, and then because he is not allowed to teach ideas which are repulsive to the people he serves and they ask him to retire, then he declares his freedom is abridged and he thinks he has been badly treated, thinks he ought to be allowed to teach whatever he pleases while he is supported financially by those who do not believe what he teaches to be true. We might just as justly allow a man to occupy a Christian pupit while he should allow the devil to persuade him to preach the doctrines of some apostacy from the Christian Faith. If he must preach against the doctrines of the Christian Faith, let him do so to all who may wish to hear him, but not till he has vacated the Christian pulpit and gone to a place of his own to do the work he wishes to do. Certainly no man with self-respect ought to allow himself to occupy a position which is supported by people who do not believe with him at all.

How long is it from youth to old age? That depends on the ending of youth and the beginning of old age, but it really seems like a very short time. Only a little while ago we were in college with Rev. R. H. Pitt, D. D., and now he has been editor of *The Religious Herald* almost 32 years, and that is more than one third of the entire life of that paper which on January 11, 1923, completed its ninety-fifth year of publication. It seems to us as if it has been only a little while since Dr. Pitt was the poet of Richmond College. Then we were both in our youth and now we are both in our o—. Well, better not say it, as the reader can guess it, but the time has gone away so rapidly that we scarcely know when we slipped out from the curtains of youth, nor when we entered the latter period, but we know enough to be sure that the facts are correct. *The Religious Herald* is always interesting and so is its editor. Dr. Pitt was not only the poet of the college in those days, away back in the "seventies," but he was a genius as well. While in college his room mate was he who is now Rev. Hugh C. Smith, D. D. In those days young Pitt had the reputation not only of being a poet and a genius generally, but it was said that he was very fond of visiting young ladies down in the city of Richmond. It frequently happened that instead of spending the evening in study struggling with English, Philosophy History, Latin and Greek, he would spend the time in the company of the fair sex, and then when he came home to find Smith burning the midnight lamp, he would come in and say: "Smith, tell me what you have learned about the lesson," when young Smith, one of the finest characters we have known, would proceed to do as requested. Then Pitt would go to bed and to sleep and the next day he would go on recitation with Smith and recite the lesson better than Smith did. That was one evidence of Pitt's genius, and it may be that is why he has been able to edit the paper so well all of these many years, since the days we spent so pleasantly in Old Richmond College. Dr. Pitt is a Baptist and he edits a Baptist paper, but we like them both and we wish for them the best of the good things which come in their line. The paper is ninety-five years old, and now in its ninety-sixth, and almost one third of that time has been under the editorial management of our old college friend and the paper has prospered under his management, holding first rank among the Baptists of Old Virginia.

We told you so! We told you that the tide is rising against all this modern stuff which seeks to relegate the Bible and its truths to oblivion, while it rises on the foundation which had been planned in the interest of the gospel, and you are going to see a great deal more of this rising tide in the near future. A true Christian people cannot, and will not, stand it, if some man seeks to substitute the doctrines of evolution, the new theology and higher criticism for the plain and old fashioned doctrines of Christianity. William Jewell College in Missouri (a Baptist institution) has but recently felt constrained to dismiss one of its professors because he avowed that he did not believe in the pre-existence and deity of Jesus Christ, nor the infallibility of His teachings, nor in His Vicarious death, nor in His bodily resurrection, nor in His mediatorial and intercessory work. The Professor in question also stated before the Board of trustees that he does not worship Christ nor pray in His name. Then the Board said by reason of these views it was of the unanimous opinion that he (the said Professor) is disqualified to remain in his present position as head of the Bible Department of William Jewell College, and so he had to get up and betake himself elsewhere after January 1, 1923, and then they voted to pay him his salary to the end of the term for which he had been engaged. We dare to say that the best money they spent on the teaching force for that time was the money they spent in paying him to do nothing for the remainder of the term, as was far less harmful doing nothing than at work. Yes, the tide is rising against modern unbelief! We can spot them as far as we can see them—we mean these men who do not much against prohibition till some one else comes out and says something bad against it. Even then they say but little except what they quote from the other pastor. This is especially true of secular newspapers, not all of them of course, for some of the secular papers stand as truly for prohibition as any one. We can tell the newspaper man as far as we can see him who says but little himself, but mark it, he will publish about everything some one else says against it, with rarely if ever a word in its favor. Only recently when a great World Convention on Prohibition was held in Toronto, Canada, the secular papers had almost nothing (here in the United States) to say of the Convention and its work, but when some little cross roads place took action against the work of prohibition, lots of the papers told the world of the great opposition that is rising against prohibition, and they seemed especially glad to tell that the prohibition law is a failure, that it does not prohibit. Oh, consistency, thou art a jewel. If the prohibition law does not prohibit, why do you fight it so hard? The truth which is their biggest opposition to the law is based on the fact that it prohibits sufficiently to make the business unprofitable to them. Let every true Christian stand for the cause and do it boldly.

REV. AND MRS. BROWN ARE GIVEN A POUNDING.

Rev. T. S. Brown and family were taken greatly by surprise Wednesday night after the prayer service at the church. After returning home they were pounced upon by members of the congregation, and given a most generous pounding. This surprise was greatly appreciated by the pastor and his family.

The Rev. D. A. Long, of Burlington, N. C., an old friend of the family, happened to call at this time and make a short, informal address felicitating the pastor on this marked expression of the cordial relation between him and his people, offering also a fervent prayer. All were delighted to meet Dr. Long. Though of great age may his pleasing personality and genial presence still longer be spared among his friends.—*Local Paper.*

E-D-I-T-O-R-I-A-L
J. PRESSLEY BARRETT, *Editor*,
Henderson, N. C.

SEEING CHRIST IN HIS FOLLOWERS.

Many of the church standards are wrong, but they remain as standards in fact. The church seems to think that a man is a Christian when he keeps up with the forms of religion. He made a profession of faith, he joined the church, was baptized and attended services quite regularly, at least when he did not have something else to claim his attention. That is, so far as it goes, pretty good, but beloved reader, you can do all that then you have only a start in the divine life, and the pity of it all is that that shallow view is held and taught by many men in the pulpit. Perhaps they mean it all well, but when will men and women ever, under such teaching, get to be anything more than mere babes, living on sweetened water and a bit of diluted milk. And when will that kind of Christian teaching, no doubt good for the beginning of the Christian life, ever give the church men and women of matured Christian character, such as the church so much needs right now.

We are told that the man who watches by the crucible in action, knows when the work is done by the fact that the heat burns out the dross till he sees his own face reflected in the purified metal which had been in the flame for hours. It is well it is so, for the metal cannot reflect the fact of the attendant till the dross has been burnt out. The crcible is a servere test, but it brings the metal to its best and proves it by showing in its own bosom the face of the one who serves. It must be that way in the Christian life. We do not, and cannot, reach the place of the reflected face till we have suffered through the agonies of self-crucifixion. When that much has been accomplished, then the man begins to wear an aspect of his Master's life, and that is the proof at once that he has gone on in the divine life till he has imbibed the spirit of Jesus, and, having imbibed His Spirit, he is beginning to walk in white, that is in a pure life. That means that the believer having had such experiences is really making progress in the divine life, and then as he shall go on to the larger blessings of Christian living, he really begins to live for Christ and His Church.

And when a church gets its membership to making some such progress as this, it begins to expand and develop as a church, and then great things come to pass. The membership becomes a means of giving out the gospel, of winning men and women to the divine life. A church which has come to such a life begins to show Christ to a lost world. As Paul once said of them, they are epistles written in the hearts of the minister and known and read of all men, declaring Christ, not in letters of ink, but in letters that glow with the presence of divine fire, showing Christ in the heart and the life of the men and women who have gone through the crucible of dying to self and of giving themselves once and for all to the Christ. When you get such a person to enter the divine life and the church, you have got something that may be counted on for long and hard pulls in giving the gospel to the men and women in heathen darkness. But when you come to a man or a woman who has been in the church for ten years, and yet he or she is just where they were when either entered the church and were baptized not having moved forward in the divine life one inch in the ten years, then you may know that the church and its pastor may be making a big show in the forms of religion, but they have not and cannot show real spiritual power and life. They simply cannot do it, and if they continue to teach that it is admissable to have children who do not grow and do not learn, we see practically no hope for a church which is strong in the Lord. It may be strong in many other ways, but in the power of the Lord our God, they have but little, very little strength. And that being true, how can the church ever become mighty in the pulling down of the strongholds of sin, and mighty in the building up on the strongholds of righteousness? A church can become a strong institution for the promotion of the cause of Christ only as it is spiritually strong, it can be spiritually strong only as the Christ life is reflected in the lives of its members. Christ in us was not merely the hope of glory in the days of the Apostles, it is still our hope of large usefulness and fruitfulness. Any sort of a Christian can work in the church, but only a spiritually fruitful Christian can have power with God and over men, and they can come to have real power in these respects through really having the Christ life within their own hearts and lives. Christ in us is really the only power that can qualify us for this larger life and larger service. We can work the formal parts of our religion, but the man who does not truly know his Lord and Master in the forgiveness of sins and in the enduement of the Spirit for service and in the illumination of the truth, that we may grasp it and understand it, in some fruitful degree, well, we do not see how he can be used of God in the saving of the world through Christ.

We have in the church today an ugly heresy and it seems so fully and so deeply rooted in the minds and hearts of the people that it is most difficult to remove, and if not removed, it must remain an incubus on the life, not only of the individual, but on the church which is made up of such individuals. That heresy is the teaching that education is the great thing in life, in the Christian life, and that if a person is educated, he can do Christian work on that account. Let it be understood that we stand in the front ranks of the men and women who believe in a high standard of Christian education. True education cannot be estimated too highly, but to be effective, truly effective in fruitfulness, it must be real Christian education. The education of the intellect apart from the grace of God, has some advantages, we cheerfully admit, but as compared with true education, Christian education, it is not in the line at all.

Let me illustrate: Unfortunately, as many thought at the time, a certain man was appointed as a missionary to India. He had almost no education, and was really a weak man, intellectually, but he went. After a few years he became convinced that he was too weak to fill the place to which he had been appointed. He could not learn the language. So he petitioned the Board at home to recall him and send some one else to take his place. As soon as this was known among the missionaries, a dozen of them got together and sent a counter petition to the Board at home, asking that his request be not granted. They did not deny his plea. He was not educated, not strong intellectually, but they said to the Board at home, do not take him away, for his goodness as a Christian gave him a wider and stronger influence among the heathen than that of any other missionary on the field. It was said that a young convert from heathenism was asked what it is to be a Christian? His answer was: "It is to be like Mr.—," naming this good missionary who because he was not educated, had desired to be sent home. Christ in us, that is the hope of usefulness and fruitfulness.

ELON'S CALAMITY.

The news of the great loss of Elon College through a fire, which occurred on Thursday morning, between six and seven o'clock, Jan. 18, 1923, spread rapidly throughout the church in the South. As we understand it from reliable reports there was no fire used in the building at all, being heated from the power house about one hundred yards away. So far there is no plausible way of accounting for the fire. Everything was lost except a few typewriters, which being easily accessible were removed from the building. The loss is beyond calculation. The building itself is a great loss, but its contents, if possible, were a greater loss, for the building may be restored, but much of the equipment cannot be restored. The recitation rooms, the Society halls, the college chapel, the library, the President's office and the music halls with pianos were all destroyed. The safe in the President's office failed to stand the test of the fire in keeping safely its contents from harm. However, it is supposed that the fall of the safe from the third floor in the time of such extreme heat served to burst the safe and so expose the contents to ruin. The Treasurer's office was in the same building, therefore most of the financial records of the college have been destroyed. At this writing, Saturday, Jan. 20th full particulars of the disaster had not reached us.

There is but one thing to do, as we see it, and that is to get busy at once to rebuild and have it ready, if possible, by the opening of the college next September. That will be a big undertaking indeed, but big undertakings call for great effort, and great effort can do much more than we sometimes think. Now is the time for every friend of the college to stand by the work of rebuilding and supplying, as far as possible the things that were destroyed. Some cannot be replaced, but others may be made to take the places of some of the things which were destroyed. Later we may be able to give a more detailed account of the disaster. Meantime let every friend of the college rally to the support of the effort to rebuild at once.

The Administration Building was a monument to the untiring energy, courage and persistancy of Rev. William S. Long, D. D., LL. D., under whose faithful labors the building was erected in the beginning of Elon's career. The task was Herculean in that day, for there were not many to cooperate with him in this effort, besides money was very scarce and hard to get then. Many obstacles confronted him from time to time and he carried burdens which a less courageous man would have dropped. The monument is gone, but the memory of Dr. Long's loyalty, untiring zeal and heroic faithfulness to Christian Education remains to stimulate us all a like unselfish life and service in the Master's cause. The Administration Building must be rebuilt

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THE MAN WHO THINKS HE CANNOT BE FOOLED.

There are such men, and usually they are about the worst fooled people in the community, and for the reason that they know so little along the very line on which they are so sure but none the less so truly fooled. They think they know a plenty, but thinking so does not make it so. We all need to be thoughful in taking strong stands on the things we are discussing or considering, and for the reason that there are so many men who know so much more than we do.

The Sunday School Times gives an amusing instance of this sort of a man—one who declared "you cannot fool me," and yet he was badly fooled and just where he was so sure that he was standing on safe ground, but his sureness was not enough to prove his wisdom—he came far short of what he thought he knew, came so far short that he was compelled to admit that he knew nothing of practical value on the question he was so sure that he could not be fooled. The sad part of the matter was found to be that he did not need another one to fool him—he fooled himself, till he was a fool big enough for any ordinary occasion, and yet he thought he was a wise man. The one lesson we all may learn from this incident may be this: Be not too sure of your own wisdom, especially when you have not studied the situation, nor the facts involved at all.

The Sunday School Times put the case this way:

"Can't Fool Me."

Men who know least usually pride themselves on knowing most. The more a man really knows, the more he realizes he has yet to know. The Public Ledger of Philadelphia recently reported the experience of an eighty-three-year-old inmate of a county infirmary who, having been sixty-one years in that institution, had just made a second visit of his life time to the county seat. He was given his first ride in a street car, and in automobile; and then he was shown a motion picture. "When assured that he was looking at merely a series of photographs projected on a screen, he waxed derisive. 'They do it all back there behind that screen somehow,' He chuckled' "You can't fool me," he said sagely. This self-assured, complacent ignorance seems both ludicrous and pathetic. How infinitely more pathetic must seem to God the blind, complacent ignorance of the man who says you "can't fool him" into supposing that the Word of God is true, and that Jesus Christ is God, and that He died for our sins, and rose, and is coming again. Many a brilliant university professor today, who smiles at the news report of the old man who knew better than to believe in motion pictures, is congratulating himself on not being "fooled" by the statements in the Bible about his own lost condition and Christ Jesus as the only Saviour. That same Book says. "The fool hath said in his heart, there is no God"—Psa. 14:1. "For the word of the cross is to them that perish foolishness; but to us who are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and the discernment of the discerning will I bring to nought.....hath not God made foolish the wisdom of the world?..... but we preach Christ crucified, unto Jews a stumbling-block, and unto Gentiles foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God."—1 Cor. 1:18-24.

The Lack of Education and Its Costs.—

Press dispatches of Jan. 13, 1923, set forth some startling facts as to education, and they are well worth a careful study. They follow:

Washington, Jan. 13th.—The United States is losing $825,000,000 a year through illiteracy.

This is the estimate made by John J. Tigert, United States Commissioner of Education, in the course of the campaign of the Government for the abolition of the "little red schoolhouse," and the establishment of equal educational opportunities for children everywhere.

Officials and educators in the national capital agree that illiteracy represents a tremendous economic and social loss to the nation, and even President Harding took occasion in a recent message to Congress to comment upon the problem.

Commissioner Tigert declares the progress being made in removing illiteracy is not encouraging, pointing out that from 1910 to 1920 the drop in the percentage of illiterates was less than 2 per cent, while in twelve States illiteracy actually increased during that period.

Actually Worse.

"These figures are based on census returns," Mr. Tigert said, "but as a matter of fact, many authorities have long thought that a test of ability to use the language in a practical way would reveal a much larger percentage of illiterates: such, for example, as the Army test, which showed that 25 per cent of our young men could make no practical use of written English.

"Although illiteracy is a national problem, yet it is greater in rural districts, where there are four illiterates, aged 16 to 21, to one in our cities."

Discussing the economic loss due to illiteracy, Commissioner Tigert said:

"The fact is self-evident that an educated nation is a more productive one.

"It has been estimated that if the productive labor value of an illiterate is less by only 50 cents a day than that of the educated man or woman the country is losing $825,000,000 a year through illiteracy.

"Where intelligence reigns the land yields its grain and fruits in greater abundance.

Conditions Worse in Country.

"There is a striking inequality between the rural and city schools. More than two-thirds of the schools of this country are one-room rural schools. There are approximately 186,000 of these schools. Between ten and twelve million children are enrolled in these one-room schools. In nineteen Sates there are one-room schools in which teachers are receiving less than $300 a year. It seems ironic to call such a sum a salary. The average salary for the one-room school teacher falls between $300 and $400, while in cities of the same States the average salary for elementary teachers runs from $1,000 to $1,200.

"In some rural schools the term is only sixty days, whereas the cities of the same States have a school term of 180 days."

THE CALL TO THE CHURCH TO DEVELOP A MORE UNIFIED PROGRAM OF CHRISTIAN EDUCATION.

By Dr. Robert L. Kelly, *Executive Secretary, Council of Church Boards of Education.*

(*Summary of an address delivered at the recent Annual Meeting of the Executive Committee of the Federal Council of the Churches at Indianapolis*).

1. *First of all the Churches Must Be Jarred From Their State of Self-Complacency with regard to Christian Education.*

It is true that much has been accomplished within the last few years in this field, but the failures of the church in Christian Education are tragic enough to keep us all humble. The Churches need to repent for their educational sins of omission and commision. In the State of California the religious forces are now so repenting. The religious world was startled a few days ago with the announcement that the Superior Court had handed down decision making the King James version of the Bible a sectarian book, and therefore preventing its purchase by school libraries or by any other agency supported by public funds. It is a hopeful situation that the religious forces of California, now that it may be too late, are bringing forth fruits meet for repentance. With one accord they are all appealing to the Legislature—Protestants, Catholics, Christian Scientists, Jews—urging that a definition of the meaning of "sectarian" be enacted, before the case goes to the Supreme Court, which will prevent any standard version of the Bible from being considered as sectarian. How blessed it is for brethren to dwell together in unity; and under the threat of an adverse decision by a Supreme Court, they can so dwell.

2. *In the Second Place, the Churches Must Recognize Their Educational Function*

There is no denying the fact that in many cases the educational arm has been paralyzed through disuse. Certainly there must be no less emphasis on evangelism at home and abroad, national and international, but the churches must learn to think and speak the language of education. Our boys and girls are speaking that language and they understand it and approve it. If any subject is taught aright, every field of education must be permeated with the spirit of Christ. If this is done, it will have to be done by the churches. It will not be done officially by the State.

3. *Churches Must See Their Educational Prolem Steadily And See It Whole.*

There is no institution, no denomination, no international council that now sees the whole problem of Christian Education. Perhaps the Episcopal Church has advanced farthest among the Protestant communions in their effort to unify their forces of Christian Education. * With the Episcopalians, this has become organic union of their educational agencies. The Presbyterian Church, North, is in process of uniting its educational agencies as well and to the same end; but as we know full well, among the churches in general there are General Boards and College Boards and Sunday School Boards and Missionary Educational Boards and Publication Boards, and each is putting on programs and campaigns with little or no reference to the others. There is as yet no League of Christian Education, or organization, or council of the various agencies. We have not yet seen our problem whole.

4. *The Churches Must Assume Larger Responsibilities for Christian Education in the Schools.*

This means the Sunday Schools, the week-day church schools, the private schools, the public schools. By authority of recent official action by the great central standardizing agencies of the country, the North Central Association, the Southern Association, and the authorities of literally hundreds of colleges, the responsibility for adequate Bible study in American education is now placed upon the schools. These educational institutions and agencies are saying that when the schools teach the Bible as effectively as they teach other subjects, Bible literature will be accepted for admission to college. The College Examination Board in New York has declared that when the schools are teaching the Bible and presenting students for examination, examination questions will be issued by them. The eyes of the leaders of Christian education are now on the schools.

5. *The Colleges Must Reconsecrate Themselves to the Task Of Christian Education.*

For generations they have been doing much. They must do much more. The denominational

college meets an unparalleled opportunity at this moment, and an unprecedented demand as well that it enlarge its work in the technical field of religious education. How can the schools teach the Bible unless they have trained teachers; and how can they have trained teachers unless colleges inaugurate adequate training? There is a growing demand for approved courses in religious education, and there is a growing disposition to meet this demand.

6. *The Theological Seminaries Must Become Educational Institutions.*

Speaking of them as a class, they are not now such. They are training schools in fact, if not in name. Many of them are poorly equipped in personal and material resources. Of 8,300 students in the theological seminaries in the United States and Canada last year, 4,500 at some time had attended college. Only 3,000 were college graduates; and of this number fully one-third were graduates of sub-standard colleges—colleges not having been approved by the agencies of educational standardization. In other words, only one-fourth of our ministers now in process of preparation in the seminaries are full-fledged college graduates. In this statement, no reckoning is made of the large number of students in the scores of training schools which do not call themselves seminaries. The Churches must equip the seminaries so that they may make a greater contribution to the work of Christian Education.

7. *The Various Agencies of Christian Education Must Be Christianized to the Extent of Showing a Disposition to Yield.*

Up to the present our psychology has been the psychology of the campaign, of the drive, of the program of extension. The time has come for adjustment, for distribution of functions, for apportionment of tasks. The time has come for yielding. In the field of Christian Education shall we not put to the test the declaration of Jesus? "It is more blessed to give than to receive?"

8. *The Time Has Come for Active Unselfish Cooperation.*

The friends of Christian Education must get together, and they must stay together, think and work and pray together. The college cannot say to the Sunday School, "I have no need of thee." The Sunday School cannot say to the Seminary, "I have no need of thee." The Seminary cannot say to the rest of the educational world "I have no need of you." Alas, they can say this and they have said it and are saying it in many instances now. But the time has come to arrest this policy of isolation, this spirit of sectarianism and partisanship, and to meet together our opportunity and our sacred duty.

* NOTE—The General Convention of the Christian Church has undertaken this work of unifying all of its educational agencies, with President W. A. Harper of Elon College, N. C., as Secretary of Christian Education—Editor.

ARGUMENTS FOR THE RESTORATION AND CONVERSION OF THE JEWS.

By A. C. Fellman.

Chapter IV.

The opponents to the restoration of the Jews, and their interpretations which they have advocated, that the predictions of the restoration can be fulfilled by simply incorporating the Jews into the existing Christian Church, is worse than rediculous. They have been asked the question, Will the Jews, after their convertion to Christianity, be restored to any of their former peculiar distinctions?" Some of the writers and theologians in their reasoning upon the subject, find imaginary difficulties in a literal fulfillment of the prophecies, by "putting the cart before the horse." Had they asked the question thus "Will the Jews be restored to any of their former peculiar distinctions, rebuild Jerusalem, and establish Judaism for a season, and after, be converted to Christianity?"—all would have been plain and easy. This has been the fatal mistake of all opponents to the literal restoration of the Jews, viz., putting the conversion of the Jews before their restoration, instead of after it.

Why do we believe that Jerusalem and the temple have been destroyed? Because it is written in Josephus and in history, or because it is written in the Word of God? Jesus said that the temple and Jerusalem would be destroyed, the prophets before, predicted it, and God fulfilled it. Just as we believe the destruction of Jerusalem and the temple because God foretold them, so do we believe the restoration and conversion of Israel simply because God has told us. Their restoration and conversion is based upon prayer, love and unchanging character of the promises of Jehovah, the everlasting God.

The Beneficial Results of Their Restoration and Conversion.

Let me briefly state the beneficial effects of the restoration and conversion of the Jews will have both upon themselves and upon the whole human race. "The Jews have proven a blessing even in their present dispersed state. Their unparalleled sufferings in exact fulfillment of the predictions of the prophets in the Word of God, have silenced the infidels and convinced many skeptics, of the truth of the divine revelation. Now, if in their present dispersed condition they are still a light to shine in darkness, how much clearer will that light be, how much stronger those evidences arising from the fulfillment of those many predictions relating to the restoration and conversion of the Jews?

That the Jews will prove a greater blessing to the world at large, than they have ever been before, is clearly and positively declared in the Word of God. The Apostle not only assures us that their restoration will prove a more extensive means of the conversion of the Gentiles. For he thus reasons; "Now, if the fall of them be the riches of the world, how much more their fulness? For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" "For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land, AND THE STRANGERS SHALL BE JOINED WITH THEM, and they shall cleave to the HOUSE OF JACOB."—Isa. 14:1.

Those Jews who were converted by our Lord's ministry and commissioned by Him to go preach the Gospel to the Gentiles, were the grand instruments in planting the Christian Church in the world, and of founding the Kingdom of the Redeemer, among the nations. So in these latter days, the Jews, when converted through the aid of Gentile believers, will be active, zealous and successful preachers of the Gospel, and in a large degree, contribute their aid in bringing all the Pagan nations into subjection to Jesus Christ. Every friend of missions must be deeply convinced that in seeking the salvation of the Jews, we are promoting the conversion of the heathen. It is not difficult to conceive that the restoration and conversion of the Jews, must exert a mighty, an overpowering influence on the Kingdoms of the world. The conversion of the world will not take place till after the conversion of the Jewish nation. When the Lord shall arise upon them and favor them, then "the Gentiles shall come to thy light, and kings to the brightness of thy rising."—Isa. 60:3.

It is very evident, from the general course of the prophets' descriptions, that God has given the Jewish people a prominence in spreading the knowledge of salvation throughout the world, and that this is true in every era of their history. It was so first, as they were the depositories of the truth. "To them were committed the oracles of God"—Rom. 3:2. Their very stumbling at a crucified Messiah was for the same purpose. Their diminishing has been the riches of the Gentiles. The whirlwind that threw down the cedar of Lebanon, scattered also its seed to take root in every land. Their restoration will wonderfully secure the same object. It will prove "life from the dead" to countless millions of Gentiles. Archbishop Leighton was right when he stated "they forget a main part of the church's glory, who pray not daily for the conversion of the Jews." It seems an incontrovertible fact that since the Jewish champions of the cross were wholly withdrawn from the Christian host, comparatively insignificant have been the conquest of the church. Does not history appear to give her testimony in support of that interpretation of prophesy? Directly, as well as indirectly, are the Jews to be instrumental to promote the conversion of the world. It is strongly intimated by the voice of Revelation that they are to be the seed sown in the earth and the joy of the whole earth. Why have not the eyes of the church been turned with more expectancy to that people who supplied the glorious band that bore the cross triumphant round the globe? Here they exist, pre-eminently qualified for the missionary enterprise, only needing the life giving touch of heavenly grace to make them stand up a mighty army, trained for the conflict. Scattered among all people, inured to all climates and customs, disciplined to all hardships, they would require no long process of preparation.

Our Duty and Privilege.

In conclusion, what is our duty and privilege in order to hasten that day of blesing? When "ISRAEL shall be saved in the Lord with an everlasting salvation." Our duty as Christians is to preach the Gospel "to the Jew first, and also to the Greek," to complete the church composed of saved Jews and Gentiles,—in other words, to gather out from the Jews the "remnant according to the election of grace" and from the Gentiles "the fullness of the Gentiles." Much of our missionary work is to prepare the Jews to recognize in Christ, their COMING MESSIAH, making "ready a people prepared for the Lord." —Luke 1:17. We must point the Jewish people to their once crucified and now glorified Messiah, who will soon "appear the second time without sin unto salvation." "Who as their King will establish the throne of David and "reign in Mount Zion and in Jerusalem before His ancients gloriously."—Isa. 24; 23

In that day, Israel shall blossom and bud and fill the face of the world with fruit."—Isa. 27;6.

For the Salvation of the Jews.

"The church in her militant state
Is weary and cannot forbear;
The saints in an agony wait
To see Him again in the air;

The news of His coming I hear,
And join in the universal cry—
O Jesus, in triumph appear,
Appear in the clouds in the sky."

—*Charles Wesley.*

(The End.)

SON OF SLAVE-HOLDER AND SON OF HIS SLAVE NOW FELLOW-MEMBERS OF COUNCIL.

By Rev. S. M. Cavert, D. D.

A unique incident occurred at the recent Annual Meeting of the Executive Committee of the Federal Council of the churches at Indianapolis which excited deep interest and was a striking symbol of the growing cooperation between the white and the Negro races. Dean W. F. Tillett of Vanderbilt University, who has been a member of the Council and a regular attendance upon the annual meetings of the Executive Committee almost from the beginning of the Council, arose under a request for personal privilege, and addressed the chair in substantially the following words:

"Before passing from the consideration of the subject of Christian Education to the next subject on your program, I ask that I may be permitted to make a few remarks that are personal to myself and one other member of this Executive Committee who is present here this afternoon, and whose work in life, like my own, has long been that of Christian Education. I am quite sure that the relationship that exists between me and this fellow-member of the Council to whom I refer is one that does not exist between any other two members of this Executive Committee; and I am equally sure that this peculiar relationship will not likely ever again be duplicated in all the future history of the Federal Council. I allude to the fact that the son of a former Southern slave-holder and the son of one who was formerly owned by him in the days of slavery are together here in this room this afternoon as fellow-members of this Federal Council and of this Executive Committee. The member of the Council to whom I refer is Professor S. G. Atkins, the founder and the president of Slater State Normal College of Winston-Salem, N. C., one of the most useful and successful of the institutions for the education of Negroes in North Carolina.

In Slavery Days.

"My father, a Methodist preacher, and my mother were slave-holders, as most other people of their class in the South were. Servants found necessary for work about the house were owned as slaves. But my father was everywhere recognized as a deeply conscientious and truly Christian master—a thing which I suppose some people would regard as an absolute impossibility, so incompatible do they regard being a Christian and the ownership of slaves. I remember distinctly how daily at the hour of family prayer, the slaves that we owned were brought into our family room, and how they sat, listening with us children to the reading of the Bible, and how they knelt with us at the family altar, and our father prayed for them just as he did for his own children. He looked after their needs and treated them always considerately and kindly. He believed that the time would come, and should come, when they would all be free; and he prayed for the coming of that day. Indeed most Southern slave-holders, as I knew them in my childhood, were far from being such odious characters as the slave-holders described in Uncle Tom's Cabin and those cruelties stirred the righteous soul of Whittier, and inspired those pathetic and passionate poems which in turn stirred the souls of others. And never did the sermons of my Methodist preacher father flame out in denunciation of wrong more than when he preached against cruelties and outrages perpetrated by heartless slave-owners on their helpless slaves.

Born in Slavery: Now an Educator.

"Among the small number of slaves owned by my father and mother in my early childhood, the one we thought most of and trusted most and loved best was named Allen Atkins. It is that man's son born in the midst of the Civil War in the village of Haywood, N. C., who is here today as a member with me and you of this Executive Committee and as the honored representative of one of the church constituting this Council. He was educated at St. Augustine Normal and Collegiate Institute, at Raleigh, which is recognized as perhaps the best institution of its kind for the education of Colored people that is conducted by the Episcopal Church in the South. Soon after graduating at this Institute, Mr. Atkins founded the institution at Winston-Salem, now some thirty years ago, of which he has always been the head and which is now the property of the State of North Carolina. The fact that the State should be willing to take over the property and retain Professor Atkins so long at the head of it, is the highest possible compliment to the character of the school and to the executive ability and moral worth of its president. With this bit of information concerning his father and his own achievements, I am now going to ask President Atkins to come forward and let me present him to the Council."

As he came forward Dean Tillett extended his hand and said: "If thy heart is as my heart give me thy hand." Having shaken hands, as the two stood before the audience, Dean Tillett said further:

"President Atkins, I honor the memory of my father and am proud of my descent from him; but I want to say that I also honor and revere the memory of your father, Allen Atkins. He was a good and true man; and I congratulate you both on account of your descent from so good a man and also on account of your ascent in that you have risen from the conditions of poverty and obscurity in which you were born to a large and high place of influence in your race—and this you have done not by self seeking but by merit and by service to your race, your church and your native State. And when I think of these conditions that you have overcome, and what you have accomplished, I feel that your achievement in life is greater than anything that I can claim to have done. If all the members of your race and mine could understand each other and feel towards each other as you and I do, there would, I think, be no race troubles between the black man and the white. It was one of my own former students, Dr. W. W. Alexander, who on yesterday spoke to the Council and showed us how much he and other leaders of both races are trying to do to promote and maintain right relations between the two races. I rejoice in the fact that you and I are both now free; for the emancipation of the Negro race in this country meant also the emancipation of the white race; for as long as the incubus of slavery lasts, the slave-holder and the slave are both in boundage and both are inevitably kept back from their highest and best racial development."

Co-Workers in Christian Education.

"The worth and the greatness alike of individuals and of race depend not upon the color of the skin but upon their culture, character and service to mankind; and it is your lot and mine as educators of the young men and young women of our respective races so to develop them in intelligence and moral character and capacity for efficient service that the white race and the black race shall each respect and serve the other, and both together work, in a Christian spirit and in a Christian way, to make our country and our nation great not only commercially but morally and spiritually. Your father and mine were both alike willing bond-servants of Jesus Christ while here in the flesh. They are together now in a land where both are free; and I can but think, if they look down upon us from the glory land, they rejoice to see their sons associated together in the freedom and fellowship of this Council and in the work of Christian Education. Thanking the Chairman for giving me time to say those words about my father and yours, and to express to you in this presence my high regard for you and the work you are doing, I pray God's blessing upon you and your people."

Prolonged applause followed these remarkes as Dr. Tillett and President Atkins returned to their seats; and the applause did not cease until President Atkins was called back to the platform by the Chairman and requested to say something. His remarks, which were brief and delivered with modesty, were listened to with deep interest by the audience. He spoke as follows:

"This is a gracious moment for me, and one of hopeful suggestiveness for my race. The name of Rev. John Tillett was greatly honored and reveared in the humble home of my childhood; and this gracious consideration of me and of my race by his son, Dean Tillett, is in line with my feeling that it is desirable to bring out the bright spots in this matter of race relations. There are of course many dark spots, many things to discourage, but I believe in stressing the bright spots.

Progress in Race Relations.

"As a colored man and citizen of North Carolina, I recall that the first appropriation made by the State legislature for a school for the special training of Negro teachers in our State was the small sum of two thousand dollars. Our General Assembly, two years ago, appropriated nearly one million dollars for this same purpose, and we are hoping that our Legislature which is soon to assemble, will be actuated by a like spirit and make a like appropriation to carry forward the wise and liberal program now under way for the education of Negroes in North Carolina. This spirit of liberality and good feeling is naturally the fruit of the fine and gracious sentiments expressed by Dean Tillett, and such a spirit is characteristic of the noble type of Southerner which he represents. It is this phase of this whole subject which I think should be most of all stressed at this time. To think of and bring out continually more and more the bright spots rather than the dark ones will tend to make the dark spots less dark and the bright spots in our race relationship more bright and more lasting.

"I want to say in conclusion that I appreciate very much the consideration of Dean Tillett which he has manifested this day in this presence toward the son of the man who was once owned by his father."

Mississippi is the only state in the Union which, by constitutional provision, prohibits the bequeathing of property to charitable objects. An amendment to remove this restriction is to be submitted to the voters.

The average daily consumption of milk for every man, woman and child in the country is seven-tenths of a pint, according to Federal statistics, an increase of 17 per cent. in a decade.

The Alaska Agricultural College and School of Mines at Fairbanks, the most northerly institute of its kind, now is engaged in its first year of work.

PHILOSOPHY AND CHRISTIANITY.

By Daniel Albright Long.

Philosophy is distinguished from the remaining sciences by the specific differences that it is not occupied, like each of them, with any special, limited province of things, nor yet with the sum of these provinces taken in their full extent, but with the nature, laws, and connection of whatever actually is, or as Uberweg says,—"Philosophy is the science of principles."

The so called philosophy of the orientals is so blended with religious notions that a separate exposition is impossible. The doctrine of Confucius (551-479 B. C.) and his disciples is mainly a practical philosophy of utilitarian tendency. The oldest gods of whom the Vedas treat (1300 B. C.) were grouped about Indra, Varuni, and Agni. To Brahma the Hindoos ascribed the source of the world. Vischnu was preserver and governor, Siva was destroyer and producer. About 550 B. C. Buddhism arose in opposition to Brahma. This was an attempt at a moral reformation, hostile to castes, but the source of a new hierarchy. Its disciples were to "rise above the checkered world of pain and pleasure by entrance into Nirvana, whereby the soul was saved from the torments of transmigration and the individual was brought into unconscious unity with the All."

The Persian religion, reformed by Zoroaster, regarded the Hindu gods as evil demons. With them there were two kingdoms: Light and Darkness, in opposition. After a long contest Light was to triumph.

The Egyptians are credited with the doctrines of the judgment of departed souls and of their transmigration, which doctrines Herodotus supposes to have passed them to the orphists and the Pythogoreans.

The Jewish monotheism became an important factor in the evolution of Greek philosophy from the time of Neo-Pythagoreanism. The Philosophy of the Greeks. Modern criticism has enabled us to have a more exact historical account, and a purer and more profound comprehension of their philosophy.

With all his poetic freedom, Plato sketches with fidelity pictures of the various philosophies, which had preceded his own. Aristotle only departs occasionally from complete historic rigor in his reduction of earlier points of view to the fundamental conceptions of his own system. You remember that Plato characterizes in various dialogues and doctrines of Heraclitus and Parmenides, of Empedocles, Anaxagoras and the Pythagoreans, of Protagoras, Gorgias and other sophists, and especially those of Socrates and of individual disciples of Socrates. Next to Plato, Xenophon is the most important authority for Socrates and his teaching. You cannot fail to remember how Aristotle makes it his principle to consider, first of all, what results obtained by his predecessors, are tenable. Hence you will always be benefitted by reading his critical review of the principles of all earlier philsophers from Thales to Plato. Then, too, we must look to Aristotle to give us reliable information concerning Plato's unwritten doctrines.

In the evolution of Greek and Roman Philosophy we may note three periods: *First Period*: Philosophical inquiry toward the universe of nature; *Second Period*:Philosophical inquiry toward man, as a thinking being; *Third Period*: Direction of philosophical inquiry about the divine nature of the relation of the world and man to it. In the second period, after Athens became the center of philosophical activity, race distinctions began to disappear and the home of philosophy was co-extensive with the Hellenic world, including, of course, those nations in which the Hellenic type of culture remained predominent. When we reach the third period, we observe the Hellenic mode of thought blended with the oriental and the representatives of philosophy (now become theosophy) were either Jews under Hellenic influence, Egyptians and other orientals, or men Hellenic in race who were deeply impregnated with orientalism.

Notice the manifestation of the divine guidance without books and the tyrany of the State when the many could not philosophize.

First The divine guidance. The demoniac sign, which was accepted by Socrates as the voice of God, was a conviction, with reference to the suitableness or unsuitableness of given causes of action. He wrote no books. Yet, he believed that the world was governed by a supreme, divine intelligence.

Second. Observe the tyrany of the State. The accusation of Socrates, which took place in the year 399, B. C., not long after the expulsion of the Thirty Tyrants, and which was brought forward by Meletus, and sfupported by Anytus, the democratic politician, and Lycon, the orator, contained substantially the same charges which Aristophanes had made in the clouds. It ran thus: "Socrates is a public offender in that he does not recognize the gods which the State recognizes, but introduces new demoniacical beings; he has also offended by corrupting the young." He submitted his conduct, not his conviction, to the dicision of the judges.

Plato taught that God was the supreme idea or essence of the universe. He strangly condemned the views, then prevalent, which represented the gods as having human passions.

One of the most remarkable features of Plato's philosophy is his theory of ideas. With him, an idea is not simply an image or conception formed by the human mind; it is rather an eternal thought of the divine mind. He held that the human soul is not only immortal, but that it has always existed. In his pre-existent state it has had a perception of the eternal ideas (i. e. the perfect forms or patterns of things) as they exist in the mind of God. A dim shadowy remembrance of those celestial patterns is what sometimes enables us to form a conception of loveliness, virtue, etc., far more perfect, more divine, than anything our mortal eyes have ever beheld. It is thus that the gifted painter is enabled to give us forms of beauty more exquisite than any that can be found in this world. It is thus, also, that on hearing of a generous action we are enabled to form an idea of generosity; for it is obvious that such an action could have no signification to one who had never known the feeling of generosity in his soul. "He was." says Cicero, "occupied in writing at the very moment of his death."

Probaly no other philosopher, of whatever age or nation, has contributed so much as Plato towards the moral and intellectual culture of the human race.

Macaulay, alluding to Plato's wonderful power as a writer, speaks of him as the finest of human intellects, exercising boundless dominion over the finest of human languages.

"It is a fine saying" of Mr. Emerson, "that Socrates and Plato are the double star which the most powerful instruments will not entirely separate." Again says Emerson, in his book on Representative men, "The way to know him (Plato) is to compare him, not with nature, but with other men. How many ages have gone by, and he remains unapproached."

In his "School of Athens," Raphael represents Plato as pointing towards heaven, while Aristotle turns his regards upon the earth." In the spirit of this representation, Goethe characterizes Plato as follows: "Plato's relation to the world is that of a superior spirit, whose good pleasure it is to dwell in it for a time."

We will not dwell upon Aristotle's Logic and Natural Philosophy, the ethics of the Stoics and Epicureans. As minds differ like faces, the results of the great philosophical system were not only reproduced or appropriated and developed in the schools which followed, but were subjected to a critical revision and re-examination, which led either to their being remodeled and blended to gether in new systems, or to doubt in regard to all of them and in regard to the cognascibility of anything—hence arose

Electicism and Skepticism.

There appeared, in succession, three skeptical schools or groups of philsophers. 1. Pyrro of Elis. 2. The Middle Academy. 3. The Later Skeptics, beginning with Aenesdimus. The earlier school of skeptics asserted that of every two mutually contradictory propositions one was not more true than the other. They sought, by withholding their judgment in all cases, to secure peace of mind, and esteemed everything except virture indifferent. As the Greek philosophy was propogated in the Roman world, the tendency was toward Eclecticism. The most important and influential representative of this tendency is Cicero, who, in what pertains to the theory of cognition, confessed his adhesion to the skepticism of the Middle Academy, took no interest in physics, and in Ethis wavered between the Stoic and the Peripatetic doctrines.

So far my remarks refer principally to those who lived before the coming of Christ. The religious facts, ideas, and doctrines of Christianity gave a new impulse to philosophical investigation. At the time when Greek culture had destroyed the intellectual exclusiveness, and the Roman empire had annihilated the political independence of the nations there arose in Christianity, in opposition to the reality of the Kingdom of the world, the idea of a kingdom of God, founded on purity of heart. The expectation of the Messiah among the Jewish peopde was spiritualized, repentance and moral improvement were recognized as the condition of the salvation of the soul, and the principle of all commandments was in the *law of love,* whence the ceremonial law, and with it all national, political, and social distinctions lost their earlier positive significance; to the poor the gospel was preached ; participation in the kingdom of heaven was promised to the oppressed, and the consciousness of God as the Almighty Creator, the holy law-giver, and just Judge was completed by the consciousness of redemption and divine sonship through the working and in dwelling of God in Christ and in the community of believers.

(To be continued)

CONTRIBUTIONS

SUFFOLK LETTER.

Sympathy may express a fellow-feeling, as when one who has lost a friend enters into the feeling of another who has lost a friend. As they stand at the grave together, they have a fellow-feeling, or sympathy with each other. Sympathy may take the form of compassion for another in great pain or suffering. "A certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him." The Samaritan had not had the same experience, but the man's wounded and helpless condition touched his heart, aroused his sympathy. When Jesus "saw the multitude, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd." The real source of sympathy is in Jesus Christ. Suffering craves sympathy. Poverty craves sympathy. Ignorance craves sympathy. Disappointment craves sympathy. Burdened souls crave sympathy. Sympathy is a heart interest. Sympathy is warm and tender. It is spontaneous. It is not by resolution. The objects of sympathy are many. Misfortune produces the demand for it. Sickness deserves it. Criminals need it. It is more than words, more than money, even more than help.

The usual current of sympathy runs toward the sick bed. The shrunken limbs, the sunken eyes, the pale face, the trembling voice, the short breath, all appeal to the feelings of those who visit the sick. It may be the wife, the husband, the child, that is sick. People say: "I am so sorry for the sick wife, she has been bedridden so long. It touches my heart to look at her." Is not the emphasis of such sympathy misplaced? Think, for a moment, of the father who waits on that wife, cooks the breakfast, dresses the children, and then goes to his work to make the support for those he loves. Sickness has weakened the wife and she lies upon the bed, giving way to the conditions, but the husband's care and anxiety are increased and intensified by his wife's condition. We think too much of the patient and too little of the patience and service rendered by the devoted husband.

It is often the case that the mother is as helpless as the sick babe, her heart is burdened, her nights are sleepless, her strength is consumed in service, her anxiety is an agony, and she suffers more than the child. She needs sympathy and deserves it. Again, people pity the destitute, and do not sympathize with the good women who deny themselves and expose themselves to all weathers to relieve their destitution. Sometimes good men and good women go through rain and snow to carry fuel and food to the poor who hug the fire in their cabins and do not shiver in the wind. "Charity *suffereth long,* and is kind * * * charity never faileth." Love *suffers.* It was the Love of Jesus Christ that made Him suffer for others. Suffering for others is the severest suffering. " Jesus carried our sorrows." That was His heaviest load. When sympathizing with the afflicted, do not forget those who have the care of the afflicted. When you sympathize with the wayward son or daughter, do not forget the mother who bears a heavier load. When you sympathize with the sick man, do not forget the Doctor who carries the patient in his heart, and spends the night in anxious study for his relief. Who extends sympathy to the trained nurse who waits at the bedside of the suffering the whole night long? Those who have the care of the sick and suffering deserves as *much,* if not *more* sympathy, than the patient in his pains. Divide your sympathy, at least equally, between the *suffering* and the *serving.*

W. W. Staley.

ELON LETTER.

The Administration Building lies in ruins and our hearts are bowed in sorrow. Every record is gone. The president's office had to begin from the bottom up. We are down, but we are not out.

It was about six thirty in the morning of January 18th that servants coming to the College Dining Hall, discovered the Administration Building in flames. At four thirty the night watchman inspected the building and there was no sign of fire. The origin of the catastrophe which has stricken the hearts of our people is shrouded in profound mystery and will likely ever be.

It was a terrific fire. The building was constructed of heart pine and with a stiff breeze blowing, nothing could be done to save it. Only a few typewriters were rescued from the Commercial Department. There were four safes in the building, but the intensity of the heat to which they were subjected charred their contents to a dismal black, where it did not actually reduce them to ashes. The steel letter files containing the correspondence were as wax before the lashing onslaught of the flames.

The sacred shrine of many a heart is gone, but the spirit of devotion that clusters around Elon is more alive than ever. So far as I know not a student has left the hill except for sickness at home. The whole community has flamed forth in a rare outburst of loyal enthusiasm. Burlington citizens have had a meeting to consider how Alamance County can assist us in our hour of need and disaster. Telegrams, 'phone calls, letters have come from every section of the country extending sympathy and prophesying that out of the glowing embers of our most sacred shrine there shall arise a nobler Elon.

The spirit of our student body is beautiful. One of the buildings has no heat and another is only partially heated. Recitation rooms are scattered all over the town. We run by the power house whistle, yet there are only smiles. The College is blest in such a spirit.

Like heroes the students fought to save the Alumni Building when it seemed that it must go up, having caught in the top floor under the tin roof. Their heroic efforts and the Burlington Fire Company's chemical engine saved that structure for us.

At eleven A. M., immediately following the fire, a mass meeting was held in the gymnasium. It began with the singing of "Here's to Dear Old Elon" and ended with the singing of "Praise God from Whom all Blessings Flow." In between these songs were prayers and speeches of loyalty and inspiration by the students, Faculty, Alumni, citizens, and visiting ministers and friends that will live while memory lasts. I said then and I say now that " I would rather have the spirit manifested here today than to have the Administration Building back." When asked to vote on the question of standing by the college in her crisis every student arose to his or her feet and pledged unflagging devotion, following the vote with the Doxology and a prayer of consecration, when we had not a single definite item to suggest for the resumption of the work. It was a great moment and presages great things for the future.

The Executive Board of Trustees met after surveying the situation issued the call for a full Board meeting on Wednesday January 24th. At this meeting full steps will be taken toward repairing the breaches in our walls. With a net loss of 125,000 above the $23,500 of insurance carried, the college faces the future confident in its reliance on the Brotherhood and assured that God will overrule this fell disaster to Elon's growth and progress.

In the words of Dr. L. E. Smith, wired on the day of the fire, "many times misfortunes are turned into blessings. The Christian Church will arise and build bigger and better." In this hope and with this spirit let us face the future on our knees that the cause of Christian Education in our Brotherhood may not only not suffer, but be actually promoted by this stroke of God's Providence.

W. A. Harper.

MUNICE (IND.) LETTER.

The up-town churches of this city have been observing the week of prayer, this week, in union services conducted in the various churches. The pastor of the church where the service was held presided and a pastor of another church did the speaking. There is a fine spirit of cooperation among the churches here, and in our Ministerial Association almost every Christian belief of the community is represented. Several of the churches are to follow the week of prayer with a series of evangelistic services. We have just completed our improvements on church building, and are expecting Dr. Omer S. Thomas, Secretary of the Mission Board, to be with us on Sunday, the 28th, for a re-opening service and that occasion will be followed by a series of evangelistic services for ten days, the pastor doing the preaching. During the past six months we have had the cooperation of several new families in our work, and among them some very fine people. The United Gospel Quartet of Muncie, gave a musical program at our church Tuesday evening under the auspices of our married peoples Bible Class, and the offering finely replenished the class treasury. On Thursday evening the class held a business meeting and class social at the home of Dr. O. M. Deardorff, with about forty present, and not only had a fine business session but a most enjoyable social evening. Through the activities of this class a number of new people and families have been found and brought into touch with the church. A teacher training class has been recently formed and they meet next week for their first work. Here, as almost everywhere, the teacher-problem is one of the great problems in the work. But in that matter improvement is being made in almost every school, both in the city and country. I have just found a book, in my collection, written in 1838, "For the use of Sunday Schools" as a text book. It is a catachism on the leading fundamentals of Christianity, and much space is given to Old Testament characters, and leading historical incidents. There are some respects in which after all we have not advanced very rapidly. One of the most interesting departments, as well as one of the most promising in our work here is our Junior Society of Christian Endeavor. There are thirty-two of the dear little workers, and they meet every Sunday during the hour of our morning worship, in a seperate room. They have their own little worship, under the guidance of Miss Strong, their Supt., and are thus not only being led into Christian life and experience but taught and trained to remain after the regular Sunday School hour for real worship. Our Intermediate Society of Christian Endeavor, under the guidance of Miss Colson, also meets

during that period in still another room, and two of them have recently come into church membership. There should be some plan by which to change the tide in the future which takes the young people, after the Sunday School hour, away from the morning worship. There is but little, if any, worship in the average Sunday School; besides its work belongs to a different department, that of teaching and training.

MURDOCK W. BUTLER.

Muncie, Indiana, Jan. 12, 1923.

BROTHER ABE HEARS FROM HIS FORMER PASTOR.

Dear Brother:

I hope you enjoyed Christmas to the same degree that I did. My Christmas joys were almost complete. In fact there was just only one thing lacking: I thought I would receive some little token of appreciation from you. But when I remembered that you never give presents to any one, or even write a card, I excused you. I wish to reassure you that I continue to remember you and shall always do so. In fact, if ever I am so foolish as to attempt to write a book the title of it will be "*The Biography of Simon Abe.*"

But I thought I would tell you something about my Christmas joys. It may be a preacher has more of them at such times than laymen do. You remember Sunday, Dec. 24th, was a beautiful, cloudless day. I spent the day, talking about *Men and Millions*. In the morning at Windsor, in the afternoon at Bethlehem. Then at night I slipped into our church at Suffolk to see and to hear Dr. Staley. I thought I could do it without being recognized. I succeeded in carrying out my plan with Dr. Staley, but I failed in the Christian Endeavor Meeting, which was conducted by a lady. The reason, I suppose, is that women are keener observers than men.

The Suffolk Church is great in most every respect, and it was a great service. After the Christian Endeavor meeting was over, we went up into the auditorium to hear the sermon. I slipped in and somewhat hid myself behind a big fat brother. While the music was being rendered, a bigger and fatter brother still, walked down to the pulpit and whispered something to the preacher which, of course, I did not understand. Just before his sermon, he stated that the ladies of some society or organization in the church wished to make an announcement, and that they might make it before the sermon. Then I saw the same "bigger and fatter brother," walking toward the pulpit a second time, carrying a large new travelling bag which looked like it might have been made from the hide of a big Texas steer. This he presented to Dr. Staley in a very appropriate speech, saying among many other things, that as Dr. Staley had become the pastor of the Southern Christian Convention it would be necessary for him to do much travelling, and that the bag was presented to him as a token of their appreciation of his faithful services, and to be a constant reminder of the givers. To appreciate that speech, the response, and the sermon and service, it was necessary to be present. I shall always believe that big present helped to make the great sermon that followed. It all certainly reminded me of you, Brother Abe, not that you ever had a part in anything like it, but because you have had just as good opportunities and never used them.

After the services were all concluded, I went with the happy pastor and his daughter to the parsonage; and, for a few minutes, tried to help them enjoy Christmas. You see when a preacher receives a present all the family equally enjoy it together. So I joined them in rejoicing over that splendid Christmas gift. It was interesting to hear Dr. Staley talk about it—its quality, cost, usefulness, etc., and it was funny to see him when he opened it. It had all sorts of pockets and apartments inside; and he felt and fumbled in all of them just like he expected some great surprise was somewhere hidden within. I believe I would have envied him that present, had I not already received a greater one myself.

It was about my presents that I started out to tell you. At the conclusion of the Sunday School services in Windsor, Dec. 24th, Prof. J. W. Roberts arose and made a great speech. He quoted a sentence from my first remarks to the church at Windsor. I had said that "I had come to stay;" and he added, "We are going to send you back to your home." He then presented me with a neatly wrapped package, and informed me that I would find a sufficient amount within to purchase my ticket. As I had already secured the cash to purchase the ticket, what was given me to get me away, I used in getting back. I took the package, said a little something put it in my pocket, and I believe preached a little better that day. Then I took it out, put it in my grip, and decided that I would not open it until I reached home so that my wife and girls might share with me the joy of opening and counting it. This was a hard thing to do, but I did it. You, Brother Abe, I know, would have soon bursted it open. You can hardly imagine the joy we had, after more than a month's separation, on that cold Christmas morning when we hurried up the fire, huddled up together, exchanged presents, and finally counted out the coins and bills from the good folks of Windsor.

But the biggest present was from the Publishing Agent of THE CHRISTIAN SUN. It was a long green check for $50 60. This, however, was not a surprise, but came as a reward for securing one hundred, or more, yearly subscriptions to our paper. It first made me glad and thankful, but after much reflection I felt sad. My joy was turned into heaviness. It pointed out my sin, rather than any merit. If I had secured them in my new field, it would have been different, but the most of them came from my former pastorate. And it told the story of my great neglect in properly presenting our publication to my people. For five years, more than half a hundred homes in my field were without THE SUN; and I could have placed it in them then, just as easily as now! I certainly repented, and hope to do better in my future fields.

But I thank every one who gave me their subscription. First of all, I thank my wife, for she greatly helped me. Then my friends, for they wonderfully encouraged me. And, last of all, I thank you, Brother Abe, for your six month's subscription. I learned many valuable lessons in that campaign that will help me. One is that when we set a goal, within reason, we can reach it. Another, that it takes two halves of anything to make the whole of anything. It takes two hundred half subscriptions to equal one hundred whole ones. The half is harder to get sometimes than the whole. I used to hear you say that "Things done by halves are never done right." Yet, when it comes to the church, everything you do is done by halves. You are a 1-2 Christian. You go to church 1-2 the time. You compelled me to be a 1-2 pastor, because you 1-2 supported me. Dr. C. H. Rowland used to talk about one horse preachers; but they are 1-2 preachers, serving 1-2 Christians. I once asked you for a small contribution for one of our very worthy enterprises, and I received just 1-2 of the amount I asked. You said, and seemed to boast about it, that you never tried to do but 1-2 of what the preachers said do. You see you are a 1-2 subscriber to THE SUN. 1-2 Christians make 1-2 pastors, preaching 1-2 or 1-4 times per month; and the usefulness of the church is almost always reduced to 0. Why not be a whole Christian, have a whole church, a whole preacher, and do a wholesale business for God? This is your privilege; and you and your church can do it. So, I shall continue to hope that you may soon be a whole subscriber, a whole Christian and a blessing to the whole church.

Very sincerely,

T. E. WHITE.

WHAT IS THE MATTER WITH THE CHURCH AND OUR SUNDAY SCHOOLS?

On Christmas Day I went out to Pleasant Cross Christian Church and Sunday School and heard a very able sermon preached by Rev. John Allred on *The Wise Men of the East*. In his discourse he brought out the true meaning of the Star of Bethlehem to all that love His appearing. The congregation was just like it was when the Wise Men of the East saw the Star—only a few then investigated to see what the star meant, and as it was then, so it is today, only a few are gathered together to worship the Heavenly Father in remembrance of His love for His people in sending His only begotton Son into the world as our personal Saviour. Thinking of our Lord's love for us in submitting Himself to His Father's will to die on the Cross for our sins, and seeing how few go to church and Sunday School, I began to ask myself this question:

What is the Matter with the Church and our Sunday Schools?

The more I thought in an effort to answer my own question, the more light I got on the subject. After meditating on this thought for some time, I received this impression as to the meaning: Absent for the sake of others. At first I could not see how that could have anything to do with the churches and our Sunday Schools. Later the thought came upon me with much force, so much so that I could not pass it off, as it seemed to me to have a deep meaning. As I continued to think on that meaning, this is the thought that came to me:

We who claim to be Christians do not stay away from ball games, moving picture shows, theaters, social parties, better known as dancing frolics, and numberless other places of worldly amusement, as we should, for the sake of others. We may go to these places (remember I say we may) and not get hurt personally, but our influence will be hurt. In this connection, too, remember that Paul said: "If eating meat make my brother to offend, I will eat no more meat as long as the world stands." So I feel if going to these places puts a dark spot on my Christian influence and character, causing my brethren to stumble, we had better stay away. I am forced to believe that we can make no real progress in the building up of the church and Sunday School till the followers of Christ do stay away from such places of doubtful amusements, as tends to weaken our personal influence, for when the believer's personal influence is weakened, whether we believe it or not, our church influence is hurt and badly hurt.

We must let our light shine clearly if we are to do our part in building up the Church of Christ in our day and generation.

Christ says we will know the tree by the fruit it bears. A good tree will not bring forth faulth fruit; neither will a corrupt tree bring forth good fruit. At the same time He declares that we shall be known by our fruit. So let us show the fruit of the Christian life in us by absenting ourselves from these worldly gatherings and places, *for the sake of others!*

Ramseur, N. C. H. V. COX.

MEN AND MILLIONS

PREACH THE CAMPAIGN

The Men and Millions Campaign and the causes embraced by it gain and hold their rightful place in the hearts of our people only in proportion as our preachers preach on these great Kingdom interests. The churches having the best record also have preachers who are constantly on their Campaign job.

PREACHING THE CAMPAIGN

No one human agency contributed so much to the victory in subscribing to Men and Millions as the preachers preaching the Campaign. The preacher was then and is now the key man. If the pastor preaches Men and Millions the people will work for and pay their pledges to the Movement.

Make the Victory Sure.

Our people will fall behind in their payment of the pledges if our preachers do not get under the burden again. We can go to the extraordinary session of our Convention next May with a glorious record, if our people are aroused to a full sense of their duty. We need to go to our knees for Power in these great days ahead of us, if we are to truly lead our people, pay our pledges and win out for our Lord.

Preach—Preach—Preach.

VICTORY!

Christian Orphanage

OUR ORPHANAGE WORK.

Dear Friends:—

I am glad to say to you that all our sick children in the "Baby Home" are very much improved. All are able to be up in their rooms except one little girl and she is very much improved. We have had quite a number of cases of "Flu" and have had four cases of pneumonia but so far none have proved fatal.

We now have ninety three children in our care. It is a constant care to look after that many as so many of them are little tots. When the weather is cold and rough it is hard to get a little fellow to realize that it is more comfortable in the house than it is on the outside, and it takes constant care to keep them from exposing themselves to the cold. I believe most children are alike at the same age. I remember when I was a little boy I would go hunting when it was so cold that the trees would be covered with frost and the ground covered with frozen snow and I really enjoyed it. Nothing gave me more pleasure than to find a rabbit in his bed or a covey of birds all huddled together. I was a boy then and those things appealed to me just as they appeal to the boys of today. They appeal to our boys at the orphanage, they are just like other boys and our girls are just like other girls. In work here we have the same problems to meet that fathers and mothers have in their own home only we have more as we have a greater number of children, but it is a work of love and charity and we enjoy it.

We want to thank our entire brotherhood for their loyal support during the year 1922 and assure you we are grateful.

We now have the largest number of children we have ever had and it takes much more to run the institution. We want to ask your hearty cooperation during the year 1923. Help us to do greater things for the little helpless children, and do it in the Master's name.

CHAS. D. JOHNSTON, *Sunperintendent.*

REPORT FOR JANUARY, 1923.

SUNDAY SCHOOL MONTHLY OFFERINGS:

North Carolina Conference.

Berea Christian S. S.	$	2.56
Seagrove		2.40
Catawba Springs		4.66
High Point		1.20
Ramseud		3.36
Bennett S. S.		5.00
Chapel Hill		2.35
Randleman		2.00
Shallow Ford		2.28
Palm St. Greensboro		3.39
Fuller's Chapel		20.00
Piney Plains		10.85
Sanford		6.79

Eastern Virginia Conference.

1st. Christian Church, Rich., Va.	$	6.24
Winchester		7.80
Berea (Nansemond)		10.00
Elm Ave., Portsmouth		6.00
Union Surry		9.00

Valley Virginia Conference.

New Hope	$	1.00
Lineville		3.35
Dry Run		2.27
Johnson Grove		1.00

Georgia and Alabama Conference.

Richland	$	1.12
Wadley		2.00
New Harmony		1.00
Rose Hill		1.83
New Hope		2.55

Western Churches.

Huntington Christian Church	$	6.32	$128.32

Thanksgiving Offerings

Mrs. DeLacy Foust, Snow Camp, N. C.	$	1.00	
Walnut Hill Christian S. S. Dayton, Ohio		17.55	
Pottersville Christian S. S.		13.80	
Palmyra, Va.		5.50	
Peoples Branch, N. C.		3.50	
Sanford S. S. Christmas offering		11.08	
Antioch, Chatham, Va.		5.25	
Bertha Isley		5.00	$ 62.68

SPECIAL OFFERINGS

Mrs. H. A. Culver, on support of child	$	15.00	
Jr. Philathia Class, Suffolk		2.50	
Mr. Clapp		20.00	
W. W. Brown		15.00	
Oscar Summers, Raleigh, N. C.		10.00	
Omer S. Thomas, Sec. endowment fund		114.25	
Lawrence S. Holt		180.00	
Ladies Missionary society, Burlington		2.00	
O'Kelley's Bible Class, Greensboro		25.00	$383.75

Total for Month $574.75

The Story of The Bible

By Hendrick Van Loon

is being published in McCall's Magazine. It is the most important and epoch-making contribution ever printed by an American magazine, because here for the first time has a master-writer and master-historian picked out shining thread of the Biblical narrative, dropping away all details from it and presenting it not only in the simplest and most beautiful of English but fixing it also in its exact historical perspective.

IN McCALL'S NOW.

"The Story of the Bible" is appearing now in McCall's. We have made special arrangements with the publishers so that you will be able to enjoy this beautiful presentation of the Bible story. For a short time only we can offer our readers this remarkable club—

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THE CHRISTIAN SUN for $2.50

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Gentlemen:— Enclosed please find $2.50 for which send me McCall's Magazine and The Christian Sun both for one year.

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Local Address .....

Post Office and State .....

CHILD'S HOUR

SAYING " THANK YOU."

By Ethel Merrill Beale

"That was a lovely story. Will you tell it to me all over again?"

Mother smiled. "Tomorrow night, dear. I'm so glad you liked it, but that will have to be all for tonight."

Carl slipped to the floor and stood waiting while mother fluffed out his pillow, turned down the blankets and made his bed all soft and comfortable for the night. Then she sat down on the edge of the bed and held her arms out to Carl.

"Now are we ready for prayers?" she asked. But Carl stood as still as a little statue.

"I think I don't want to say my prayers tonight," he answered slowly.

"Very well." She spoke quite as if nothing had happened. "Hop into bed and I'll tuck you in cozy and comfy for the night."

Carl looked up at her in astonishment. What could she mean? Every night for a week he had said, "I think I don't want to say my prayers tonight," and every night for a week she had answered, "Why, Carl! After all God has been doing for you today you don't want to say 'thank you?' " But tonight she only said, "Very well. Hop into bed." What could it mean?

All the time his mother was tucking him in and long after she had given him his good-night kiss Carl lay wondering. What could mother mean? Didn't she care after all? Still wondering, Carl fell asleep.

When he wakened in the morning there was a strange choky feeling in his throat. What was it that had happened? Oh, now he remembered! Last night he had done wrong and mother had not seemed to care. Would she think any more about it this morning, or was it true that she did not care? He dressed hurriedly that he might find out as quickly as possible.

When he went into the dining-room he found father making a fire in the fireplace.

"Good morning, Sonny," came the usual cherry greeting. That proved that father knew nothing of what had happened last night, for if he had been displeased, he would have said, "Good morning, Carl," not "Good morning, Sonny."

Carl went out to the kitchen to find his mother. Her greeting, too, was quite as usual. It was clear that they had decided he was right, and prayers were not important after all. Yet the strange, choky feeling did not leave his throat.

A quick step sounded on the piazza. Carl ran to the front door. He was always glad of a chance to get the morning paper before his father had time to ask for it. Laying it on a chair beside the fireplace Carl stood waiting, but father did not look up. He waited another minute, then, "Here's your paper, daddy," he said.

"Oh, yes!" answered father, without looking up. Not, "Thank-you, Sonny"; not, "What a helper I have!" only, "Oh yes!"

Carl looked at him in surprise. Surely he would say something more when he stood up from making the fire; but he did not. He took up the paper with never a word, never a look at Carl. The boy turned away in disappointment.

"All ready for breakfast?" His mother's cherry call brought Carl and his father hurrying into the dining-room. As they sat down mother exclaimed, "I forgot to fill the glasses. Will you both excuse me?" She started to rise from her chair, but Carl was ahead of her.

"I'll fill them, mother," he said.

Very carefully he poured the water into her glass, then into his father's, then into his own. Not a drop did he spill. "Mother will be proud of this," he thought, and father kept right on talking, never heeding the fine work he was doing. What had come over them! Silently he slipped into his chair, too much disappointed to ask them if he had not done well.

After breakfast it was the same way. Carl helped mother clear off the table, he helped father brush up the fireplace, he ran to get his hat for him as he left the house. But neither father nor mother said a word about any of the things he did to help. It was very, very strange!

Carl stood thinking. Surely there must be some way to really please mother. Suddenly a happy idea came to him. Very quietly he tiptoed up-stairs. Very quickly but softly he worked. It was a hard task for so small a boy.

A pat here, a pull there, one more tug, and Carl gave a little sigh of relief. Then he went running down-stairs.

"Mother," he called, "come up-stairs and look at your bed."

Mother smiled down into the shining eyes and left her work. Hand in hand they climbed the stairs. When they came to the door of mother's room Carl drew a quick little breath of excitement. What would mother say?

For a moment they stood in the doorway together. Surely the bed was beautifully made. Not a wrinkle in the wide, white spread, not a hump nor a hollow to be seen. Mother looked at the bed, then she looked down at Carl. But she did not speak. Only her eyes spoke. Carl could stand it no longer.

"Aren't you pleased at all, mother?" he asked wistfully.

Instantly mother was down on her knees beside him, holding him so close that he could hardly breathe.

Pleased, little son?" she said. "Pleased?" I was never so pleased before. Why do you ask me that?"

Carl's arms tightened around mother's neck.

"Because you never said, 'thank you.' " he said.

"Darling boy, I wanted with all my heart to say 'thank you,' but don't you see, you don't think it worth while to say that!"

Carl's eyes grew wide with wonder.

"Why, mother?" he asked.

"Because God does a great deal more for us than ever you can do for me or I for you, and you never want to thank him."

"Oh," said Carl slowly, "I didn't suppose he would care."

"But he does care. I know he does, even more than you and I do."

Carl was silent for a long time. Then he looked deep into mother's eyes.

"If God cares," he said, "shouldn't we thank him lots of times, instead of just waiting for bedtime each night?"

Mother's eyes were shining with a wonderful light now.

"I think we should, dear," she said. Suppose we stop right now and thank him for daddy and for each other."

And so they thanked God for dady and each other, and Carl knew that it was worth while.

—*From Pilgrim Elementary Teacher.*

NEWS FROM THE MOUNTAINS OF VIRGINIA.

I see that Bro. White keeps up his appeals to his Bro. Abe who gave him so much trouble in his former field. I hope Bro Abe will heed and profit by them, that Bro. White will find none of his class in his present field, and that his former Bro. Abe will be so converted by his appeals, that he will in no way give Bro. Williamson, as much trouble as he gave Bro. White.

I also see that Bro. Harward is opening up down at good old Elm Avenue, Portsmouth, Va., telling us about the departure from his old field at Elm Avenue. So, I guess you people back home, as well as in other sections, think it is time to hear from The Mountain Work. But I find that some have visited the work here for only a few days, and some of them sometimes have written too hastily, and before they had learned the real condition. We must remember that these people are no longer entirely cut off from the world, and that few of them take The Christian Sun, and that they know all that is said through The Sun. I have been here most of the time since October 12th, and have visited what I could from Sandy Ridge to Elk Spur, and even above and below. I can not yet give a full report of the general conditions and needs, for I learn many things every day, so shall write slowly.

I preached my last sermon to the people at Elm Avenue, Portsmouth, the fourth Sunday night in October. I took for my text: "He that glorieth, let him glory in the Lord,"—1 Cor. 1: 21. After the sermon we had a covenant to pray for each other and the advancement of God's Kingdom every where. Two came forward and joined the church, after which Bro. Robinson pastor of the Baptist Church made a few very appropriate remarks. Then Bro. Felton one of the deacons, and a leading member of the church, requested that we sing, "God be with you till we meet again." During the singing of this good old song, every body came forward to say good by. Among these were Baptist, Methodist, Friends, and many of other denominations, both saints and sinners. This brought forth many tears, mingled with joy, and sadness from pastor, and people. So we parted in body but not altogether in spirit.

Not wishing to make this letter too long will stop for this time, but will follow with more soon. Praying God's richest blessings on His servants every where, and asking your prayers for the work here, I remain,

Your brother in Christ
Elisha Bradshaw.

Fancy Gap, Va.

"MEN AND MILLIONS SUNDAY" AT RICHMOND.

The Sunday School of the First Christian Church in Richmond observed "Men and Millions Sunday" with a special program last Sunday. John T. Kernodle presided, and D. W. Darden, the Assistant Superintendent led the Responsive Reading, furnished by the Board of Religious Education. Emily Mae Gardner sang a solo, and appropriate hymns were used in connection with the Reading. The attendance was splendid and the interest good. Seven new members joined the Sunday School on this day.

The Young People's Missionary Society of the Richmond Church is growing, until now the membership is about thirty. The Woman's Missionary Society was organized January 16th, with Mrs. H. E. Rountree as president, and Mrs. W. F. Holmes, Secretary.

RELIGIOUS EDUCATION

Miss LUCY M. ELDREDGE, *Field Secretary,*
1012 E. Marshall Street, Richmond, Va.

COMING EVENTS.

Valley of Virginia Sunday School and Christian Endeavor Convention; Dry Run, May 15, 16 and 17.

North Carolina Sunday School and Christian Endeavor Convention Catawba Springs, July 10, 11 and 12.

Eastern Virginia Sunday School and Christian Endeavor Convention Mt. Caramel, July 17 and 18.

Chautauqua and School of Methods, Elon College, July 30th to August 5th .

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

FEBRUARY 4, 1923.

SUBJECT: The Grace of Gratitude.—Luke 17.

GOLDEN TEXT: "Enter into his gates with thanksgiving and into his courts with praise: give thanks unto him, and bless his name. —Psalm 100:4.

DEVOTIONAL READING: Psalm 103:13-22.

REFERENCE MATERIAL: 1 Chron. 29:10-16; Ps. 116:12-14; Matt. 19:21-35; Phil. 4:6-7.

"Oh that men would praise the Lord for his goodness and for his wonderful works to the children of men."

The lesson chapter teaches many vital lessons with the one of the lesson theme, the grace of gratitude. In but a few verses, he teaches His disciples to avoid occasions of offence, impresses the lesson of forgiveness to be given generously and readily to all who repent, regardless of the number of transgressions; tells of the very great power of faith in the life of the Christian, and illustrates the relation of the disciple to God, by telling of the servant and his master. "We are unprofitable servants: we have done that which was our duty to do." Never can we do enough to repay God for His love and goodness to us. Should our obedience not be willing and cheerful? Can "duty" be discharged at all in any other fashion? God loves "cheerful workers" as well as "cheerful givers."

The nine verses printed for the lesson text bring the story of the ten men who were suffering with the loathsome disease of leprosy. And the nine went their way, but the one returned to thank the Healer! And he received the greater blessing. Gratitude is indeed a "grace," and one often disregarded as much by Christians today as by the nine of old. We see in the 15th verse that he expressed his thanks with a loud voice. He was not ashamed to let everyone know how much he owed to the Christ. Then when he met Jesus he fell down at his feet and gave Him thanks. Christians should delight to render this two fold thanks, personal worship of the Father and Jesus Christ, and public expression of gratitude for blessings beyond number. Thanks in words should come in response to any gift, material or spiritual. Thanks in deeds go even farther in expressing the gratitude that is in the heart.

"Now thank we all our God
With heart and hands and voices,
Who wonderous things hath done,
In whom His world rejoices;
Who, from our mother's arms,
Hath blessed us on our way
With countless gifts of love,
And still is ours today.

"O may this bounteous God
Through all our life be near us,
With ever joyful hearts
And blessed peace to cheer us;
And keep us in His grace,
And guide us when perplexed,
And free us from all ills
In this world and the next."—*Martin Rinkart* (1586-1649).

Verses 20 through 37 give the words of Jesus regarding the kingdom of God, and the coming of the Son of Man. "Lo. . . .the kingdom of God is within you." The kingdom of God is first of all a kingdom of the spirit. "Whosoever shall lose his life shall preserve it," was the warning given to the disciples when Christ spoke of his second coming, and urged them to be ready for that great day. "Watch therefore. . . . . .be ye also ready" was his insistent counsel, for "Blessed is that servant, whom his Lord when he cometh shall find so doing," that is, the wise, faithful servant, who is loyal ever and trustworthy at all times.

CHRISTIAN ENDEAVOR TOPIC.

FEBRUARY 4, 1923.
(Christian Endeavor Day-Decision Day.)

"What is the Chief Value of a Christian Endeavor Society."—1 Timothy 6:11-16.

THOUGHTS FOR THE MEETING.

The Christian Endeavor Society is first of all *Christian,* and stands for Christian principles and virtues. Paul's advice to the young man Timothy to follow the path of "righteousness, faith, love, patience, meekness" is the counsel given to youth by the Christian Endeavor Society everywhere.—Verse 11.

The Christian Endeavorer, "Trusting in Jesus Christ for strength" promises to strive to do certain things which will make him able to fight the good fight, and come out victorious. Prayer, Bible reading, church attendance, confession of Christ, are his avenues of strength.—Verse 12.

The Christian Endeavor pledge has helped many young Christians to grow in the Christian life. The pledge is an expression of what Christian Endeavor stands for, a covenant between the member and God; a promise to be kept, with God's help. One of the chief values of the Society is found in its pledge.

The power of God is invincible. A Society is valuable when it tries to do His work. In His name only, can progress be made, and real good done. His power has made Christian Endeavor work develop and grow and accomplish much good

The fundamental and essential principles of Christian Endeavor, according to "Father Endeavor" Clarke, its founder, are four: "Confession of Christ, service for Christ, fellowship with Christ's people, and loyalty to Christ's Church." All four are promoted, and furnish excellent reasons for the value of a Christian Endeavor Society in any church or community.

Christian Endeavor is world-wide in its fellowship. It is valuable in bringing to young people of all nations ideals of world-wide peace and brotherhood.

Christian Endeavor is found in all-denominations, making possible a delightful interdenominational fellowship, a "fellowship which, as the experience of two score years has proved is inimical to no creed, no ritual, and no church government but promotes loyalty on the part of every young person to his own."

Christian Endeavor believes "with the mouth confession is made unto salvation," and that with sincere testimony Christians grow in grace and spiritual power. Those who confess Christ before men will not only be confessed by him before the Heavenly Father, but they will continually grow in ability and power to do His will, if "their lives express the glory they profess."

PLANS FOR THE MEETING.

This is the closing meeting of "Christian Endeavor Week" which comes every year at the time of the birthday of Christian Endeavor, February 2nd. Are you celebrating in a fitting way the forty-second birthday of Christian Endeavor? Write for plans and material to The Dixie Endeavorer, 5 Ferger Building, Chattanooga Tenn.

Invite every member of the Sunday School to attend this meeting, and every young person in your community. Make your program show that Christian Endeavor is so valuable that no young Christian can afford to neglect the opportunity for training which it offers.

Ask for members to speak briefly on the four essentials principles of Christian Endeavor:—Confession of Christ, service for Christ, fellowship with Christ's people and loyalty to Christ's church.

Ask others to answer the following questions, (questions given out previous to the meeting): What has Christian Endeavor done for me? (this one may be given to several); Has Christian Endeavor helped you to live better? How may we get the most good out of the Christian Endeavor Society? How can I do more for the Society? How does Christian Endeavor help the church? How can the Sunday School and Christian Endeavor best work together? How can Christian Endeavor best win the young people of the community?

Appropriate Hymns: "Something for Jesus"; "My Lord and I"; "Have Thine Own Way, Lord;" "Since Jesus Came Into My Heart;" "Jesus I Come;" "Since I Found My Saviour"; "I've Found a Friend." Ask your pastor or some other church leader to close the meeting with a five minute talk on the motto of Christian Endeavor "For Christ and the Church."

THE CHRISTIAN ENDEAVOR EXECUTIVE COMMITTEE MEETING.

The Executive Committee is the brains of a Christian Endeavor Society. When it throbs with life and vigor, it is reflected in the work of the society. A good Executive Committee can take the worst run-down Society imaginable and make it into a hustling, working, accomplishing society.

The object of this committee is to prevent waste of time and energy and to insure a workable, worthwhile program of activities which will use every member of the society, and to keep all records of the society up-to-date.

A good Executive Committee will give as much attention to its meetings, hold them with the same degree of regularity, plan for them just as carefully, look after them just as faithfully and boost them as wholeheartedly as the Prayer Meeting Committee should the Sunday evening meetings of the Christian Education.

The Executive Committee is composed of the President, Vice-President, Recording Secretary, Treasurer, Corresponding Secretary, Committee

Chairmen, Department Heads and the Pastor and should meet monthly, at the same place each time, if possible.

As a rule an Executive Committee should not last longer than sixty minutes and if the President has his program properly prepared, allows only one person to talk at a time, and only one subject to be discussed at a time, each subject to be handled in some way before another is taken up, a great deal of business can be handled in this time. There are seven important steps, vital to every Executive Committee, which should be carefully observed to insure a successful meeting as folows:

1. Starting on Time, with Prayer,
2. Minutes of Preceding Meeting.
3. Written Reports from each member.
4. Unfinished Business.
5. New Business.
6. Plans for Coming Month.
7. Closing on Time, with Prayer.

Real business methods in a society largely insures its success, when these methods are backed by much consecrated prayer. A society functions in accordance with its Executive Committee, and it is in the hands of this committee to make the society an unlimited success.

—*From The Dixie Endeavorer.*

"THE CALL TO THE CHURCH TO DEVELOP CHRISTIAN INTERNATIONAL LIFE."

By Rt. Rev. Chas. H. Brent.

(The following address, here somewhat abbreviated, was delivered by Bishop Brent as the closing message at the annual meeting of the Federal Council of the Churches at Indianapolis, December 15th.)

If we take a common interpretation of the church today, that it is a little company of like-minded people formed chiefly for their own spiritual prosperity, with no serious obligation for or genuine interest in the nation's welfare, much less the world's, we negative the Christian motive and hinder Christian progress. There never was, there never can be, a narrower work for the Christian Church than the world. Whatever sails on a lesser sea is not the ark of salvation, nor does it even belong to the Christian fleet.

This is our first and most deep-seated duty—to recognize, as the Church of Christ, that our business is with "all nations," and that we must secure what has been termed "the return of Christendom," that is to say, a society dominated by the Christian motive. The acceptance of such a commission, unreservedly and honestly, as their only justification for existence, would do more to unify and vitalize the churches than any other one activity. The difficulty of the task is proportionate to its importance, but it represents a goal which, let obstacles be what they may, must never be abandoned. Unless the Christian begins with and adheres to it, all else will be futile.

Assuming our acceptance of God's great purpose, we face the puzzle of cooperating with Him in working it out. It is a puzzle. But like all divinely constructed puzzles there is a key to it. That key is fellowship—fellowship with God and in God with one another. Fellowship is not merely a unifying force but also unity itself. It is the only end which is its own means. Under its influence all interests can be reconciled with mutual goodwill born of mutual understanding and mutual forbearance. It is the foremost business of the churches to promote goodwill among their own members and with one another. Just now we are considering the larger groupings of the human family. The same key, however, applies corporately as well as personally. The fellowship between nations must be controlled by love, joy, peace, good temper, kindness, generosity, fidelity, gentleness, self-control. It is the responsibility of the Christian Church to bring about this end. Conferences of representatives of the nations, in view of the impossibility of conferences of the nations, themselves, are the greatest instrument at our disposal for the promotion of goodwill. Herein consists the chief and sufficient cure for war.

Let us remember what war is. It is the fruit of sectional goodwill without regard to the total commonwealth, a preversion of the Christian motive and method. By its organized confusion it degrades the saving principle of fellowship into a means of injury and destruction. The world does not need any further exhibition of war's museum of horrors to entice men away from its pseudo-glory. We all hate it. But we must not forget the commanding position it has held from the beginning of human society till now—it is the final arbiter in international disputes. It is just as irrational as trial by fire. But throwing stones at it does no good. Declaring it outlawed is futile, for the outlaw is a particularly dangerous enemy. If we dethrone it, we must have a superior monarch to occupy its place.

Again we are confronted by a puzzle. Our theories are good but human nature is not good, hence practical application is the perplexity of the moment. So far as the churches are concerned there remain still some elementary measures to be taken. Now is the time to establish a league of peace among the whole assortment of Christian denominations which clutter up the human landscape. During the late war Christian fought against Christian, and worse still, members of the same Christian body fought against one another.

I recognize that it would be inadequate for us to agree that we would not fight. But why could we not set ourselves as Christians to discover the substitute for war, and then pledge ourselves to demand of our respective governments use of the substitute to the exclusion of war? Veterans of many countries, tens of millions strong, are already banded together in La Federation Interalliee des Anciens Combattants—popuarly known at the Fidac—as the sworn enemies of war and with a clearly defined policy how to replace it with a rational arbiter between nation and nation. Even the Buddhists in the Orient, it is reported, have massed their strength similarly. We, too, are making some progress in the same direction by existing organizations of the churches, but our latent and unexploited forces are greater than those which have been called into activity. What is specially needed at this hour is constructive and "preventive statesmanship" in the churches. There has been a lot of loose talk of late among churchmen, and equally loose criticism of the churches by non-churchmen, on the subject of war. But I am speaking for unnumbered multitudes when I affirm that there are no more deadly foes of war on earth than the great mass of churchmen.

What is the duty of organized Christianity in America in relation to shaping the international mind and policy of our nation? We accept the conclusions of our distinguished fellow citizen and statesman, Elihu Root, that the demand of the people of a democracy for control of foreign affairs is "a step in the direct line of development of democratic government, which, according to the nature of democracies, will not be retraced.—The usefulness of this departure is subject to one inevitable condition. That is, that the democracy which is undertaking to direct the business of diplomacy shall learn the business." No one will dispute the function of representative government to interpret and apply the mind of the people, but in order that it may do this the voice of the people must be heard. Organizations of commerce, of agriculture, of literature, of health must be unfailing in registering the popular mind on these matters in Washington. Organized Christianity must be alert equally in pressing on the attention of the Government the mind of its constituency in all matters that pertain to the moral responsibility of the nation and the sanctity of human life. Of course our representatives in Washington are our leaders. We look to them as experts for distinctness of policy. Where this is lacking we have a duty, rather than a right, to use our prerogative of offering definite plans for their consideration. A democratic government that merely awaits the mandate of the people without instituting a progressive course of education among its citizenry, is abdicating leadership. With the desire not to embarrass but to help the Government, representatives of American Christianity recently approched the Secretary of State with well-weighed proposals which were received with courteous attention. We have no reason to abate our insistence of these proposals in the light of subsequent events.

It is the duty of the church to aid the government in giving practical expression to the accepted fact of the community of nations. Should the churches agree on a way of reaching this end, the formulation and presentation of their thought is normal feature of democracy, liable to no resentment, capable of great usefulness. I am voicing the thought of multitude of American Christians when I express the opinion that our government should without further delay give the country a clear idea of its mind on the community of nations.

Permit me again to quote words of Mr. Root, words with which, this time, I cannot agree:

"This great fact of the community of nations is not involved at all in any question about the 'League of Nations' or any other association of nations founded upon contract. The 'League of Nations' is merely a contract between the signers of the instrument by which they agree to super-add to the existing usages, customs, laws, rights and obligations of the existing community of nations, certain other rights and obligations which shall bind the signers as matter of contract. Whether a country enters into that contract or not, its membership of the community of nations continues with all the rights and obligations incident to that membership."

Mr. Root's conclusion is illogical and contrary to human experience. Had the founders of our Republic acted on this theory, there could never have been a United States of America. For what is our country but an association of nations found upon contract?" Ideals demand embodiment. The alternative is their death. President Wilson presented an embodiment which was rejected by our nation. But it will rebound to his undying credit that he had courage to experiment. In rejecting the embodiment, the nation did not reject the ideal. As I view it we are in honor bound either to ally ourselves to the League of Nations in some organic way in which we shall accept responsibility as well as give advice, or else produce a superior substitute. The President's latest message to Congress leads us to suppose that a substitute is about to be born, but it should not be delayed in its birth. The crisis of the moment, in a period of emergencies, calls for instant aid which nobody but America can give. Whatever happens, the church may not relax its vigilance, or relinquish its duty. The church is guardian for all time of the family character of mankind.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND COMMON SENSE.

Many people think of Stewardship as a vague ideal, in which men of sense are not much interested. Others think of it as an exacting and mechanical scheme of church finance. It is neither. It is a wise plan for discharging our obligations to God.

1. *It is built on common sense.* The Good Father who made us, who gives us our loved ones, provides our food, clothing, homes and comforts, and blesses us with all spiritual joys, asks us to acknewledge his gifts, our obligation, and the trust he reposes in us, by returning to him an adequate proportion of our income for the extension of His Kingdom. Since he provides all, and promises never to let us want, this request is reasonable and right.

2. *God likes this plan.* That is reason enough why we should like it. For centuries the men he most approved practiced it. Beginning with the "first fruits" of field and flock, men soon came to offer the tenth of their increase. Later, it was incorporated into the Law of God, and faithful kings and prophets enforced its observance. Jesus approved it. Indeed, it is the only proportion sanctioned by the Bible and the consciences of holy men.

3. *The great Christian leaders of today approve it.* Most ministers, and practically all missionaries, practice it. Every bishop of our church commends it. Such conspicuous lay leaders as John R. Mott, S. Earl Taylor, Sherwood Eddy and J. Campbell White pronounce it the only method for speedily winning the world of God; while our own General Conference has adopted it as the official plan of our church.

4. *It is practiced by the keenest business men of the modern world.* William E. Gladstone, who for years administered the finances of the British Empire, all his life paid his tenth. John S. Kennedy, and John S. Huyler, New York millionaires, did the same. So did Jacob H. Schiff, one of the world's most successful bankers. The head of a chain of stores which flourish in every big city in America, the maker of a health beverage famous over the continent, and a publisher of the most widely read periodicals in the world, have just confessed this the plan of their own lives. If such men adopt this as the wisest known plan, it must at least have the merit of "common sense."

5. *The world needs this plan.* The church is not able to fulfill her mission, for lack of money. Vast regions in America are unsupplied with churches and Sunday Schools. Many churches are not suitably equipped to serve the community. Great city populations are unevangelized. Millions in foreign lands have no hospitals, no school, no Christian home, no Bible, no Saviour. Multitudes hunger for Christ. If all Christians paid their tenth, the needs of the world could speedily be supplied. Yet we average a quarter of our tenth.

6. *We are well able to pay.* The richest country on earth, the great creditor nation, while the world is bankrupt, our wealth grows apace. We enjoy all the comforts of life. Our luxury list is astounding—$350,000,000 for soft drinks, a billion for candies, two billions for tobacco. Yet last year we Methodists averaged $5 apiece for world evangelization.

Since God so greatly blessed us, while others suffer so great need, both gratitude and common sense should spur us to offer Him, in loving loyalty, the tenth of all he gives to us.

HOW STEWARDSHIP HELPS THE LOCAL CHURCH.

One of the points at which tithing stewardship displays its value is in helpfulness to the local church.

1. To begin with, it provides increased financial resources. Generally this increase is welcome. If we take the government estimate, that the average American income is at least $500 for every man, woman and child, the income of the members of a church of 500 would be $250,000. One-tenth of this would be 25,000. So that, if all members tithed, a budget of $25,000, for local expenses and benevolences could be supported. Yet the average church of 500 members has a budget of about $8,000, showing that only one-third of the tithe is paid.

A few weeks ago a church in Minneapolis tried the experiment of tithing for one week. With less than half the membership actually tithing, the offerings jumped from the usual $600 to an amount that promises a weekly offering of $1,500. Think what a program of community helpfulness a church could put on with its receipts increased 150 per cent! And think what a lift it could give to our church's program for world evangelization! No wonder most of these members are signing up as permanent tithers.

2. This plan gives to the church a sense of self-respect and independence. It is straightforward and business-like. It begs from nobody. It looks to every man to do his duty, as God has prospered him.

It is dignified. No appeal is made to outsiders to invest in suppers, fancy work or other merchandise. All contributions go directly to the church, for religious purposes No one gives to rid himself of church beggars, for there are none.—*R. J. Wade.*

MEN AND MILLION PLEDGES.

It is a joy to find in some of our churches Captains and Women Leaders who are bringing things to pass in their churches for this our greatest Missionary and Church Movement. There are workers who are getting real joy out of this service, and their churches are being benefitted and build up accordingly. If all the Captains could realize their responsibility in this Movement, as some do, what an awakening there would be in all our Zion! It is not a question only of collecting pledges; it is more than that. It is meeting moral obligations, and it is more than that. It is rising to the demands of Kingdom needs and service and doing a work for the church that will count for time and enternity. Let me say it till all of us hear and heed, *that the work for Men and Milions is not a work for one enterprise but for all the enterprises of our dear Christian Church,* and he who contributes aught of time, talent or means to Men and Millions contributes to all that the Christian Church is and is trying to do in the world. Loyalty to Men and Millions means nothing more nor less than loyalty to the Christian Church. And disloyalty to Men and Millions means disloyalty to the Christian Church, because Men and Millions are identical with the church in every enterprise that the church has founded and seeks to further and to foster.

Rev. J. F. Johnson is now assisting the Captains in the North Carolina Conference and is giving all his time to this work. Rev. R. A. Whitten is assisting in our Georgia and Alabama Conference Rev. E. M. Carter has recently covered all the churches of the Alabama Conference. Brother Roy Larrick of Winchester, Va., is Conference leader for Men and Millions in the Valley, Va., Conference and is ready to assist Captains in any of our churches there. It is hoped within the next three or four months to render personal assistance to every Captain in all the Southern Convention in getting their pledges paid up to date and their accounts in good shape for future activity. Executive Secretary Johnston looks for a good report from the Captains with the end of January, which closes the quarter, and is anxious for all Captains to send in promptly to him that due credit may be given for all collections of the quarter.

J. O. ATKINSON.

REPORT FOR DECEMBER.

Amount paid by Men and Millions Forward Movement by Conferences, during the month of December, 1922:

North Carolina Conference.

Mount Bethel	$ 20.00	
Hines Chapel	5.00	
Henderson	103.65	
Franklinton	14.00	
Union-Alamance	54.48	
Liberty (Vance)	107.00	
Elon Church	275.00	
Oak Level	20.00	
Zion Church	68.00	
3rd Ave. Danvill, Va.	55.85	
Pleasants Grove, Va.	25.00	
High Point	19.50	
Martha Chapel	15.00	
First Church, Greensboro	30.50	
Damascus	43.00	
Catawba Springs	220.00	
		$1075.98

Eastern Virginia Conference.

Suffolk	$1734.65	
Christian Temple	8.00	
		$1742.65

Valley Virginia Conference

Bethel Church	$ 5.00	
First Church, Winchester, Va.	43.75	
Dry Run	5.00	
		$ 53.75

Georgia and Alabama Conference.

Oak Grove	$ 10.00	
New Hope	15.00	
Mount Zion	5.50	
Noon Day	2.50	
Cragford	105.00	
New Harmony	21.00	
		$ 159.00

Total $3031.38

C. D. JOHNSTON, *Secretary.*

MARRIED

MARRIED

A very pretty marriage was solemnized at the home of the bride's parents in Waverly, Virginia, on December 27, 1922, at 5 o'clock P. M.

Standing under an improvised arch of evergreen and to the strains of sweet music, Miss Annie Laura Grizzard daughter of Mr. and Mrs. H. T. Grizzard, of Waverly, became the bride of Mr. Edward Carl White, son of Mr. and Mrs. J. T. White, also of Waverly; Rev. J. L. Foster, Pastor of the Christian Church, officiating.

Just before the ceremony Mrs. M. D. Grizzard, sister-in-law of the bride, sang "O Promise Me," and Mrs. J. L. Foster played Lohengrin's wedding march. Preceding the couple came little Miss Annie Bell Grizzard bearing the ring on a satin pillow.

The bride is a very attractive young woman, and the groom a promising young senior of Elon College, N. C., at which place, they will make their home for the remainder of the school session. Their hosts of friends wish them a prosperous and happy life.

JAS. L. FOSTER.

A POEM.

To Rev. J. W. Wellons, on his ninety-seventh birthday, January First, 1923.

Old Father Time keeps moving on,
Nineteen, twenty-two, has gone.
And with the birth of each New Year,
Your birthday also doth appear.

Thru' joys and ills, thru' smiles and tears,
Full ninety-seven useful years,
God has brought you on your way,
With countless blessings day by day.

And it must be, by all confessed,
By blessing you, we all are blessed.
By precepts, and example giving,
Makes the world better for your living.

God still has work for you to do,
And so vouchsafes these years to you.
So still improve, your short'ning span,
Keep doing all the good you can.

And when at last your course is run,
With life well spent, with work well done.
What a glorious meeting that will be,
When you, your Savior's face shall see.

W. C. Butler,
Greensboro, N. C.

Woman's Missionary Work in Alabama Conference.

Our aim this year is to have a live society in each church. Let each pastor take up the matter with his church and if there is any way I can help, please let me know. God is ready to help us if we only ask in faith. May God's richest blessings be upon every one.

TINIE MAE HUNT, *President.*
Rock Mills, Ala.

WISDOM UTTERETH HER VOICE.

(Some of Charles Scanlon's answers to the liquor men, under the head of "Fact and Fiction.")

Fiction—Prohibition was hastily enacted.

Fact—No question ever decided in America was agitated over a longer period or better understood.

Fiction—Prohibition was the work of a minority.

Fact—Before national prohibition became effective thirty-four States had gone "dry," three-fifths of all the people were living under prohibitory laws, and four-fifths of the United States, territorily, was "dry." Moreover, Congress submitted the amendment by a two-thirds vote, and only two States, with less than one-thirty-fifth of the population, failed to ratify it. Fiction—Prohibition was decreed while the American soldiers were away. Fact—The Congress which submitted the amendment for ratification, was elected five months before the war. Kentucky, Ohio, Michigan, and other States enormously increase their vote in favor of prohibition after the soldiers had returned from the army.

Fiction—More liquor is consumed than before prohibition.

Fact—Before prohibition 600 distilleries produced annually one hundred and sixty-eight million gallons of spirits, and 1,300 breweries manufactured 1,885,000,000 gallons of beer. Today a mere fraction of this enormous flood of intoxicating liquor is being produced, while importations equal less than one-half of one per cent. of former years.

Fiction—Prohibition interferes with personal liberty.

Fact—So do the Ten Commandments.

Fiction—Prohibition makes hypocrites.

Fact—Treason and anarchy preached by the liquor advocates will not make men more patriotic, candid, and honest.

Fiction—Prohibition can not be enforced.

Fact—It is being enforced, or the hue and cry would not be so great.

A reader of the *New York Times,* which caters to the nullification element, was asked the other day by a reader the following questions, which it has not undertaken so far to answer:

"Do you give preference to drinking men when employing them on your staff or in your workshop? Do you believe any percentage of alcohol tends to promote efficiency? Would you be in favor of the engineer on your train takes a generous drink before starting, and how about the train dispatch? When should he take his drink? When should the doctor do his drinking?"

Henry Ford knows the answer, if *The Times* doesn't.

The First Lesson in Cake-making

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THE ROAD OF LIFE.

BY J. E. LAUGHLIN.

1 'Tis weary the road and hard the way
That leads us onward day by day
Into the eternal realms above
Into the greatness of His love.

2 Although the path is thorny
Although the road be steep
Yet God in all His glory
Will watch and guard His sheep.

3 But the road is not so weary
To one who known His love
For near our path is flying
God's symbolic bird—the Dove.

4 Remember fellow-traveller
In life's bright swirling sway
That an eternity of tortue
Is a dreadful price to pay.

5 All is not gold that glitters
Is the warning loud and long
We must shout from off our housetops
We must tell amongst the throng.

6 So onward to the battle
There's a great work to be done
E're the world is all for Jesus
E're the guerdon has been won.
—*Toronto, Con.*

OXFORD CHILDREN'S BIBLES

The best gift for your child is an **Oxford Bible.** Nothing else you can give has such wonderful possibilities in enriching their lives. Oxford Bibles for Children have black and colored illustrations that interest as well as instruct. Some have special helps for children.

A few styles are listed here. Others are to be found in the Oxford Bible catalogue, mailed upon request.

02145 [This size print] Bound in Keratol (imitation leather), overlapping covers, red under gold edges, size 5¾ x 3¾ inches. 32 black illus....$1.85

02153 [This size print] Bound in French Morocco leather, overlapping covers, red under gold edges. Has 32 colored illustrations $2.50

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Called Home

MOORE.

Mrs. Malinda M. Moore was born February 25, 1854, and died December 30, 1922. She leaves a husband, son and many friends who mourn her going. She was a member of New Elam Christian Church having made a profession of religion in early life. Her faith was simple, her manner quiet. She was best known by her family and they are loudest in speaking her praise. She was buried at Shallow Well, and her funeral was conducted by the writer, assisted by Rev. R. L. Williamson, and Rev. Mr. Lee, of the Baptist Church.

T. E. WHITE.

REEVES.

Mabel Easson Reeves departed this life December 26, 1922, at the age of 28 years. She leaves to mourn their loss, a devoted husband and one child, Ray, Jr., mother, father, three sisters, four brothers and a host of friends.

Sister Reeves was a faithful member of Berea Christian Church, Norfolk County.

Funeral services were conducted from the home of her parents, Mr. and Mrs. James Eason, of Great Bridge, Va.

The flowers were beautiful; many were in attendance. Sister Reeves now rests beneath the soil, in the family plot, in Berea Cemetry; by her side, sleeping, too is the little babe borne upon earth but to bloom in heaven. Someday, dear one, we will understand. Services by the pastor.

B. F. BLACK.

MRS. JOHN A. MURCHISON.

Departed this life, January 3, at a hospital ni Greensboro, N. C., where she had been taken for treatment, Mrs. John A. Murchison, aged 51 years, 5 months and 17 days. Her husband and two children survive her. In early life she united with Pleasant Hill Christian Church and was an earnest worker for the good of the church and the Sunray School. Sister Murchison was a devoted wife, an affectionate mother and a good neighbor. She will be sorely missed in home, Church and community.

The funeral services were conducted from Pleasant Hill Church by the writer assisted by Rev. W. F. Ashburn. Her body was laid to rest in the church cemetery where it awaits the resurrection morn. May the healer of broken hearts comfort those who mourn.

P. H. FLEMING.

MRS. VIRGINIA MORRIS.

Mrs Virginia Morris, wife of the late Alexander Morris, died at the home of her daughter, Mrs. Fred Fleming, at Hagerstown, Md., January 6, 1923, at the age of 70 years, 3 months and 3 days. Her body was brought to Winchester, Va., and funeral services were held in the First Christian Church on January 10, 1923, at 11.00 A. M., by the Revs. J. F. Morgan, and A. W. Andes. She was burried by the side of her husband in Mount Hebron Cemetery.

Mrs. Morris was a faithful member of the First Christian Church, Winchester, she having moved her membership here a few months ago from Timber Ridge Church. She was a lovely woman, a good mother, and a beautiful Christian. She will be missed, not only by her children, and relatives, but also by a host of friends who knew and loved her. May the Lord bless the sorrowing relatives and friends.

J. F. MORGAN.

MRS. MARGARET ANN VAUGHN.

Mrs. Margaret Ann Vaughn, relict of Thomas J. Vaughn, was born in Nansemond County, Va., March 10, 1839; married in 1855; died at residence of her son-in-law, H. F. Plummer, Portsmouth, Va., January 14, 1923, at the age of 83 years, 10 months, 4 days. She was the mother of 8 children, 4 deceased, and 4 living. The living are: Alice, Mrs. H. F. Plummer; Ellen, Mrs. J. P. Cowper; Thomas E.; Maggie, Mrs. W. H. Martin. Two sisters survive her: Mrs. Susie Rountree, of Suffolk, and Mrs. Joseph Jenkins, of Portsmouth. She is survived by 4 children, 4 grand-children, and 1 great grand-child.

She united with Bethlehem Christian Church when a girl, but transferred her membership to First Christian Church, Portsmouth, after she went to spend her last days with her duaghter, Mrs. Plummer.

The funeral services were held at the Plummer residence in Portsmouth, January 16th, conducted by Revs. W. W. Staley, L. E. Smith and W. L. Wells, and a duet by ladies from First Christian Church. The interment was in the cemetery at Bethlehem Church, near Suffolk. The floral tribute was beautiful and abundant.

FOUSHEE.

Parks' Cross Roads Church and community were shocked and saddened by the death of William Thomas Foushee, which occurred on the evening of January 4, after a week's suffering. He was almost 64 years old. He married Sarah Margaret Parks, and they had one child, Charles Grady. These, with three grand children and a host of relatives and friends, feel keenly an irreparable loss.

Brother Foushee never attended High School and College, but he was well educated. e devoted much time to reading and was one of the best informed men in his community. He was naturally a leader of men and had a keen insight in business. His ability was recognized by his friends and county. Once he represented his county in the Legislature, for a number of terms he was elected county commissioner, and for one term was a member of the school board for Randolph County. He served his county ably and faithfully and never betrayed his trust.

He loved his county, his community, his friends. His home was hospitable, and his friends. His home was hospitable hidden by his lovable disposition. He will continue to live in the hearts of those left behind.

For a long time he had been a member of Parks' Cross Roads Christian Church. And he loved it. Here, as elsewhere, he will be missed.

His end was peace. It was a Christian's death. He faintly, but audibly and consciously said: "I am resigned to the will of God. I wish everybody well."

For sometime there had been an agreement between him and the writer about his funeral. And this was carried out as faithfully as circumstances would permit. We buried him at Parks' Cross Roads, the place he loved so well. In the church, crowded to its utmost capacity, we placed his casket and spoke an honest but imperfect tribute to a noble soul.

T. E. WHITE.

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Official Organ of the Southern Christian Convention

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THE SUN'S OBSERVATORY

Which Way Are We Going?—

The Telescope in surveying the present financial condition of church work puts the matter this way:

Other churches are having the same difficulty with finances that our own is meeting. We should take no consolation in this, for fellowship in financial shortage doesn't pay bills in any church. The Methodist Episcopal Church mission receipts for the fiscal year just closed are about two million dollars short last year. The industrial depression is given the discredit for the drop. However, the month of May, 1922, was more than a half million ahead of the same month in 1921. This is indicative of a change in the tide. The Methodist had a trial week of stewardship, just as our own church did which helped to enlarge the income for this one month. Leaders of the church are hoping that the swell will not be followed by a recession. As our own church is nearing the every-member canvass, it should come nearer to the Lord in completeness of consecration.

Can You Give a Good Reason as to Why you Do Not Go To Church?—

The New York Christian Advocate gives the following interesting account of Mr. Roger Babson's reason for going to church. What are your reasons for staying at home when you ought to be worshipping God instead of giving comfort to the devil by neglecting the worship of Almighty God. *The Advocate* says:

"Why I Go to Church" was the title of a "sermonette' by Roger W. Babson, which was conspicuously printed in the Milwaukee daily papers when the convention of the Associated Advertising Clubs of the World was held in that city recently. It was provided by the department of church advertising, of which Dr. Christian F. Reisner, of this city, is the head. This is Mr. Babson's way of preaching the need of the age to the careless men of today:

"The need of the hour is not more factories or materials, not more railroads or steamships, not more armies or more navies, but rather more education based on the teachings of Jesus. The prosperity of our country depends on the motives and purposes of the people. These motives and purposes are directed only in the right course through religion. In spite of their imperfections, this is why I believe in our churches, and why I am a great optimist on their future.

"We stand at the cross roads. We must choose between God and Mammon. Materialism is undermining our civilization as it has undermined other civilizations. Unless we heed the warning in time and get back to the real fundamentals, we must fall even as the civilizations of Egypt, Greece and Rome fell—and for the same reason.

"Statistics of every nation indicate that true religion is the power necessary for the development of its resources, and for its successful continuation. The challenge goes out to every man to support his church, to take an active part in the religious life of his community, to live according to the simple principles upon which this, the greatest country in the world, was founded three hundred years ago."

Is Germany Drink-Mad?—

All we need to do to bring the worst of results to some people is to give them a chance to do what they want. It looks like Germany has had enough to sober her for a hundred years to come, and yet she seems to be drink-mad, as she seems to plunge deeper into the ways of death and ruin. *The American Issue* tells of her plunging into the ways of death of late, notwithstanding her awful experience in the late world war. We are sorry for the German people, but if nothing but destruction will satisfy them, then we suppose we must satisfy them by leaving them to plan their own ruin. But one thing should be done and that is to see that every thing that one people can do to save another people from utter destruction should be done in her case, just as in any other. Already America has been doing what she could to get the prohibition of the liquor traffic into Germany, but Germany does not seem to see the awful maelstorm into which she is throwing herself, as she marches to ruin under the tune of her own madness. *The American Issue* puts the case pretty plainly when it says:

A copyright special to the *New York Herald* carrying a Berlin date line of July 1st says that following an enormous growth of the liquor traffic in Germany during the past year, that country is thinking seriously of Prohibition.

According to *The Herald dispatch,* 50 liquor "stubes" for the sale of strong drinks only, have been established in Berlin within the last three months and that there are double the number of students in distillery courses as in normal times.

Such a cable must be most annoying to the leaders of the "beer and wine movement" in the United States. Here is Berlin, long held up by them as the ideal for America in the settlement of the liquor problem; Berlin with its beer and wine gardens, where father takes the entire family and sips the amber fluid or drinks the "light wines" and where "nobody gets drunk"; Berlin where beer is as plentiful as water—and now this same Berlin is going on a whiskey spree! What becomes of the argument of these leaders for the beer and wine movement in America that to let down the barriers to brewers will mean the death of whiskey drinking in this country? That *New York Herald Berlin dispach* is most unfor the beer pleaders in America.

Beer-drunk Berlin now going on a whiskey spree! Wow!

The War Cloud Darkens.—

Has the human race gone mad and lost all its sense of the need of Peace? It looks much that way. Think of it—now when the world is practically bankrupt as the result of the late world war, we are actually in danger of another plunge into war. The thing seems unthinkable to sensible people, and yet the world seems to be rushing that way just now. *The Western Christian Advocate* says:

The war cloud over Europe darkens. It has been threatening ever since the peace treaty. Now again the movement of troops is announced and France heads directly into Germany. As we go to press the morning papers give headlines to the news. The people of this country stand in amazement. The two nations are already on the verge of bankruptcy. Indeed, they have been suspended over the chasm for many months. Nevertheless one bankrupt goes to war to make another bankrupt pay his debt. It seems that nations can go to war even when they are financially disrupted. We do not know what will be the outcome of this move on the part of France. What will Germany do? Will she arise and defend herself? Will she declare war? If she does, then what will happen?

There is also that darkness hanging over the Balkans and the Near East. That ugly sore spot that has been leaking into the arteries of international life the poison and infection of war, famine, plague, and death for over a hundred years. The Turk has a record of criminality that should drive him from the face of civilization. No mercy should be shown him. He is now in eruption again after having massacred millions of innocent people. He has come back to some kind of power that makes the nations sit up and take notice of him. And yet he is without a navy, a stable government, and economic reliability. He stands and seeks to dictate what he wants and demands it. The great powers listen and seek to treat amicably with him. We cannot understand why he should be shown the least mercy or consideration. He has been directly or indirectly the cause of at least three wars in the last hundred years. He has been used as a pawn in the international game and humanity has suffered and the nations have laid up indictments against a day of judgment which other generations of men will have to pay. The British empire is having to solve this problem, and any day may bring the word that war is on between those two forces. May God save the world from the impending debacle.

NOTES-PERSONALS

The last news we had from Rev. A. M. Kerr, D. D., was to the effect that he is doing well and there is promise of his early return to the editorial tripod of *The Herald of Gospel Liberty*. Let the brotherhood remember him in prayers daily.

We need to stand together as one man would stand against a foe. Let us heal our divisions, consolidate our ranks and present to the world a solid front for truth and righteousness. Whatever is best for the Redeemer's kingdom, that should be our watchword and our highest ideal.

The Judges of the best sermon prepared for Christmas on the theme of *The Virgin Birth* are at work, examining the papers presented, and as soon as they announce their decision, the same will be announced in these columns. Not one of the judges knows the name of a single writer of the papers sent to them, so we think their verdict will rest squarely on the merits of the papers.

What are you doing for the great enterprise which we call Men and Millions? It is the greatest single enterprise of the Christian Church so far. To its promotion Dr. Atkinson is giving his life and his best energies. Surely every loyal member of the church ought to lend him a helping hand and see that every advantage is given him in his effort to crown that enterprise with success.

If God has given us a mission to men in the interest of the Kingdom of His Dear Son, then we need to be awake and up early, giving ourselves to the cause of Christ. The task may be a great one, even an onerous one, involving great responsibility and great sacrifice, but it is nonethe less, the work to which we ought to give ourselves untiringly, faithfully and conscientiously, for it is not only a great honor and privilege to serve God, but it is a great thing in the matter of our own Christian development and nurture.

Bro. T. E. White is after "Brother Abe" and incidentally after some others. Read what he says and see if you can stand with him. No matter what he has to say to some of us, he knows how to give Brother Abe a real dressing down about every time he writes. Bro. White has done his work well, but is it quite the fair thing to have it all one sided? If Brother Abe will make answer to some of the things which have been alleged against him, he might do a bit of justice to himself, or it may be that he does not wish to have anything to say in his own behalf, especially may this be true, if what has been said is not over-colored. Brother White has told quite a strange tale, and it may be that Brother Abe says nothing because the bill against him is a true one. Well, we will wait and see what is the outcome.

The lamented J. B. Jeter, D. D., many years ago made an appeal to the Baptists (he was a Baptist). He said: "Let us have no squeamishness about proselyting." It is our vocation. To proselyte sinners to Christ, and believers to the whole system of divine truth, is our solemn mission. We should seek to convert the whole world to Baptist principles, not by any sophistry, or any motives to vanity or selfishness, but by a kind, honest and earnest exhibition of God's truth." That is the most clear cut case and confession we have seen as to the true position of the Baptist people. They, in so far as Dr. Jeter correctly represents them, surely not only believe in proselyting the sinner to Christ, but they also believe in proselyting the members of other churches to become Baptists. We knew Dr. Jeter and honored him as a worthy preacher of the gospel, but we regret that he ever committed himself to "proselyting" from other denominations. While he was a great and good man, we do believe that he committed himself to an unworthy cause, although no doubt he thought he was right, being so influenced by the thought of his time, but we do not think it was in keeping with the thought of the early church. Let us win men from the world with all zeal possible, but let us not try to win people from other denominations to our own, for that is as another has characterized it, a sort of "ecclesiastical sheep-stealing." Let us have nothing of it!

They say that there is a lively but friendly rivalry between Revs. H. H. Butler and I. W. Johnson, D. D., both of Suffolk, Va., as to who shall marry the largest number of couples. They are running "neck and neck," as we some times say. They keep so near each other in point of the number of couples they marry that most of the time it would require a careful count to see which is ahead. We believe for the last conference year, ending last Nov. 1, Bro. Butler was in the lead for that year, if we make no mistake. Now that they entered a new conference year, they are down to business again. We wish them both well and desire the happiness of all those who have the knot tied by Brother Butler or Brother Johnson.

And now what shall we do about rebuilding the Administration Building for Elon College. It seems to us that it is a great necessity thrust upon us here in mid-winter, but that is no reason why the college should have to do without a new building. Our people we believe will undertake the task which is thus thrust upon them. Dr. Harper seems quite hopeful and determined, and the spirit of hopefulness in the community seems fine. So far we have heard of not one who registers his or her vote against rebuilding—all seem to see the necessity for the work to be undertaken right away, so if possible to be ready by next September. Let us all pull together to this end, for if we do, the work will be done in good time.

And What is Facism?

No doubt it is the outgrowth of some of the world's madness, for that is a common thing today. Everybody wishes to do something extraordinary, and so now we are threatened with *Facism*. Read the following from an exchange and it may give you an idea of what Facism is:

Pray, what is facism? Well, this is what the world is asking. You must go to Italy if you want to know. As we learn of it here it is the name of a political party or movement that has come to dominate the national government of that nation. It is being led by one called Signor Benito Mussolini. He now seems to hold the affairs of state as a dictator. He is shifting the gear to nationalism and is seeking to accentuate Italian sovereignity as it has not been for ten generations. He has come out of the camp of the radicals. It is not known whether he is a middle-of-the-road conservative or a reactionary. The thinking men who study world conditions are asking, what if he is the latter? Sometimes it looks as though he were. At least he is extending a friendly hand toward the Roman Catholic Church. He has through the secretary of education ordered the crucifix placed back in every schoolroom. He has appointed to office men representing the clerical party. He is a child of the church in education and training. If he does not favor it to the limit of reason and even beyond we shall be surprised. What if he does? Then there will be hard times for Italian Protestants. If Mussolini is a reactionary and seeks to undo the work that has been done in the name of democracy and liberty by such men as Garibaldi, Cavour, Mazzini, and other eminent patriots, then there will surely come days of persecution and the leader will find himself and his program being opposed even unto his downfall. For the forces of liberty are too strong and determined to surrender without a struggle all they have gained through the years. Let us hope and pray that he will stand for religious liberty and free speech and the fredom of the press; for if he fails to see the necessity of this the reaction against him will be so great that it will bring on such opposition that the nation will be torn by threatened rebellion and other ills that will startle the interest of the world. Protestant Christians are getting together and their movements may result in the establishment of a new Italian church.

Discriminate Closely and Do Right.

The Presbyterian believes in using present day language for present day purposes, and that is right. Who would thing of using the language of three hundred years ago even to serve present day purposes? We doubt that any sane man will do such a thing. The plea is, as we see it, usually meant to cover some tracks which are going in another direction. The plea for the use of present day language to present day ideas in religion is somewhat uncertain. Hence we say, when a man makes that plea you may watch him closely, as he is most likely getting ready to present some idea which is not in keeping with old and long established teaching. *The Presbyterian* puts it this way:

Many voices are telling us today that Christianity must be adjusted to modern thought. In as far as it is merely meant that Christianity should be expressed in modern terms, this merits attention. If this were all that is meant, however, there would be comparatively little occasion for the exhortation. No one, as far as we know, maintains that we ought to address our age in obsolete terms. Every one admits that we should state our Christian beliefs in terms of present-day language. In fact, it is difficult, if not impossible to do anything else. Every man's language is largely the language of the age in which he lives; and it is only by a conscious effort that it is possible for him to use the language of a former age. It will be found, we think, that when any one is charged with objecting to stating Christianity in terms of modern thought, that what he is really objecting to is not so much the statement of Christianity in terms of modern thought, as it is the statement of modern thought in terms of Christianity. Christians are fully warranted in objecting to this, in as much as it enables not a few to express non-Christian ideas in Christian terms. As a result, many readers of books and many hearers of sermons do not realize the real nature of the thoughts expressed. We do well in seeking to avoid offending our readers or hearers, but at all costs we should be truthful; and we are scarely truthful unless men in general are expected to grasp the true nature of the thoughts we express. A man may be truthful, however unorthodox he may be; but he is not truthful if he expresses unorthodox thoughts in orthodox language.

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor*,
Henderson, N. C.

A VISIT TO ELON COLLEGE.

Through a message from Rev. C. B. Riddle of Burlington, N. C., published in THE SUN of Jan. 18th, our readers were informed of the complete destruction of the Administration Building of Elon College on the morning of that day. This news plunged our people into deep grief because this calamity to our college. On Monday following we received the notice of a call for the Board of Trustees to meet at Elon on Jan. 24th. In answer to this call we journeyed to Elon, leaving Henderson, N. C., between midnight and day of that date. A heavy rain was falling and the ground was covered with sleet, making it difficult to be sure-footed. Not many calls would have led us our in the darkness, rain and sleet on that occasion, but Elon's calamity must have attention, and so we pushed on, going by the Seaboard to Raleigh and thence by the Southern to Elon. We reached the scene of disaster at ten o'clock and went immediately to the temporary offiice of President Harper in the Men's Dormitory, where was held the largest meting of the Board of Trustees which it has ever been our privilege to attend, and we have attended most of the meetings of this board since the beginning of the institution, now more than thirty years ago.

As a proof of the place Elon holds in the hearts of our people, the expressions of sympathy have been general and the large attendance of the Trustees on this occasion is evidence that Elon's calamity has mightily strained its friends. In going from the railroad station to the president's office, we passed by the wreck of the Administration Building—the scene touched us all deeply. The destruction of the Building was complete. Of course, there was a pile of bricks —not much else, for every thing that would burn was in ashes. We have rarely seen a building more completely destroyed by fire.

The meeting of the Board was called to order by President Harper. After prayer by Dr. W. S. Long, who was Elon's first president, the Trustees gave themselves at once to the business which had called them together. We first gave oursevles to what the situation calls for, and after some discussion, it was decided that the mere replacing of the building which had been destroyed would not answer the present needs at all. It was therefore decided that we must now undertake to provide a building plan for the institution for the next hundred years. To do this the Board decided to plan for the erection of at least four new buildings, which with the college church which had already been planned, will make really five new buildings, viz.: The Administration Building, a Science Hall, Library Building and an Art Building. Of course to do all this will require a great effort, but the Trustees were in the right mood for undertaking great things for the college. The first effort will be to build again the Administration Building, and then as fast as funds are available the other buildings will follow. The Trustees decided that we must not only undertake this building program, but at the same time we must greatly increase the endowment fund of the institution, for Elon's usefulness had already out grown the capacity of its present plant. It was therefore determined to undertake at once to raise $600,000 for the present and early future needs of the college—$300,000 of this amount should be used in the erection and equipment of new buildings, and $300,000 should be for enlarging the endownment. It is a great undertaking, but the Trustees seem confident that it can be done.

One thing which has greatly encouraged such an undertaking was the spontaneous inflow of offered help. The citizens of Burlington and Alamance county will undertake to raise *one hundred thousand dollars* of this sum. Then two of the Duke Brothers of New York City, hearing of the calamity, telegraphed an offer of $5,000 each to the Elon rebuilding fund. Elon College Faculty and community undertakes to raise $20,000. The Chamber of Commerce of Greensboro has tendered their assistance. While we were in session Dr. W. W. Staley offered another thousand and Mrs Horace Phillips of South Carolina (a daughter of the late W. H. Jones, who for many years Cashier of the Farmers' Band of Nansemond) offered $1,000 it was also understood that the Board of Trustees of Elon College make a liberal contribution to this fund, besides quite a number of others offered from various sources, but as we are writing from memory we cannot recall them all. It is for present purposes quite sufficient to say that there is now arising a tidal wave of liberality in Elon's behalf, so that it may be that the calamity of the burning of the Administration Building will at length appear as a blessing in disguise, for the carrying out of this larger building and endowment program, which the destruction of the Administration Building made a necessity, the college will be greatly enlarged and its capacity for usefulness will, if we judge correctly, be more than doubled. So in some real sense we may say that Elon's loss will become the gain of the Christian Church, however, paradoxical this may seem. Whoever may be living even ten years from today will see this prediction fulfilled, we believe.

One thing was especially encouraging, viz.: Every one about the college seems so full of hope and so determined to do his or her part to make it all mean a bigger and greater Elon. We did not hear one discouraging thought expressed. Out of the ashes of the building and the depression naturally arising from such a loss, we heard not one desparing thought expressed—every one seemed to be straining his vision to see what he could discover in the way of the best things for Elon College and her future usefulness. President Harper himself, upon whose shoulders will fall the heaviest burden of all, as the president of the college, seemed to have his energies invigorated by the prospect before him —the prospect of a long spell of real hard work.

We see that we have omitted one of the most signifIcant gifts or promises of gifts to the college. These were overlooked when we were naming the gifts that had already come in, as recorded above. It was from Dean Brown of Yale University, a man who had never seen Elon and only knows of it by the students which have gone from Elon to Yale. He sent his check for $50 and said if he were a millionaire he would do something large for us in our need, but the check for $50 must be regarded as a fine expression of sympathy, coming as it does from a man who appreciates education and loves to encourage it even among a people with whom he has but little acquaintance. All in all, the dark day, but that much was thought a lack of vision in the moment of disaster to see far into the future, as later it will be seen not as a dark day in the history of Elon College, but as the dawning of a bigger, brighter day for that noble institution. God bless her and bring her into the fulness of her largest faithfulness in doing good.

ARE MINISTERS' SONS "WORTHLESS"?

What a question! It is common talk that Ministers have the worst children of any people, but common talk is often wrong, very wrong, for often the ministers' children are not only not the worst children in the community, but it often turns out that ministers' children are proven to have been among the best, judged by the fruits of their lives and services. Because now and then a minister is the father of a very rude and bad boy is no reason at all that all ministers' children are of that class. On the contrary many of the sons of ministers are among the best men in State or Church, and we think it is about time that all such talk were muzzled, not by law, but by the good common sense of the people.

Mr. R. H. Edmonds, the editor of *The Manufacturer's Record* of Baltimore, himself the son of a minister, has written for *The Baltimore News* a very interesting and instructive article in which he shows the facts in the case, and the facts are decidedly in favor of the ministers' sons. Mr. Edmonds is the son of a Baltimore minister, the grandson of a Methodist minister, and the great grand-grandson of an Episcopal minister. Here is Mr. Edmonds' reply to the charge that ministers sons do not make good. He writes to *The Baltimore News* as follows:

"I know it has often been charged that in comparison with the sons of other men the sons of ministers as a whole are not successful, but I think that a more egregious blunder has never become accepted by the public. As a matter of fact, in this country, in Canada and in Europe, ministers' sons have to a very large extent been among the outstanding men of the world. The truth of this statement is illustrated merely by calling the roll of a few of the thousands of great leaders whose fathers were ministers.

OUR PRESIDENTS.

Former President Woodrow Wilson was the son of a minister, as were Grover Cleveland and Chester A. Arthur. Mr. Chas. E. Hughes, probably one of the ablest lawyers who has ever held the position of Secretary of State, is the son of a minister. Franklin K. Lane, Secretary of the Interior under President Wilson, who was so beloved and honored throughout this country that during his life-time it was often said that if he had not been born in Canada he would have been President of the United States, was the son of a minister who removed from Canada to California when young Lane was but four years of age. Dr. W. S. Baer, of Baltimore, known not only locally but throughout the world for his preeminent medical and surgical skill, is the son of a minister. Samuel F. B. Morse, who gave the telegraph to the world and has advanced the interests of humanity and all civilization to an extent that can hardly be appreciated, was the son of a minister. Bancroft, the historian; Ralph Waldo Emerson, James Russell Lowell and Oliver Wendell Holmes were all the sons of ministers, and no one has ever presumed to suggest that they were not among the world's leaders. And speaking of Morse and the telegraph, I am reminded of Cyrus W. Field, to whose ability and untiring energy the world is indebted for

the first Atlantic cable. What Morse did for the land telegraph service, Cyrus Field did for world communication. Among other members of the Field family, sons of ministers, noted for pre-eminent attainment I recall David Dudley Field, Stephen J. Field, Justice of the United States Supreme Court, and Dr. Henry M. Field, all of whom were men of ability and great leaders whose work makes them stand out conspicuously in American history.

BEECHER FAMILY.

Henry Ward Beecher and all of the Beecher family were children of a minister. There have been a hundred or more descendants of Rev. Jonathan Edwards who have been among the foremost leaders in the life of this country. Ambassador David Jayne Hill and Henry Clay were the sons of ministers. Rev. Austin K. de Bois, D. D., LL.D., the brilliant pastor of the First Baptist Church of Boston, was the only child of the pastor of the Baptist Church in Wolfville, Nova Scotia; the Rev. Mr. Aitken, a Presbyterian minister in New Brunswick, Canada, was the father of Lord Beaverbrook, one of the great leaders of England. G. H. Shakespear, recently elected to the British Parliament, is the son of the Rev. J. H. Shakespeare, one of the foremost Baptist ministers of England. Professor Reavely Glover, LL.D., professor of history at Cambridge, England, one of the outstanding preachers and writers of today, is the son of the late Rev. Dr. Richard Glover.

Sir William Robertson Nicol, editor of the British Weekly, regarded everywhere as one of the greatest of living editors, is the son of a Presbyterian minister. The father of Sir William Osler, whose connection with Johns Hopkins Hospital made his name familiar to every Baltimorean as well as throughout all the world, was a Canadian Episcopalian minister. Sir William had two or three brothers who were also eminent. Dr. Lewellys Barker, who succeeded Dr. Osler at Hopkins when the latter left for Oxford, is the son of an honored Baptist minister of Ontario, Canada.

HOLMES A SON AND GRANDSON.

I might have mentioned that Oliver Wendell Holmes was not only the son of a minister, but the grandson of one, Edward Everett, statesman and author, had a minister as his father, and John Hancock, the first signer of the Declaration of Independence, was the son and grandson of clergymen. Louis A. Agassiz, the naturalist, known and honored throughout the world, was the son of a clergyman. General John B. Gordon, the great Confederate general, who after the close of the Civil War became widely known and honored in every part of this country for his marvelous eloquence, was the son of a minister. Edward H. Harriman, probably the greatest railroad genius which this country ever produced, a man who could take bankrupt railroads and pour unnumbered millions into their improvements, was the son of a preacher.

When Harriman bought the Southern Pacific Railroad it was claimed to be in good physical condition, but no sooner had he come into possession of it than he began to rebuild it at a cost of $100,000,000, and by that expenditure proved he knew how to develop railroads along the most scientific lines to enable them to handle business most profitably. He carried out the same broad work in the reconstruction of the Union Pacific and in other lines over which he secured control. Probably no other man in this or any other country ever had such a command of capital for railroad building or such a daring genius in the building of railroads in such a way as to make them profitable under the most adverse business conditions. When Harriman bought a Georgia railroad he told the legislature of that State that if they would not obstruct him by adverse legislation he would rebuild the line from Atlanta to Savannah in such a way as to show the people of Georgia what a real railroad could be.

Probably the most widely circulated weekly newspaper in America is the Saturday Evening Post, one of the world's outstanding publications. Its editor, George H. Lorimer, is the son of a preacher. Levi P. Morton, the noted financier, formerly Vice-President of the United States; Lyman J. Abbott, the great preacher and editor who recently passed to his final reward, were the sons of clergymen, as was Henry James, the novelist, while Richard Watson Gilder, editor and poet, was the son and grandson of ministers. The list of great leaders in science and art and literature and in business who were the sons of ministers could be almost indefinitely extended. I have only mentioned a few here and there as typical of men who have ranked among the greatest known to mankind who were the sons of ministers of the gospel.

Collier's Weekly recently said: "Of 12,000 prominent men in the United States, 1,000 are the sons of preachers; of 2,145 notable men of England, 1,270 are sons of preachers. Five of our Presidents were sons of preachers."

A few years ago Mr. John Brereton, of Lincoln, Cal., made a complete analysis of the names then recorded in "Who's Who in America," supposed to be a record of the men of outstanding preeminence in this country. Of the 26,885 names recorded at that time in "Who's Who," 3,413 were clergymen and 1,185 were the sons of clergymen. Of the 415 colleges in the United State, including all State universities and technical schools then in operation, 222 had clergymen for presidents and forty-six had ministers' sons as presidents, or a total of sixty-four per cent. Of the fifty-one names at that time in the American Hall of Fame, twelve of them, according to Mr. Brereton, or 23 1-2 per cent, were sons of clergymen.

In the Christian Intelligencer of New York of several years ago attention was called to an article in the *New York Times* which stated that on the basis of the researches of the Rev. Dr. Reisner of the list of men reported in "Who's Who in America," one name in every twelve was that of a minister's son, and there were at that time eighteen times as many sons of ministers as sons of other professional men. Of the ninety-nine foreign members of the French Academy of Science, one in every eight was a minister's son, and in the forty-eight foreign members of the English Academy of Science, one in every six came from a minister's year! Existence unbroken by the green hills of recurring that article as saying: "The sons of clerical families have actually surpassed during 200 years in their contributions to the roll of eminent scientists the contributions of any other class of families."

I have barely touched on the men eminent in every walk of life who were sons of ministers of the gospel. Their names are legion. They have ranked among the greatest scientists, the greatest poets, the greatest writers, the greatest lawyers, the greatest statesmen, the greatest inventors and developers, the greatest constructive geniuses in railroad and other work recorded in the history of the world. Away then, forever, with the thought that minister's sons are not a success. They have been and are in proportion to men in other professions or in other lines of business far and away the greatest leaders whose work has made possible the progress of the world in medicine and surgery, in science, in literature, in law and legislation and in business.

BRETHREN, CAN THIS BE TRUE IN YOUR CHURCH?

Is the Church of Christ a sympathetic church? If it is not, it needs to be awakened and brought to a sense of high duty toward the unfortunate and the unlovely. There are hundreds of men and women who have gone astray, but many of them are longing for just the sympathy which the church professes for the unfortunate. Even the prisoner just out of prison has a perfect right to expect sympathy and a helping hand when he is in prison, and even more so when he comes out of prison. If ever a man needs a helping hand to do best, to rise above his past record, when he gets out of prison, it is then. It is the one moment above all the rest when he may make a successful effort to raise himself in the scale of an honorable life, and of all times in his life, it is then that he needs sympathy and a helping hand. This fact is taught by Jesus in Matthew 25, when he refers to prisoners and the treatment good people should give them. Brother, if your church has done nothing for the prisoner, do talk to the members about the matter and show them how a high sense of Christian duty should impel every man and woman and child to lend a helping hand to the man who is in prison, or who has just come out of prison, that he may stir the best qualities of his mind and heart to try to come to his best and be a man, that he may be saved. Every such man needs to have this sort of treatment from those who have never been in prison as an incentive to try once more to be a man. And do not forget the one other fact that every Christian man and woman and child needs to give this sort of sympathy and help to the man who has been so unfortunate as to spend a term in prison, for it will do the man who gives the treatment perhaps as much good as it does the man who is, or has been, in prison. Beloved, Jesus wants His church to help the fallen and seek to win them back that He may have a chance to save them. We can do it—let us lay aside any notion of pride that would keep us from helping this needy class, and let us help them for Christ's sake, and if it does not help the poor fellows, you will at least have done your part for him, so that in the judgment he cannot lay the blame of his failure to try to live right in Christ on you. An exchange says:

No class of our own people probably is more generally neglected than is the prison class. Prisoners are too largely ignored while they are in prison and when their terms have been served there are many people who have a tendency to place the ex-convict outside the pale of genuine human sympathy. A letter written by one such ex-convict to *The Continent* has provoked much comment. We certainly trust that such an experience as this brother outlines is an exception in the church, but the letter has in it a message that the church needs to read and heed: "*To the Continent*: Today I read your editorial on 'Save the Convict from His Gang.' I am one of those 'ex-convicts.' Sounds queer that I should be reading a paper like the *Continent*, doesn't it? I am glad I did.

"But, brother, what's the use of *preaching* a doctrine of a helping hand for the convict when we all know that no church is willing to *practice*

it? When I was in prison I got so thoroughly disgusted with *bad* men that I swore before God that I'd live the rest of my days 'in solitary' if *good* people would not permit me to associate with them rather than to have for companions the evil-minded. I'm not a member of a church, don't profess to be angelic, just got 'sick' and tired to my very soul of the sort of crowd you can find in a prison. Seven months ago I came home, and in that time *I have done my dead level best to 'break' into some church and to line up with decent, godly people, and—I have failed.* They don't want my sort. I've walked a chalk line of good conduct since I came back, send my children to Sunday School, and go to church as often as I can walk there. I hear them sing, 'Sinners, Jesus will receive, sound this word of grace to all,' and I hunger to find it true; *but day by day I am reluctantly driven to the conclusion* that the song should be revised by adding the words: 'To all except ex-convicts.' Of course when I go to church I'm nervous and sensitive and 'suspicious,' but how can the church folk expect anything else of me *after two years in prison?* And, besides, isn't the love of the Lord Jesus in their hearts supposed to be put there for that very purpose—to love me when I may be unloved and to show patience toward me when I try and stumble and try again."

SOME EXPERIENCES WITH FAITH WRECKERS.

By Prof. B. R. Pogue, *in The Way of Faith.*

It is not uncommon in construction circles to find builders and wreckers combining for mutual interest and advancement. The one razes that the other may build, but never vice versa. The greatest paradox of the age is the present system of religious training for Christian leadership, that is being supported by many of our leading denominations.

When I was a student in an eastern university, I stood one day talking with a seminary group, when the conversation led one young man to exclaim: "Why, no one believes the first five chapters of Genesis anymore! Anyone here believes them?" Mine was the only affirmative voice.

In class I learned many new things: Conversion has been supplanted by Christian nurture; Christ was limited by the scientific knowledge of His time; Isaiah did not prophesy a Messiah; Christ's miracle of calming the storm-tossed waves is pictorial language; and the ethics of Jesus would not permit Him to cast devils out of man into swine, proving the fallacy of the narrative.

Why did Jesus go to the Temple, and there remain till found by His parents? Our professor explained it as follows: "Some friends of mine were one day visiting the Bronx. In the midst of sightseeing, little six-year-old William wandered away. After a long search, he was found before the monkey cage, and when asked why he was there, the lad responded, 'Where did you expect to find me?" So Christ's 'wist ye not that I must be about my Father's business?' portened nothing. He was as any other boy and knew nothing at that age of His divine mission on earth."

I called at a student's room one evening and found there four young men discussing the efficacy of prayer. I learned that the New Testament teacher that day had questioned the power to reach distances and effect salvation, healing etc. Prayer, he explained, is nothing but a reflex; it can affect but the one who prays, and it can effect nothing but that which may be altered in the seeker's life.

Many a young man I have heard question, "what shall we believe? What do we believe?" Yes, what do we believe! The beautiful teachery of the critics has done its work. The denominations are beginning to advertise. *The Church of Christ, building and wreckers of faith.*

Out in the field faithful laymen and true hearted pastors labor to build the faith of our fathers into the lives of young and old, while that faith is being wrecked in the minister of tomorrow. The Church needs Sin Wreckers, but not Faith Wreckers, and by God's grace no student shall go out from Taylor University denying the efficiency of prayer and the validity of the Divine communication.

We believe the world has its Sin and its Saviour; we believe the word of God; we pray and are heard: we believe in the infinite knowledge and wisdom of Christ; we believe in the pardon of Calvary; we believe all that has been most sacred to the sweeping cause of Christ in centuries past, and shall continue to believe in spite of dungeon, fire and sword. We will be Builders, but not Wreckers of Faith.

Patience and Promise.

The writer to the Hebrews said: "Ye have need of patience, that, after ye have done the will of God, ye might receive the promise." Two questions arise: Patience in what, and the promise of whom? The Bible contains more than one exceeding great and precious promise, with a view to our becoming Godlike; but there is one preeminent promise, called "the offering. Thirdly, he killed Abel. We shall not undertake to explain the relative gravity of these three sins; but we would call attention to the fact that the underlying evil which brought on all the trouble was Cain's refusal to believe God. It was not the better offering that brought God's approval upon Abel. It was the faith by which he made the better offering. God had taught him and his brother something of the mystery of iniquity and the profound, thought unfathomed doctrine of salvation through the blood. Abel simply believed it and acted upon it. Cain was brilliant and doubtless undertook to analyze, he simply discarded it and devised his own plan of worship, a worship not so much with reference to God as with reference to himself. He only cared to satisfy the impulse of worship. He must not have cared anything about satisfying the demands of God.

Unbelief is back of every sin and every refusal to obey God's order. It is the sin of the age. God has spoken. Every man in his best moments has realized that God has spoken. Only unbelief and rebellion have served to blur this recognition and cause men to drift in their thinking to where they will quibble and dispute and explain away the fact that God has spoken. It does not require much of the exercise of unbelief to mutilate our faculties for perceiving truth. Then unbelief which at first was simple and deliberate becomes a disease that foists itself upon us and impels us on whether or no to our spiritual ruin. The sweetest experience in all the world is a habit of perpetual assent to everything that God says. "Man does not live by bread alone, but by every word that proceedeth out of the mouth of God."

CHRISTIAN CITIZENSHIP.

Governments Are Trying to Make Peace Without Submission to the Ruler.

We are told by some of the advocates of a materialistic and social evolution that Christian government among the nations is as bad as any other kind of government; that the great war and many of the wars which preceded it were incited by Christian rulers and Christian nations against other Christian rulers and Christian nations; and that both sides assumed to be serving God and both sides invoked His blessing upon their purpose of bloodshed, either of offense or defense.

The flaw in the argument is at the biginning.

It is in the assumption that we have had Christian government of Christian nations. There is no such thing. No government of any nation upon earth submits itself absolutely to the Divine Ruler. Why then the absurd argument? It is because men have an utter misconception. A Christian may go into the rulership of a nation, he may be president or king, and in his personal life he may make his submission to the gospel of Jesus Christ, the saving gospel for the individual. But as a ruler he does not submit the government of his nation to Jesus Christ.

And so the argument falls to the ground.

And we have had un-Christian governments devoting their Christian people to un-Christian war.

It has been said by one of our National Reform speakers that war is the sin which governments compel their unwilling people to commit.

That is a correct proposition in my judgment; and it is just as unfair to charge against Christianity the sins of government which are perpetrated in violation of the Christianity, assumed or real, of their rulers, as it would be unjust to charge against Christianity the individual transgression of a man who had professed his belief in the Christian religion.

The sin is *against,* and not *because of,* the Christian religion and the rulership of Christ.

Just as the world weltered in blood because the un-Christian governments over Christian people went into sin, so a man whose family are all church members, can lead his family into sin by Sabbath desecration, by neglect of family prayer, by the encouragement of dangerous pleasure seeking. The sin of the man and to say that the head of a family was committing, and leading his family to enough to say that the head of a family was committing, and leading his family to commit, these sins because of his Christianity. And certainly no one ought to be so lacking in logic as to charge that government leads its people into the big international sins because of the Christianity of the government. The fact is that in both cases the sin is because of a lack of Christianity and not because of its possession.

If the man submit his family to the gospel and himself live its teachings and its principles in all his relations, that family is likely to be Christian in its life and its relations. And the same rule applies completely to government.

The world is now in just as perilous a state as when the nations were all in an armed camp. The more one studies the complications, the doubts and difficulties of governments, the more one is assured that they are continuing in the error which plunged the world into war. They made their onslaught in defiance of the Divine Ruler. And now they are attempting to make their agreements of peace without His counsel.

The opposition which condemned Christianity because of the great war is the kind of opposition which prevents Christianity now from entering into the measures for peace. Christianity was not a part of the governments before the war, and we had the cataclysm. And as Christianity is not a part of the negotiations between the various governments today, the peace plans are likely to be both fragile and brief.

Before the opposition condemns Christianity as the cause of strife, Christianity ought to be treated as a peace-maker by the governments of the earth.

James S. Martin.

CONTRIBUTIONS

SUFFOLK LETTER.

A man said to me the other day, "Competition is the life of trade." I replied, but "Competition is often the death of the trade." Two competors cannot be elected to the same office; one of them goes down in defeat. "Cooperation is the life of trade;" trade is not for one man, nor one set of men; but for all men. In God's plan all things work together. The sunshine and rain, the chemical elements and the soil do not "compete," but "cooperate" in producing grasses, flowers, grain, and fruits. The world is not fed by competition, but by cooperation. The world is not to be served by competition. "We are laborers together with God." A divided church can never save a lost race. The hand cannot say to our foot, I have no need of thee. All the members of the body work together; and all the members of the body of Christ should work together. It is a waste and a sin for denominations to compete in the Lord's work.

The country and the city can never reach the best by competition; they will attain to the highest efficiency and prosperity by cooperation. The country is more important in business, in character and in religion than some wise people imagine. There would be no city without the country; but the country *can* exist without the city. Even city life passes out in five generations. The water supply, the fuel supply, the food supply and the purchasing supply come from the country. The city would starve or freeze without the country, when crops are poor, or prices are low, that is the time you see, "This store for rent," and collections are poor; but when crops are good and prices high, then business in the town flourishes. Since this is so, there should be the finest spirit of fairness, of justice, of sympathy, and cooperation between the city and the country. Nobody who understands the processes of production in the field will complain at a fair price for the common necessities of daily life. All live on the farm. The milk, the bread, the meat, the butter, the sugar, the fruits, the berries, all come from the farm. The man that follows the plow, the man in the woods with axe and saw, the man in the mine digging the coal, the hand with the milk pail, are all making an honest prayer to nature to feed and warm a hungry world. God is behind it all. Labor is man's honest prayer to God through nature for what the body needs. The country is entitled to good roads as much as the city is to good streets. She is entitled to good schools, good churches and good homes. Most of the money paid by cities for country products comes back to the city through country trade. Laws and trade should keep in the foreground the interest of the country as the roots of prosperity grow in the earth and not in the factory and store. The country produces; the city markets; the country supplies; the city consumes. There should be harmony between the producer and the consumer, and the middle man should serve both with the justice of a pledge. The spirit of Jesus should permeate and control all life and all business. The golden rule fits into all human relations, and all selfish methods are suicidal in the end. Labor and capital are simple agents of human science and cooperation is the only solution of differences that disturb the balance of trade. Whenever either becomes selfish and disregards public interest it is an enemy to the best interest of man kind. All streams pour their waters into the sea; and all interests pour their tides into society which turns all back again to those who toil.

W. W. Staley.

ELON LETTER.

Seated in an improvised office in the East Dormitory, in full view of the still smouldering ruins of what had been for more than thirty years the mecca of the educational interests and sacrifices of the Brotherhood, with snow and sleet without, sixteen of Elon's twenty-four trustees made history for her on Wednesday January 24, 1923. There was every reason for discouragement save faith in God and the immeasurable possibilities of the human heart when spurred to action by a beloved cause.

And so there was no discouragement. Dr. W. S. Long, founder and first president, had been invited to be present. He led the opening prayer. From that moment till the Board adjourned at 6:00 P. M. with prayer and the benediction by Uncle Wellons, a spirit of enthusiastic optimism prompted every utterance and gave content to every motion.

The conviction was almost immediately expressed that the time had come in the providence of God for a great forward movement. It would never do to house under the same roof recitation rooms, library, office and scientific lecture room. It would require too massive a building to provide amply for these varied and special interests so vital and necessary for the modern college. It would require at least three buildings and this was the building program outlined, the Administration Building to be the first to be erected and work on it to commence immediately. The cost of this building was estimated to be $150,000. It was the U shape type architecturally with auditorium on the first floor occupying the U and seating 800 people on the main floor with 200 in the gallery. The auditorium part is to be only one story or a story and a half high.

With their eyes toward the future and thinking in terms of the centuries yet to be, these trustees with the spirit of Caleb and Joshua planned for the permanent development of the plant. An architect and landscape gardener is to be employed to make a lay out of the campus and to locate on it various buildings that will be necessary as the college grows and a generous people provide funds. This is to be done antecedent to the rebuilding and that means it is to be done at once. Brother John King of Suffolk several years ago presented the college a campus plan, but this did not locate future buildings and went up in smoke in the general conflagration.

Why did sensible men plan so hopeful amid ashes and ruins? Like the apostles on Pentecost, they had tarried in prayer and had seen a vision of duty and privilege. Their hearts were stoutened too by certain specific occurances.

The citizens of Burlington and Alamance County sent them their proposal to raise one hundred thousand dollars to aid in rebuilding provided the college would raise $200,000 additional. The Faculty of Elon College sent them the following communication with a subscription totalling $13,250.00.

"The Faculty of Elon College have always appreciated the splendid service you have rendered the Christian Church and the cause of Christian Education. We have dedicated our lives to these causes and we have sacrificed to promote them.

"Our hearts bleed with yours in the catastrophe that has overtaken our College and we herewith subscribe the amounts written after our names to aid you in rebuilding. It is a poor expression of the sentiment that prompts our action, but it is from the heart.

"Believe us to be ever your devoted supporters in every movement for the growth and development of the cause the church has committed to your hands."

Telegrams and letters were read from various friends pledging gifts of many thousands of dollars and the newspapers of the State had been so insistent from the first that the only thing to do was to rebuild on a large scale and go forward that the trustees smiled amid their sorrows and resolved to go forward. This decision was strengthened in their minds by a letter from Mr. W. F. Convith urging such action and a long distance call from Mr. J. M. Darden counselling the same. The advice of these laymen was highly appreciated.

I want to insert here three editorials from North Carolina papers, typical of the general sentiment

The Cry for Help.

(*Burlington Daily News*)

The people of Burlington and Alamance county propose to show that their sympathy for Elon College is real. We propose to raise $100,000 to be given to this institution, and as a stimulus to the college in raising $200,000 additional so that this institution may at once become one of the really big educational institutions of the State.

We believe the crowd of interested citizens who gathered in the Municipal theatre last night have started bigger than they realize. When "Bob" Holt threw down the gauntlet with his $5,000 donation as a starter, he created an electric wire of enthusiasm that enthused those who were present and sent the wave singing out through the county and set a goal that if realized, will mean more to our county than any one thing that has been started in a long time. Besides this, he heads the committee, and they will put this thing over. We predict that the $100,000 will be reached.

We know that the hearts of the friends of Elon College that were saddened by the sudden calamity will be stirred by the determination of our people and they will work with us in making this goal successful.

For about 30 years Elon College has been sending forth young men and young women into the world equipped for service. Today she stands wounded and bleeding and mutely appeals for help. Her cry will be answered. We believe that the news will go forth to the world that she will arise forth, out of her ashes, equipped for greater opportunities and work and with a plant that will stand as a monument to what love and confidence can do when the cry for help comes.

Should be Replaced Without Delay.

(*Greensboro Daily News*)

The destruction by fire of the Administration building at Elon College further cripples the already serious handicapped system of higher education in North Carolina. It is not merely a loss to the college and denomination that owns it—it is a loss to the whole State, in that it reduces the facilities available for educating the young people of North Carolina at a time

when those facilities are already taxed beyond their normal capacity

By the same token, it is to the interest of the whole State to have this building replaced at the earliest moment possible. The Christians, numerically, are not especially strong in North Carolina, and it is probable that this loss of the building will be a serious blow to them; so it would be a wise, as well as a gracious act for any North Carolinian, whether he has any connection with that sect or not, to assist in the reconstruction of the building.

Especially should the cause appeal to citizens of Greenboro and the surrounding country. We know best what a power for good the school has been, to how many boys and girls it has opened the way to an education when without its help all avenues would have remained closed. Helping to rebuild Elon should be to us a privilege and a duty, and no time should be lost about it.

HELP ELON REBUILD.

(*Raleigh News and Observer*)

The disastrous fire at Elon College involves a loss of something like $150,000 to that institution. It is not rich but it has made one dollor do two dollars' worth of service since the day it opened its doors. Money invested in that institution brings good dividends.

The people of the Christian Church will rally as one man to the rebuilding, but the loss was one which is felt by all friends of education outside as well as within that denomination. People of other churches and of no church will be glad to help in this emergency. The Burlington people have set a good example for other communities in the way of generous aid. They have undertaken to raise $100,000 from Alamance county, Mr. Robert L. Holt having headed the subscription with $5,000. Let other communities and liberal citizens do likewise.

State Superintendent Brooks also issued the following statement to the press, respecting the situation here:

"Elon College has recently lost its main building by fire, which is a financial loss of over $100,000. The greatest loss, however, is not in the amount of property consumed by the fire, but in its handicap to continue the same service for the State that it has rendered for more than a generation.

"This institution in its hour of distress has a right to call on the public for assistance. It is one of our standard colleges supported by private donations, but it is as much a public institution as any supported by funds derived from State revenues, because its purpose is to serve the public, and every student it educates relieves the pressure on State funds just that amount. North Carolina will suffer just to the same degree that such institutions as Elon are made to suffer. It cannot ask the State government for help, but it has the right to call on he public for assistance in its hour of distress. During the number of years it has served the State it has given honest work and rendered fine services. The regard in which it is held by friends who know it well is best illustrated by the fine example set by the town of Burlington, which undertakes to raise $100,000 to help replace the building destroyed. Patriotic citizens throughout the State will be given an opportunity to come to the assistance of this fine institution in its hour of distress and it should not call upon them in vain."

The Board of Trustees therefore concluded and rightly that the hour of destiny had struck, when a great forward step must be taken. With calm resolution they therefore voted to raise The Elon Emergency Fund of $600,000, $300,000 to be used for building and equipment and $300,000 added to the permant funds to care for the new department of Theology as voted at last commencement.

The Board of Trustees is not willing to ask others to do what it is itself unwilling to do and so it voted to raise $50,000 among the Board members. Mr. P. J. Carlton, whose gracious gift of $25,000 rejoiced every heart, subscribed $10,000 more and Dr. Staley said he would put off placing a tomb stone to mark his devoted companion's final resting place and give a thousand and if need be more.

The committee to have charge of the $600,000 Emergency Fund consists of Col. E. E. Holland, Mr. P. J. Carlton, Dr. W. H. Boone, Hon. K. B. Johnson, Dr. J. O. Atkinson, Dr. E. L. Moffitt, Dr. L. E. Smith, Col. J. E. West, Mr. J. D. Gray, and Dr. W. W. Staley. The Building Committee is to consist of the writer, Mr. D. R. Fonville, Dr. R. M. Morrow, Mr. Charles D. Johnston, Col. R. L. Holt, and Col. F. L. Williamson.

Just as soon as possible the work will begin both in the field for funds and on the ground in the reconstruction. Meanwhile I call unon the loyal friends who love Elon to pray that the leaders charged with great responsibilities may have wisdom and that ere long out of ashes and tears a greater and nobler Elon may arise with blessing in her ministry to the cause of Christian Education.

W. A. HARPER.

BETHLEHEM COLLEGE LETTER.

This is the last letter before the campaign begins. The date for the beginning of the campaign is Feb. 5. I have secured a splendid corps of field workers. The following men will solicit funds: Dr. W. A. Harper, Dr. L. E. Smith, Dr. C. H. Rowland, Rev. O.D. Poythress, Rev. C. B. Riddle, Rev. R. A. Whitten, Rev. E. M. Carter, and undersigned. These men will call on the constituency of the church and ask for pledges and cash donations on the Bethlehem College Building Fund. It is hoped by the Trustees that during these twelve days of intense work one hundred thousand dollars in cash and subscriptions will be secured for the college. This amount will be required to finance the building program and take care of the other necessary expenses incident to the opening of the institution in Sept. 1923.

In order to offer moderate accomodations to students it is imperative that we erect two buildings—an Administration Building and a Dormitory Building for girls. In view of this need and with the hope of supplying the immediate demands upon the institution, the people of the Christian Church are asked to contribute the above named amount. Pledges will be received covering a period of five years, with as large a cash payment as possible. The pledges will be paid in five annual installments. A separate pledge, for each installment, bearing the date of payment, will be signed by the contributor.

While the simultaneous canvass will be conducted among the churches of Georgia and Alabama, the people of other conferences are urged to contribute to this fund. There is no division line. Bethlehem College is not to be a segregated institution, deriving its support solely from the churches in Georgia and Alabama. If it is to be a success it must have the sympathy, cooperation and financial support of the entire brotherhood. The institution is to be the property of the Christian Church, and it will be great or small, strong or weak to the extent of the moral and financial backing it receives from the church.

It is generally known that the Christian Church in the far South is weak. Two factors are responsible for this condition, viz: The church has not been established in this section as long as it has in some other sections. And the church has been so far removed from our educational centers that it has been impossible for it to reap the influences and benefits accruing from such sources. This is therefore a case where the strong should help the weark. We plead with the brotherhood to lend us a helping hand. Who will respond to this plea? Will you?

R. F. BROWN.

BROTHER ABE HEARS FROM HIS FORMER PASTOR.

Dear Brother:

My last letter, in which I related to you something about my Christmas joys, seems to have either been lost in the mails, or was thrown into the waste basket, or its non-appearance may have been due to the fact that the editor had just been married. As the parties who are entrusted with the handling of my mail have always been careful and faithful, and so all my former letters have promptly appeared in THE SUN, I naturally suspect the last may have been the reason. If so, there is no blame to be attached to anyone.

As a matter of fact, I feel very much elated to know that I am pastor of the church in whose membership the editor found his bride. Added to this the further fact that he is so well known in all parts of our church, makes Windsor not the least of all our Christian Churches, for out of it the editor of THE CHRISTIAN SUN selected his help meet. And in doing so, his judgment is to be praised, for she will not only make for him a happy home, but will also be of invaluable service in his pastoral labors. As a token of her faithful services so well performed in so many departments of our church in Windsor, she was presented a beautiful silver basket by Prof. J. W. Roberts at the Sunday School hour last Sunday morning. The prayers of the church and the best wishes of our town follow them.

And now, Brother Abe, as you have so many boys and girls, some of whom may even now be secretly contemplating matrimony, I want to say a few things to you about it. You need to be very careful in either making or breaking lovematches. As old as you are, if your wife should die, you would very likely grow young and marry again. It is wonderful how the old may become young. The Fountain of Youth is not found in Florida, but it may be discovered in love and courtship. In a family like yours, where all are members of the church, there are at least three parties who should be greatly concerned in the subject of courtship and marriage. They are the parties themselves, the parents, and the pastor.

The hearts of young people have always been a prey to Cupid's arrows, and love is the only salve that will heal the sore. Hence all young people should be protected with the shield of common sense. Before the heart is exposed, good judgment will seriously ask three important questions: Is he a Christian? Is he intelligent? Is he healthy? If these questions are not satisfactorily answered in the affirmative, then beware, for the Scripture is plain: "Be ye not unequally yoked together with unbelievers." Experience has taught me that some have approached matrimony without even a mention of Christianity and church relations—even when one of the parties was a member of the church. Here is a wonderful opportunity to win a soul to Christ;

and, unless it is done, no man or woman should yield their hand and heart.

No thoughtful Christian young people will elope or secretly run away and break the hearts of their parents; and no thoughful Christian parents will deny their children the right of marriage when intelligently and religiously considered. The same questions asked by the young man or woman should be the question of parents. Too often, however, they are left out entirely, and the question of money or salary, of houses or lands is the principal ones. Again we find a wonderful opportunity to win a soul. And if parents are unable to do so, they may well discourage the marriage of their children.

As no Christian young people should marry without the consent of their parents, so they should not be united in matrimony by other than their pastor—unless it is impossible. I seriously question the moral right of any man to slip into a pastor's congregation and secretly win the heart of one of his young people—may be his organist or Sunday School teacher, take her to some distant town or city and marry without consulting her pastor. And this fashion of our young people running after some Justice of the Peace ought to be discontinued since there is such a better way provided.

Preachers, too, need to exercise great care in uniting people together. They should not marry divorced people nor run away couples. If Scripture forbids people being unequally yoked together with unbelievers, what should be said of the minister who, with little thought of anything except a fee, unite without question any and all who may come before him. In the Catholic Church marriage is one of their seven sacraments, and they are the open and avowed enemies of divorcement. To Protestant ministers is at last given the wonderful opportunity to win a soul, and if he is wise he will rarely fail. There comes to my memory now the vision of a young man who once came to see me. I knew what he wanted. I most always do. After some time his lips tried to speak for his heart, and he asked, "Where are you going to be next Wednesday night? Are you going to be busy? Could I get you to do a little job for me?" He was not a Christian, but wanted to marry a Christian girl. It was my opportunity to lead him to accept Christ, and I did so. It is one of the best opportunities a minister ever has with some young people, and he should never fail to intelligently and sympathetically use it.

I hope, my brother, that there may be some weddings in your church or homes this year, that your young people may love and marry only in the Lord, and that the ceremony may be performed by your pastor.

Sincerely,

T. E. White.

Windsor, Va. 1-12-'23

PHILOSOPHY AND CHRISTIANITY.

By Daniel Albright Long.

When the Christian religion had been ecclesiastically sanctioned at Nice in 325, Christian philosophers turned their thoughts to the work of philosophical theory.

In Augustine the development of ecclesiastical doctrine in the Patristic period reached its culminating point. Scotus regarded true philosophy identical with true religion. So he went to work, attempting to interpret the dogmas of the church in the light of the supposed early Christian, but in fact Neo-Platonizing conceptions of pseudo-Dionisius, he produced a system containing at once the germs of mediaevil mysticism as as well as of dialectical scholasticism. When scholasticism had passed its period of bloom, there grew up on German soil, a peculiar branch of Mysticism, which exerts an influence on the development of science at the present time.

By Modern Philosophy is meant philosophy since the discontinuance of its condition of subseviency to theology. Its chief divisions are: 1. *The Transitional Period,* beginning with the renewal of Platonism; 2. *The epoch of Empiricism;* Dogmatism and skepticism, from Bacon, Descart and Hume; 3. *The epoch of the Kantian Criticism and of the systems from it from Kant till the present time.*

Among the events which favored the transition from the Middle Ages to the modern times; the earliest was the revival of classical studies, the gradual dissolution of scholasticism, the remains of ancient art and literature in Italy, and the flight of large numbers of learned Greeks to Italy, at the time when the Turks had taken Constantinople. The invention of printing facilitated the spread of literary culture. In the Protestant Reformation we observe the return of the religious consciousness from the doctrines of the Catholic Church to the letter of the Bible. Luther held that philosophy, as well as religion, needed to be reformed. He said "* * I believe it impossible that the church should be reformed, without completely eradicating cannons, decretals, scholastic theology, philosophy, and logic, as they are now received and taught, and instituting others in their place."

Bacon overthrew the scholastic method of beginning in philosophy with conceptions and principles supposed to be given by the reason or by divine revelation.

Hobbes, the political philosopher and friend of Bacon, developed a theory of the State as founded on the subordination of all actions and even of all opinions to the will of an absolute monarch.

The only thing, reasoned Descartes, which, though all else be questioned, cannot be doubted, is doubt itself. But my thinking presupposes my existence; *"cogito ergo sum."*

Benedictus de Spinozal, unsatisfied by his Talmudic education, turned his attention to the philosophy of Descartes, but transformed the Cartesian dualism into a pantheism, whose fundamental conception was the unity of substance.

John Lock denied the existence of innate ideas and principles. With him, the mind resembles, originally, a blank tablet.

The founder of the German philosophy, of the eighteenth century is Gottfried Wilhelm Von Leibnitz. In opposition to Lock, Leibnitz adopts the dogmatic form of philosophizing i. e. he has an immediate faith in the power of human thought to transcend, by the aid of perfect clearness and distinctness in its ideas, the limits of experience and attain to truth. He oversteps the rualism of Descartes and the monism of Spinoza though the recognition in his Monodology of a gradation of beings. In France, Voltaire came forward, resting in the positive part of his doctrine essentically on the physics of Newton and on Lock's philosophy of cognition, and finding favor, especially for his hostile criticism of the dominant theological confession, not only among the educated of his own nation, but also, to a great extent, outside of France.

The third division of the history of Modern Philosophy begins with Kant's critique of human reason. The object of this critique is to establish, by an examination of the origin, extent, and limits of human knowledge, the distinction between phenomena—whose substance is given us through impressions on the senses, but whose form is a purely subjective product of the mind itself—and real things which exist out of relation to time, space, or causality.

Johann Gottlieb Fichte, originally a Spinozistic determinist, was led to a change of opinion through the influence of Kant's doctrine of the limitation of causality to phenomena, and his assertion of the independent moral freedom of the Ego as a noumonon. With Fichte the Ego posits both itself and the non-ego, and recognizes itself as one with the latter; the process of thesis, antethesis, and synthesis is the form of all knowledge. The philosophical school of Fichte included but few men; yet his speculation became of most decisive influence for the further development of German philosophy.

Fredrick Wilhelm Joseph Schelling transformed Fichte's doctrine of the Ego, which formed his starting point, by combination with Spinozism into the System of Identity. With him object and subject, real and ideal, nature and spirit are identical in the absolute. We percieve this identity of intellectual intuition.

George Wilhelm Fredrick Hegel, developing the principle of identity postulated by Schelling, and subjecting it to the forms of demonstration according to Fichtes' method of dialectical development, created the system of Absolute Idealism. We leave the subject of philosophy in order that we may speak of CHRISTIANITY.

This history of this world presents no phenomenon so striking as the rise and progress of Christianity. Its standard bearers were not numbered among the philosophers. Its victories were won without the aid of worldly influence, and in the face of the keenest opposition, on the part of all the learning, wealth, wit and power of the mightiest nations of the earth. As we enter the twentieth century, we behold Christian men at the head of the greatest Republic and Empires, which the world has known. The most distinguished portion of human kind, today, in art and learning, as well as in arms, profess and respect Christianity. The birthday of its founder receives more attention than the birthday and the death day of all the philosophers. The conclusion is strongly forced upon us that a power beyond that of man was concerned in its success, and that its early and unexampled triumphs offered an incontestible proof of its divine origin.

The Christian religion is the result of two factors: The objective element, which consists in the appropriation of this manifestation and revelation of God to his people for the purpose of salvation; and on the other side there is the subjective element, which consists in the oppropriation of this manifestation and what it implies by man though faith.

When we speak of Christianity, let us remember that it is neither a denomination, nor theology, nor Christian Ethics. It is more than all these put together. The common life of Jesus and his people manifest itself in many outward visible organizations for the purpose of worship. But this worship is not Christianity; still less are the various institutions and ceremonies according to which worship is carried on. Christianity is nothing less than the whole round of human life in all its carious departments in so far as it is related to and illumined and dominated by the divine love revealed in Jesus Christ. "It is the presence of Jesus among His people and all that is implied in such a presence." How often men suppose Christianity to be passing away because theologics, denominations and philosophics change and pass away. The higher criticism may find many imperfections in the translations of the Bible and in the lives of the professed followers of Christ. Yet, "there is above all, the specific difference of the church from all other earthly and human communities, which is preserved intact by rightly

distinguishing what is essential from what is accessory. To churchdom belongs the idea of an institution consituted by law, legally regulated, and brought about indeed not by a divine law, and not by human conformation of a divine law, but by human law-making and legislation. With Christianity as manifested in the church of Christ it is not so. The church is one and the same with the organism of the body of Christ upon earth; but churchdom is not so. The church, as the living fellowship of the community with Christ, is always the same. Has always like fundamental conditions and fundamental characteristics of its existence; for the fellowship of the Holy Ghost of saving faith is at no time a different one in its nature and its means. Churchdom, however, as the humanly constituted and institution shaping expression of this society which has become conscious of this vital communion, is not only, subject to the temporal human conditions of its external shaping, but also to human vaccilation and error. He who identifies churchdom with the church, of Christianiy with denominations, not only makes essential that which is human, and in fact formal, a means of the fellowship, of salvation, but he deprives himself of the possibility of recognizing that continuity of the nature and existence of the church which always remains consistent with itself as the sole work of her Lord and Saviour.

Many honest seekers after truth, believe that Christianity is only one of the many religions which are all of them true though none of them contain the whole truth. The notion of evolution has been called in to enforce this view, and Christianity is explained to be the most perfect developement yet reached by the religious spirit of mankind; while the character of Jesus and the New Testament writings are explained on the same principle. On theories of this kind Christianity is the production of the natural forces of the period which gave birth to it, and contains nothing which cannot be traced back to the circumstances of the time, and the condition of humanity. All such theories commonly rest on the general principle that the supernatural is impossible, and that whatever involves a miracle is *ipso facto* incredible and then proceed by means of some special principle to explain the presence of facts which seem to imply the supernatural. These principles are used to explain not so much the origin of Christianity itself as the origin of the Christian writings of the New Testament, and the production of the scheme of doctrine and morals therein contained. The writers of the Tubingen school of philosophers have suggested the general method of nearly all those who deny the divinity of Christ. By their ingenious arguments, Jesus is reduced to the position of a Jewish rabbi, not much more noticiable than some of his contemporaries, and Christianity, is not the religion of Jesus, but what grew out of that religion when it was subjected to the influences of Roman civilization, Greek philosophy, and Eastern theosophy. Such theories are only advocated by those who deny the miracles of Jesus Christ. Those who believe in the divine origin of Christianity, believe that Jesus spake as never man spake and did what never man did. He was the manifestation of God, and came to give by His presence, person and work, as well as by what he said, the revelation of God, Jesus Christ is the center of the world's history. Christianity is *not* the simple product of the contemporary philosophical and religious system, but is the embodiment of the unique appearence and work of the great Christ. If Christianity does not appear to meet the wants of our times, it is not its fault, but that of those who profess but do not possess its power in their lives.

(The end)

JUDGE WOODS BELIEVED THE BIBLE.

My good brother and fellow college-mate, Carl Brown Riddle, has frequently written some very good articles for THE SUN on a fast-going train. Tonight I have two of his qualifications, only two, a fast-going train and something I wish to say. I am returning from a funeral over two hundred miles from Princeton. It was the last rite of love bestowed on a great man. I could ill afford the trip because tomorrow I must sit for an examination in New Testament Biblical Theology and I shall not reach Princeton before late bedtime tonight, but, as I was saying, he was a great man and it was a bestowal of love.

He was great because he was a Christian; and not because he was a great lawyer, State senator, and judge, though all these he had been. He was great because he was a good father of seven God-fearing and parent-loving children; not simply because for a number of years his fellow-citizens had declared him worthy of many of its sacred trusts. He was great because he believed in God and in believing in God he believed in His Son. He did not question the great teachings of the sacred Scriptures, the Holy Spirit taught him they were true and he practiced them by his fireside and in the forum of his State. His home was a house of prayer, therefore I am not surprised that he was the father of a missionary to China and of a Senior in the theological seminary at Princeton. Nor am I surprised that although his children were trained in the larger schools of our country they remain faithful in their estimate of the Word of God and fear not the hisses of the worldly-wise.

Judge Joseph M. Woods was familiar with the recent trend of religious thought, and last spring as I sat with him in his library and listened to his sympathetic discussion of some of the latest religious books I thought of him only as a father, a friend, and a man of God. With an inimitable smile he concluded a remark on a far-fetched naturalistic theory of Christ by looking out through his window at his growing garden and nonchalantly saying, "I think we will have a good crop of strawberries soon."

An individualistic age is here, but the unit of a great nation, as I have felt today, is the Godly home. Such homes can do more for the safe guarding and promulgating of the true principles of greatness and righteousness than godly men, or godly women; for a godly woman may marry an ungodly man and her otherwise warm Christian spirit be chilled while a godly home is a unit of power both for the present and the future for God and His Kingdom. Judge Woods believed that the Word of God was the hope of the home. If there is any rock mightier than the Rock of Ages upon which the Bible may be smashed to pieces so that its statements come to be regarded as tales told under the dim light of superstition, then surely the genius of the glory of our nation is broken and the worst is yet to be. For Christianity is the bedrock foundation of our beloved country. Christianity is based upon the Christ of the Scriptures. And the Christ of the Scriptures had for His Bible the Old Testament as we have it today. "And beginning at Moses and all the prophets He expounded unto them in all the Scriptures the things concerning himself."—Luke 24:27. It can be proved beyond documentary dispute that Jesus and the disciples held the Old Testament to be Scripture. Fewer persons dispute the New Testament's right to a place in the Bible. This complete, unbroken, unscarred Bible is what Judge Woods believed in; it is what the great majority of the church has believed in throughout all these ages; and it is still our only sure hope.

Out of that Christian home which from today is a hallowed and beneficent memory,—Mrs. Woods, a strong Christian character, having preceded her husband by three years to the land of endless day,—comes five homes. How lovely they are! Christ is honored in each of them, and the children are being taught the never-dying principles of their gradsire whom we buried today." Thou hast been our dwelling place throughout many generations." And may it ever be so.

My train hastens on, my time is limited, I close. But in conclusion I beg to quote from an editorial which I am just reading in the current issue of *Harper's Monthy Magazine* in speaking of a ruling against the reading of the Bible in the schools of California. "That seems unfortunate because not to know the Bible is a serious defect in education. It is too bad about the Bible that it makes so much trouble. To clear up our conflicting notions about the Bible is a highly important piece of work. It has a bearing on all the peace of the world, and the progress as well as the composure of human life, and deserves to be included among the big jobs that should engage our wits during 1923." This editor has spoken wisely. I should like to add that we can never clear up the "conflicting notions" by allowing everybody the privilege of cutting out all the portions that conflict with his own peculiar notions. In the same editorial the Old Testament is declared to be "the back ground of the New." Again he has spoken wisely. And if our preachers are afraid of a sort of so-called science and dare not tell the truth about the blessed old Bible, I do pray God that he will use wise statesmen and editors of our great magazines to set our thinking right about the place and power of the unmolested Word of God.

JOHN G. TRUITT.

Princeton, N. J. Jan. 15, 1923.

If the Christian Church would serve its mission to man, it must be wide awake and up and doing each day ahead of the rising of the sun. To be slow and lazy in our service for God is practically the same as deserting it. No drone is fit for the service of the Christ of our calvation. We need to be wide awake, not so much for the sake of the denomination, except indirectly, as for the cause of the Christ who came into the world to reveal God to us and thereby give us the chance to enter into the family of God. There is but one plea that should move us for the denomination with which we are connected, viz.: That we may gain strength to use in the building up of the cause of Christ. For this purpose we are justified in pleading for the extension of the influence and power of our denomination, then we have no worthy end at all, for a big denomination might be cold and formal and of no real service to the cause of Christ. It has ofteen hapened that way, and apparently lettle good came of the effort. Let us build up our cause that it may become a means to an end, and then our work will not be in vain in the Lord, if that end be the unbuilding of the cause of the Christ among men.

RELIGIOUS EDUCATION

Miss LUCY M. ELDREDGE, *Field Secretary,*
1012 E. Marshall Street, Richmond, Va.

COMING EVENTS.

Valley of Virginia Sunday School and Christian Endeavor Convention; Dry Run, May 15, 16 and 17.

North Carolina Sunday School and Christian Endeavor Convention Catawba Springs, July 10, 11 and 12.

Eastern Virginia Sunday School and Christian Endeavor Convention Mt. Carmel, July 17 and 18.

Chautauqua and School of Methods, Elon College, July 30th to August 5th .

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

February 11, 1923.

Subject: The Spirit of Prayer.—Luke 18.

Golden Text: "The sacrifices of God are a broken spirit: A broken and a contrite heart, O God, Thou wilt not dispise."—Ps. 51:17.

Reference Material: Matt. 6:5-15; Luke 15: 20-24; John 4:23-24.

For Reference Reading: "Quiet Talks on Prayer" by S. D. Gordon. "The Meaning of Prayer" by Fosdick.

"Into the woods my Master went
Clean forspent, forspent;
Into the woods my Master came
Forspent with love and shame.
But the olives they were not blind to Him.
The little gray leaves were kind to Him;
The thorn-tree had a mind to Him
When into the woods He came.

"Out of the woods my Master went
And He was well content;
Out of the woods my Master came
Content with death and shame.
When death and shame would woo Him last
From under the trees they drew Him last
'Twas on a tree they slew Him—last
When out of the woods He came."—*Sidney Lanier.*

Our Master lived His life here on earth as a Man of prayer. By His deeds, as well as in His teachings, He placed His divine approbation upon the prayer life of the Christian. If Jesus Christ in His days on this earth felt the need of communion with God, how much more do we need to talk to the Heavenly Father and ask His guidance and help in our lives! The disciples had once come to Jesus with the plea "Lord, teach us to pray." In this lesson, the teaching goes on through simple stories showing the essential qualities of true prayer.

Prayer should be continuous. "Ought always to pray and not to faint." There should never be a time when prayer is not possible. There is never a time when prayer is not needed and helpful. The rabbis taught that God must not be fatigued by too frequent prayer. In their minds, the three times a day offered sufficient opportunity. Paul taught: "Pray without ceasing—in everything give thanks." The Christian who devotes certain time to prayer, in a definite place gains strength in his Christian life,—but a strength which is further developed when he is continually in the spirit of prayer. Like the plea of the widow who came to the unjust judge, prayer must be persistent, "asking in faith—nothing doubting." God may be preparing for the granting of the request, and the time of waiting is often the time of testing of the faith. "If you are not willing for God's will to be done whether it means victory or defeat, you are not praying at all." Earnest prayer is always answered by a Heavenly Father who is far wiser than any of His children.

Prayer Should be Sincere.

"To say my prayer is not to pray
Unless I mean the words I say."

The Pharisee prayed "*with himself.* He was conscious of no need. His prayer was filled with his own merits only. His only thought of God was to thank Him for making him not as other men. His chief thought was not talk of God, but to impress other people with his worthiness. Surely his words could not be called a "soul's sincere desire" expressed to God. On the other hand, the publican, the man who was despised by the Jews, stood away from the Holy Place, and uttered but a single sentence, calling upon God for mercy for a sinner. But his prayer is the expression of a need, sincerely felt in his life. Can we be sincere in our prayers, with a consciousness of our own superiority, feeling that we are more deserving than others of God's attention and gifts? Is the spirit of the Christ? In our public prayers' is God's desire not more for the prayer of sincere petition and thanksgiving, than for eloquence? "This man went down to his house justified." The sincere prayer has Christ's approval.

Prayer should be humble. "Humble yourself in the sight of the Lord and he shall exact you." (James 4:10). Humility is a vital characteristic of prayer; humility, not for the conscious purpose of being exalted, but true lowliness of spirit. Meditation of the great power of God and the teachings of Christ, realization of the great work of the Kingdom and the Christian's individual responsibility to help carry on this work brings a feeling of unworthiness, coupled with the desire to have a share in the work. Such thought will make our prayers humble petitions that we may be faithful servants.

Dr. Gordon says: "The great people of the earth today are the people who pray. These are the people who are doing the most for God; in winning souls; in solving problems; in awakening churches; in supplying both men and money for missions posts; in keeping fresh and strong these lives far off in sacrificial service on the foreign field where the thickest fighting is going on; in keeping the old earth sweet awhile longer." Such is the service of the humble man of prayer.

Prayer should be trustful. Jesus Christ received the mothers with their little ones, and taught His followers that one who desired to enter the Kingdom of Heaven must become as a little child. One of childhood's qualities is perfect trust. The child is ready to believe. So our prayer must express a simple trust in God.

Prayer should be unselfish. The ruler came to Jesus to ask what he must do to inherit eternal life. But he departed sorrowfully because he had great possessions; because he was selfish. Sometimes even this spirit enters into the prayer life. The spirit of prayer is unselfish and is unlimited for it may extend to folks we have never seen. Prayer is the expression often of the attitude of the individual; narrow or broad, according to human sympathies. The prayer of Charles D. Meigs should be the prayer of other Christians:

"Lord, help me live from day to day
In such a self-forgetful way,
That even when I kneel to pray,
My prayers shall be for—OTHERS."

Dr. Andrew Murray in speaking of prayer says: "A beautiful little book, 'Expectation Corner,' tells us of a King who prepared a city for some of his poor subjects. Not far from them were large storehouses, where everything they could need was supplied if they but sent in their requests. But on one condition—they should be on the outlook for the answer, so that when the King's messengers came with the answers to their petitions, they should always be found waiting and ready to receive them. The sad story is told of one desponding one who never expected to get what he asked, because he was too unworthy. One day he was taken to the King's storehouse, and there to his amazement, he saw with his address on them, all the packages that had been made up for him, and sent. They had been to his door, but found it closed; he was not on the outlook. From that time on he learned the lesson Micah would teach us: 'I will look unto Jehovah; I will wait for the God of my salvation: my God will hear me.'—Westminister Teacher.

CHRISTIAN ENDEAVOR TOPIC.

February 11, 1923.

(Consecration Meeting).

Thoughts for the Meeting.

God is the Ruler of our lives, the King of our hearts. Should we not be continually praising him for His goodness and power. Vs. 1.

Testimony for God is not just a Sunday affair, or for prayer meeting along. Every day his blessings are bestowed. Every day should be "Thanksgiving Days" to Him. Vs. 2.

We can see many evidences of God's goodness. But far beyond our conception are the powers of His greatness. We can never live long enough to appreciate all He has done. Vs. 3

It is a privilege to teach to others God's goodness. To make others to know Him is the great work of testimony. The story of His love is passed from one generation to the next. This is religious education. Vs. 4.

Meditation helps us to realize God's goodness. How much time do you spend thinking about God. Vs. 5.

Realization of God's favors, brings the added blessings of telling about them. Vs. 6.

God is no respecter of persons. He is "good to all." Can we be obedient children of His and draw a line where He has not?
Rank nor color, wealth nor poverty make any difference in His sight. "Man looketh on the outward appearance, but Jehovah looketh on the heart." Vs. 9.

God is always ready to listen to His children, who call upon him in the true spirit of earnestness, humility, sincerity and unselfishness. Vs. 18.

God loves all, but His word has declared that the wicked will be destroyed. Vs. 20.

"Let all flesh bless His holy name for ever and ever." Vs. 21.

PLANS FOR THE MEETING.

This is the second Consecration Meeting of the year, and the second Psalm presented for thought and study. It was suggested that these twelve Psalms be memorized this year. This Psalm is a little longer but worth learning. Place on your wall an honor roll with stars after the names of those who learn these passages of Scripture.

Make this a real "Testimony Meeting" asking every person present to tell of God's goodness in their own lives Ask several in advance to choose a verse in the Psalm which appeals most, and to quote this verse in the meeting, telling why it helps them. Have the Prayer Meeting Committee see that the younger members have a suggestion which they may follow in taking part in the meeting, so that every person may have a part in the service.

Ask five members to speak briefly on the following five reasons for praising God in testimony: For His Greatness, (as seen in the world He has created); For His Goodness; For His Kingdom, (over which He rules everywhere and always as an ever-wise ruler); For His Care; for His Salvation, ("He will preserve those that love him." saving power).

For Scripture Reading: Ps. 119:27; Isaiah 12:4; Isaiah 32:4; Isaiah 43:10; Mark 5:16-20; Luke 8:38; Luke 12:8,9; Luke 24:48; John 4:28-30; Acts 1:8; Romans 10:9; 2 Timothy 1:8; Hebrews 2:3,4; Revelation 12:11.

Hymns: I Love to Tell the Story; Take My Life and Let It Be; Take the Name of Jesus With You; God Will Take Care of You; We praise Thee Oh God: There's a Wideness in God's Mercy; The King's Business.

JANUARY IS OVER.

The month of January is past, but it is not too late to use the leaflet for "Men and Millions Sunday" in your Sunday School! Many of our Sunday School leaders have ordered this leaflet for use in their schools. Many more should be sending for it. If you want the boys and girls of your Sunday School, and perhaps the men and women as well, to know what the Christian Church stands for, and what we are trying to do as a church, place this leaflet in their hands, to be read and learned. Copies will be furnished free as long as they last. One teacher is offering a special award to the Junior boys and girls who memorize the entire reading. Why not have an Honor Roll in your Sunday School of all who can answer every question, by Children's Day, or Rally Day? Is it not worth while to have your people familiar with the principles and work of the Christian Church? Write for copies of the leaflet today, to the Board of Religious Education, 1012 East Marshall Street, Richmond, Va Many Christian Endeavor Societies and Missionary Societies are requesting them, as well as the Sunday Schools.

A CHRISTIAN ENDEAVOR DISCOVERY.

Christian Endeavor Societies often discover talent, and use that talent in the work of the society and the church. One of the greatest pieces of service rendered by the Christian Endeavor Society in many places has been to find young people who can work, and give them something to do for God. Every Society furnishes examples of this kind. The Chairman of the Prayer Meeting Committee of the Liberty (Vance) Christian Endeavor Society, an organization less than one year old, sends the following, which was written by a young man in that Society, Mr. E. E. Hoyle, who wished to make his contribution to a Christian Endeavor prayer meeting at Liberty:

THE BIBLE—OUR GUIDE.

The Bible is our guide,
From this sin-cursed world to Jesus's side;
And we must read it all we can,
Or we will miss the Promised Land.
There you will see the promise sweet,
How Jesus guides our wayward feet.
And we must read from day to day,
If we would walk the narrow way,
Just think how Jesus bled and died,
And on the cross was cruicified;
Just for us, that we might live
In that bright mansion that He will give.
And as we walk from day to day,
Our lives grow sweeter along the way;
And then we'll know and understand
Why Jesus wrote this blest command.
Come unto me, I will give you rest;
A home in heaven among the blest;
That place of joy and peace and love,
A home with Jesus in heaven above.

FOUNDER'S WEEK CONFERENCE.

The annual Founder's Week Conference of The Moody Bible Institute will be held Feb. 5 to 9 inclusive, in the Institute Auditorium, Chicago.

The list of speakers includes Rev. R. A. Torrey, D. D., Dean of the Los Angeles Bible Institute, for many years intimately associated with the great evangelist; Dr. J. Gresham Machen of Princeton Theological Seminary; Dr. Leander S. Keyser of Hamma Divinity School, Springfield, O.; Dr. Donald McTavish of Toronto, evangelistic and conference representative of the Presbyterian denomination throughout Canada; Rev. W. S. Gottshall, president Mennonite Home Mission Board, Bluffton, O.; Dr. Gordon Watt and Mrs. Watt of Glasgow, Scotland, Rev. Charles W. Abel of the London Missionary Society, for thirty-two years a missionary in New Guinea; Dr. Maurice Frater, who in 1900 went to the New Hebrides to evangelize two savage islands.

Mr. C. S. Bishop, veteran secretary of the Y. M. C. A., Kansas City, Mo., who directed Mr. Moody's great evangelistic campaign there, the last of his career, is also expected.

WHAT DO YOU THINK OF THIS LESSON?

Is the lesson a true one? If so, what say you? Will you undertake to learn and apply it to your own life? At any rate read it, and then if you think the lesson is worthy of your life, will you not undertake to make it the rule of your life and so try, not only to get good out of it yourself, but also to help others do likewise. We copy the folowing from an exchange:

A wealthy old gentleman residing in London, on one of his birthdays invited his servants into the house to receive presents. "What will you have," said he, addressing the groom, "this Bible or a five-pound note?" "I would take the Bible, sir; but I cannot read; so I think the money will do me more good," replied the hostler. "And you?" he asked the gardener. "My poor wife so ill that I sadly need the money," responded the gardener with a bow. "Mary, you can read," said the old man, turning to his cook; "will you have this Bible?" "I can read, sir, but I never get time to look into a book; and the money will buy a fine dress." Next was the chambermaid; but she had one Bible and did not want another. Last came the errand boy. "My lad," said his kind benefactor, "will you take these five pounds and replace your shabby clothes by a new suit?" "Thank you, sir; but my dear mother used to read to me that the law of the Lord was better than thousands of gold and silver. I will have the good Book, if you please." "God bless you, my boy! and may your wise choice prove riches and honor and long life unto you!" As the lad received the Bible and unclasped its covers, a bright gold-piece rolled to the floor. Quickly turning its pages, he found them thickly interleaved with bank notes; while the four servants, discovering the mistake of their worldly covetousness, hastily departed in chagrin. —*Selected.*

Education Referendum.

A special committee, appointed by the United States Chamber of Commerce to examine into the Federal Government's participation in education, has reported. A brief of the majority and minority reports has been mailed by the Washington office of the chamber as a referendum, with ballots, to individual and associate members of the Chamber of Commerce of the United States, with the request that they place the question before their organizations to ascertain their views on three questions: (1) Do you favor the creation of a Federal Department of Education with a Secretary in the President's Cabinet? (The proposal of the Towner-Serling bill) (2) Do you favor enlarging the present Bureau of Education? (3) Do you favor the principle of Federal aid to education in the States on the basis of the States appropriating sums equal to those given by the Federal Government?

The special committee consisted of eight members. The majority report, of five, is opposed by a minority report, of two, and one member of the committee submitted a separate memorandum, signing neither majority or minority report.

Copies of the referendum with the briefs of the two reports are available for interested inquirers, from the Chamber of Commerce of the United States, Washington, D. C.

The final voting must be done by February 9th, after which the results will be collated and made available to the public through a bulletin.

Saving the Babies.

The point in human life which baffles medical and health authorities is the first month of a child's life. *The Literary Digest* tells us that only half as many babies die after the first month as did fifteen or twenty years ago. That looks like progress in the right direction, but we are also told that during the first month of the life of children as many die as did formerly. In other words, that much has been done for the life and health of children after they have passed their first month, but that during the first month neither science, medical skill nor health bureaus have been able to reduce mortality among children under one month of age. Each year in the United States more than 105,000 babies die before they are a month old. It is said that it is easier to survive a year at the age of 65 than it is for a baby to live through the first month of its life. We are also told that to this number who die during the first month of life must be added an equally large porportion of still born children. So we have the death of more than two hundred thousand children annually in the United States including those which are still born and those which die before they are one month old. Here all means of modern progress has been ineffective, although the same means has been effective in reducing the death rate among Children over one month old by half, as compared with what was done fifteen or twenty years ago.

MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

HOW THE WHOLE CHURCH MAY HELP.

Since the great calamity befell the church in the loss by fire of the Main building at Elon College, January 18th, one has heard nothing but words of sympathy, interest and concern for the future of the college on all sides and from everywhere. Men and women, boys and girls in and out of the Christian Church are discussing our loss and expressing the wish that a greater Elon shall spring up and that bigger and better buildings shall take the place of the one destroyed. Burlington and Alamance County have spoken their sympathy and interest in no uncertain terms in their resolve to contribute $100,000 to an emergency fund with which to rebuild. The faculty and citizens of Elon College have spoken in no uncertain terms in their resolve to contribute $20,000 to help build a bigger, better Elon. Moved by these and other like generous expressions of sympathy and interest, the trustees of the college met Wednesday, 24th, and decided to seek $600,000 with which to put up three buildings instead of one, and also add to the permanent endownment in order that some of the increasing expense of the greater Elon may be cared for. There is to be no general canvass among the churches to raise this sum, because the churches have their obligations already in the form of their Men and Millions pledges. Now every one who made a pledge to Men and Millions can come to the relief of Elon in this emergency by paying up those pledges. The trustees in session past this resolution: "Since our church has suffered the calamity in the loss by fire of the Main building at Elon College, we urge every one who made a pledge to the Standardization and Men and Millions funds to pay these pledges at the earliest possible date, and in this way help relieve a situation that is most urgent."

Let every reader of this line, if he signed a pledge to Standardization send the same to President Harper. Or if he has a pledge to Men and Millions, and we presume all Christian Sun readers have, see the Captain in the local church and if possible pay, not only what is due at present on the pledge, but all that the pledge calls for. Such a movement on the part of the membership of the Christian Church would count mightily now in Kingdom service and in relieving a most urgent and worthy and needy situation. Let all who love their church express their sympathy to their college by paying at once their Men and Million pledges. This, as stated above, will not only relieve a situation but will help the whole church to greater service.

J. O. Atkinson.

FOUR LEAVES FROM A DIARY.

Scenes and Impressions at Bethlehem.

Leaf No. I.

(I find myself again keeping a diary. That is no unusual announcement, but I am inclined to believe that my friend, W. P. Minton, Secretary of Foreign Missions, Dayton, Ohio, is in some way responsible for my offering to make public the secrets of my daily doings for four days just now. No, Minton should not be blamed, for he never once hinted that the public should be afflicted with these scenes and impressions, but there seems to be something about the fellow that provokes one to such daring. Minton has a way of making one rush in and face foes all unexpectedly, and without reservation. So much by way of apology for presenting four leaves torn from my diary kept while at the Foreign Mission Conference at North America, Bethlehem, Pa., January 9, 10, 11, 12, 1923.)

Room 600 *Bethlehem Hotel, Bethlehem, Pa., Jan.* 9, 1923.

Saw for 500 *miles traveled over sundry railroads*

This day past without particular incident till the evening hour of it struck. Then things began to happen. Rev. W. P. Minton, D. D., Secretary of our Foreign Mission Board and Rev. W.H. Denison, D. D., Chairman of the Board, had come from Dayton, Ohio, and our rooms (adjoining on the sixth floor of this two-hundred rooms, million dollar hotel) had been engaged. Count on this man Minton to have everything arranged and his house in order when the minute comes. He had no glorious Porto Rican coffee with him, but he wore that smile that never comes off and all the sunshine needful for a household. We had fore gathered to join other Mission Secretaries and returned missionaries from all over the earth in the Annual Session of the North American Missionary Conference. The opening session was in the great old Moravian Church in this city. To my dying day I will never forget this church, its structure, its stately bearing, its marvelous architecture and the wonderful service which opened the Conference. This city of Bethlehem was founded by a band of Moravians coming over from Bohemia in 1741 and is at present the headquarters of this wonderful and world-wide religious sect. The Moravians formed the first incorporated missionary society. This was on February 27, 1788, but before papers of incorporation were taken out namely on May 17, 1746, two missionaries had gone out to South America, and these were the first native American missionaries to go out to any country. This was several years before Adonirum Judson went out from Massachusetts. That is to say, the city of Bethlehem was settled not by individuals but by a church, and as a home for the religiously oppressed of other lands and immediately became a missionary center, which it has been to this day. This church building in which the session was held tonight was begun in 1808 and completed in 1806 and was the third house to be erected on this spot, but the first one was just as large as the present one. The builder certainly had faith in their colony and in the future, for the house easily seats 1200 people. It is built of stone and is all in one room, and there is no column or support in sight that supports the wide spreading roof. The building is of stone and has no rail or screw of any kind, even in the making of the roof, we were told. In this house great congregations have gathered for one hundred and fifteen years, and from it have gone forth ambassadors, sent out to all parts of the earth to preach the unsearchable riches of the gospel. The chronicles of the church meetings and the letters of these missionaries have been kept in the archives of the church through all the centuries, and an accurate history of our country as well as Christian Missions could be written from these records.

We were told tonight that the religious colony settling here was observing its first Christmas vigils, and as a song of the Babe of Bethlehem was being sung, one of the worshippers looked over the hills and saw a bright star in the skies and proclaimed that our community should be called Bethlehem, from the name of Bethlehem of Judea, "for the founding of our community, like that of the ancient Bethlehem, is for the building up of the kingdom of our Lord. From that night till now this city, which has at present a population of more than fifty thousand, has been called Bethlehem.

Let it be written in my diary that religion does not retard a community, but builds it up and makes for its progress, prestige and power. This city of Bethlehem is not only a great and thriving city today, but has ever led in may progressive ideas and movements. It founded and is still the home of the first Seminary for girls in the United States. It introduced the first city water system, which system had as its source the old spring, around which the religious colony settled in 1741. It is the home of Lehigh University, one of the most famous seats of learning of our land, and is also the home of the Bethlehem Steel Company, in whose works more than sixty per cent of our war ammunition in the recent world-war were made.

The service was opened in the grand old church tonight with a great pipe organ playing and a wondeful choir leading, and the whole congregation singing "From Greenland's Icy Mountain." I had heard the old song a hundred times before but it sounded never so solemn, sacred and searching at it did tonight. After some preliminary and welcome remarks the church again resounded with the splendid hymn "Jesus Shall Reign." Dr. Robert E. Speer, Secretary of the Presbyterian Board, delivered the address of the evening. Dr. Speer is but recently returned from a trip around the world, and his experience and observation fitted him for the test of the evening. He opened his marvelous address by declaring that it was most difficult to think hopefully of the church and the advancement of the Kingdom at the present time. He declared emphaticaly that pessimism and doubt were everywhere. He dramatically propounded this question "Has religion lost its grip upon the world?" The mood of doubt, dread and fear seems prevalent everywhere. He read several letters from eminent men in various parts of the world, the import of all of which was that he who can be optimistic about the progress of Christianity and Kingdom enlargements at the present time must be blind to actual facts. If we ground our reasoning upon mathematical equasions and seek to solve our present problems in the light of actual facts, then good bye to our hopes. We simply at the present, in the face of actual facts cannot base our hopes on *what we see,* but we must base them *on what we see not.* Our only hope at present is to turn our gaze from world facts and fix them on a world Saviour and Redeemer. We must base our hope, our faith and our aspiration on the Son of God. What we see at present literally blinds us, and only that which we cannot see can give us courage. We have got to come back to the grounds on which those who founded missionary movements stood. Only on those grounds can we find standing room today. The first of these facts is that of redeemed and transformed persons. We have got to consider and put emphasis on people in whom the miracle of transformation has been wrought. These people were not until Christ touched them and then they were. Take the low castes of India. These people really did not exist as people until the miracle of salvation through Jesus Christ began to be wrought in their hearts and then they came to be. Second.

We shall have to base our hope on the transforming of life and truth through Jesus Christ. That is to say, through the turning of the tide of truth and life to Jesus Christ. It is not sufficient for us to know the truth, but to know the truth as it is in Jesus Christ and the mind of Jesus Christ as it permeates the world. A purely selfish life did not apologize for itself a hundred years ago. Now the church which does not undertake missionary effort to save the world through Jesus Christ, and the people who do not, find themselves reduced to the necessity of apoligizing. There is, declared Dr. Speer, a growing consciousness among men that the hope of the world is in the Church in Christ.

By the apprehension of a true perspective one may even in this dark time get hope. Let us turn back to the early beginnings of missions and see how these early missionaries had to fight against closed doors abroad and cold and indifferent hearts at home. The present willingness on the part of those at the home base to stand by the efforts of missionaries in other parts of the world will give hope. We must, therefore, take counsel of our needs. The only way to enlarge our resources is to enlarge our work, and that means larger excesses and debts. We shall preserve our hope if we keep our unrelenting grasp on the fundamental fact that Jesus is Redeemer and Saviour.

Christianity is not a rival among other religions. It is in the world as absolute. It is an offer to the world of that which Christ is. He is the one sufficient Saviour for the needs of all hearts. Our Lord and Saviour is a sufficient power to save the world. It we will turn our eyes from present world upheavals to Calvary and the Cross we shall find hope—and only there.

Dr. Speer of course swept his audience, as he always does. I put him down as a great Christian statesman—possibly the greatest living.

Back at room 600 Minton,Denison and I, still under the spell of Speer's wonderful address discuss Jesus Christ the world's only hope, and in connection with it our new movement in Christian Education. We agreed that what our Christian Church needed today was to press home in our Sunday Schools, in our Christian Endeavor Societies and in our colleges the very idea Speer had so marvellously expounded. And we resolve that while we live we shall be found trying to do our part in pressing this idea through our wonderful program of Christian Education. Surely our Christian Church has come to a great day and a great program.

And now I lay me down to sleep, while the houses and hills of Bethlehem, Pa. are slumbering beneath their blanket of snow and will try to dream of the Bethlehem far away in whose manger years ago was cradled my Redeemer and the world's only sure hope.

J. O. Atkinson.

(To be continued)

MAKING THE BEST OF THINGS

If you cannot have what you like, learn to like what you have, says an old adage. There is great wisdom in this saying, for in it is found all the difference between a joyous, sunshiny life and one that is filled with gloom and disappointment.

Our students at Elon have caught this fine spirit in the crisis through which we are just now passing. Onr students are always a joyous set, but tho our hearts are aching now I do not believe I have ever seen so many smiles as now greet us on every hand. We are playing the game in superb fashion. Our morale is grand. I feel sure we shall continue to make the best of things this spring.

This spirit we shall find most valuable in the years that lie, as I trust, ahead of us. We shall meet many disappointments. If we accept them in the spirit we have met the destruction of our Administration Building with the attendant inconveniences, we shall turn these disappointments into stepping stones and upon them ascend the heights of lasting achievement. From every fall that comes to us we shall mount higher, if we meet misfortune in the spirit of optimism.

The determination to make the best of things can overcome any handicap. You may have a slow mind. It could certainly not be more halting than Patrick Henry's. His teacher advised that he be put to work, since he could not learn. Yet Patrick Henry was the flaming orator of national independence and governor of Virginia. Darwin, Herbert Spencer, Robert Louis Stephenson, and Elizabeth Rarrett Browning overcame the impediment of poor health and registered for themselves, despite the physical handicap of perpetual suffering, a high place in the esteem of the world. Helen Keller is a source of constant inspiration to every aspiring woman. Who could be more rightly discouraged than this beautiful character? Yet she has achieved greatness. And let us not forget that one of England's greatest statesman was but the trunk of a man, without arms or legs.

I think we can afford to be personal just here. One of the most useful members of our student body is a blind man. Mr. Lynam is a constant inspiration to me and I am sure he is to each of you. Afflicted as he is, he would be entirely justified to offer his handicap as a reason for looking to society to care for him. Having resolved to make the best of things, Mr. Lynam is a marvellous inspiration to us all. His fine record as a student and the splendid manner in which he meets his responsibilities in the activities of the campus life are a constant spur to noble effort on the part of us all.

No matter what our handicap is in a personal or community way, we can make it the ministering servant of our life's achievement. In overcoming our weakness we acquire the use of powers before unknown to us. It is such victory over self and circumstance that transform defeat into triumph.

And so I end where I began by saying that we have a splendid moral discipline challenging us in the crisis that has overtaken our Alam Mater. Let us make the best of our situation and in the years to come we shall rejoice that we had the courage and faith to do it.

Mrs. W. A. Harper.

(Read at Y. W. C. A. Sunday night Jan. 21, 1923.)

INFINITE DIMENSIONS OF THE GREAT COMMISSION.

The longer I study the Great Commission, the deeper it impresses me with its wonderful proportions. It is recorded in five places, written by four men; divided in seven parts, which contain the whole of Gospel Doctrines and duties. In John 20:21-22 Jesus said to his disciples: "Peace be unto you: As my Father has sent me, even so send I you. And he breathed on them and said: Recieve ye the Holy Spirit. Whosoever sins ye remit, they are remitted unto them: and whosoever sins ye retain, they are retained." This was not spoken to a Pope or priest, but to the church, and includes both personal tresspasses, and offences against the church, with abcundant instructions in other places on both.

Violation of the moral law can be forgiven only by God.

Those sent on such a commission as he had from the Father, need to receive the Holy Spirit, imparting to them saving and serving grace. Serving grace is given in the measure the service requires. Ordinary gifts are for ordinary service, and extraordinary gifts are for extraordinary service. As the Father has sent me so send I you; on the same mission to the same field, which is "the world." The first doctrine the Spirit writes in a regenerated heart is missions-saved to serve. Any other Gospel would be a curse to even an angel.

Matt. 28 and Luke 24 we have: "Thus it is written and thus it behooved the Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem. It was important that this should begin at Jerusalem, for here the gospel would receive the greatest opposition, even the crucifiction of its author, and there the greatest victory must be won even—the conversion of the murderers of the Lord of glory.

Mark 16: "Go ye into all the world and preach the Gospel to the whole creation. He that believeth and is baptized, shall be saved, but he that disbelieveth shall be damned." Here the emphasis is on preach and not on go. The first statement of the commission has "Whosoever," the next "All nations," and this "All creation every time it is World Wide Missions. The last words he spoke on earth, as he ascended from Mt. Olivet, are found in Acts 1:8: "Ye shall be witnesses unto me, both in Jerusalem and in Judea, and in Samaria, and unto the uttermost parts of the earth." A good witness tells what he knows, all he knows, in face of all foes, wherever he goes. Note the order—Jerusalem (City Missions), Judea (State Missions), Samaria (Home Missions), uttermost parts of the earth (Foreign Missions).

All these texts throw light on Matt. 28:18-20, his omniscience comprehended and His omnipotence compressed all doctrines and duties into a few sentences. These are preceeded by "All authority in Heaven and upon earth, and succeeded by omnipresence, "Lo, I am with you, in all the days, and in all places till the end comes." Here is all there is of doctrine and duty in the Gospel. The instructions are plain and given in mandatory form and by all authority in Heaven and Earth.

When we try to apprehend something of the dimensions of his commission as given by Christ, and reinforced with statements made by the Holy Spirit through the Prophets and Apostles, we feel that He spoke moderately and modestly when he said: "All authority was given him." In Isa. 9:6,7 he is called: "Wonderful, Counsellor, The Mighty God, The Father of Eternity, and the Prince of Peace. Of the increase of his government and peace there shall be no end; upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice forever." In the commission is seen a reason and power for all the churches activities—a reason for the Men and Millions and the Forward Movement of the Christian Church— and a reason for paying every dollar we have pledged to these great MOVEMENTS. Let us magnify the great Commission, defy its author, amplify its terms, clarify its spirit, purify its subjects, glorify its keepers and verify its promises.

S. L. Beougher,

Graham, N. C.

Christian Orphanage

GREATER THINGS THE COMING YEAR.

DEAR FRIENDS:—

The Christian Orphanage had a very successful year during the year 1922. It supported more children than any one year in its history. The churches, Sunday schools and friends stood by us loyally and our income was sufficient to meet all our bills each month so we were not embarrassed financially during the year. We had in our care most of the year about ninety children. We have a splendid crowd of children and I guess they make as good grades in school, taking them on an average, as any family of children.

It makes me feel glad at the end of the month to run over their school reports and note what fine grades many of them make. Of course we have some that make poor grades, but we find the same thing in families. Some of the children will have no trouble to make fine progress, but sometimes the father and mother have a hard time to get some member of the family to make any progress at all in their studies.

In looking over the cards last month I noticed many of them averaged over ninety which I consider a good grade.

We start off the year 1923 with bright hopes for another year filled with blessings. We hope to do a greater work for the Master in this work of love and charity.

We now have ninety four children in the Institution and expect to run our number up to one hundred. That is the number we set for our goal and we feel that our church ought to be glad of the opportunity to support that many.

We have two special things to do this year.

First.—We want to equip an infirmary for our sick children. We have an ideal room in our new building for this purpose and it will cost us about one thousand dollars to equip it.

Second.—We want to refurnish the old building. Most of the beds have been in use since the orphanage was opened. The springs are *Springless.* The beds out of shape and broken up. The furniture is also broken. We want to get it in better shape and then keep it in shape but we will have to have new furniture to do this.

We have recently refurnished the little girls' department on the lower floor and they are happy over their nice home like room as if they were worth a million. It gives them an incentive to keep it nice so they will always feel proud of it and it makes them happy to have visitors tell them it looks nice.

We appeal to every church and Sunday school and friends to stand by us during the year 1923 and give us your loyal support. It takes quite a good deal to clothe and feed ninety-four children. It takes lots of food to serve three hundred meals each day. But we have that abiding faith in you to believe we will have your unstinted and loyal support and that we will be able to do a greater work.

CHAS. D. JOHNSTON, *Superintendent.*

REPORT FEBRUARY 1st, 1923

Brought Forward	$574.75
Sunday School Monthly Offerings	
North Carolina Conference	
Ingram, Va.	$11.00
Union Grove, N. C.	1.00
Union, Alamance Co., N. C.	2.88
Mt. Pleasant, N. C.	3.00
First Church S. S., Raleigh, 7 months	17.50
Wentworth, N. C.	7.50
Burlington, N. C.	56.56
Bethel, N. C.	2.91
Shallowwell, N. C.	1.57
Shallowwell B. C. Class	1.48
Reidsville, N. C.	1.00
Eastern Virginia Conference	
Holland, Va.	$ 4.76
Suffolk, Va. (January)	25.00
Alabama Conference	
Beulah, Ala.	$ 1.51
	$137.67
Special Offerings	
Mr. G. L. Gwynn, on support of little girl	$10.00
Mr. R. W. Thompson, on support of little children	10.00
Loyal Soldiers, Antioch Church, Ind.	1.25
Mr. O. W. Mann, on pledge to "Baby Home"	10.00
	$31.25
Thanksgiving and Christmas Offerings	
First Church, Troy, Ohio	$25.00
Franklington, N. C.	24.00
Burlington Church, N. C.	31.00
Salem Church, N. C.	5.02
Wadley, Ala.	25.00
Mr. R. O. Strange, Paces, Va.	25.00
Union S. S., Va.	10.00
First Church, Raleigh	18.25
Cypress Chapel, Va. (Additional)	2.25
	$165.75
Total for the week	$334.67
Grand total	$909.42

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By Hendrick Van Loon

is being published in McCall's Magazine. It is the most important and epoch-making contribution ever printed by an American magazine, because here for the first time has a master-writer and master-historian picked out shining thread of the Biblical narrative, dropping away all details from it and presenting it not only in the simplest and most beautiful of English but fixing it also in its exact historical perspective.

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Make the Victory Sure.

Our people will fall behind in their payment of the pledges if our preachers do not get under the burden again. We can go to the extraordinary session of our Convention next May with a glorious record, if our people are aroused to a full sense of their duty. We need to go to our knees for Power in these great days ahead of us, if we are to truly lead our people, pay our pledges and win out for our Lord.

Preach—Preach—Preach.

VICTORY!

MARRIED

SHAFFNER-SMITH.

At the residence of the bride on 1152 Twenty-sixth Street, Newport News, Virginia, Miss Ada B. Smith became the bride of Mr. R. A. Shaffner, of Newport News, Va. Ceremony read by the undersigned, December 12, 1922.

B. J. EARP.

GRIGGS-WALKER.

On January the 16, 1923, at the residence of the undersigned, on 1037 Twenty-fifth Street, Newport News, Va., Miss Elizabeth Walker and Mr. Olando H. Griggs, both of Newport News were made man and wife.

B. J. EARP. Pastor.

MARRIED.

Married at Burlington, N. C., at the home of the writer, January 17, 1923, Mr. Glenn Everett Russell and Miss Gracie Welch, of Haw River, N. C. They were accompanied by a few friends who witnessed the rite. Their many friends wish for them a long, happy and prosperous life.

P. H. FLEMING.

Called Home

MRS. LILLIE J. GRAHAM.

Mrs. Lillie J. Graham entered into rest January 14, 1923, while at the home of her daughter, Mrs. B. F. Moore, of Raeford, N. C. Her husband, Albert Graham, died several years ago. Her body was brought to Burlington, N. C., and taken thence to Union Church, and placed by the side of her deceased husband. The funeral services were conducted by Dr. P. H. Fleming, Rev. J. W. Holt and the writer.

She was the mother of four children, one son, Hon. W. J. Graham, Burlington, N. C., and three daughters, Mrs. Junius H. Harden, Burlington, N. C., Mrs. John W. Roberts, Windsor, Va., and Mrs. B. F. Moore, Raeford, N. C. Sister Graham leaves behind to mourn their loss all her children, several grandchildren, and many relatives and friends.

The love and high esteem entertained for her was attested by the very large number of friends who attended her funeral, and the great wealth of beautiful flowers that they placed on her grave.

On the 12th of May, 1922, she wrote this short sketch of her life evidently in anticipation of her death: "I was born June 20, 1839, married December 19, 1867, was converted at Hebron M. E. Church, Caswell County, 1863, through the influence of the sainted Mrs. Daniel Kerr, joined the church at Union, Alamance County, 1869. Now feel that I have kept the faith and have almost finished my work and am ready to enter upon my reward, blessed hope, of eternal life with loved ones who have gone before. I only dread the passage from life unto death. I feel so thankful for the many comforts and blessings I have enjoyed through life."

When the last morning came, while in full consciousness, she passed out from us with words of praise and thanksgiving on her lips.

She was an exemplary Christian woman in all the relations of life; as wife, mother and neighbor.

Ready always to entertain the stranger, or the minister, or to minister to the sick and needy. Her influence was extensive, and her memory is blessed.

What joy and peace, what happiness, yea what blessedness in the Christian home, where parents and children live together in each others love and confidence, sharing the joys and sorrows of life!

Nothing is better or sweeter on this side of heaven.

W. S. LONG.

Chapel Hill, N. C.

TUNE

On Wednesday, January 3, 1923, the death angel visited the home of William A. Tune and bore him to that home where sin and suffering are not known.

Mr. Tune was born August 7, 1881. At an early age he united with the Vernon Hill Baptist Church, where he remained a faithful and devout member until his death. For the past two years he was the Superintendent of this Sunday School.

In June, 1904, he was married to Miss Minnie Boyd, to which union were born six children. All of these together with a devoted wife are left to mourn his untimely death. He was a true husband, a loving father and a friend to all.

The passing of this good man, this highly esteemed citizen in his community, is not only mourned by the devoted wife and children, but is sadly regretted by innumerable friends throughout this section.

On the following day, his body was tenderly laid to rest in the Vernon Hill Cemetery. The services were conducted by his pastor, Rev. Bagwell, assisted by Rev. J. E. McCauley. The Masons had charge of the burial.

The many beautiful floral offerings showed the love and esteem in which this good man was held.

J. E. McCAULEY.

EASON.

James Eason was born in 1849, and departed this life January 3, 1923. He is survived by a widow, Mrs. Laura V. Eason (Miss Laura Speight, of Wallaceston, Va.), and three daughters: Mrs. R. C. Hall, Mrs. J. B. Saunders, and Mrs. Harry Stewart, of Petersburg, Va., and four sons: Charles and Edgar Eason, of Great Bridge; Bert Eason, of Campostella, and James Eason, and five grandchildren. Two brothers, the last of a large family survive. Mr. Monford Eason, of Norfolk, age 70 years, and Mr. Haywood Eason, of Drumhill, N. C., age 78 years. Brother Eason had been sorely afflicted for about three years. He was a faithful member of Berea Christian Church, Norfolk County.

The flowers were many and beautiful. He was laid to rest beside his daughter, in the family plot, in Berea Cemetery. One week only separated them. Mrs. Mabel Eason Reeves was buried on December 29, 1922, Brother Eason on January 5, 1923.

Services were conducted from the home of the deceased by the pastor.

Weep not as those, who have no hope. Though your sorrow seems to be doubled Jesus will not have us to bear our burdens alone.

B. F. BLACK.

COX.

Jesse Cox, of Altamahaw, aged 45, passed from this life on January 8, 1923, after an illness of a few weeks. He leaves a widow and five small children. He is also survived by his mother, father and several brothers and sisters. Brother Cox was a member of Berea Christian Church and the funeral services were conducted from that church by the writer, assisted by Rev. A. H. Hook, January 9th. Interment followed at the Church cemetery. God comfort those who mourn with a love that heals broken hearts.

WM. T. SCOTT.

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BENNETTE

Mrs. Mary E. Bennette, of Elon College, N. C., Route 1, was born December 23, 1889, departed from this life on Friday morning, January 5. Mrs. Bennette was married to B. M. Bennette on December 25, 1909. To this union was born one child which died in infancy. Her husband, mother, four sisters, one brother and step-father survive her.

Sister Bennette was a Charter member of Berea Christian Church and always filled her place of faithful service. Everyone who knew her held her in the very highest esteem. She was a leader in every church, and community activity and her sweet life shall be missed.

The funeral services were held at Bethlehem Church at Altamahaw, Saturday afternoon, January 6th, by the writer, with Rev. A. F. Isley and Rev. G. C. Crutchfield. Interment followed at the Church cemetery. The services were very impressive. The precious little song sang by Mrs. Bennette's Sunday School Class of fifty little beginners will not be forgotten. Upon her request the services were held at Sunset, and just as the sun was sinking behind the western horizon, her body was lowered to its final resting place. This reminded us that her appearance on earth has ended just as God calls a perfect day to an end.

The love of the great crowd which gathered to pay last tribute to this faithful Saint was manifested through the beautiful flowers which covered the grave.

"Well done thou good and faithful Servant." May God help others to live after the ideals of this Godly woman.

WM. T. SCOTT.

HENDERSON.

While sitting by the fireside, after having done his usual morning work about the barnyard, Wesley "Tobey" Henderson, died suddenly January 1, 1923. It is thought that apoplexy was the cause of his death. He was about 64 years of age.

He had resided in Chapel Hill for many years, and was the town's champion "stone fence" builder. The close of another century will find in those stone walls about the University of North Carolina the evidence of the honest work of that honest man. His spare time from his splendid truck farm was used in that kind of work.

Brother Henderson was won to Christ in a series of meetings held here by Rev. J. Lee Johnson a little more than three years ago. He joined the Chapel Hill Christian Church and remained a member and a lover of that church until his death. In his dealings with his fellowman, the Golden Rule was his standard. He was kind to all, and sympathizing to the point of sacrifice toward those less fortunate than he.

Rev. Walter Patten, of the M. E. Church, assisted the writer in the funeral service. Interment in town cemetery.

B. J. HOWARD.

McCAULEY.

Addie M. McCauley, only daughter of Mr. and Mrs. J. M. McCauley, of Elon College, N. C., died January 15, 1923, age 14 years. The funeral services were conducted by the writer assisted by Dr. J. O. Atkinson and the body laid away in Elon cemetery. She was a member of Elon College Church and active in Sunday School and in Junior Missionary and Christian Endeavor societies. Addie was a sweet and attractive child, faithful in her home and kind and loving to her companions. The bereaved parents have the sympathy of the entire community. May God bless and comfort them.

N. G. NEWMAN.

VARNER.

Mrs. James Varner died at her home in Chapel Hill, N. C., December 10, 1922, at the age of 67 years. She was stricken with paralysis about two weeks before her death, but was thought to be improving until a few minutes before the end came.

She was a member of Damascus Christian Church, and was a devoted wife and mother, and a consecrated Christian. She was so kind, uncomplaining and free from fault finding that it was a joy to be in her presence.

Her husband and one son, Roswell, a young business man of this place, are the surviving members of the family.

Rev. E. L. Baskin, pastor of the Chapel Hill Baptist Church, assisted the writer in the funeral service. Interment was made in the Chapel Hill Cemetery.

B. J. HOWARD.

WILLIAM HENRY HOLLAND.

The Ladies' Aid Society of Bethlehem Christian Church has been bereaved, in the sudden death of Mr. Holland, of a loyal Honorary member; and we offer the following as a sincere expression of our love and our loss:

1. He was a Deacon loyal, devoted, true, always responsive to every call of duty and every service of love.

2. He was, also, a Charter Honorary member of the Ladies' Aid Society, and always a willing and liberal helper in every good work undertaken by the Society.

3. He possessed, in a marked degree, the virtues of a good Christian, a good member, and a good friend.

4. We offer these Resolutions as a token of our high esteem for his life and usefulness, and desire that a copy be sent to his bereaved wife and children, and, also, to the *Christian Sun* for publication.

MRS. C. W. KING.
MRS. J. W. FOLK.
MRS. T. U. SAVAGE.
Committee.

SUTTON.

God called Miss Mary E. Sutton, of Altamahaw to be with Him on January 4th. Funeral services were held from Bethlehem Christian Church by the writer, assisted by Rev. G. C. Crutchfield. Interment followed in the Church cemetery.

Sister Sutton's life had always proved to be one of love for her God. She had been a member of Berea Christian Church for a number of years. She expressed her desire to go to her loved ones who had gone on before her. God spared this, our sister, for seventy years so we again turn our eyes upward and say, "The Lord gave and the Lord hath taken away."

WM. T. SCOTT.

COMBS.

Mr. E. L. Combs, who for several years has been a member of the East End Christian Church was called to his reward at the age of 44 and his body interred at Greenlawn Cemetery, Newport News, on January 10, 1923. He leaves a widow, two sisters and four step-children. We feel that our loss is heaven's gain.

B. J. EARP, Pastor.

MARTIN.

Mr. G. D. Martin, of Newport News, was laid to rest in Greenlawn Cemetery of this city on January 9, 1923. The deceased was aged 60. He leaves a widow and two sons. God's blessings on the bereaved.

B. J. EARP.

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Official Organ of the Southern Christian Conven[illegible]

Mrs. N. T. Farmer

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VOLUME LXXV. | RICHMOND, VA., THURSDAY, FEBRUARY 8, 1923. | NUMBER 6

THE SUN'S OBSERVATORY

The Population of Palestine.—

A census of Palestine, recently completed under British auspices, shows that there are in the Holy Land: 589,564 Moslems, 83,794 Jews, 73,-026 Christians of various denominations, and 7,028 Druses.

Pennsylvania Governor a Dry.—

There was no cheer for the foes of prohibition in the inaugural address of Gifford Pinchot as governor of Pennsylvania, for the first two items in the extensive program of reform he enunciated were: To drive all saloons out of Pennsylvania, and to prevent and punish bootlegging. "Pennsylvania must either control the criminals who are openly breaking the law or be controlled by them," he declared. "I shall expect and demand from every public servant appointed by me, or subject to removal by me, from the highest to the lowest, entire and ungrudging obedience to the Eighteenth Amendment and the Volstead Act."

An International League of Churches.—

The recent meeting in London of the World Alliance for International Friendship through the churches, was addressed by distinguished clergymen representing various denominations. The Bishop of Oxford, President of the British Council of the World Alliance, declared that judicial procedure and international arbitration under the League of Nations would be ineffective unless behind them there was a growing international Christian enlightenment and a disciplined conscience. He expressed high hopes that the World Alliance was building up such a conscience. Dr. Jowett sent a letter emphasizing the opportunities now opening for fuller intercourse and union with the churches of America. "I am impressed,"he wrote, "with the conviction that the mood of the American churches, their relation to their government, and their outlook upon the affairs of Asia and Europe are very much what they were before America joined us in the Great War. There is in America a great growth of the international sense and a definite craving for international fraternity. I am profoundly convinced that a real international League of Nations will be best and most surely prepared through an International League of Churches. If we can cultivate a really vital and active friendship among the churches, it will be impossible for the people to hold aloof from one another in cold or feverish detachment." A resolution was passed urging the Christian Churches to throw the weight of their influence on the side of peace and good-will among nations and to cooperate in such way as will enable Christian opinion on international relationships to be authoriatively and effectively declared.

Increase in Wealth and Happiness (?) in the United States.—

In 1850 the total wealth of the United States was $7,100,000; the population was 23,200,000, which gave a per cent capita wealth of $308. In 1870 our total wealth had increased to $30,000-000,000, or more than four fold, while the population had increased to 39,000,000, or a little over fifty per cent, the per capita wealth then being $780. In 1890 our total wealth had jumped to $65,000,000,000, our total population to 63,000,000,and our per capita wealth to $1035.

In 1917, twenty seven years later, our total wealth had multiplied to $250,000,000,000, or nearly four hundred per cent, and our total population had climbed to 104,000,000, an increase of considerably less than one hundred per cent, and our per capita wealth to $2,404. It is doubtful if in all history any nation has shown such rapid increase in total and per capita wealth.

Have our morals, our manners and our righteousness increased proportionately with our wealth? Has our benevolence to church and to charity increased proportionately with our wealth? Has our happiness increased proportionately with out wealth? Has the worth of human character and the value of human life increased proportionately with our wealth?

If human welfare, and not human wealth, is the aim of individual experience and of human society, is this end and aim being achieved. Let the wise and knowing crack these nuts, or get the marrow out of these bones.

What is The Cause of Earthquakes?—

We live to learn and it is well we do. Various theories have been held as to the cause of earthquakes, but the very newest is that live mountains cause the earthquakes. By a live mountain is meant a mountain which is still growing. The mountain which is not alive is the one which does not grow any more. The theory is that in a live mountain in its growth, large masses, comprising many thousand of cubic miles, are pressed against each other and held by friction until the strain becomes too great. They then slip and the earthquake is produced. This it is said is the modern theory for earthquakes. It was developed through a study of the great earthquake of 1906 which caused fire that destroyed San Francisco. Since then the correctness of the theory has been demonstrated by further study and observation. Dr. Bailey Willis, Professor of Geology in Stanford University, says that the mountains on the Atlantic are dead, but the mountains on the Pacific coast are alive, hence the greater number of earthquakes on the Pacific coast than on the Atlantic. THE SUN does not vouch the correctness of the theory, but we give it as the latest theory as the cause of earthquakes. It may be that some of our readers will ask, what is the use to study and theorize as to these earthquakes when we can do nothing to stop them or to prevent them, we cannot even predict with any accuracy the time of their coming. These scientific men claim that by perfecting our knowledge of earthquakes we may devise methods of forestalling their disastrous effects by choosing safer locations, or by appropriate methods of construction.

Wilson Foundation Fund Completed.— .....

Zion's Herald, in commenting on the passing of the sixty-sixth birthday of former President Woodrow Wilson, conveys this information: "One of the several celebrations of Mr. Wilson's birthday took the shape of a formal completion of the collecting of $1,000,000 for what is to be known as the Woodrow Wilson Foundation, which is officially described as 'created by public subscription in recognition of the national and international services of Woodrow Wilson, twice President of the United States, who furthered the cause of human freedom and was instrumental in pointing out effective methods for the cooperation of the liberal forces of mankind throughout the world.' The purpose of the Foundation, to which the income from the fund is to be devoted, is officially described in the following words: 'The award or awards from the income of the Foundation will be made from time to time by a nationally constituted committee to the individual or group that has rendered within a specified period meritorious service to democracy, public welfare, liberal thought, or peace through justice.' In the gossip in Washington it is said that, while Mr. Wilson was finally prevailed upon not to forbid the creation of this fund during his lifetime, he gave his assent only upon one condition and said that this would be the only condition he would impose. This condition was that no dollar of the income should ever be expended in the shape of stone for building or any other form of material monument, but that the money must be confined exclusively to a living institution, so that every outcome of the effort should express itself in stimulation to thought and achievement within the world of human minds and human spirits. Mr. Wilson's fellow citizens, irrespective of party differences, congratulate him on his wonderful vitality and prospect of many useful years as well as upon his great and growing fame as the providential leader in a great war and the idealist who tried to bring to the world a great peace." —*Exchange.*

NOTES-PERSONALS

Some one has well said: "We understand why the vine is pruned, but how we are perplexed when we are being pruned." Yet the purpose is just about the same in each instance.

Prayer is natural to the child of God. It is the unembarrassed talk of the trusting child in communion with his Heavenly Father. Prayer indicates a high degree of intimacy with God. Keep it up at all costs.

Do you do your part to introduce THE CHRISTIAN SUN to the people who do not take the paper in your church. If you will just try, you may work much good for the cause. Thy it—you may succeed. well.

The publishers of THE CHRISTIAN SUN desire a number of canvassers in each church or community, and have an attractive and remunerative plan. Confer with your pastor, he can advise you. Send in your name and address. Do this now and begin work forthwith. Address "The Christian Sun". 1536 E. Broad Street, Richmond, Va.

Rev. J. O. Atkinson, D. D., preached for the Henderson Christian Church on Sunday, Jan. 28th, in the absence of the pastor. He gave his great sermon on *The Church and What It Stands For*. Those who know this beloved preacher well know that the Henderson people of the Christian Church had a great feast. Come again, brother.

Dr. L. E. Smith, pastor of The Christian Temple, Norfolk, Va., is surely "up to his eyes" in business in the building of that new $250,000 house of worship, and he is pushing to have it ready for occupacy in September next. If ready, we suggest its opening the first or third Sunday in October, as the weather is likely to be very pleasant then. September is usually a hot month, besides storms are frequent in September.

"Prayer is the great spiritual weapon with which we may all fight. It is not hampered by distance, and it is not limited by age or qualification. It links us to the source of unlimited and absolute power, and though all the forces of evil be arrayed against us, the victory is certainly ours. It is a wonderful privilege which we can never overstep, and which we dare not neglect." —A. R. Hay.

President Harper has always been one of the hardest working men in our church, but now for a time it must be harder than ever, but he smiles as he sees the tasks which the burning of the Administration Building is bringing to his shoulders. Let us see that he does not carry it all on his own shoulders. If you can do nothing else, then you may pray for him—pray that he may walk in fellowship and communion with God while he does his work.

Here is some good advice. Read it again and again till you take in its wonderful meaning. It was the late Bishop Phillips Brooks who said: "O, do not pray for easy lives. Pray to be stronger men. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks. Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come to you by the Grace of God."

E. J. Brown is quoted as having once said: "The man who weeps that those he loves may smile, does something angels would like to do." It takes a man sustained by the Grace of God to do that sort of a thing.

Where is the Extraordinary session of the Southern Christian Convention to meet this year? Some of our churches ought to be sending in an invitation very soon. You would not like to have the Convention go begging for a place to spend three or four days in an effort to promote the work of the Lord's cause would you?

The Herald of Gospel Liberty announces that Rev. R. F. Brown, Columbus, Ga., has received and accepted a call to Pleasant Hill, Ohio, and that he will soon take up the work at that place. We wish Bro. Brown every possible success but we are reluctant to give him up on account of his work in Georgia and Bethlehem College at Wadley, Ala.

It is real self-denial when a man or woman has to neglect their own family interests in order to pay their pledges to some good work, but there are men who do it and allow themselves to go without, rather than to let the cause suffer. We saw one do it only recently and he seemed to do it with real willingness, because he was anxious to keep the cause of the church from suffering. So let us all feel and act as nearly as we can.

If you could see how Dr. Atkinson is living now to accomplish the great undertaking of the Christian Church in the enterprise which we call "Men and Millions," you surely would do your best to help him. He is putting his life into that work and he surely deserves the helping hand of every one of our people, but there is a better reason than that that you should take hold with heart and hand and do your best to do your part in this great enterprise, and that is, it gives you an additional opportunity to serve in the vineyard of our Lord and Master. Do your best!

Rev. B. S. Crosby, for many years a minister in the Christian Church, serving churches in various sections of our country, is now located at Greenwich, Mass. He is now preaching for the congregationalists. He says he is in the best of health and enjoying his work, but he says he is preaching the same gospel he preached when he was in the Christian Church. We have rarely known a man who was trained in the Christian ministry among our people, but later went to work for other people, who did not stick to the same old gospel he learned to love and preach among our people. This at least speaks well for the work our people have done in training their ministers as gospel preachers. We are glad to hear from Bro. Crosby again and glad to know, as we expected, that he is preaching the same gospel he once preached among our people. God's blessings be upon you, Bro. Crosby, in all the work you may do for the Master.

In a private letter from Rev. Jno. G. Truitt, now a student in the Princeton Theological Seminary, he says in referring to that institution: "Tomorrow (Feb. 1,) is a day set apart for prayer. All the professors and students gather on equal footing before God's throne of grace. A preparatory meeting is held tonight in Miller Chapel, and before breakfast tomorrow we all meet in the chapel and celebrate the Lord's Supper; after breakfast there is an hour of private confession and prayer—every man in his own room. At ten o'clock some small group prayers; at eleven o'clock an address and prayer by John Timothy Stone, D. D., of Chicago. After a light luncheon some personal conferences led by experts in personal work; at four o'clock, P. M., comes the second address and prayer by Dr. Stone, and at 7:30 comes the final address and prayer hour by Dr. Stone. This is an annual thing and is a day when the power of the Holy Spirit is felt in an awful and compelling manner. For many years nearly all countries have felt the influence of this day. Very little is said about it but only God knows its far-reaching power and how much he blesses on this day." Indeed, we are glad to have such information of such an event. Would that not only our seminaries everywhere, but our churches, too, might seek to have such a season yearly, and even oftener. If there is anything this old world is in need of, it is prayer. Let the example of Princeton be an incentive to our schools generally and churches, too.

Tuesday, Jan. 30th, was pounding day with the pastor of the Henderson Christian Church. Early in the morning of that day an auto arrived from Mount Auburn in Warren County with a lot of fine sweet potatoes from the well known men, the brothers, Jake and Will Kimball. It was a most agreeable treat for new housekeepers. Thank you, brethren. Then later in the day, that is, near 8 o'clock in the evening, the door bell of the parsonage rang most energetically and on going to the door, there was a porch almost full of the members of the Henderson Christian Church and each one seemed to be loaded with a package—it was a real pounding from the church people, and we cerainly will not have to go to the grocery again soon, unless it be for "accidentals," for we are well helped as to most of the ordinary eatables common in most households. Then on Wednesday morning there came a package from Norfolk which was full of useful articles, and by the same parcels post there came a package with many good things inclosed from Windsor, Va. It is surely pleasant to be remembered in this most practical way. Brethren and sisters, we doff the hat and say with all the heart, Thank you, thank you! And in all of this expression of appreciation Mrs. Barrett joins me heartily.

The Virgin Birth of Christ was suggested in these columns as a suitable theme for a Christmas sermon, and in order to stimulate effort in this direction we offered a reward of five dollars in gold for the best sermon on the theme. Only a few responded to this proposition. Revs. W. S. Long, D. D., Rev. J. U. Newman, A. M., Ph. D., and Rev. W. C. Wicker, A. M. D. D., served as judges, and after examining carefully the papers submitted, they unanimously awarded the reward offered to Rev. P. H. Fleming, D. D., Burlington, N. C., as having presented the best paper on this question. The editor's instructions to the judges were to consider only two points, viz.; 1. The *teaching* given as to the Virgin Birth. 2. The *Literary form* in which the teaching was expressed. We are sorry that so few were moved to undertake the task, but glad that the lesson desired was brought out so well as in the paper of Dr. Fleming. The judges acted not on their likes or dislikes for the author of paper they examined, for not one of the judges was given the least intimation as to who was the author of the papers thus passed upon. Dr. Fleming's sermon appears in this issue under the caption: *The Angel's Message to Mary.*. Be sure to read it carefully and prayerfully and so arm yourself to stand for the miracle of the Virgin Birth of Jesus Christ.

WHY ARE YOU A SUNDAY SCHOOL TEACHER?

Have you ever stopped to think why you are a Sunday School teacher?

The following was written by a Norfolk High School girl, giving her reasons for wanting to be a Sunday School teacher after taking a week's course in a Sunday School Institute:

"My reasons for wanting to be a Sunday school teacher are numerous. I have always possessed as my highest ambition the desire of teaching. I consider it a privilege to have the ability to talk in public, and to teach others what one knows. I also hold as one of my reasons that God intends for every church member to do some definite work toward promoting His kingdom on earth. I have always been associated with little children and love to be with them and to teach them. I think it very helpful in broadening one's views on life, and it helps one to think of others. If a close study is made of children, the different dispositions, qualifications and sentiments of the children are observed. It helps one to live a Christian life to hold the admiration of the children."

Another writes:

"God means for everybody to teach His word in some way. I prefer Sunday School teaching, especially teaching small children. It is my aim to teach the little children about God and the way He loves them, and also to live a cleaner and purer life. When they come to the age to take Christ as their Saviour, I hope that I have done my best toward helping them to choose the very wise side."

And a third:

"My aim in Sunday School teaching is to lead a sincere Christian life, so as to influence the innocent lives of my pupils to follow the teachings of Christ."

Why are you a Sunday School Teacher? These are the aims of only three, who are, or who expect to be teachers in the Christian Temple Sunday School. Many others could be given with reasons just as splendid. Teachers, like these, realizing their responsibility and facing gladly their opportunity, are going to do a wonderful work for God in this church.—L. M. E.

"The Christian Endeavor at Christianna is doing some fine work. The Sunday School is alive and in almost full force. It is the first time that the school has gone this long during the winter months as I remember." This is just a part of an encouraging letter from Mr. Pressley Ingram, Dadeville, Alabama, secretary of the Christiana Sunday School. The pastor, Rev. G. H. Veazy, also writes of the splendid work that the people there are doing.

MINISTERIAL ASSOCIATION.

The Ministerial Association of the Eastern Virginia Christian Cnference will meet Monday February 12th at the Central Y. M. C. A., Norfolk, Va.

Rev. B. J. Earp will review Tillett's, "Personal Salvation," and Rev. B. F. Black will read a paper on some subject of his own fancy.

ATTENTION PLEASE.

Recently some person paid to me their subscription to THE CHRISTIAN SUN. In the hurry of the occasion, I failed to make a record of the same, and now I cannot recall the name of the person. Please send me a note, giving me the name and place at which the money was paid, and I will gladly have the same properly credited.

J. PRESSLEY BARRETT,

Henderson, N. C.

MEDITATIONS.

1 COR. 13.

Love is the great virtue. If ye have not love, but have all knowledge, through training, and mountain removing faith, ye are in spite of them, nothing. It seems a hard saying.

And even if ye leap so far beyond the tithe as to give all that ye have to feed the poor, and have not love it profiteth you nothing. Someone has said money is the acid test, but it appears from this that love is.

It is not easy either to love or to have love in this all embracing fashion. Before it the family, sectional, and national prejudices and traditions of generations have to give way. A leader of our day has said, "Race hatred is the greatest sin of the day." Before it every kind and degree of envy must retreat. And comes with it the humility that so beautifully yet astonishingly, graced Jesus. And come with it a faith and a hope that illumine every night, bridge every chasm, and pave the way to the kingdom.

ROMANS 12:1

My Lord, Thou knowest I have no great flocks from which to give Thee the firstlings. Thou knowest I own no ground which orchards grace or grain transforms into a golden sea. Thou knowest, too, I store no gems or jewels, nor contemplate a wealth of stocks as bonds. Oh, wretched man am I, my Lord, for I have nought to give to Thee.

And then I heard a voice, as it were, saying, "Give me your body a living sacrifice, holy."

LUKE 1:35.

And can it be that this is untrue? That no angel appeared to Mary? That Mary was not overshadowed by the power of the Highest? That the babe in her arms, in the manger at Bethlehem, was not the Son of God?

Yet while I read my heart burns within me, and I hear a voice, as it were, saying, "Whom say ye that I am?"

"Thou art the Christ, the Son of the living God."

JOHN 12:32.

The afternoon sun played in the green tops of the tall poplars that bordered the road side. Fifty yards away quietly flowed the Marne in one of its great bends East of Meaux. About us could be heard the birds' songs and the crickets' chirp. And about us, too, could be heard the deep intonations of great guns, the roar of exploding shells. Far ahead could be heard the peculiar metallic hen call of machine guns and the sporadic rifle fire.

Of course one's thoughts should have been on the dangers and hardships ahead, but one gets used even to them, and besides was there not something after all in the sergeant's observation? We had come suddenly upon a great cross and on it a stark thorn-crowned Christ. The Sergeant was just ahead and he had turned to call "Preacher, there's your Christ!"

At first I was shocked. Then that resentment mastered me. And then I began to ponder the sergeant's statement. The more I thought about it the clearer it became to me the Sergeant was right, only he did not mean to be right.

But my Christ was crucified. He was taken from Tabbatha to Golgotha and crucified between two thieves. This is a stumbling block to the alike of Jews and foolishness to the alike of the Sergeant, but unto us it is the power of God.

GIL BONHEUR, JR.

WANTED—WANTED

Five thousand (5.000) members of churches in the Conferences of the SOUTHERN CHRISTIAN CONVENTION during the evenings of one week to study carefully and prayerfully their Bibles on the subject of Tithing, to see whether it is right, Biblical, unerring Word, and, To Learn whether Tithing is God's method of teaching His supreme sovereignty, asserting His ownership, and financing His Kingdom.

If tithing is not a law of God and a command from God to man, then a halt should be called and a stop made to this teaching and preaching. Let's Appeal to the High Court of God's infallible Book and rest our case there. Christians should all do this since they preach and teach that "The Bible is our only Creed and is a Sufficient Rule of Faith and Practice." Then to our Bibles to settle this vital and all-important question. To Tithe or not to Tithe.

The Mission Board of the Southern Christian Convention.

J. E. WEST, Chairman
J. O. ATKINSON, Secretary

ANNOUNCEMENT

The revised edition of "Principles and Government of the Christian Church" will be off the press on or before February 15.

The new edition of this book may be secured in either cloth or leather binding at the following prices:

Cloth binding.....$1.00
Leather binding.....$1.50

(For postage and wrapping add 10c to the above prices for all orders by mail).

Names lettered in gold..... .75

(Please write name plainly just as you want it to appear on book.)

The Convention has officially designated the Church Supply House, Burlington, N. C., as distributing agent. All orders will receive prompt attention after February 15.

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J. PRESSLEY BARRETT, *Editor*,
Henderson, N. C.

THE MINISTERS THEMSELVES MUST TAKE A HAND IF THIS IS TO BE ACCOMPLISHED.

Whatever concerns a minister in his character and work should have his undivided attention and promptly. The church may help him in some important particulars, but he must take a hand if the highest and best results are to be attained. That there are many in the ministry of all the denominations who need to step up higher in their life and calling and so prepare themselves for larger usefulness and greater helpfulness to their followers we thing cannot be disputed. No question but that we have in all denominations men in the ministry who are not as careful of their conduct and influence before men as they need to be for the sake of not hindering the work they seek to accomplish and so keep personal stumbling blocks out of the way of the progress of the gospel.

The Right Reverend William Lawrence, D. D., Bishop of Massachusetts, an Episcopal clergyman, and if we mistake not, a brother of our Sunday school Marion Lawrence of Chicago, in *The Southern Churchman* of Jan. 6, 1923, did use the theme of "Overcoming False Ideas of the Ministry," and in doing so he presents some most important points for the consideration of the ministers of all denominations. We are therefore republishing it for the benefit of THE SUN'S ministerial readers, and we trust it may be read with much care and thoughtfulness. There can be no sort of question that the ministry has loss standing in many important particulars in the last quarter of a century and that being true, we should give ourselves most earnestly to an effort to so live and demean ourselves before men that they seeing our good works, our solidity of character and service might glorify God. Brethren, it will not be the thing for us to throw the whole matter aside, as if it involved no complications in our lives as ministers of the church of Christ.

Bishop Lawrence says:

What are the opinions of the average person about the church and the ministry? A few days ago I asked a young friend to get out of doors and find what men and women on the street think of ministers: and he found. It is interesting to know how the other half lives, even more interesting to know how the other half thinks. Here is what they say about the church:

"The ministers are clever at sliding through: they don't believe what they say," says a tradesman's wife. "They keep telling what you must-not do; that you can't do this— play cards, go to the theater. They talk about charity and won't give a man a cent or a job. I've had enough of them when I was a girl."

"Ministers aren't interesting," adds an automobile man. "Everything they tell me I know already. The minister never comes into my shop to see; and I am glad of it."

"Ministers are fakirs," answered a Syrian shoemaker, a member of a Congregational Church. "They look after Americans, and think the rest of us are duds. In Syria the ministers are pastors; they know every child; they are the friend of everybody—not so here."

A manager of machine works does not hesitate. "Ninety-nine per cent of the ministers are wishy-washy. They are preaching for money."

The director of an economic foundation expresses his sentiments. "Ministers, especially Episcopalian ministers, don't give me anything in their sermons; they fall back on stock phrases; they don't define terms, but just keep on talking. They talk on the price of coal or industrial and economic conditions which they don't know anything about."

A medical student adds, "Ministers aren't modern; they lack moral courage to speak the truth." And a newspaper woman breaks in, "Why can't ministers be humans?"

It is of no use for me to protest that I have known hundreds of ministers, and that what these people say isn't true. Thousands and thousands are thinking as these people think, and that being the case, they probably have some ground for their opinion.

I may have my idea as to how they got these ideas. Perhaps some narrow-minded, uninteresting parson struck one or the other of them wrong when they were young men, when they were a little too free in their manners or after a good time; and they have cut parson and church ever since; they judge all by one. Then they read the newspaper headlines that feature every scandal and weakness of ministers, every failure and parish row, and that seldom mention the ninety-nine sensible, faithful men.

Granted all this; we haven't yet met the situation. The fact is that in the popular mind the person is not what he should be. When I was a Professor in Pastoral Care, I used to say to the students, "The parson is the 'person,' the one person whom the town looks to as the finest character in the community. Think of your own town. Is the first character the doctor, the judge, the grocer or the minister? You may never attain the position of the best citizen; perhaps you have not got the inherited stuff, or the force; but don't be content until you have tried, and remember that publicity or popularity is not the test, but humility, moral courage, thought of others, public spirit and dogged determination to do and say the right thing as Christ did."

Isn't it about time that the church wake up to the idea that although there are hundreds of strong, high-minded, spiritual leaders in the ministry, and thousands on thousands of good, faithful, somewhat narrow and uninteresting persons, there ought to be a lift of the standard all along the line?

The American people are ambitious, the immigrant often more ambitious than the native-born. They are overcrowding the colleges and pressing into all the higher professions. They are inventing new methods of business, competing in commerce, politics and public service. Their minds are active and as a body they want to do the right thing. But in the stress of competition they, most of them, see only just what is in front of them—"Where are we going from here?" "Just to the next corner," is their answer. And they haven't the time to think of the long stretch of road ahead, where it leads.

This generation offers the biggest chance possible, then, to a man who has the conviction as to where the road leads and who has the power of leadership to make the people go with him. I do not say, "Follow him"; a true leader keeps the people about him, and they move forward together.

Here then is the chance for the ministers: here the opportunity for the churches and especially for the theological seminaries. A layman said to me a while ago, "Our minister is quite a scholar; he is as dry as dust as a preacher; he is no pastor. The children run away from him, and he is afraid of them; he would make an excellent professor in a theological seminary."

Think of it! A sane layman who wants an alert, openminded, interesting rector suggests setting the old man to training the young men preparing for the ministry! Yet much of this has gone on in the past; seminaries have made a sort of "Soldiers' Home" for the old warriors. These days are passing and they have got to pass altogether, and mighty quickly, if the church of Christ is going to get into pace with the rest of the world.

The fact is that in these days the real scholar and teacher has got to be caught young. The colleges know that well, and the seminaries are learning; some of them have gotten on to it as quickly as the colleges. A teacher of divinity students is a trained man, a specialist. He was a scholar in college and is now; but theology is not purely an academic study, it is the revelation of life; he must be human, keen in his interest in youth, in present day thought. He must be a character, a big, vigorous, truth-loving character; he must have vision beyond the lecture room; and the one object of his life and teaching is to bring God to man and man to God; for Christ, the very revelation of God, is the leader, the leader of men through the ages. If young men are to be leaders, they must have teachers who have the intellectual and moral courage to be leaders, of the future leaders.

THESE BE BUSY DAYS.

Whoever lives and serves his day and generation in this the early part of the twentieth century must of necessity be a busy person. Indeed, we sometimes wonder if the devil has not a hand in all this hurry and struggle to get things done in these days of great haste? There is rarely a more effective way to limit the power of any life than to get oneself busy. All of us need to be about the Father's business, but it is a mistake to hurry, hurry all the time, for that keeps us out of communion with our Lord, and whatever may do that is a hindrance to the Christian life and its activities. Undue haste prevents Christian men and women from doing their real work in an effective way, and that means pood work and not much of that can be done in a truly Christian way.

Not but a short while ago the papers told of an interesting case of the devil's planning to keep a man from being highly useful in a certain city. It is said that—

"The devil met one of his local subordinates on the street of an American city not long ago and said to him, "Well, how are things getting along in this town?"

"For the first time since I've been stationed here." said the subdevil, "They're looking pretty badly."

"What's the matter;"

"See that fellow across the street?"

"Yes, What about him?"

"Well, in some way he has got hold of a grain of real, undiluted concentrated truth. That grain of truth is like a deadly bomb. If he uses it rightly he can blow up our whole business here."

The devil looked carefully at the man on the opposite side of the street, and then he said to his subdevil:

"I'll tell you how to handle him. You tempt him to take that grain of truth and organize it. Make it the basis of some kind of a society, or lodge, or club. Then he'll spend his time running the club and he will not have any time to use the truth against us."

Then the reporter declared:

"From the latest reports I hear that the man yielded to the temptation and that the devil's plan is working beautifully. The grain of truth

which became the nucleus of the organization which he founded, lies in a glass case, unused, in a corner of the gentleman's office in the building which the new organization erected. Some day the man who introduced that organization may take it out and use it; but just now he is too busy taking care of his organization to do any extra work, and so the truth, which he had, lies helpless and bleeding because it has no one to take it to the people who so much need it.

That man was sidetracked, and the devil did it! He saw that the truth must be handicapped and put out of active service, or his kingdom of darkness would be greatly retarded, if not indeed destroyed. And the devil did not organize a society, or a club, in order to stop the man who had a grain of truth. He simply sidetracked him by getting him to work on another line. He made him think that organizing a society would enable him to do a larger work than he could do by simply using the truth in the various places where he might have opportunity to do so. And his plan was quite a success, for getting the man to organize a society got his attention drawn away from the precious truth he possessed. He thought his new organization would help him to do great things with his truth, and so it might if he had not allowed the organization to take all of his time and strength, so leaving the truth paralyzed and helpless. Instead of using the truth for the pulling down of the strongholds of the devil's kingdom, the devil was sharp enough to induce the man to give up the truth under the false hope that the new society would make that truth mighty in the work of giving light to all the people. But just as in the case of many another man, the truth was left, and an organization was substituted which was itself helpless because it did not have the truth as its main dependence, and the truth was also helpless because it had no one to take it about from place to place. So the devil's trick to get the man sidetracked worked in a wonderful way, it not only rendered the man usless to the cause of righteousness, but it also paralyzed the truth, so hiding it away in a corner. You see the truth has no way to go anywhere, except as some person will carry it. In this case the man who had it was induced to go aside and give his time to something else, and it proved a handicap to him, and his course at the same time laid the truth away, as one said, in a case for safe keeping, and the outcome of it all was a great loss to the cause for which that man was laboring. Is it not strange that a man of sense will allow himself to be hoodwinked into doing nothing, and that when he has a great opportunity for real service in the cause of Christ.

Truth is the most precious jewel in the great cluster of God's gems. It is nearer and dearer to the great Heart of God than any of His creations, and yet we lay it aside, or hide it in a corner, and then we expect great things to come to pass, just as if the truth were given a chance to strike at the monster with all its power. The sword is helpless apart from the hand of the soldier, but in the hand of a strong and brave soldier, there is no telling what the sword of truth may do in the suppression of sin and for the exaltation of Jesus Christ as the Saviour of the world.

Let us learn this lesson once for all, the truth in the hand and heart of a true child of God is mightier than all mere organizations. Truth is the living power of the universe with God as its source and His glory as its ultimate aim.

It has well been said that at the building of Martin Luther that truth leaped over the cloister walls and challenged every man to make her his guest; aroused every intelligence to acts of private judgment; changed a dependent, recipient people into a reflecting, inquiring people; lifted each human being out of the castles of the Middle Ages, to endow him with individuality, and to summon man to stand forth as man. Then the world heaved with the fervent conflict of human opinion.

Thus did the mind of George Fox arrive at the conclusion that truth is to be sought by listening to the voice of God in the soul. Not the learning of the university, not the Roman see, not the English Church, not Dissenters, not the outward world, can lead to a fixed rule of morality. The law in the heart must be received without prejudice, cherished without mixture and obeyed without fear, and then truth will not be crushed to the dust, but will have its seat on the throne of the human mind and heart.

PROFESSOR BATESON ON EVOLUTION.

Prof. William Bateson is connected with the John Innes Horticultural Institution, Weston, London, S. W., 19, England, and is a noted biologist. "Science," Vol. LV, No. 1412, January 20, 1922, contains an article from him on the subject, "Evolutionary Faith and Modern Doubts." It is an address delivered before the American Association for the Advancement of Science. The article contains terms which would not be familiar to the non-technical reader. But many things he says will be appreciated by us all, in view of the present revival of debate on Evolution. Among them we give the following quotations: "So we went on talking about evolution. That is barely forty years ago; today we feel silence to be the safer course." "Discussion of evolution came to an end because it was obvious that no progress was being made." "When students of other sciences ask us what is now currently believed about the origin of species, we have no clear answer to give, faith has given place to agnosticism for reasons which . . . . may be profitable to consider. Where precisely has the difficulty arisen? Though the reasons for our reticence are many and present themselves in various forms, they are in essence one; that as we have come to know more of living things and their properties, we have become more and more impressed with the inapplicability of the evidence to these questions of origin. There is no apparatus which can be brought to bear on them which promises any immediate solution."

"What glorious assumption went without rebuke! Regardless of the obvious consideration that 'modification by descent' must be a chemical process, and that of the principles governing chemistry, science has neither hint, nor surmise, nor even an empirical observation of its workings, professed men of science offered very confidently positive opinions on these nebulous topics, which would now scarcely pass muster in a newspaper or a sermon. It is a wholesome sign of return to sense that these debates have been suspended."

"Biological science has returned to its rightful place, investigation of the structure and the properties of the concrete and visible world. But that particular and essential bit of theory of evolution which is concerned with the origin and nature of species remains utterly mysterious."

There are many such expressions by this noted and careful scientist, and they all go to show that while the specialists of forty years ago were most certain of their evolutionary theories, the solid scientists of today declare we do not know the orgin of species, and the office of biology and of all science is to deal with realities, things as they are. It is clear, therefore, that editors and preachers who are so dogmatic and sure of the theory of evolution are talking without knowledge, and professed scientists who are talking of evolution as a cock-sure thing show that they are seconds, and only copy and assert as original what they have only borrowed from another. All this is important in the present revival of the debate.—*Presbyterian.*

"GETTING ALONG."

For some reason I was impressed the other day with the extreme convenience of this expression and the frequency of its use. Really, our vocabulary would be impoverished without these two words that in themselves mean little and may be employed in diverse ways.

"I wonder," mused Jeanette, surveying last year's headgear with a critical eye, "whether I can get along without a new hat this spring!"

"I should think that you could if you just made up your mind to. One can get along without most things in this world if one only thinks so."

Jeanette turned her thoughful gaze to me. She had that far-off look that denotes a moralizing or philosophical mood.

"Then it's merely an attitude of mind?"

"What?"

"Oh, hats and people—and perhaps husbands. I never looked at it in this way before, but honestly, life is made up with getting along without and getting along with."

"That's true."

"Mary Tompkins gets along with that lazy husband of hers by working twice as hard herself and letting him sleep late in the morning."

"That's because she loves him."

"She thinks she does it for love; but it really isn't affection. It's easier on the whole to work than it is to make him work. 'Getting along' is sometimes a synonym of mental sloth."

I gazed at Jeanette in astonishment.

"You're a pessimist."

"No, I'm a philosopher. Getting along with something is shiftlessness, pure and simple."

"It doesn't apply to hats."

Jeanette whirled on her hand her last year's brown straw with a wing stuck up jauntily.

"No, not to hats. I never thought of how many significations that phrase has. Now, it isn't creditable to put up with a dirty house and slovenly children as Mame Jones does, with the excuse that she can 'get along' that way as well as any other, and it saves a lot of trouble and soap and backaches. But it is highly to my credit if I make the hat do another season and give the money I save to the poor babies who are starving over in France."

Mother came in at that moment.

"Oh, girls, I've been over to see Miss Lyon! Did you ever see anything quite so beautiful as the way she gets along with her deaf old father? And he's so cross when she isn't there. I don't see anything to laugh at."

"There isn't anything, dear," Jeanette explained, "except that we were just talking about the use of that expression. Miss Lyon gets along with her difficult relative, but she has to get along on a very small income."

Mother's eyes danced in her merry way. "But they say that her brother is getting along splendidly in business," she commented.

"While her father is getting along in years," gasped Jeanette. "Oh, the beauties of the English tongue!"

Father's voice was heard in the hall.

"Aren't you people ever going to bed?" he queried. "It's getting along toward midnight. I never knew any women who could talk so much."

And then he wondered why a peal of laughter greeted his remarks in a frivolous manner.

"Get along to bed yourself," was mother's quick retort, for mother was the brightest of us all when she caught the spirit of a thing.—*Exchange.*

CONTRIBUTIONS

SUFFOLK LETTER.

There is always an explanation for human experience; but the explanation is often delayed. This is truer of unpleasant experiences than of pleasant experiences. It was easier to understand the birth of Jesus, at the time, than the crucifixtion of Jesus; but centuries since Calvary's tragedy have revealed its meaning not only to Jesus, but to His disciples and the world. Yorktown explains Valley Forge. The Resurrection explains the crucifixtion. Maternity finds its joy in a happy family, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit." The harvests of the world grow out of death; it is the harvest that explains the struggle of the seed through death up to golden grain and becomes fruit.

The feeling of the people, under what seems to them the burden of Men and Millions, will find a satisfactory experience in the final payment of pledges. Debt is like a boil. It worries while it is unpaid. It seems larger than it is. It is moving toward the time of payment. The only remedy for a boil is to wait patiently for its full development and the final discharge of its feeling. But there is no time so painless and sweet as when the core is delivered and the debt is paid. No matter how much one worries over a pledge; no matter how painful it is to meet obligation; it is a sweet experience when the pledge is paid. The only way to get the bad feeling out of the system is to nurse the obligation patiently and look forward to the full payment of the pledges. The longer the final day is postponed the worse the painful feeling: to leave it unpaid is to poison the whole future. Bankruptcy does not dissolve the moral obligation; it simply suspends the legal obligation. Every member who made a pledge to Men and Millions should hold the obligation sacred, ask the Lord to help in the payment of it, and then work faithfully and patiently to that end. It is a waste of effort and money to wait for Captains and helpers to urge payment of Men and Million pledges; but it is the only alternative, unless those who subscribed pay without notice.

Two other things are worthy of prayerful consideration. First, the Men and Millions Campaign was the *Christian Movement* in the interest of the Kingdom and not in the interest of persons. That makes it a worthy obligation upon all who subscribed, and upon those who did not subscribe. All are under the same obligation to the Kingdom; but when the obligation is assumed by the individual it becomes doubly binding. Second, the reputation of the church is involved in the obligation it assumes through its members. A nation that repudiates an honest debt to another nation loses standing with the nations of the word. The world estimates the people of God by the way they pay their debts. The severest criticism, and the most common, is that church members are slow to pay Bills. This criticism is unjust in large measure; but it shows that the world is not measuring church members by their motives, their purposes, their endeavors, but by their outward acts. The eye of man looks on the outward: God looks at the heart. But in this present world we are dealing with men, living among men, and being judged by men. The cause of Jesus Christ and the reputation of the church are both involved in Men and Million pledges. It is not simply a commercial obligation; it is a Christian obligation. Stand by the pledge until it is paid in full.

W. W. Staley.

ELON LETTER.

Events have been moving fast since the Elon Letter of last week was written. Mr. and Mrs. M. Orban, Jr. of California, sent us $5,000 to aid in rebuilding and Mrs. H. W. Phillips, Hardeeville, S. C., sent one thousand dollars in cash. Numerous friends and Alumni have sent in smaller gifts. Mr. C. C. Howell, Jacksonville, Fla., was the first Alumnus to send his check. It was for $100.00. Mrs. J. B. Gay, Franklin, Va., also sent her check for $100 and a subscription for $400 more. A strict account of every donation is being kept and in due season the names and amounts will be printed in a special bulletin.

A great mass meeting was held in Burlington on Sunday afternoon. Col. F. L. Williamson presided. Dr. Thomas F. Opie, Mr. Jno. M. Cook, Hon. E. S. Parker, Jr., Mr. W. E. Sharpe, Dr. W. B. North, and the writer took part. It was a "pep" meeting and gave fine spiritual impetus to the efficient organization Mr. W. E. Sharpe is setting up to raise Alamance County's $100,000 for the rebuilding campaign.

The Building Committee gave careful consideration to choosing the architect and awarded the work to Mr. Herbert B. Hunter. Mr. Hunter is experienced in College work and is very popular in Alamance County. It is highly appropriate that he should furnish the plans for the Administration Building which is to be erected by Alamance County people and it is to be known as Alamance Hall by vote of the Board of Trustees. Mr. Hunter has already begun his work. His first duty is to furnish a complete layout of the campus for the future development of the plant.

The Emergency Fund Committee of which Col. E. E. Holland is chairman is shortly to meet in Suffolk to formulate general plans for raising the money. It is a stupendous undertaking, but one I am sure our people will rally to in the heroic spirit of Christian sacrifice. Our people are folks—they are.

Unexpected friends have sprung up for Elon in this emergency. Almost every day has brought an exhilarating piece of comfort and sympathy from people outside our connection. Here is a sample from the Editor of *the Salisbury, (N. C.) Post,* Mr. J. F. Henley. He sent his check for ten dollars and published the note below editorially in his paper.

The College at Elon.
(The Salisbury Post)

"Some years ago we were in school at a military school that operated in the eastern section of the State, and in going to and from school we passed by Elon College. The place was not very inviting. It was a clearing in the woods where a little band of earnest people had their hearts set on a school. We have taken an interest in the growth and development of that school. During the years we have passed by Elon many, many times and we never fail to take a look at the campus, and note the upward trend of all around. Elon has in these years become a great institution. It has done a wonderfully fine work. It now suffers from a fire loss and would come back bigger and better, and it will, for the spirit which built this institution, the spirit which brought it thus far, will carry it on to higher and nobler things.

"The college authorities propose to raise $600,000, half of this sum will go to rebuild the Administration Building recently destroyed by fire, and the other half will go to the endownment. It cannot be much, but we want to have a small hand in the rebuilding of this school; when the new Elon arises from the ashes we want to think that we had some small part in its rebuilding."

Another splendid editorial utterance was that in *The Raleigh Times,* from which I quote as follows:

Elon College in Need of Help
(The Raleigh Times)

"Elon College, which lost its administration building last week by fire, faces a staggering loss in physical equipment in the gamest sort of fashion. The lost records of the institution may not be replaced; the insurance covers hardly a third of the monetary loss and with building costs so much higher than when the part of its plant that has been destroyed was built, the cash in hand is hardly more than a drop in the bucket.

"But Elon expects to prove its right to continued existence by replacing the burned building with four others. This much was needed. It now becomes essential that the college to hold its own, to say nothing of going forward, must secure funds which a few years ago it would have been impossible to raise.

"But with Trinity and Wake Forest College adding to their endownment these days by millions, Lenoir College receiving contributions by the hundreds of thousands and Guilford's finances greatly on the mend, there seems no reason to believe that the members of the Christian Church will allow their higher educational institution to fall hopelessly behind the academic procession.

"North Carolina needs all of its educational facilities. The State needs Elon College,—its enrollment shows this need. The building fund which Elon proposes to straightway set about raising is a good place for all believers in education, whether of Elon's doctrinal belief or not, to put some of their surplus money."

A third and final editorial for this time comes from *The Schoolmaster,* the official organ of The Alamance County Schoolmasters' Club. It reads thus:

The Opportunity of Alamance
(The School master)

"A severe loss was sustained when the Administration building at Elon College was burned a short time ago. It was a loss to Elon, to the Christian denomination, to Alamance County, and to the cause of higher education generally, especially Christian education.

In view of that fact that valiant efforts are being made today by many to discredit the teachings of Christ, it is a serious thing when the work at a Christian institution is interrupted. At present the rector of a fashionable Fifth Avenue church, New York City, is under fire because of his bold denial of the divinity of Christ. In connection with this denial he intimated, that the young college man of today considers such teaching "bunk". We do not believe that the young man who has been trained under Christian influence has any such ideas. The prattling of such a bigot could go unnoticed if it were not for the fact that such wide publicity is usually given to such utterances as herein referred to.

"The people of Alamance realize the loss the county has sustained. Already mass meetings have been held and help has been promised

Elon by the citizens of the county. The men who have led in this work deserve much praise. Citizens of Alamance, you can not make a better investment than a substantial donation for the work at Elon. Money spent for training young men and young women for Christian citizenship will yield bigger and better returns than a like amount invested in any other way. In helping Elon rebuild you are merely building in a larger way for yourselves.

"We understand that the Board of Trustees of Elon have decided to undertake immediately a program of extensive improvement. Elon is to be congratulated for this determined spirit on the part of her governing authorities. Alamance County should appreciate the attitude of Elon authorities, and should show this appreciation by a hearty response to the suggestion that funds be raised in the county to help Elon rebuild. We believe that such response will be made. Alamance has an opportunity to serve."

I call upon the people to seek the divine leadership in their efforts to aid the cause of Christian Education in our church. The hour of destiny has struck. God's people will not fail His work. Forward they will go. Forward is the only direction they can go.

W. A. Harper.

BETHLEHEM COLLEGE LETTER.

This is a crucial hour in the educational program of the Christian Church. This is especially true with reference to the educational policies and plans in the far South. The need of a denominational college in Georgia and Alabama is imperative. Bethlehem College will meet the demands of this crucial hour if the people of the Christian Church meet the demands of Bethlehem College.

It is simply impossible to build a college unless provision is made for more money than will accrue from Men and Millions. This money will help materially in starting the building; but it will not meet one tenth of the financial demands upon the college. There is an argument current that this money is all that is needed, but I cannot imagine a man who is thoughtless enough to advance such an argument. Even a child ought to know better. I am sick, and tired, of hearing such flimsy excuses. People want to hide behind this excuse in order to avoid further financial obligations. But those who are interested in the college will not allow the fact that they have subscribed to Men and Millions keep them from giving to this worthy cause.

It is obvious that there are some members of the Christian Church who cannot give large amounts to this cause; but if all the members (and preachers) will do all they can, we will raise a sufficient amount of money to meet the immediate demand upon the college.

The future of Bethlehem College is in the hands of the people of Christian Church. Its promises, potentialities, and possibilities are tied up in the pocketbooks of the people. And our high hopes, our great anticipations, and our ideals will be reduced to a howling mockery unless the pocketbooks of our people are ungirdled and our possessions are dedicated to the needs of the college. The college can mean nothing to the Christian Church, to the present or future generations, unless it has the financial support of our people. On the other hand, it will be a great power for good if the people will make it a reality.

Our hearts articulate with great anticipation as we look forward to the realization of an ideal that has been cherished for a quarter of a century by our people of the far South. How the emotions of our souls find expression in words and deeds as we ponder the potentialities and possibilities of Bethlehem College. What a moulder of life and character it will be! It will take the feet of young men and young women out of the road that leads to indolence and failure and place them in the road that leads to success and happiness. It will supplant the undesirable qualities of inefficiency with the power of leadership and efficiency. The uncouth lives of boys and girls will be transformed. Parents will rejoice over the beautiful lives and signal achievements of their sons and daughters. Manhood and womanhood will be crowned with the fruits of honesty and integrity, and once more the whole life will be in harmony with the great purpose of God.

Who is it that can withhold his money from such a worthy cause? It cannot be said that a man has fully given himself to God if he wilfully withholds his money from God's enterprises. His action reduces his profession to chilling formality. God wants to spiritualize our lives. And when our lives are spiritualized, our money will assume the likeness of its possessor.

Brethren and beloved, will you help build Bethlehem College? Will you ask God what He would have you give? When the amount is determined, send a check to the undersigned. Or if you are not in a position to send check, send your pledge for some amount. The subscriptions are to be made payable in five annual installments, the subscriber being ask to sign a pledge for each installment.

R. F. Brown, *Financial Secretary.*

A COLLEGE REGULATION.

What is known on the campus as the sixty per cent rule went into effect with the opening of the Spring Semester in January. According to this rule any student failing to pass sixty per cent of the Fall Semester's work is not allowed to return to college after the holidays. Under this rule fourteen young people who were here in December are not here now.

This regulation is not original with Elon. Many colleges have enforced it for many years and have found that experience justifies its continuance. Trinity College of Durham this year excluded sixty persons under this rule and the University of California 521. A few years ago Washington and Lee dropped about four hundred at one time.

There are two main reasons for such a regulation. It is unfair to parents to spend money on sons and daughters who have demonstrated their inability to profit by college education. It is not expected that all college students will be scholars, but a man who does not pass three out of five courses, when the passing mark is 70, can invest his money to better advantages in some other direction than in attempting to continue longer in college. There are a few cases of plodding students who might be injured by such a rule, but not a single one of that character was caught by the Elon drag-net this time. Every one excluded had failed to apply himself or herself properly.

The other reason is that students who fail properly to apply themselves make it hard for others to do their best. *Maroon and Gold,* the college student publication, in its news columns and editorially, stood solidly by the College in enforcing the rule.

But not all those excluded approved the rule and as is usual blamed the college or the faculty or some individual for their misfortune. One guardian wrote his high approval. He expressed regret over his ward's having to leave, but he rejoiced that Elon had taken such a stand and promised to send another ward here in the future.

If the friends of Elon knew the anxious care with which every matter of discipline is approached by the faculty here there would be larger sympathy for the college in its difficult work and earnest prayers would constantly ascend on its behalf.

The readers of this letter will gladly learn that while fourteen students were unable to return after the holidays, sixteen new ones were ready to take their places. It is not proper however to judge a college by its enrollment nor by its wealth, but by the character of its product. I am ready to compare Elon Alumni, man for man, or woman for woman, with the alumni of any college anywhere and Elon will not suffer by the comparison. I married one of them and know what I am talking about.

W. A. Harper.

VALLEY LETTER.

Part of the Christmas holidays was spent attending Christmas services in my field. Appropriate and beautiful services were held at Bethlehem, Dry Run, Concord, and Whistler's Chapel. I could not be at the services at Whistler's Chapel, but have been told they had an excellent program. Those that I attended were certainly fine—I have never seen better. Bethlehem rememberd thir pastor on that occasion with a gift of $15.25; Dry Run followed suit with $17.25; Concord came along with several presents for the pastor and his family. All these gifts were very much appreciated indeed. No one but a pastor knows how good a pastor feels to be thus remembered by the people to whom he tries to minister.

I also greatly enjoyed a Christmas service at Antioch where I used to be pastor.

As I am in the mood just now to tell of the good things that have come my way lately I must not fail to mention the constant and long drawn out pounding kept up by the people of my churches this year. To name the givers and the gifts would make too long a list. The folks at Joppa, Dry Run, Timber Ridge, and Mayland deserve special mention along this line, though there have been others. In addition, an organized pounding from there dropped in on us one night last week. We appreciate the visitors as well as the numerous and valuable packages they brought.

The Ladies' Aid Society of Timber Ridge sent us a Christmas present of a beautiful quilt—one of their own make. It is certainly a beauty, as well as a real comfort these winter nights. We are so glad thus to be remembered by the good ladies at Timber Ridge.

The whole Andes family gives a unanimous vote of thanks to our friends for all these kind remembrances and substantial expressions of good will. May the Lord bless them all and use us all together in his service.

I have recently had the pleasure of being with Rev. W. C. Hook in a revival meeting at New Hope. I was pastor there several years ago, and it was a pleasure to meet old friends again, and learn new ones too.

A. W. Andes.

Harrisonburg, Va., Jan. 25, 1923.

The days are growing longer now and soon we shall be in the good old summer time again. Long days and hard work go hand in hand.

THE SUN'S PULPIT

THE ANGEL'S MESSAGE TO MARY.*

"And the angel answered and said unto her," 'The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God.' "—Luke 1:35.

Looking down the vista of time from a prophetic peak many years before the Holy Ghost came upon the virgin Mary and the power of the Most High overshadowed her and she conceived and gave birth to the Child Jesus, the prophet, Isaiah, foretold the event in a most wonderful and specific manner. "Behold," says he, "A virgin shall conceive and bear a son, and shall call his name Immanuel." Immanuel means "God with us." In this far off prophetic utterance before the event, we see a virgin mother, a son born, and God with us in human form.

And again the prophet says: "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulders; and his name shall be called, Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and justice from henceforth even forever." This prophecy fits in admirably with the Angel's announcement to Mary, and with the birth of the virgin child born to Mary.

The striking fulfillment of this wonderful prophecy is beautifully told by Luke the evangelist, who says, "And the angel came unto her and said, 'Hail, thou that art highly favored, the Lord is with thee; blessed art thou among women.' " And when she saw him she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, 'Fear not for thou hast found favor with God. And behold thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus. He shall be great and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.' "

"Then," said Mary to the angel, "How shall this be, seeing I know not a man?"

"And the angel answered and said unto her, 'The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.' "

One of the most important elements in the life of Christ is his miraculous birth.

The gospels according to Matthew and Luke record narratives of the birth of Jesus. The gospels according to Mark and John omit it; but John begins with the doctrine of Christ's pre-existence which accords with the idea of the miraculous birth as declared by Matthew and Luke.

John says, "In the beginning was the Word, and the Word was God. The same was in the beginning with God." In these words we see the pre-existence of Christ before his birth in human form. John also tells us, "And the Word was made flesh, and dwelt among us, (and we beheld his glory as the only begotton Son of the Father) full of grace and truth."

This statement by John who knew Jesus, perhaps, better than any other man, fits in very harmoniously with Matthew's and Luke's account of the miraculous birth of Jesus. And the gospel according to Mark declares Jesus Christ to be the Son of God. His opening sentence is, "The beginning of the gospel of Jesus Christ, the Son of God." This is the same Jesus, the Son of God, whose pre-existence is declared by John and whose miraculous birth is recorded by Matthew and Luke.

The fullest account of the birth of Jesus is recorded by Luke. The narrative is exquisitely and beautifully told. Its purity and sweetness captivates the heart, its sincerity charms the intellect.

Matthew and Luke both declared that Jesus was conceived by Mary, his mother in her virginity by the immediate presence and energy of the Holy Ghost and the power of the Most High. John declares the pre-existence of Jesus and all four of the evangelists declare that Jesus is the Son of God.

Then Christ's birth, his coming into the world by way of the virgin birth, was the manifestation of God in the flesh; and the life he lived, and what we find him to be in life, death, and the resurrection attest his miraculous birth: for no mere man could have lived, wrought, died and arose from the dead as he did. His virgin birth is seen not only in the recorded narratives of his birth; but also in the recorded life he lived; deeds he did; death he died. His virgin birth—his Divinity— is seen in his character and personality manifested in his life.

The evangelists, Matthew and Luke, who record the narratives of Christ's miraculous birth are accredited and trust-worthy writers. Their records are authentic and genuine. Matthew was one of the original twelve disciples that followed Jesus day in and day out. He was a Jew and originally a tax collector. A word from Jesus redeemed him from sin, and from his sordid and despised position. Touched by the love of Jesus and drawn as if by hooks of steel by Christ's command, "Follow me" he sprang from his place, a despised tax-collector to an apostle of Christ. His obscurity, his profession of tax-collector and his unpopularity help to make his authority indisputable. That he records the facts of Christ's birth and life as he knew them is unquestioned. He was a good and truthful man; therefore his record must be true; and he in speaking of Mary, before she and Joseph, to whom she was espoused, came together says, Mary "Was found with child of the Holy Ghost."

Luke was not one of the twelve disciples. He was not even a Jew; but a Gentile, and hence had no preconceived ideas or notions of the coming of the Jewish Messiah. He was a convert to the Christian faith and an evangelist. His name Loukos in Greek, and Lucauus in Latin, indicates that he may have descended from heathen ancestors. He was a physician, a scholar, and a writer of marked ability. He was a trusted companion of Paul and the author of the gospel which bears his name and The Acts of the Apostles. The high degree of his education is seen and proved by his classical style and his explicit and learned details on various subjects. He was a good Greek scholar, an accomplished writer, a keen observer, and unassuming historian, a well instructed and skillful physician. The gospel according to Luke is the most literary of the gospels.

Luke is a credible and trust-worthy writer. The gospel according to him has stood the test as to genuineness and authenticity. His record of the birth of Christ is not called in question; and he says, "The angel said unto Mary, 'the Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee; and therefore also that holy thing which shall be born of thee shall be called the Son of God.' "

We see here the recorded evidence of Jew and Gentile—Matthew and Luke—witnessing to the virgin birth of Jesus. And when Jesus was born of Mary as announced by the angel; and in Bethlehem as foretold by prophecy, Jew and Gentile were told of his birth; and Jew and Gentile sought his manger and worshipped at his feet. To the Jews, shepherds, an angel told of his birth and heavens' choir sang his praise. To the Gentiles, wise men of the East, the Star in the East told of His birth and guided them to where he lay with Mary his mother. Singularly, Matthew, a Jew, tells of the Star and of the coming of the wise men, Gentiles, to the infant Jesus; while Luke a Gentile tells of the angels visit to the shepherds, Jews, and of their going to Bethlehem to see the Child, Jesus Christ.

The New Testament was written in the Greek language and translated out of that language into the English tongue. An examination of the Greek text and several translations—five in all—show that they all concur in the miraculous birth of Jesus. There is hearty unanimity and agreement among the translators in the translations consulted and with the original Greek text, as to facts stated regarding the birth of Jesus. They all concur regarding the angel's appearance and the message he brought to Mary, the mother to be of Jesus. In the scene under consideration we have an angel, the virgin Mary, the Holy Ghost, the power of the Highest, and the birth of a child called the Son of God.

The angel was Gabriel. In Jewish and Christian tradition, Gabriel has been denominated an arch-angel of God—the mighty one or herald of God. He was sent to Daniel to explain a vision and to communicate the prediction of the seventy weeks. He announced the birth of John the Baptist to Zacharias and the birth of Jesus to the virgin Mary. He said to Zacharias "I am Gabriel, that stand in the presence of God." To Mary he said, "Hail, thou art highly favored, the Lord is with thee; blessed art thou among women."

Mary was a descendent of Abraham and David and hence of the family royal from which the promised and predicted Messiah was to come.

She was espoused to Joseph, but Joseph had not taken her to wife at the time the angel Gabriel appeared to her. She was the mother—the virgin mother—of Jesus. She holds a place in the heart of humanity that no other woman holds; not only from what she was as a woman, but also as the mother of her illustrious son, Jesus the Son of God.

In prose, poetry, painting and praise she stands supreme among women.

To the angel's announcement that, "Thou shalt conceive in thy womb, and bring forth a son and shall call his name Jesus" Mary said, "How shall this be, seeing I know not a man?"

There is no unbelief, but a taking of thy great fact for granted. "The import of the question seems to be, on what principle is this to be so contrary to the hither-to unbroken law of human generation." In Mary's question, "How shall this be, seeing I know not a man?" she declared her virginity and the angel knew and accepted her statement as truth and he explained to her that very point in mysterious detail.

The angel said unto her, "The Holy Ghost

shall come upon thee and the power of the Most High shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

How exquisite! How delicate! How efficacious! The curtains are drawn. There is deep mystery. The formation of every babe and the entrance of the spirit of life into it is a great mystery and especially so was the formation of the child Jesus.

But let us not stagger at mysteries. Let us notice the exquisite wording of the angel, "The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee." All things are possible with such a presence, energy and power.

"In the beginning God created the heavens and the earth. And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the deep. And the Spirit of God moved upon the face of the waters." On this moving, hovering or brooding upon or over the face of the waters order came out of a world that was without form and void by the word and power of the Creator, God. It so, then why should it be thought a thing incredible that the Almighty God, through and by the Holy Ghost coming upon the virgin Mary and the power of the Most High overshadowing her, enable her, who knew not a man, to conceive and bring forth a son; The angel expressly said to Mary, "That holy thing which shall be born of thee shall be called the Son of God." God who created the heavens and the earth and who made man out of the dust of the ground without the presence and aid of man or woman, could certainly generate a child in a virgins womb, if he willed so to do.

That Jesus Christ is the Son of God, that he is Divine and eternal is clear from the New Testament; and the word "holy" thing denoted the singularity and sanctity of his birth. The evidence is clear that Mary was the mother of Jesus; that she was a virgin; and that God was his Father.

When Jesus was baptized, Matthew, Mark and Luke record the fact of the descent upon him of the Spirit of God—Matthew—the spirit—Mark; the Holy Ghost—Luke; "Like a dove" and a voice coming out of or from heaven that owned Jesus as "My beloved Son" and declared, "In Him I am well pleased."

And when Jesus was transfigured, the same witnesses record the fact of his transfiguration, of a bright cloud that overshadowed Jesus, Peter, James and John, and that out of that bright cloud, behold, there came a voice saying, "This is my beloved Son; hear him."

Peter who was an eye witness of the transfiguration of Jesus says in speaking of Christ and that scene: "For he received from God, the Father, honor and glory, when there came such a voice to him from the excellent glory. "This is my beloved Son, in whom I am well pleased." And John, the beloved disciple records the fact that once when the soul of Jesus was troubled and he prayed, "Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name." "Then came there a voice from heaven saying, 'I have both glorified it and will glorify it again.'" These voices were God's voice witnessing to and for His Son, Jesus.

Jesus, when he dwelt among men recognized and claimed God as his Father and declared his pre-existence with God before the world was. He says in speaking to and of God, his Father, "I came out from Thee" and in speaking of his return to God, his Father, after his sojourn upon earth says, "I come to Thee."

Wonderful witnessing of Father, Son and Holy Ghost in these scenes and declarations.

Josephus, a Jewish historian, speaks of Jesus as "a wise man; if it be lawful to call him a man; for he was a doer of wonderful works, and a teacher of such men as receive the truth with pleasure." He further states that "He drew over to him both many of the Jews and of the Gentiles. He was the Christ." He says that at the suggestion of the principal men among them, Pilate condemned him to the cross; and that he appeared alive again on the third day to them that loved him; and that the tribe of Christians so named from him is not extinct at his day." Secular history speaks of Jesus, a Hebrew born in Palestine, the land of the Jews, in the days of Augustus;" and of teachers who told the people of His Divine father-hood and about "visions of human brother-hood," and of his having incurred the displeasure of his people was crucified in the reign of Tiberius.

Not to accept the statement of Luke regarding the birth of Jesus makes us falsify Luke: for he expressly says that he had accurately investigated the truth of the account communicated and made use of statements of eye witnesses; and as to the statement of Matthew if we do not accept it, we charge him with being a false witness; and hence a bad and untruthful man. Not to accept the statement of Luke and other New Testament writers as to the birth of Jesus Christ puts us in a worse dilema than to accept it; for if we refuse to accept their statements, then we have Jesus Christ as the unexplained mystery of the ages. If Jesus Christ was not the Son of God, conceived of the Holy Ghost and the power of the Most High, and born of the virgin Mary, then he must have been a man just as other men are. But in birth, life and death and after death he was not as other men. Creditable witnesses and authentic historians declare that he was not as other men are. He is the miracle of the ages. He is supreme in all fields of thought and action. His worship grows young with the ages. He stands supreme. There is none other like him in all the annals of time. Inanimate nature heard and obeyed his voice. The wind and the sea and the barren fig tree obeyed his command and water at his word blushed into wine. In his presence disease fled, the deaf heard, the dumb spoke, the blind saw, the dead lived.

The realms of nature and the realms of the spirit were all one to him so far as his power and word were concerned. He saw into the spiritual as clearly as he saw into the natural. To him in his deeds of love, mercy and power there was no boundary-line between what we call the natural and the supernatural. He was all powerful in both realms. He changed the currents of the world's thought and action. Among the enlightened nations of the earth, time is dated from his birth—before or after—whether we will or not we are compelled to recognize his birth. All of our legal papers, wills, bequests, legacies, contracts and letters bear the imprint of his birth.

The deed to your house and land is worthless without the date of his birth. The money we use, whether green-backs, silver or goal is worthless as money, unless it bears the stamp of his birth.

His birthday is remembered and kept by millions of people. No other birthday is remembered and kept by so many. Countless multitudes on every side of the globe meet week after week to worship and to sing his praise. He is and has been the consolation, comfort and support of millions upon millions of people. Even in the Catecombs of Rome where the early Christians took refuge in times of persecution and where they met in secret to celebrate the ceremonies of the Christian religion, are found mosaics and carvings on the walls which tell of their faith, hope and love in Christ. In those underground burying places, they pictured Jesus as the Good Shepherd, staff in hand, coming down from the hills and out of the night; his locks wet with dew, and on his arm a helpless little lamb. All of these things tell of His influence and power and say in unmistakable language that He was more than mere man.

I know of no one who doubts that Jesus was born or who says that Mary was not His mother. That He was born and that He lived are established facts. But if He was born and lived, are established facts; and if He was more than a mere man; and if Mary was His mother then some being more then man was His father. His life attested the fact that He was Divine; and if so, then a Divine Being must have been His Father, and that Divine Being was God: for Jesus was God manifest in the flesh.

Mary, His mother, humanity; God, His Father, Divinity; Jesus Christ the God-man.

Understand the mystery! No, I do not understand my own birth. I do not understand the birth of my own children. I do not understand the birth of any child. Neither do I understand the birth of a beautiful butterfly out of a catterpillar or that of a frog from a tad-pole. But in their coming whether it is bird or beast or flower or a child, the power of God is there.

Mystery does not stagger my faith in a great free Spirit, greater than the universe which He created, sustains and orders: for I know that He can do anything He wills; and He wills when the occasion demands; and the cause of the truth, justice and righteousness require it; and when holy love and perfect goodness prompts it.

The occasion is here; a lost world to save; and none could save it but God: and so it pleased God to send His only begotton Son, Jesus Christ into the world, by way of birth to redeem it.

I can conceive of no way by which this could have been done other than that chosen by God—a virgin to be the mother of His Son. But I am not surprised that I cannot think of any other way for God to manifest Himself in the flesh than that of having a virgin mother for his Son—than that of being born; since God Himself conceived and thought out no other way.

Jesus Christ is the Son of God, born of the virgin Mary, or else the world is still lost, is still without a Saviour for man by himself and of himself is unable to save himself from sin; how then can he save others?

If Jesus Christ is not God manifest in the flesh, man is yet in sin; and there is no forgiveness, pardon or remission provided. A mere man cannot atone for sin, nor redeem a lost race nor save a single soul with his blood. If Jesus Christ was not Divine, then man is without a Saviour; and our faith, hope and love in Him as our Saviour is false and our preaching is vain; and our inner experiences of the new birth, of assurance, and life everlasting in Him is a myth. But how am I to account for the inner experiences of life, of forgiveness of sin, of salvation, of faith, hope and love which I and myriads of others have; and the blessed assurance that some day all who believe in and love Him shall be with Him in Heaven and see Him face to face and know Him in all His glory?

Unto Jesus Christ, "That loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen."

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*This paper won the reward of $5.00, as offered by THE SUN'S editor for the best sermon

(Concluded on page 14)

RELIGIOUS EDUCATION

Miss LUCY M. ELDREDGE, *Field Secretary,*
1012 E. Marshall Street, Richmond, Va.

COMING EVENTS.

Valley of Virginia Sunday School and Christian Endeavor Convention; Dry Run, May 15, 16 and 17.

North Carolina Sunday School and Christian Endeavor Convention Catawba Springs, July 10, 11 and 12.

Eastern Virginia Sunday School and Christian Endeavor Convention Mt. Carmel, July 17 and 18.

Chautauqua and School of Methods, Elon College, July 30th to August 5th .

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

February 18, 1923.

Subject: Jesus and Zacchaeus—Luke 19:1-10.

Golden Text: *"The Son of man came to seek and to save that which was lost"*—Luke 19:10.

Devotional Reading: —Ps. 24:1-5.

Reference Material: Prov. 3:13-18; Matt. 9:9-13; Luke 16:1-13.

For Reference Reading: "Religion in Business" and "Fundamentals in Prosperity" by Roger Babson; "Christianizing the Social Order" by Rauschenbusch.

The ministry of Jesus Christ as a man on earth was drawing to a close. He was journeying toward Jerusalem. This lesson and those following present the activities and teachings of the last days of His earthly life. The last sayings of great men have always been treasured and handed down from generation to generation. How much more vital and worthy of remembrance are these last teachings of the Master of men!

The story of Zacchaeus meeting Jesus brings four important questions to 1923 Christians:

1. *How great is your interest to see Jesus?*

Zacchaeus had so great an interest to see the Christ, that no barrier could stop him. He was willing to make an effort to see Him. His was no passive interest, but a concern that carried him over obstacles which would have stopped many a man. He showed initiative and determination, which was bound to bring reward. Zacchaeus ignored the differences in position. He was a rich publican, the Christ a teacher who had not where to lay His head. Zacchaeus ignored he ridicule of the citizens of the town. He cared not that he was doing the unusual thing in climbing the tree that might attract to himself unfavorable criticism. He cared only to see the Christ, and every difficulty put in his way, was just one more thing to be overcome. How great is your interest to see the Christ? Are you thinking *only of Him,* or more of what others will say about you? Do you have the Zacchaeus type of interest?

2. *Do you know the blessing of seeing Jesus?*

Zacchaeus received Jesus "joyfully", and his whole life was blessed. The gift of salvation was bestowed upon him, by the "Son of man" who "came to seek and to save that which was lost." His choice of an upright life, after meeting the Master, was a blessing to himself, and to his household, as well as to the poor to whom he gave part of his wealth. When Jesus is welcomed into the life, great are the blessings which He brings; new life, new purposes, new joys. No place on earth is more blessed than the genuine Christian home.

3. *Is your home blessed by having Jesus Christ as a guest;*

The citizens of Jericho murmured because Jesus went to visit Zacchaeus, because they hated the tax-collector and called him a "sinner". But while they criticized still evidently they had not thrown their homes open to the Christ. Jesus recognized the interest of Zacchaeus, and knew that he would be welcome, and that the little man needed the gift of salvation. And salvation blessed his house that day. What sort of a welcome would Jesus receive if he came to your home unexpectedly? Would any changes have to be made to entertain Him fittingly? Jesus Christ, who knows our hearts, must know our homes well, and is often there in spirit. I wonder, does He ever feel out of place there? While Jesus may not come in person, He has left a way to entertain Him, as kindness is shown to "one of these—even these least" (Matt. 25:40). Blessing will come to the home which is caring for the world's unfortunates and suffering ones, for thus is Jesus made a welcome guest.

4. *Does knowing Jesus affect your business life?*

Zacchaeus was a wealthy tax-collector. Doubtless he had gained much of that wealth dishonestly, for the Jews were outspoken in their hatred. We are not told that Zacchaeus changed his work, but that he made amends for the taxes which he had wrongfully taken from his fellow-Jews. He may not have stopped getting money, and probably did not, but his whole policy was changed when he came to know Jesus. He added to his getting wealth, the giving of money to the poor. From a tricky, selfish official, he evidently became an upright, generous Christian, eager to do all he could to make up for his past. The Christian, who really lives the gospel which he professes, will carry his religion into his business life just as surely as into his church life. The man who really knows Jesus and loves Him, cannot wish to trick his fellowmen. "What you are thunders so loud that I cannot hear what you say." The influence of the Christian is lost, when his deeds do not show the same high standard which his words express. How does knowing Jesus affect your actions on Monday, and Tuesday and Friday?

"Ye are called with a holy calling
The light of the world to be;
To light up the lamp of the gospel
That others the light may see."

CHRISTIAN ENDEAVOR TOPIC.

February 18, 1922.

$50,000 for Improving our Community: How Should We Spend It?

"And Jehovah said unto Cain, Where is Abel thy brother? And he said, I know not: am I my brother's keeper;"—Gen. 4:9.

Thoughts on the Topic.

Jesus Christ said: "This is my commandment, that ye love one another, even as I have loved you." Can we love one another, as the Saviour commanded, without having a responsibility for each other's welfare? Love is expressed in service. Brotherly love is shown in protection and helpfulness.

The query: "Am I my brother's keeper?" calls to mind that other question, asked by the rich young lawyer: "Who is my neighbor?" and Christ's story of the Good Samaritan, picturing the neighbor as the one showed mercy. The Priest and the Levite felt no compassion for the robbed man, but the Samaritan recognized him as a brother, despite differences in nationality and rank. As my brother's keeper, I have the responsibility of protecting him and caring for him in trouble.

"Where is your brother?" was the Father's question. Many people today are in wrong places simply because no good place is provided for them to fine recreation and amusement. Is it fair to blame those for going astray, when we have never helped them to be better? The church has a responsibility for knowing where the "brother" is during the week, as well as on Sunday morning. Christianity is an all-time religion, not a one-day affair.

The first step in improving your community is to know its needs. Such are many, but a careful survey will find them. Are your children ever thought of? They are the most valuable asset of your community. Where do they play? How do they play; A leading newspaper in one of our cities recently printed a plea written by some boys and girls for a playground. The letter was written after plans had appeared for securing a municipal golf course, and the children stated that while only a few hundred people might play golf, 34,000 children in the city needed a playground. Was their plea just? Were not the older folks responsible for seeing that the play hours of the children were provided for and supervised? During the play hours, their future citizens were developing strong bodies and high ideals. or were acquiring habits which would make them dangerous citizens. How about the recreational opportunities of your community?

How are the sick cared for in your community? Do the poor lack careful attention? Would a community nurse, or a hospital which could give treatment free, or at small cost, improve your town or city? These are needs to be considered.

Is the manufacturer his brother's keeper? Many of our greatest industrial plants are making rapid forward strides in their consideration of employees, and as a rule, these are the plants which are least troubled by strikes and labor troubles.

What are your citizens reading; A public reading room has been started by one of our good women in Eastern Virginia, which should meet a great need, and start a good work.

Our subjects that we should consider how best $50,000 might be spent in improving our communities, for the good of our "Brother." The above items are only suggestive. Every Christian Endeavorer should ask himself seriously the question: "Believing that I have a responsibility for my brother's (and sister's) welfare, what can I do now that will improve our community?" There is much that can be done, with no large sum to start. Make a beginning, before "your brother" is too far away.

Illustration for the Meeting.

In his book "Character Through Recreation" Howard Palmer Young gives this effective word picture from Prof. Simon N. Patten, of the University of Pennsylvania, under his discussion "Amusements and the Modern Church:"

"He imagines himself as standing on a great

thoroughfare of a large city in the evening hours and noting the difference between the two sides of the street (and the difference could be seen in many a small town as well). In the gloom of the dark side looms up the heavy bulk of the city library and the public school, and the church with its towering spire. The light which shines from across the street is sufficient for him to read on the door of the library building a notice in brazen letters which says that 'The library closes at 5 P. M. during July, August and September, and is not open on Sundays, or on Saturdays afternoons or on holidays.' On the gate of the iron fence around the high school building a similar plate informs the public that the grounds and building are closed during the vacation months. Approaching the church he discovers that it also is enjoying a vacation period, a notice upon the bulletin board announcing that there are no services held during the summer months. A faint light from a basement window, and the sound of a few voices raised in song, indicate that the Wednesday evening prayer meeting is in session, with only a small attendance.

Outside the church, near the entrance, reflecting dully the light from across the street, there is a bronze statue of heroic size which represents, according to the inscription, a minister who served the church through a long period of years, and whose stalwart character and mighty deeds are a hallowed recollection. Too often does the church thus commemorate the past, while the present is left for other agencies to meet and master.

And the light side of the street is also described. Here are buildings gay with decorations, and brilliant with tastefully arranged electric lights. The doors are open, and the multitudes are patronizing the soda fountains, the restaurants, the thearters, and other places of amusement. The observer marks that by far the larger number of the crowd are young people and children who, attracted by the scene of light and beauty, listen to the music from the various phonographs and pianos and fill the openings of the places of pleasure. It is the light side of the street, and the multitude throng there, the darker side is left almost without a single traveler upon its shadowed pavements."

The encouragement is that the church is making its side of the street lighter, and that ministers and laymen are realizing that they are their brothers' keepers, especially the helpers and friends of those younger brothers and sisters, who rightfully look to them for a worthy example to follow. Is your church throwing out a light that they may see?

PLANS FOR THE MEETING.

Give six members the six daily readings, as given in *The Christian Endeavor World*, asking each to give a short talk on these six ways of improving the community.

1. Improving morals.—Isa. 1:10-20.
2. Help the poor.—Deut. 24:17-22.
3. Help the church.—Roman 15:25-33.
4. A city beautiful.—Ps. 48:1-14.
5. Good roads.—Isa. 35:1-10.
6. Good schools.—2 Chron. 17:7-9.

Ask the leader in your Civic League, or Parent-Teachers Association, or someone especially interested in community betterment, to come and tell how the Christian Endeavor Society can aid in the program of the community. If no such movement has been started in your community, no better time to arouse interest can be found than through this meeting. Send special invitations to leading citizens. Study your local situation, and decide where the beginning should be made.

Place on the blackboard, or on a large sheet of paper in front of the society, "What Would Jesus Do in Our Community;" and ask several to give answers.

Special musical numbers help make a meeting inspiring and effective. If possible organize a Christian Endeavor orchestra, which can be a valuable aid in community gatherings as well.

RELIGIOUS EDUCATION DOINGS.

Suffolk Sunday School has ordered one thousand leaflets for Men and Millions Sunday. How many has your church ordered?

Richmond Sunday School held a Sunday School institute last week devoting three consecutive evenings to the study of Sunday School problems.

Bethel Sunday school, New Hill, North Carolina reports good work. Mr. W. S. Johnson has been re-elected superintendent, and Mr. Raeford elected Secretary. Miss Myrtle Holt is the superintendent of the new Junior Christian Endeavor Society in this church.

Miss Vongue Moffitt writes for thirty leaflets, giving the history, principles and work of the Christian Church for use in the Greensboro Christian Endeavor Society. This is fine! Many other Societies will doubtless be following Greensboro's example. Leaflets will be sent free of cost upon request.

Mr. J. V. Simpson, Elon College, writes, after receiving copy of the leaflet prepared for "Men and Millions Sunday" in our Sunday Schools, "I think that one of these should be in every home. It contains information that I have been wanting for a long time—I am writing for twenty-five copies that I can use to good advantage."

The Thirty-Third State Convention of the Virginia Sunday School Convention will be held in the Court Street Methodist Episcopal Church, South, Lynchburg, Va., February 6th, 7th, 8th. A splendid program has been prepared including the following able speakers, Mr. A. M. Locker, of Chicago; Dr. Henry Louis Smith, President Washington and Lee University; Dr. Henry Edward Tralle of New York City; Rev. Henry K. Ober, of Elizabethtown, Pa.; Mr. Thos. S. Evans of New York, Director International Daily Vacation Bible Schools; Hon. Wayne B. Wheeler, Washington, D. C.; J. E. West, of Suffolk, Lieutentant-Governor of Virginia, and many Virginia workers. Many of the leaders in our Virginia Sunday Schools should attend this gathering, and gain the benefit of its inspiration and information.

One of the Sunday School teachers of Christian Temple, who took the course recently carried on for Sunday School workers in that church, wrote the following to express her aims as a Sunday School teacher:

"I aim, 1. To lead a Christian life.
2. To be a teacher of religion.
3. To have love for God and children.
4. To be sympathetic and friendly.
5. That the child may be able through my teaching to realize that God is his Heavenly Father."

Do you have such a definite aim in your Sunday School teaching?"

IN WHAT WAYS IS THE BIBLE A UNIQUE BOOK?

(Note: The following article was prepared by Miss Mae Patterson, a Christian Endeavorer at the Christiana Christian Church, Dadeville, Ala., and after used in the meeting of the Society on January 14th, published in the *"Dadeville Spot Cash."* This Society is not more than six months old, but has done some splendid work under the leadership of its president, Mr. Barnes Jennings —L. M. E.)

The Bible is the Word of God, given to man through inspiration. God, our Heavenly Father, the Giver of all gifts, deemed it necessary to provide for man a way by which he could read and know the way, and the plan of salvation. This Book of books is in reality the supreme Book of the world. It does not teach us that there is no evil in this world, but warns us of the evil and wrong doing. Its message is always of hope and joy. It does not soothe the feelings with the idea that all will be well. Instead, it warns of the difficulties of life and calls for someone to go carry a message of love and gladness to all parts of the world, in the name of our Lord, Jesus Christ.

It is the source of true joy that rids the soul and the world of misery, and drives fear and woe away. This beautiful book of joy will make all hearts truly and eternally glad and bring hope and light to our souls where darkness and despair abound. It is the book of joy supreme, and if we will only follow it, it will bring happiness and peace to all. If all would read and obey the teachings of the Book, what a beautiful world we would have to live in! Whenever and wherever the pages of this Book are opened to men and nations, there arises hope, faith, peace and joy.

The Bible is our greatest English classic. It stands as the most attractive work in our language. The makers of the translation lived in a day when the English language was in full bloom, and much of the fragrance and beauty will be found on the pages of the sacred Book. The power that it possesses is finer and more exquisite than any great literature. It is an abiding book using large ideas in its construction, dwelling on things eternal and deals with the great truths of life.

The thoughts of the Bible are upon the highest and the noblest, the deepest, broadest and most inclusive things of life. It has taken the beautiful wings of morning, gone to the utmost parts of the earth, ascended up into Heaven and looked into the face of God. It has descended into the depths of human misery, sin and woe, searched the human heart and found its strength and weakness, its sin, its peace and joy and has discovered the solution of our woes.

The Bible is a work of real art for the soul itself. All other books live for only a short while, but the Bible lives on and on and is revered more day after day. The sacred songs of the world which have been so helpful in converting sinners were composed from themes taken from the Bible.

The Bible is the first book in the hearts of the people and shall ever be so. Though Heaven and earth may pass away, its joy will live in the hearts of those who found God in its pages. This book will bring the beautiful light of joy to all appreciative hearts that read its pages and keep all its commandments, walking in the light it sheds, and following its words of truth to life eternal. This will carry us to the beautiful home called Heaven. Then if the Bible can bring such joy, it must be a unique book.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

AN AWAKENING.

Among the many letters that have been received pointing to a new sense of Stewardship, comes the following which tells its own story:—

"Something in the tone of my husband's voice as he read the last words and laid the paper down, made me glance up into his face. A half-startled look was there. He had been reading over the closely written sheet of paper on which we had been working the whole evening. It was our budget for the next year. He had read, 'house rent, food, clothing, fuel, amusements, books, automobile expenses, church and charity —" It was when he stopped there that the half startled look came.

" 'My dear, do you see what we have done? For amusements and the automobile we have appropriated almost ten times as much as we are planning to give to the church and charities. I never thought of it before.'

"I glanced over the list. I saw that we had set aside for those last two items as much as we would pay for two new automobile tires. We had made the appropriations, never thinking of the absurd disproportion. The truth is, that we were both interested in our church, and in the needs of other people, and we honestly had thought we were giving all we could.

" ' What are we going to do about it;' he continued. 'We've got to fix up that thing right away.'

" ' We can cut the clothing item,' I answered. 'You remember it includes a fur coat for me. Cut that out, and we'll give the money to the church benevolences.'

" 'Really, little woman, can you give up that fur coat?'

"I nodded assent, though I didn't want to. 'What sort of Christian do you think I am, to prefer a fur coat for myself to helping other folks—when once the thing's been put up to me like this?'

"He mused a moment. 'Well, really now, I don't need those fancy accessories for the machine. The old car'll go without them. They were chiefly to pamper my pride, anyway. We'll cut those out, and transfer the credit to charity.'

"And so we went through the list, eliminating here and there expensive trifles we had thought we could never do without. After a half-hour's work, the sum set aside for church and charity amounted to a little more than one tenth of our income.

" 'Now that's something like,' John murmured. 'That'll do for a starter. A tenth is the least we can do. Still it seems kind of a heathenish little bit, but we're learning.'

"I smiled up into his earnest face. I knew it wasn't going to be easy for us to 'carry on' when it came to tithing, but I was as determined as he to see the thing through. And we did it!

"Now we have, literally, 'grown up' as supporters of the enterprise of our church, and are no longer mere children, giving on impulse. We weigh one claim against another, so as to be sure not to waste our little hoard. Each year we give a definite proportion of our income—a tenth? It was that at first, but now—well, with a tenth we just couldn't do all the things that had to be done."—*Cushman.*

MEN AND MILLIONS SCHEDULE.

All our pastors, captains and women leaders doubtlessly fully understand by this time the schedule and seasons for our Men and Millions activities. For covenience the program that all may thoroughly understand and cooperate, is divided as follows:

I

First Quarter—The first three months of the year, January, February, March we set aside as the season for teaching, preaching, emphasizing Stewardship. During this period it is desired to show to all and each that God is the owner of all and that we are but stewards, tenants for a season. That we one day, each and all, will have to render an account of our stewardship. We believe that as tenants of His earth, sea, land, cattle, crops, mines, fields and forests He requires a rental of at least one-tenth with which to promote His kingdom in the earth. When we pay this one-tenth we have only discharged a Christian's obligation and that beyond this we make those gifts that bring joy, happiness and gladness. Hence we seek to enlist in the churches as many tithers as possible, believing it to be God's program of asserting His ownership and our stewardship.

II

The Second Quarter.—The second quarter of the year, April, May, June, we seek to emphasize before budding, springing, blooming youth the importance of giving God the whole life, if haply He will receive it, for all-time service as minister, missionary, teacher, preacher. We would not seek to "call" or persuade any ourselves. We would, however, seek to show our youths the importance, obligation, privilege, joy and opportunity of lives willingly consecrated to Him and His service. Hence we would seek to enlist as many as possible in our list of life-recruits that those who offer themselves may be nurtured, taught, trained for the Master's service.

III

Third Quarter.—The third quarter of the year, July, August, September, we would emphasize, preach, teach, the eternal truth that He who hath made all can through His redeeming power save all. During this period the church would seek to sound the note of evangelization and that Jesus is a power sufficient unto the salvation of all. This is the time when the church would particularly emphasize the need of winning souls to Christ and enlarging its own numbers and membership. This is life dedication—giving the heart, soul, life in obedience to Him who is abundantly able to pardon and save to the uttermost. Hence we seek to add new members to the Church roll—of such as shall be saved.

IV

Fourth Quarter.—And then the last quarter of the year, October, November, December, we would seek out of the increase God has given us to pay up all our pledges and obligations made to the church, pay our pledges to Men and Millions so as to express our loyalty and love to all the enterprises God has seen fit to give us thus far.

Surely no man ever made these plans. They are too beautiful, too holy, too logical to have ever been thought out by man. "Flesh and blood hath not revealed this unto thee, but my Father which is in heaven."

A STORY OF A UNIQUE EXPERIMENT.

Last September the Rev. George S. Henninger, pastor of East Tenth Street Methodist Episcopal Church, Indianapolis, led his congregation in a unique plan to test the worth of tithing stewardship and the promise of God. He asked them, each and all, after due and careful preparation, to make a promise that on a given Sunday they would bring to the altars of the Church the tenth part of their income for Kingdom service. It was a new method. Some doubted, some hesitated, all wondered; but 152 people, out of a membership of 875, agreed to make the trial for one week.

There were some handicaps. It was not plain sailing. The church is far from wealthy. Skilled mechanics, bookkeepers, stenographers, and other working people, constitute the mass of the congregation. Many felt that the church was doing its full share, as all bills were paid, all quotas for the year entirely provided for, and a surplus in the treasury. Why should they do more? A goodly number, too, knew that they were already paying "more than a tithe", although they "did not keep account."

One man did not dare promise to tithe for he was out of a job, and would have no money to give anyway. But the pastor said: "All right! No income, no tithe; that's fair, isn't it? Are you willing to agree to tithe on condition that you have an income when the time comes?" The man said: "Yes, I'll agree to trust God and obey him whatever the results." We shall hear from that man a little later.

A DELUGE OF BLESSING.

Just as might have been expected, God fulfilled his promise and poured out his grace.

When the offerings of this sacred Sunday were all counted, it was found that, instead of the usual $175, a gift of almost $800 had been laid upon the altar. Deducting one large tithe this offering represented an average of nearly $4.00 each, as the tithe for the week, and demonstrated that should only these 142 persons continue to tithe the receipts for the year could be expected to reach $40,000, while, if the whole church should adopt the plan, a local and benevolent budget of $200,000 could be supported! In a church of "working people"! In a church of "great financial depression"!

But the money was the smallest part of the victory. The membership were awakened to a new sense of God's presence and partnership in all their personal affairs and their religious endeavors. Fifty of these one-week tithers immediately enrolled as permanent stewards. The remainder asked for another trial period of a full month. A friend of the pastor, not a member of his church, pledged him $5,000 to be used as he might see fit. The prayer meetings increased in power, and the undercurrent of spiritual life was deepened. The church and Sunday school overflowed.

And here was a strange occurence and we put it in the list of spiritual, not financial, victories. The man who did not dare to tithe, because he had no income, and later did dare, because he trusted God without an income, unexpectedly found himself on Saturday night the proud occupant of a position paying four hundred dollars a year more than he had ever before received.

And we, then, holding out to other men "unworthy and material motives for tithing?" We are not. We are simply saying, what God in His word has said a hundred times, that the hard-pressed man who is strong enough to trust God, though the fig-tree does not even blossom, is strong enough for God to trust with any income He sees wise to send. Such men can always

cast their burden on the Lord. No others need apply.

"Looking Backward."

After six months, has it "all died out?"

Listen to what the pastor says: "We still have our problems, but they are not financial. It is a matter of leadership with us. So many have flocked to the Sunday school that our hands are overfull in caring for them." The average attendance—not total enrollment—for the year is 896; three years ago it was less than 300. The church numbers a thousand members, after a revision of records which set aside 185 as non-residents, making a net increase, in two years, of more than three hundred.

"We were hard hit by the business depression," says the pastor, "but not a bill remained unpaid." For five weeks the church has been enpaged in a union tabernacle service, to which the church is giving heavy financial support, besides losing the usual Sunday evening offering, yet the first Sunday morning in February "as a free will offering $419 was laid on the church plate to help build a mountain church in Tenn."

And better still, the Christmas Thank-offering of the church and Sunday school "for the children of the world" amounted to $1,015. This was contributed wholly as a voluntary offering, without pledges or contests or other competitive device, but, after five weeks of faithful announcement and explanation from the pulpit, was gathered in a thousand little red stockings from the families of the church.

On Sunday, January 29, the windows of heaven opened. As the pastor was preaching his morning sermon, the tongues of flame seemed suddenly to kindle all hearts. There was not a dry eye in the great congregation. Thirty-six adult seekers came pressing their way to the altar, and the service lasted until one o'clock in the afternoon.

The Reason Why.

To conclude that tithing stewardship alone brought all these things to pass would be to commit the fallacy ofputting a part for the whole, and the sin of exalting a method above the full-rounded program of God. First, there was a faithful pastor, with mind ever kindling to new and better plans for the building of his church, and with heart of self-forgetful devotion to the welfare of his people and the purpose of God, ready to be a burning as well as a shining light. Then there was a receptive, teachable church, "willing in the day of God's power." and ready to follow a truly consecrated leadership. Then, there was a divinely-suggested, or, at the lowest estimate, a scripturally-encouraged method, that which this faithful pastor and this loyal people knew no beter. Who can doubt that even the limited and fragmentary obedience thus far accorded to this scriptural plan is the key which has unlocked above this favored church the windows of God's immeasurable abundance?—*Committee of Conservation and Advance.*

.SUNDAY SCHOOL MISSIONARY OFFER-. ING FOR JANUARY.

Timber Ridge, High View, W. Va., $1.80; Berea, Hickory, Va., $5.00; New Lebanon, Wentworth, N. C., $4.84; Linville, Luray, Va., $1.70; Johnson Grove, Sedley, Va., $2.43; Rock Stand, Roanoke, Ala., $1.12; First ,Church Portsmouth, Va., $5.71; Graham, N. C., $5.00; Wadley, Ala., $2.63; Holy Neck, Holland, Va., $16.00; Pleasant Grove, News Ferry, Va., $6.00; Burton's Grove Wakefield, Va., $2.00; Shallow Ford, Burlington, N. C., R. F. D., $1.73; Winchester, Va., $17.43; Rose Hill, Columbus, Ga., $2.11; Rchland, Ga., $1.17; Henderson, N. C., $4.42; First Church Raleigh, N. C., $17.50; Bethlehem, Suffolk, Va., $4.35; Leaksville, Luray, Va., $1.80, Durham, N. C., $9.11; New Providence, Graham, N. C., $3.93; Berea, Driver, N. C., $5.00; Reidsville, N. C., $4.53; Liberty (Vance) Henderson, N. C., $3.64; Elm Ave., Portsmouth, Va., $5.00; New Elam, New Hill, N. C., $2.50; Wakefield, Va., $2.62, Holland, Va., $6.86, Rosemont, Berkley, Va., $17.52, High Point, N. C., $1.50; Bethlehem, Timberville, Va., $2.47; S. Norfolk, Va., $5.26; Beulah, Girard, Ala., $1.54; Dry Run, Seven Fountians, Va., $2.06; New Lebanon Elberon, Va., $2.00; Burlington, N. C., (Dec.) $167.49; Burlington, N. C., (Jan) $89.86. Total $437.63.

Thanks, dear Sunday School Workers and Friends. Your loyalty and devotion to a great and good cause are appreciated. We are pleased to add New Lebanon, Elberen, Va., to our list of monthly contributions. We are hoping many other schools will join this important and worthy number. Gratefully,

J. O. Atkinson,
Mission Secretary.

OUR SUNDAY SCHOOLS LEARNING ABOUT OUR CHURCH.

We Christians never have taught our children and the pupils in our Sunday schools enough about the Christian Church, its principles, its practices and its purpose. The Board of Religious Education is now supplying a wonderful opportunity along this line. Under the leadership of Miss Lucy M. Eldredge a leaflet has been prepared for free distribution to the Sunday schools, which leaflet carries in the form of a responsive reading the cardinal principles of the church and the other salient features of our church pursuits and polity. These leaflets are for free distribution and are simply used as a responsive reading at the opening of the school. Neglect on the part of the Superintendent or Secretary to request these leaflets can be the only excuse for the school not putting this responsive reading on. It is certainly a wonderful opportunity to acquaint our Sunday schools with the principles of our church. It is very gratifying to learn that in one of our Sunday schools the announcement has been made that the Junior boy or girl memorizing this responsive reading during the present year, 1923, will be given a prize. This seems most commendable. It will be a most helpful thing indeed if instead of merely using the leaflet as a responsive reading, classes will use it as a catechism for months until the boys and girls have learned it thoroughly.

The Superintendent of our Suffolk Sunday school has ordered 1000 of the leaflets. Every school should order the number needed of Miss Lucy M. Eldredge, 1012 East Marshall Street, Richmond, Va.

J. O. Atkinson.

RALEIGH CHURCH.

It will be gratifying to all Christian Sun readers to know that the Christians are to have a model, ample, up-to-date church building in Raleigh, N. C. For years this congregation has been making out in a building altogether inadequate and unattractive. Nowhere in all the church is there a more loyal, devoted, true and faithful membership than in North Carolina's Capital city. But the congregation has for years been seriously handicapped because their building had become so inefficient more than a year ago, now the city authorities condemned the main auditorium as unsound and unsafe. Since that time the congregation has been worshipping, working and striving to keep together and go forward in the Sunday school auditorioum.

This is all too small for church purposes.

So the main auditorium is to be torn down; The work of removing this is to begin at once and in its stead a handsome $75.00 building is to go up.

The Raleigh Christians are happy with their new pastor, Dr. Wm. D. Perry. His congregations are growing. He is a man with ideas and a program. Both Pastor and people are confident that a building program is not only a necessity but can be carried out and will succeed. Raleigh richly deserves the prayers, the cooperation and support of the entire Christian Church in their great desire for an ample and adequate building.

J. O. Atkinson.

My definition of money for my purpose is simply this: Money is myself. I am a laboring man, we will say, and can handle a pickaxe, and I hire out for a week at $2.00 a day. At the close of the week I get $12.00, and I put it in my pocket. What is that $12.00? It is a week's worth of my muscle put into greenbacks and pocketed; that is, I have got a week's worth of myself in my pocket.

Now the moment you understand this, you begin to understand that money in your pocket is not merely silver and gold, but is something human, something that is instinct with power expended. Now, money is like electricity; it is stored power, and it is only a question as to where that power is to be loosed.

What I am coming to is this—that this matter of the stored potentiality of myself in my pocket is so very serious that I need God's Holy Spirit to guide me in it.

Much of the lack of spiritual power in the church is certainly due to the fact that great numbers have come to the church altars singing. "All to Jesus I surrender," and have not included the pocketbook in the transaction. The people give little evidence of a realization that money is an essential part of personality, and that therefore the consecration of money is essential in the consecration of self.

Back of the loaf is the snowy flour,
And back of the flour the mill;
And back of the mill are the wheat and the shower,
And the sun and the Father's will.
—*Cushman.*

NEWPORT NEWS.

The Christian Endeavor Society gave a social in honor of Mr. W. L. Rilee, the efficient and retiring president who is to leave Newport News next week for Suffolk, Va. Mr. Rilee was presented with a nice morocco bound Bible as an appreciation of the excellent service he has rendered while he was president. During the term that he has been president the society has doubled its membership, and at this time is doing fine work.

The Ladies' Aid Society under the wise direction of Mrs. W. B. Baker has by no means been idle the past year. They have succeeded in eliminating all indebtedness, and the chairman of the lookout committee Mrs. W. H. Baker, last month submitted 10 new names for membership. The society has raised $406.38 during the year.

B. J. Earp.

CARD OF THANKS.

We wish to extend our heartfelt appreciation to those who have in any way expressed their sympathy for us in the illness and loss of our sister and daughter, Addie Maie.

W. M. McCauley and Family,
Elon College, N. C.

Christian Orphanage

FINANCIAL REPORT FOR FEB. 8, 1922.

Amount brought forward.....		$ 909.42
SUNDAY SCHOOL MONTHLY OFFERINGS.		
North Carolina Conference.		
Wake Chapel Sunday School, N. C..	$ 5.00	
Bethlehem, N. C.....	4.00	
Durham, N. C.....	12.37	
New Elam, N. C.....	3.05	
Liberty Vance Co., N. C.....	5.71	
3rd Ave., Church, Danville Va.....	10.75	
Eastern Virginia Conference.		
Rosemont, Va. .....$	8.69	
Peoples Church, Dover, Del.....	6.75	
South Norfolk, Va.....	5.25	
Wakefield, Va.	3.35	
Valley Virginia Conference.		
New Hope .....$	1.00	
Alabama Conference.		
Corinth, Ala. .....$	.73	
Rock Springs, Ala.....	1.00	$ 68.67
SPECIAL OFFERINGS.		
Accrued interest .....$	152.11	
Mrs. T. W. Parks, Hallison, N. C...	2.00	
A. M. Allred on support of children.	10.00	
Miss Sarah E. Boyd pledge on Baby Home	20.00	
Rents	12.50	
W. H. Thomas on support of children	25.00	$ 221.61
Total for week.....		$ 290.28
Grand Total		$1199.70

CHAS. D. JOHNSTON, *Superintendent.*

UNDER CURRENT OF CRITICISM.

In the comment of many men of the world on any thought of trying men for heresy there is, at least as we see it, an under current of criticism of any one who seeks to keep men and women true, not to mere creeds, but to the real teachings of the Bible. The latest instance of this kind in regard to the action of Bishop Manning of New York City, who in dealing with one of the ministers in his diocese (a Mr. Grant) for heretical teaching, forbade the minister to preach again in the church of which he was rector, unless he should confess his wrong and so stand by the teaching of his church. We also saw some remarks indirectly reflecting on Bishop Manning for the stand he made for the teachings of his church. Now as a matter of fact the Bishop was entirely right in such action, the ministry having taken the vows of the priesthood in the Episcopal Church, was under obligation to be true to them. There is there fore no occasion for any effort to reflect on any order which the Bishop is said to have given. Shall a man be allowed to ignore not only the teachings of his church, but to disregard his moral obligations as a minister of the gospel, and yet go free of rebuke? We think not. In the Christian Church the obligation is a bit different—there is no obligation to a mere creed, but there is even a more sacred obligation to the teachings of the Scriptures. If a man teaches, plainly teaches, contrary to the Scriptures, we believe he ought to be called to account and required to adjust his teachings according to the Scriptures, or withdraw from the body which has no creed but the Bible. If a public teacher will not tie to the Bible, you cannot depend upon his teachings in the matter of salvation. How is it to be expected that a church shall authorize a man to teach the truths of everlasting life when he refuses, in so important a matter, to tie his own life and teachings to the Bible, the highest source of authority in the Christian world? We confess we like to be tolerant toward brethren who differ from us, but we have no toleration for the man or the woman who repudiates the Bible as the Inspired Word and Revealed Will of God. If we may not tie to it, then to what may we tie. We believe we ought to be definite in our Christian beliefs. A "milk and water" faith is not much anywhere.

(Continued from page 9)

on The Virgin Birth of Jesus Christ. All papers offered were submitted to the following judges: Rev. W. S. Long, D. D., LL. D., Rev. Prof. J. U. Newman, A. M., Ph. D., and Rev. W. C. Wicker, A. M. D. D. Their decision was unanimously in favor of this paper, which was written by Rev. P. H. Fleming, D. D., Burlington, N. C. We ask for it a careful reading on the part of THE SUN family. The discussion is on a theme of general interest to all Christians, for if there was no virgin Birth, then we have no Saviour—Editor.

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By Hendrick Van Loon

is being published in McCall's Magazine. It is the most important and epoch-making contribution ever printed by an American magazine, because here for the first time has a master-writer and master-historian picked out shining thread of the Biblical narrative, dropping away all details from it and presenting it not only in the simplest and most beautiful of English but fixing it also in its exact historical perspective.

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PREACH THE CAMPAIGN

Pray for it. The one great need of our Christian Church today is Men and Millions consecrated upon God's altar to the service of the Church and the Kingdom. If you love the Christian Church then you love also Men and Millions, since Men and Millions is the one Movement amongst us in behalf of the entire Church and all it has, is and stands for. When one pays a dime or a dollar to Men and Millions in that act one gives to all the work and worship of the Christian Church in this world.

Men and Millions is the one Movement which undertakes to cultivate love for, and loyalty to, and support of all the enterprises of the Church.

If we love the Christian Church then let us prove that love by paying our pledges to

MEN AND MILLIONS.

Preach it. Teach it. Pray for it. Undertake great things for God, then expect great things from God.

Victory! Victory! Victory! If all do their duty and meet their solemn obligations.

VICTORY!

MONTHLY PICKINGS FROM PORTO RICO.

I wish to tell THE SUN'S family about our Christmas, and I have no excuse for telling it, except that I think it may be worth telling. Of course we began preparation for it some weeks before Christmas by appointing a committee to get things in shape for the occasion. Not feeling altogether satisfied with former programs, given to celebrate the Birth of our Lord, we decided to use only Scripture verses and music. So our program was called *The Prophecy and The Coming Light.*

A Psalm was chosen which portrayed the spiritual darkness of man and his need of light, then the promises of the Light, the place where it should first be seen, the Story of that Holy Night, the Shepherds, the Wise Men, etc., and on down to the words of our blessed Saviour Himself: *"I am the Light."* All of this part of the program was interspersed with songs appropriate to each thought, sung either by separate classes of the Sunday School or the congregation.

Then came the second part of the program. The Light has come. What shall we do to show our gratitude and joy? The commands to care for the widow, the orphan and needy, visit the sick and such as may be in prison were recited by a representative of each class, and at the same time they brought provisions, etc., to be distributed among our sick and needy. Also an offering was taken which amounted to about $5.00. This also went for the same purpose. After which we had more singing and then came dismissal.

The next morning, Christmas Day, the Committee and a few of our Endeavorers met and took to the homes of the widow, the orphan, the sick, etc., the gifts which our church people had offered to our Lord and King so joyfully. We felt that we had received the greater blessing, for it is still true that "it is more blessed to give than to receive." This was not our first giving Christmas—it just happens to be the first time we have told THE SUN'S family about it.

The Junior Christian Endeavor Society enjoyed their Christmas giving so much last year that they wanted a part all to themselves this year also. So several weeks before, we prepared a green tree cut out of a card and pasted it on a white card board and took it to the society meeting. We told the children that the Christmas tree must be decorated, but as it was a very *particular* kind of a tree there was only one kind of an ornament that would do. A number of things were guessed, but the leader shook her head until finally some one said, "Dinero," and then we said, "Yes, and it must be a silver piece, too," so a ten cent piece was used and little by little the children decorated that tree with ten cent pieces until we had $1.50 to spend. Then a committee was appointed, after voting to use the money for a little treat of candy for the 26 children in Ponce's Asylum for the Blind, so we bought the candy and made little baskets and took them to the Asylum, full. The plan was carried out nicely. If you wish to teach a child real happiness, show him how to bring joy into another's life. I dare say that he will enjoy it more than he would eating candy given to him, as our Sunday School children did. There was a church up in Ohio which sent $20.41 for a treat for them, and other societies, classes, and groups which sent toys. Also another society in Maine which sent $5.00. We did not spend all the money for sweets. There was enough left to buy medicine and a few necessities for one of our workers who is not well. So Christmas came and went and left us happier because we put into practice, in a very small way, the commands of our Lord, our Blessed Master.

The first week in January is an exceedingly busy one in Porto Rico. The Christmas festivities begin on Christmas Eve, when a sumptuous supper is served at mid-night by all who can afford it. By such as are less fortunate in this world's goods, sweets at least are served, a favorite among which is a desk made of rice, cocoanut, sugar, butter and rice. We, the Barretts, had our share, sent in as gifts from three different members and friends of the church.

The festivities continue till Jan. 6th, which is celebrated as "Three King's Day," when the wise men are supposed to bring toys, leaving them in the little box, which the children prepare and leave full of grass, for their camels. Just as our American children leave their stockings for Old Santa Clause to fill, so a Latin child leaves his box. New Year's Day is a day of new things and new beginnings, and as complete a holiday as is possible.

The New Year has started well with us, in a way, although two of our workers are not well, and a third one was granted a two-weeks rest. We are hoping a change from his home town might enable him to overcome malaria which is sapping his strength.

The new Santa Isabel Church is going up fast. We had hoped to use it for our first Christmas Endeavor and Sunday School Convention, which is scheduled for Feb. 24th, but we see now that all will not be ready, still we rejoice that it will soon be in use. We had waited so many years for that building that now, since it is actually going up, it seems to put new life into our entire Conference.

Our Ponce Church voted on a $500.00 budget for this year, in its business meeting for January, 1923, including help on the pastor's salary, Home and Foreign Missions. The amount for Foreign missions goes to help the Evangelical work in Santa Domingo, also for light, janitor, literature, and Education. From this fund we are able to help some of our native young people who are preparing for their life's work, incidentals, etc.

The little Kindergarden pays its own expenses, all except Miss Vazquez's salary. Our other kindergarden teacher, Miss Cruz, is not well. The Ponce Church is supplying her needs. She is slowly improving and we hope will be able to continue her training the coming summer.

We have three other young women who hope to enter the work within a year or two. But, one of our big needs at present is some one to look after the Christian Endeavor and Sunday School work throughout our Conference.

Pray for the work—that we may very soon have help.

EVA O. BARRETT.

Ponce, Porto Rico, Jan. 22, 1923.

Called Home

LINEBERRY.

Otis C. Lineberry, Jr., infant son of Mr. and Mrs. J. C. Lineberry, Hopedale, North Carolina, died January 25, 1923, aged 2 months and 5 days. He tarried on earth for a short time and then fell asleep and went to be with God.

The funeral services were conducted from the home by the writer and the burial was in the cemetery at McCray, N. C. To the infinite Father of love we commend the bereaved family.

P. H. FLEMING.

GILLIAM.

Andrew T. Gilliam, the oldest deacon of Bethlehem Christian Church, was buried January 10, 1923. He only lacked three days of being 75 years old at the time of his death. He was highly respected in his church and community. A large crowd of friends attended his funeral and burial services which were conducted by Revs. J. F. Apple and his former pastor, Rev. J. W. Holt.

J. W. HOLT.

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J. Pressley Barrett, D. D. - **Editor.**
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Advertising Rates: "Want Ads" 2 cents a word an insertion. Display Rates quoted upon request.

DEATH OF N. A. WOODELL.

On January 16, 1923, Mr. N. A. Woodell died at his home in East Durham. He had only been a resident of Durham for about three months. His death came as a result of "Flu" and pneumonia. He was forty-seven years of age. He was a member of Christian Chapel Church in Chatham County, in which he had been a faithful worker. The funeral and burial took place there. He leaves to mourn his going, a wife and nine children, four brothers and a host of friends. The funeral was conducted in the presence of a large number of friends and relatives, by his former pastor. May the blessings of God abide with the loved ones is my prayer.

J. S. CARDEN.

STROWD

The Chapel Hill community was shocked and saddened on Friday, December 29th, when it was learned that Dwight, the son of Mr. and Mrs. M. M. Strowd, and a nephew of the late Rev. T. W. Strowd, had been thrown from a mule and fatally injured. No one knows the full particulars of the accident. Dwight was found shortly after it happened, but was in an unconscious condition from which he never revived. Dr. Lloyd rushed to the scene and worked heroically to save the son of his friend and former neighbor. He carried him to Watts Hospital and there the patient lingered under every care that could be given him until just before dawn of the last day of the year, a Sabbath, and his Spirit took its flight. He was 20 years, 4 months and 9 days of age.

In early childhood he professed faith in Christ, and at the time of his death was a loyal member of the Chapel Hill Christian Church. His favorite hymn, "I Believe," was true to his life.

Dr. W. S. Long and the writer conducted the funeral service in the presence of a large number of friends. Interment was made in the town cemetery. A profuse floral offering was among the evidences of the high esteem in which the deceased was held.

Among the bereaved are his father and mother; four sisters, Misses Leta and Annie, Mrs. James Wills, and Mrs. A. L. Creek; two brothers, DeWitt and Thomas.

B. J. HOWARD.

JOSIAH JOYNER.

Josiah Joyner was born in Nansemond L. Cheek; two brothers, DeWitt and his home, January 26, 1923, age 86 years and 25 days. He was married to Nancy M. Pruden February 15, 1866, and they had lived happily together 56 years, 11 months and 12 days, and in the home where he died over 50 years. This is a great commentary on real married life. There were born unto them five children, all living: Willie James, married Addie Smith, with three children living and two dead; Jesse E. married Josie P. Rawles, two children; Richard H. married Mollie M. Nelms, four children living, 1 dead; Joe Bob married Etta M. Nelms, seven children living, 1 dead; Effie married John V. Hargraves. Children living 5; grandchildren living, 16 and four dead; great-grandchildren, 3, making a total of 24 living and 4 dead.

He was a faithful member of Bethlehem Christian church for many years. He entered the Confederate army under Captain T. G. Williams in 1862, went through the entire Civil War; was wounded in the right hand and the bullet remained in his hand to the day of his death. He was in the surrender at Appomattox April 9, 1865. He had been sick only two weeks, and passed away like he had lived, quietly and in peace with God and all men. A good man, a good soldier, a good Christian, a good husband and father, a good neighbor and friend, passed over the river to rest under the shade of the trees.

Burial services at Bethlehem church, Sunday 3 P. M., January 28th, in the presence of a very large congregation, conducted by Revs. W. W. Staley and T. E. White; H. H. Butler being absent at an appointment at Crittenden. Singers from Suffolk and Bethlehem sang "Rock of Ages," and "Nearer My God to Thee."

The venerable Benjamin C. Roberts, of Windsor, Va., who was in the army with Mr. Joyner, was present as the solitary veteran.

W. W. S.

BEAHM.

Benjamin Franklin Beahm was born September 24, 1846, and died January 6, 1923. His age was 76 years, 3 months, and 12 days. It was the writer's privilege several years ago to receive Brother Beahm into the church at Whistler's Chapel. He attended church as faithfully as health would permit after uniting with the church, and frequently expressed himself as ready for the Lord's call. Funeral services were held at Whistler's Chapel, January 7, 1823, and interment at Cedar Grove cemetery. He is survived by his widow, and three children. He was a kind husband and father, and a good neighbor.

A. W. ANDES.

BROY.

Virginia Showns Broy, wife of George Broy, near Woods' Chapel, was born June 30, 1855, and died December 28, 1922, making her age, therefore, 67 years, 5 months, and 28 days. She is survived by her husband, five daughters and two sons. Sister Broy was a faithful member of the Woods' Chapel Church, and a splendid Christian woman. During the last few years of her life she endured much suffering, but bore it very patiently. She expressed herself several times to the writer as ready to meet her Lord. Funeral services were conducted at Woods' Chapel, December 30, 1922.

A. W. ANDES.

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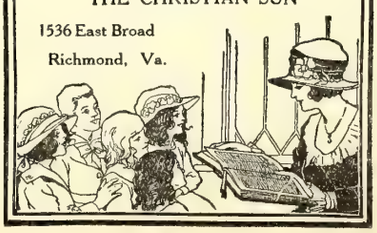

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THE CHRISTIAN SUN

Official Organ of the Southern Christian Convention

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VOLUME LXXV. | RICHMOND, VA., THURSDAY, FEBRUARY 15, 1923. | NUMBER 7

THE SUN'S OBSERVATORY

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Complete Your Task.—

Labor-unions are paying fines (amounting to $9,800) of railroad men who left trains stranded in the Arizona Desert during strike troubles last year. There are tasks that cannot be dropped half-done.

The Collapse of the Near East Conference.—

The Near East Conference has collapsed in spite of herculean efforts to make it gain its end. The Turks fail, or rather refuse, to sign the pact which was offered. Now what comes next? Only He who is the God of Nations can tell. The Nations of Europe are almost like a boiling cauldron and the balance of the world is in a simmering condition, and we are standing on tiptoe, not knowing what to expect next. Some one is boldly predicting that Europe will go into barbarism and ruin.

Old Turkey and New Turkey.—

Turkey is playing a bold game when she claims to be a new Turkey and refuses to be responsible for the debts of old Turkey. That is, as we understand it, Turkey, under its new Government, refuses to be responsible for the debts of the Turkey which belongs to the Central Powers. They have debts, debts of honor and justice, which should be paid, but the Turkey of today refuses to be responsible for the Turkey of yesterday. The Near East Conference, which was recently held at Lausanne, made a desperate effort to keep the New Turkey responsible for the debts of the Old Turkey, but they failed. What sort of people are these that are contending with Turkey and allowing the brutal crowd to dictate their own terms and to have things all their own way? Is it possible that the smallest nation, or practically so, which surrendered to the Allies in 1918, are now permitted to dictate their own terms to their conquerors? That is what the Near East Conference recently held at Lausanne, practically means. That is surpassingly strange, since every one knows that Turkey is above all others, if possible, the one criminal nation of modern times, and she is allowed in her defeat to dictate terms to the great world powers. There must be a black cat in the bag somewhere, or the conquerors would never submit to such demands of a vanquished foe.

They Cannot Do It.—

The "wet" forces of the United States are acting as if they think they can destroy the Eighteenth Amendment and make it mean nothing. But they are undoubtedly counting their chickens before they hatch. It required the approval of thirty-six States in order to make that amendment effective. Not only thirty-six States made it effective by approving, but all the States of the Union approved it, except three and they were the three smaller States, and now for the "wets" to think they can reverse the situation so thoroughly as to destroy the amendment seems quite ridiculous. Prohibition has come to stay. These same "Wets" are continually crying out "Prohibition does not prohibit," but if it does not, why should they be so disturbed over it—that is just what they wish were true, for then they could carry on their business without danger of paying fines and serving terms in prison. They say that the amendment cannot be enforced and so it is a failure. That is what they wish it might be, but the facts show that their claim is not true. Listen: The records show that since July, 1921, violators of the law have been imprisoned, aggregating 2,000 years and fines have been imposed on these violators till the whole sum for one year and a half amounts to more than five million dollars, and the Government is just getting well under way at the business of imprisoning these violators and collecting fines from them. There have been 58,862 cases prosecuted in the eighteen months since the work of imprisoning and fining these breakers of the law began; 27,301 convictions have been secured, and there was pending in the federal courts Dec. 1, 1922, 21,850 cases undisposed of, and with these cases undisposed of there are 3,900 new cases developing every month. One gratifying fact is noted and that is that in the States which went dry as States before the United States went dry as a whole, the cases of violations of the law are much fewer now than then. This shows that what the Government needs to make the prohibition law very effective is a little time, for where they have had time the decrease is already very marked. It is vain to hope for further lease of life for the liquor traffic. The voice of the people will forbid such a calamity for our country. The liquor men are saying almost anything that can make a bad case out against prohibition. Do not believe them. Get the facts from Attorney General Daughtrey, and in those facts you may easily read the doom of the liquor business. It is henceforth an outlaw, and there is no place in our country for so great an evil. Not only so, but in twenty-five years from today, we believe we shall have world prohibition, and there will not be one little corner in this wide world where liquor can stand up and claim the right to force itself upon the people. They may as well stop talking of destroying the Eighteenth Amendment—they cannot do it.

The North State in the Front Ranks.—

Another fact shows how North Carolina is passing to the front lines of progress, and that is in the matter of taxes. The following will show that North Carolina is producing more wealth as shown by her taxes than most of the States in the South, if not in the Union. The following will open the eyes of THE SUN readers to the revenues the Old North State is producing: *The News Letter,* published by the University of North Carolina gives the following facts bearing on the tax-burden North Carolina is bearing:

One hundred twenty-two million four hundred thirteen thousand dollars is the total collected in North Carolina in 1921-22 by the Internal Revenue Bureau, mainly as taxes on profits, incomes, capital stock and inheritances.

Only seven states of the Union paid more federal taxes, namely, New York, Pennsylvalia, Illinois, Michigan, Massachusetts, Ohio, and California. Since 1919, we have moved ahead of New Jersey and Missouri, and our rank is now eight instead of tenth.

Fifth in crop-producing power, and eighth in federal tax-paying power— that's the record of North Carolina in 1922.

As for the South, our rank is first. The table is as follows for the year ending June 30, 1922.

1.	North Carolina	$122,413,000
2.	Texas	52,348,000
3.	Virginia	46,596,000
4.	Kentucky	33,122,000
5.	Louisiana	22,754,000
6.	Tennessee	21,795,000
7.	Georgia	20,989,000
8.	Oklahoma	18,402,000
9.	Florida	14,320,000
10.	Alabama	11,464,000
11.	South Carolina	11,447,000
12.	Arkansas	6,979,000
13.	Mississippi	4,640,000

Texas and Virginia are our nearest competitors in the South in federal tax totals paid in 1922, but North Carolina paid more than both of them together—twenty-three million dollars more.

We paid more than the rest of the South Atlantic States combined—Virginia, South Carolina, Georgia, and Florida—twenty-nine million dollars more.

We paid more than the five Gulf States all put together, Texas included—seventeen million dollars more.

We paid enough taxes to the federal government in one year to keep our State government going for ten years.

And the people who are paying the bulk of these tremendous federal taxes are the people who are bearing the burden of State taxes. They pay more State taxes to the State at present than all the rest of us put together; and, as Governor Morrison says, they are doing it without a kick or a whine anywhere.

NOTES-PERSONALS

Are you a tither? If not why not?

Read the advertisement of McCall's Magazine in this issue of THE SUN.

If you are not a tither, suppose you settle the question now by turning to your Bible and seeing what it teaches on the subject.

Bro. Flory what is the matter with your pen? Tell us what your field is doing, what is it undertaking to do the present year?

Rev. O. D. Poythress, South Norfolk, Va., seems also to have gotton a good case of the "dry ups" of late. We should like to hear from your field, brother.

It would be a good thing if every subscriber to THE CHRISTIAN SUN would resolve to get one new subscription to the paper. Will you be one to make this resolve?

Our pastors are finding it pretty hard work to do much pastoral visiting now, as in many communities the roads are almost impassible. There is not much chance for relief till spring opens fully.

Do you do your part to introduce THE CHRISTIAN SUN to the people who do not take the paper in your church. If you will just try, you may work much good for the cause. Try it—you may succeed well.

Are you doing your best, Brother Pastor, to encourage the members of your congregation to discharge their moral and spiritual obligations in paying promptly their Men and Millions pledges? That also is vital.

Will the pastors of churches take it upon themselves to appoint one or more solicitors in their congregation. The subscription list of THE SUN during the months of February, March and April should be increased another 25 per cent.

Rev. L. E. Smith, D. D., pastor of the Christian Temple, Norfolk, Va., has spoken on *The Church and the Movies*. Extracts of what he had to say appear in this issue. Read what he says and then say if you agree with him.

The Christian Church at Urbana, Ill., has of late completed a handsome parsonage, costing $12,000. It is said to be the handsomest parsonage in the denomination. The new building was dedicated in January by Rev. F. G. Coffin, D. D., President of Palmer College, Mo.

They tell it that Rev. W. H. Garman of the Old Zion Christian Church, Lambert's Point, Va., is doing things in his field, but we never get a word from him. Surely after he does good work he ought not to be ashamed of it, and we are quite sure his people would like to hear from him through THE SUN.

How many subscriptions have you gotten in your field this year for your church paper? There is certainly room to try. Do you not think you wrong your people when you do not give them a chance to subscribe to their church paper. Try it, Brother Pastor, and see if we are not right in this suggestion.

We hear only good words of the work Dr. Parry is doing in our First Christian Church, Raleigh, N. C. Dr. Parry, there is space in the columns of THE CHRISTIAN SUN for your pen to use when it may suit you to do so.

Rev. I. W. Johnson, D. D., is getting the name of a "stayer." He has been in his present field for a good many years, and so far as we know, he has no notion of looking for a call from elsewhere. He has spent most of his entire ministry in his present field. He lives in Suffolk, Va., and has a field of fine country churches in adjacent territory.

The publishers of THE CHRISTIAN SUN desire a number of canvassers in each church or community, and have an attractive and remunerative plan. Confer with your pastor, he can advise you. Send in your name and address. Do this now and begin work forthwith. Address THE CHRISTIAN SUN, 1536 East Broad Street, Richmond, Va.

Rev. W. T. Walters, D. D., pastor of our Richmond, Va., First Church, seems to feel very hopeful of the work in his field. The new and handsome church building is going up right along, and the people as well as the pastor, are hoping to get into it for regular services during the present year. We are always glad to hear good news from our Richmond work.

Say, Brother Pastor, what are you doing to get THE SUN into the families of your charge? It can be done, far in advance of what we are doing, if only we make the proper effort. Hard work will make it a success. Perhaps you do not feel like giving it hard work. Well, that is your business, no doubt, but without it, the work must lag. Are you willing to that?

Rev. John Roach Stratton, D. D., who was once the pastor of a Baptist Church at Norfolk, Va., is now pastor of Calvary Baptist Church, New York City, and he is doing a piece of brave work in standing for the fundamentals of the Christian faith. He speaks right out in meeting, and, of course, he has made some enemies, but he goes right on standing for what he believes to be truth, regardless of what his enemies may have to say or do.

Rev. W. D. Harward, D. D., pastor of the Elm Street Church, Portsmouth, Va., is pressing on with the work in his new charge. A number of members have been added to the church membership since he took charge last November. They are hoping soon to occupy the new parsonage. Dr. Harward is a man of real pulpit ability and the Elm Street folks have as good a preacher as any of the churches in their section of the city. We look for real progress in that field for the present year.

A question is never settled until it is settled right. That is what some dear people have believed and taught, and yet there are some very clever people who think it is the safe thing to do to cover up the head of error and call it all right. We doubt if that is wise. We do not believe it should so be done, not even for the sake of peace, for peace which is purchased at any such price, you may be sure will not stand and fill the place of right. If you leave error in the work, you may be sure it will fill the place of error, and error which has been whitewashed in an effort to make it look like truth, will not be truth, neither will it do the work of truth. It may be very silent about it, but its work will go right on, giving comfort and help to error—not to truth.

Elon College in the hour of her great loss and calamity now needs sorely its percentage of Men and Millions. That is why the Trustees in session at the college, while the ruins were yet smoking, called upon all who had pledged to Men and Millions to please pay their pledges now. In this way all can help both the college and all our needy enterprises and institutions.

The Methodists are meeting their Centenary obligations. The Baptists are paying their 75 million pledges. The Presbyterians are paying off the debts of their New Era movement. And the churches and enterprises of their denominations are feeling the quicken life and added power that their kingdom efforts bestowed. We Christians will not let our Men and Millions go by without realizing the harvest of that heavy sowing.

We begin in our next issue the reply of Simon Abe to the recent letters of Rev. T. E. White. Bro. Abe's letters to Bro. White promise to be fully as interesting to Bro. White as were Bro. White's letters to Bro. Abe. As for the people we dare say that they will be much interested to see just how Bro. Abe looks at the things in himself which seemed to Bro. White to be worthy of rebuke. Bro White has greatly interested our readers, and we believe Bro. Abe will do likewise. At any rate for the next few weeks our readers may expect some interesting reading matter from Simon Abe.

It is that angels served God and ministered to men when they proclaimed the fact that Christ had come. That is a happy thought, for there are many spheres in which men can and do two things at one time. They can serve God and in doing so minister to men in a way to bring them nearer to the throne and nearer to their life work. In many instances serving God is ministering to men also. Let us be more thoughtful in serving God, knowing that at the same time we may be ministering to men, and if so, then we are engaged in a double way in the highest service that belongs to men.

Our Baptist Brethren are working hard to make good their great drive for seventy-five millions in five years. During the first three years they collected $38,400,000 plus. Now they have only two years remaining in which to collect $36,000,000, and they are doing everything that makes it seem possible. Can not the people of the Christian Church do as well for our Men and Millions in porportion to our members and wealth as the Baptist people are doing? Let us see. Dr. Atkinson is doing his best—let us help him in every way we can.

If you have men in your work who are "modernists" in fact, it will do little good, and may do much harm, to call them conservatives, for they are not. We do not believe in calling them "modernists" if they are not in fact such, but if they are, it will do no good to call them conservatives, and try to make it appear that all is lovely and that there is no trouble in the camp. Better come out with the facts and let every man stand on his own foundation and teaching. If a man believes in, and teaches, Evolution, it is better to let him be known as such, rather than to leave the people to think that he is a conservative, when in fact he is a radical. Whatever you do in matters of religion, or belief in it, let a man be known as what he really is. It is unwise to camouflage, or to whitewash, or to keep the truth hid. Let us be open and above board. If we are in the wrong, let it be known, and if we are in the right, let that be known also.

The Christian Church must be missionary if she would be true to her great commission. The one thought of the great commission as Jesus gave it, is to go. When a church stops its work to sit down to have a good time, or to play, or to spend itself on itself, then she loses her larger chance of usefulness. We must go and live, or stop and die. Which shall it be, life or death? In the past the church, which has chosen to stop its missionary activities has died, while the church which has been truly missionary has lived and flourished. And that is the divine order. Your church will be one way or the other—which shall it be? Missionary and live and fruit? Or shall it be non-missionary and die and rot?

We undoutedly show our highest appreciation of Jesus Christ when we do our best to bring others to Him that they may have part with us in this so great salvation. Only men who are true character and life can be used to tell the good news of salvation. Bad men may tell the story of redeeming love to man, but it at best will be a sort of parrot-talk that has no power in it. If you wish to get a share in this part of gospel service, then see to it that you walk worthy of the vocation wherewith you have been called into life yourself. Do not encourage any bad man to enter the gospel ministry, for bad men make poor preachers of the gospel. A bad man sometimes tells the story of redeeming love with the ease of an orator, but it has little or no effect, and for the reason that such an one is not a vessel unto honor. Whatever you do, do not put such a man into the ministry of the gospel—the calling is too high for a man of bad character. A pure hearted man is God's messenger to the lost. Surely we ought to keep Matt. 9:37-38 in mind and heart.

Here is something worth thinking about. The Editor of *The Moody Bible Institute Monthly* quotes from Mr. Fred B. Smith these words: "Any one who will now plant a Baptist, Presbyterian, Methodist, Episcopal, or Congregational Church in China, Japan, or India ought to be choked at the dock before landing." To this the Editor of *Moody's Bible Institute Monthly* replies: "We wonder if those utterances really represent the sober thought of church leaders today? We wonder if they indicate a serious revolt against denominationalism? We do not mean sectarianism, of course, which is denominationalism gone mad, but wholesome Christianity as represented by different forms of worship and church government and different interpretations of specific articles of faith." We think Dr. Gray has much the saner view of the matter under discussion. A denomination can be unsectarian, and an unsectrian denomination can be as useful in the spread of the gospel as if it were undenominational. It is not denominationalism, per se, which does the harm—it is rather sectarianism that puts a fly in the ointment and so retards the progress of the gospel. We should always distinguish between the two.

Notice to the Ladies.

Owing to the continued illness of my husband, who has been down sick for about a year, with tuberculosis and an abcess on his lungs, with little hopes of his recovery, it devolves on me to try to make us a living, through I am in a low state of health myself. Therefore I am offering the celebrated, New Perfected, Parisian Art Embroidery needle, the ladies favorite, at half price fifty cents, instead of one dollar the regular price, by parcel post, prepaid, Agents Wanted. Address, Mrs. Rachel V. Thomas, 3260 River Road, Columbus, Ga.

This is a day when a Christian is expected to know what he believes. *The Biblical Recorder* says, The Baptists of North Carolina believe in the inspiration of the Scriptures, the Diety of Christ, His virgin birth, His atonement, His resurrection and His Second Coming. Good! We can say that much. But Bro. Recorder, do your men who believe in and teach Evolution believe that the Genesis account of creation was inspired of God? What say you, Bro. Recorder? Let us have the facts, plain and simple.

YOU REAP WHAT YOU SOW.

Perhaps you do not believe this, as a fact, but as we see it, it cannot be otherwise than true. If a man sows wheat he will reap wheat. You cannot sow wheat and then reap cow peas from such a sowing. This is not merely true in nature, but it is true in the moral and spiritual life. Jacob practiced deception on Isaac. Then later Laban passed Leah off on Jacob for Rachel. Haman made a gallows on which to hang Mordecai, but Haman finished his career on that gallows. Sow duplicity and then reap duplicity. Surely. That is a most reasonable outcome of our work. Then be careful what you sow, for it will come back to you as apples of Solomon. There is an old proverb to the effect that chickens come home to roost. Certainly—where else might they go?

NOTICES TO BE GIVEN OUT FROM THE PULPIT.

Have a care for the sort of notices made from the pulpit on Sunday. The pulpit should be no bulletin board for every trivial notice, or a place for the free advertisement of all kinds of wares. Even railroad stations and United States post offices are protected from such rubbish. Should not the church have some protection from the things that, if not unclean, are common.—*The North Carolina Christian Advocate.* Let it be so—the church should not be bothered with such notices. We go a step further and say that we do not believe any notice should be given out from the pulpit unless it has some vital connection with the Lord's work. The pulpit was made for instruction and worship. Keep it to this line of work.

JESUS OUR IDEAL.

Man does not live by bread alone, but by every word that proceedeth out of the mouth of God. Jesus came to seek and to save the lost. Let us by our example try to help somebody else and let us strive ever to do our best. We want to be ready when Jesus comes.

The writer wishes to say that both the Sunday School and the congregation of the First Christian Church of Richmond are growing. Our pastor Dr. Walters and his wife are active in the services of the church and fine workers. We have some of the most loyal workers I ever saw. We are working and praying that we may go into our new church soon with a fine congregation. Our Master lived his life here on earth as a man of prayer. By his deeds as well as by his teachings he placed his divine approbation upon the prayer-life of the Christian. If Jesus Christ in his days on earth felt the need of communion with God his Father, how much more do we need to talk to our heavenly Father and ask his guidance and help in our lives. The disciples had come to Jesus with the plea, Lord, teach us to pray, and may we ever live the prayer-life. The word says pray without ceasing and in everything give thanks.

J. W. PRICE.

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WANTED—WANTED

Five thousand (5.000) members of churches in the Conferences of the SOUTHERN CHRISTIAN CONVENTION during the evenings of one week to study carefully and prayerfully their Bibles on the subject of Tithing, to see whether it is right, Biblical, unerring Word, and, To Learn whether Tithing is God's method of teaching His supreme sovereignty, asserting His ownership, and financing His Kingdom.

If tithing is not a law of God and a command from God to man, then a halt should be called and a stop made to this teaching and preaching. Let's Appeal to the High Court of God's infallible Book and rest our case there. Christians should all do this since they preach and teach that "The Bible is our only Creed and is a Sufficient Rule of Faith and Practice." Then to our Bibles to settle this vital and all-important question. To Tithe or not to Tithe.

The Mission Board of the Southern Christian Convention.

J. E. WEST, Chairman
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ANNOUNCEMENT

The revised edition of "Principles and Government of the Christian Church" will be off the press on or before February 15.

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E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor,*
Henderson, N. C.

A TREACHEROUS QUICKSAND.

And what is a quicksand? It is a deep mass of loose sand, mixed with water, in which if one steps and remains in it long enough to begin to sink, it at once becomes very difficult to extricate himself from it. It often costs the victim his life, unless help, and good help, is near at hand. We have given this definition to enable the reader the better and more readily to understand the meaning of the author we are about to quote.

Sir F. W. Barrett, who in speaking of spiritualism, says:

"It becomes a treacherous quicksand upon which to build a new religion." We suppose that his reference is to the fact that since Sir A. Conan Doyle and Sir Oliver Lodge have accepted Spiritualism, there has been an effort to make a new religion of the cult and so build up a new sort of faith, looking to that end, but so far these hopes have failed and are likely to continue to fail. It is quite strange how much confidence men have in men and how little they have in the Infinite God of Heaven and earth. Although God has made a revelation of Himself to man, yet man, left to himself in the unregenerate state, he will most likely turn and accept the *ipse dixit* of a man, and follow him more readily than he will the Everlasting God. That is proof of the weakness of the man. Hence when Mr. Lodge and Mr. Doyle tried to make people believe that they had discovered proof of the reality and truth of Spiritism, there were men and women who readily believed what these two men said rather than what the Bible itself says, as to the facts involved. Sir Barrett, quoted above, also made another very wise remark as to the worth of Spiritualism, when he said: "Neither ancient nor modern spiritualism has added to the intellectual or moral advancement of the race, and that the objection of Christian theologians to the cult is largely justified." We believe that is true, and in that event, Spiritualism is flat on its face—it cannot look up and command the confidence of the good people, even of modern times, and that being true, it does seem that other peoples might look before they leap. The high standing of Sir Oliver Lodge in the world of Science and of Sir A. Conan Doyle in the world of letters seem to give them weight thus qualifying them to be strong leaders of such a cult. They did become leaders of this cult but they lead quickly to the place where such things drop out of sight. Spiritualism—a veritable quicksand in human society!

AN UNFORTUNATE DIVISION.

One of the great missionary societies of modern times is what is known as The Church Missionary Society in England, working through the Church of England. It has been established over one hundred years and has done a great work in the spread of the gospel and in the building up of the Kingdom of Christ in the world. Its history is full of interest because of its great achievements in the field of missions.

It is said that there were twelve events, taking place in the year 1786, which led to the formation of this society and to the awakening of a great and far reaching missionary interest in England. Three of these events may be named here as (1) William Wilberforce dedicated himself to the abolition of slavery. (2) Granville Sharp planned to settle the liberated slaves at Sierra Leone. (3) The Eclectic Society, which was founded for mutual improvement, in 1873 by a few clergymen and laymen of the Church of England became very much interested in Foreign Missions for the first time. This led to a very earnest discussion of missions in the foreign field. In 1789 this society again discussed the work of foreign missions, but no great advance was made. In 1791 Charles Simeon again brought the subject of foreign missions to the attention of the Eclectic Society. Out of these seventeen people who were present, it is believed that only three were favorable to foreign missions. These were: Charles Simeon, Thomas Scott and Basil Woode. An abiding interest was kindled, but not much beyond this was accomplished, as it seemed at the time. Years later it was declared by one who was present that the meeting in 1791 proved to be the foundation of the Church Missionary Society. It has done great things in the missionary field till this day. Now after 137 years the missionary ship of this society has struck a snag in its work and it is divided into two parts. The new wing is led by Dean Wace and a number of other men, who because of *excessive modernism* felt they could not work with the parent society. Sixteen missionary bishops are appealing to the people to stand by the old society, meantime the new branch is going forward. The new society is called The Bible Churchman's Society. Its name seems to indicate that there is a lack of loyalty to the Bible on the part of the leaders of the old society, and the new one is seeking to serve that part of the Church of England Society which believes in the verbal inspiration of the Bible and its inerrancy. The old society reaffirms its unwavering faith in the supreme authority of the Holy Scriptures in all matters of faith and doctrines and in the evangelical doctrine of Christ's person and work. This does not satisfy the members of the new society, and hence the division of the people over the long established missionary work of the society. The division is much lamented, but so far there seems no way to get the factions reunited. What the outcome is to be we cannot forecast now. Something like ten years ago we predicted (and we make no claims to the gifts of prophecy) that just such divisions will come in the several denominations sooner or later, and that it will come as a result of this lack of faith in the Bible on the one hand and a demand for full faith in it on the other hand, and between the two we shall see the various denominations shifting not a little. The Conservatives in all the denominations will drift to one another, and then the radicals in all denominations will drift to a single organization, and then we shall see what will come. Most likely it will be the praise and glory of our Lord and Saviour Jesus Christ. It is to be greatly lamented that such divisions are inevitable—inevitable because the one side contends for the Bible as the authority for all we have in the Christian life and teaching, while the other is rapidly tending to repudiate all authority, except every man is to be governed by his own mind, and that is the beginning of religious anarchy and ruin. Anarchy refuses to recognize authority and desires to have everything done as it may be pleasing to each individual in his own sphere. We are now beginning to look upon this sort of thing in the Church of England, but it will not remain in the Church of England. In less than twenty-five years most of the evangelical denominations will be splitting up into groups of Fundamentalists and groups of Radicals, and when the smoke of battle has cleared away we shall have two great bodies—the Fundamentalists and the Radicals. What next?

GOOD AS FAR AS IT GOES.

Dean Inge of St. Paul's Cathedral of London has been considered a liberal in his theological views. Recently, however, he has spoken in a direct way as to his personal beliefs. His confession has startled many of his friends who was counting him as a "modern." The moderns no doubt feel a degree of chagrin because of the loss of such a strong man from their ranks, if indeed he was ever one of them. A good many people like to take things for granted, especially when the things taken for granted are on that side which they support.

Dean Inge says in his *Outspoken Essays,* in the essay on *Confessio Fidei*: "I have made the whole weight of my theological position rest on a certain conviction about the historical Jesus, namely, that He was the Incarnate Word, Logos, of God." Then it is said that for Dean Inge, as for all orthodox believers, the Christian name stands for the acceptance of the divine word. Then he adds: "If I felt that I had lost it, I should not think it honest to call myself any longer a Christian, or to remain in the Christian ministry." He further accepts unhesitatingly the testimony of the great cloud of witnesses to the truth and power of the Christian revelation. Then he adds: "The evidence of the saints to me is absolutely trustworthy." Dean Inge thinks "the incarnation and the cross are the central doctrines of Christianity." So it seems clear that whatever may be said of Dean Inge and his views of Christian doctrine in the future, it cannot be truly said that he is a modern. It is intimated that he is a heretic, but along some other line of thought. That may be true, but as we see it, if Dean Inge is true to the divine revelation of the Scriptures and that Jesus was the Incarnate Word, or Logos, of God, we do not see how he can go far astray as to the great fundamentals of Christianity, and for the reason that these two points on which he seems to be as sound as a dollar really cover so large a space in sound doctrine that he can hardly go very far astray without being brought face to face with his own convictions, so that out of respect to his own acknowledged faith he must stand true to the great fundamentals as Jesus taught them. We hope this brave stand of one who has been counted a modern may stimulate many of the young men who are now in the ministry to straighten up and take a stand for the truth of Christianity. We believe Dean Inge is right when he says: "If I felt that I had lost it (the truth of the Incarnation of the Word of God) I should not think it honest to call myself any longer a Christian, or to remain in the Christian ministry." That has the ring of a true man in what he says, and we commend his thought and example to any who may be tempted to repudiate the Incarnate Word of God. We see how some men might give up some, or all, of the fundamental doctrines of Christianity, but we do not see how they could remain in the Christian ministry and accept support from a Christian Church, or other institutions, while they should thus renounce their allegiance to the cause of Christian truth.

We are glad to know that Dean Inge takes such a bold stand for the truth as we have it in Christ, not only for his own sake, but also for the sake of many a young man who though the influence of his teachings might be induced to

repudiate great truths which are fundamental in the Christian Faith.

Dear Young Men, you who are thinking of entering the Christian ministry, let us beg you to adopt the sentiment of Dean Inge, so that if you should come to a point in your life when you could not accept the great fundamental teachings of the gospel, then with him say: "No longer do I call myself a Christian minister and no longer will I remain in and draw my salary from a Church, or other institution, with which I cannot agree in its fundamental teachings." Surely no honest man can do less and maintain his honesty. While there are still some radicals in the gospel ministry, we are glad to see the tide of hetrodoxy has reached most probably its highest point, and is now most likely receding, and we wish it may be the decision of every true man of God that though he may be orthodox or hetrodox, he will at least be honest and take his place where he belongs and where he ought to go. We hope that the tendency, so apparent in recent years, of renouncing one's real allegiance to the Bible may disappear from the ministry, once and forever.

HOW SHALL WE SECURE PEACE AMONG THE NATIONS?

Since the beginning of the world war in 1914, there seems no sign of peace coming back to this world. We say, coming back, for it was in 1914 that peace among the nations seemed to take its flight, and from that day till this, its abiding place is known no more to men. Go where you will, or get the news from any part of the world, as you may, and it is all the same—it is strife and turmoil everywhere, and the nations cannot rest because of the absence of peace from the earth. Even private homes, communities, Counties, States, and even the Church itself, seems to be looking for peace, but they find it not. We wonder why. There must be a reason why it cannot be found in any sphere of human society. There must be a reason for this state of things, but who can point it out, or who can show the way to a condition of human society which every one seems to so much desire?

Every unit of human society seems to be seeking peace, and yet it is not found. During the last four years, or since the close of the world war, when peace was supposed to have been made among the nations, we have had conflict between the nations and the struggle still goes on. The world leaders have been crying peace, peace, but it does not come, but the prospect for war gets bigger each day to the dismay of every lover of peace. Since the close of the world war twenty-nine peace conferences have been held, not one of which has seemed to bring real and lasting peace any nearer to a war-mad world. The twenty-ninth peace conference has but recently closed its labors, and as it closed, it was agreed that as a peace messenger it had failed and the world is standing in dismay, not knowing what to expect next, meantime France and Germany seem to be making ready for another great war. The whole world, or nearly so, seems to be at war and cannot make peace. Why? Well, there must be a reason. Selfishness seems to be in the saddle, and the nations cannot agree on terms of peace because each one desires to get the best of the situation. The good of all seems never to get a place in the many peace conferences which have assembled during these last four years. —assembled only to adjourn with the peace problem unsolved, and the outlook no better, so far as peace is concerned, and may be not so good as it was when the Versailles Conference met. In the closing of the late conference at Lausanne, Switzerland, the conference adjourned abruptly, Premier Bonar Law and Premier Poincare agreeing that agreement was impossible, and so another conference seeking peace adjourned without it. Who can tell us why agreement was impossible? There is an Old Book, written about seven hundred years B. C., which tells us just why this state of things exist among the nations of earth. Turn to Isa. 59:8, and read:

> "The way of peace they know not; and there is no judgment in their goings; they have made them crooked paths: whosoever goeth therein shall not know peace. Therefore is judgment far from us, neither doth justice overtake us; we wait for light, but behold obscruity; for brightness, but we walk in darkness. We grope for the wall like the blind, and we grope as if we had no eyes; we stumble at noon day, as in the night; we are in desolate places as dead men. We roar all like bears, and mourn sore like doves; we look for judgment, but there is none, for salvation, but it is far from us. For our transgressions are multiplied before and our sins testfy against us: for our transgressions are with us; and us for our iniquities, we know them. In transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off for truth is fallen in the street, and equity cannot enter. Yea, truth faileth, and he that departeth from evil maketh himself a prey; and the Lord saw it, and it displeased Him that there was no judgment"—Isa. 59:8-15.

We think there is an explanation of the unrest of the earth. Read it again and see if it does not apply in the present situation of the nations. May it not also explain why it is that all of the twenty-nine peace conferences have failed, giving us no peace. The offence of the nations is more against God than it is against each other, although we have no doubt offended against our fellows, but we have too largely left God out of our thoughts and plans; and without Him, we cannot make peace. Let us get right before the Lord, and then we may get the spirit of righteousness and make peace with one another. We must turn to God for peace, or we shall not get it. Leaving God out of our plans and purposes is the secret of the failures of our twenty-nine conferences, and here we are yet without peace.

SCIENCE VERSUS SPECULATION.

Science is knowledge; known facts; not speculation, conjecture, theory, nor guesses.

Speculation may end in science, knowledge, but speculation is not science.

A glance at Webster's International: "Science, from 'scire, to know.' I—Knowledge! knowledge of principles and causes; ascertained truth or facts."

There are other definitions given, but none contradicts the one here quoted, and all others are embraced, or included, in this one.

But let us look at "Speculation," from the same authority.

"Speculation: A conclusion to which the mind comes by speculating; mere theory; view; notion; conjecture."

But what is it to speculate? "Speculate; from 'specere, to look.' I—To consider by turning a subject in the mind, and viewing it in different aspects and relations, to contemplate; to theorize."

So we see that the difference in real science and speculation is world-wide. The one is real knowledge, the other conjecture, theory, guess. That there is a planet called Mars is fact, knowledge, science; but that it is inhabited, that there are angels on it, is speculation. Nobody knows. So all this leads to the irresistible conclusion that a whole lot of "junk" is being dumped off on the people in the name of science, that is mere conjecture, theory, guess—speculation. And he who does not swallow the whole unscientific, factless jumble without question is dubbed an ignoramus, old fogy, moss-back, or back number.

It is an insult to one's reason to have the evolution theory of the origin of man "dished out" to one in the name of science. Where is the proof? Where is the evidence? Where are the facts? Give us the facts—proof—not speculation, and we can but accept them, or it. But until that is done, please excuse us when we demur. A thing begun in conjecture, continuing in conjecture for half a century or more, could not be labeled science. It is an insult to man's intelligence, and an imposition on the superficial and credulous.

Christian Science is a misnomer, but no more so than to call the conjectures and speculations of evolution in reference to the origin of man science. The Adventures of Baron Munchausen are as well authenticated as the vagaries of evolution as to the origin of man. And when we ask for proof, we are met with a frenzied reply about "scholarship." But this is old. It is threadbare. It cuts no figure. But it continues to be "trotted out" with all the cocksureness of a mathematical demonstration, as if by some kind of mental jugglery twice two could be made to equal five. This evolution crowd who have rejected the Bible for human speculation, seems to become so obsessed with this infatuation that they remind us of Don Quixote, Sancho Panza and the windmills.

Ask for proof and we are met with a string of words only about "science," "scholarship," and "assured results," but no proof. If this crowd has all the scholarship, wisdom, and knowledge in the world, it is passing strange that if they have the proof, they cannot make it so simple and evident to all, that all controversy would be at an end at once.

We are not unaware of some of their so called proofs, but the proofs are like their theory, sadly in need of proof, leaving the whole thing in the field of conjecture and speculation—not science.

It is tiresome, to say the least, the way some of the papers try to poke fun at W. J. Bryan. Men, some of whom, perhaps have never read the Bible through, much less studied it, but accept, unexamined, and unquestioned, the extravagant claims of pseudo-scientists.

Paul speaks of a class of people who "receive not the love of the truth that they might be saved," but "believe a lie that they might be damned." And God through the prophet pronounces a woe against those who put "darkness for light, and light for darkness." Who "are wise in their own eyes, and prudent in their own sight." Is. 5:20,21.

Please cease labeling conjectures and "unproved hypotheses" science. And instead of proof, raising a "smoke screen" and camouflaging the subject by noisy talk about "scholarship." You "can't fool all the people all the time."

—J. F. Dosier, *in Exchange.*

Are you a tither; That is the same as asking this question: Have you ever studied your Bible carefully on the subject of tithing? One who will study the Book with open mind will be convinced that tithing is God's plan of financing His Kingdom and of a asserting His sovereign ownership over all possessions.

CONTRIBUTIONS

SUFFOLK LETTER.

The loss of the Administration Building at Elon College is the greatest calamity that has ever befallen the Institution. It should awaken sincere sympathy and renewed loyalty in every member of the Christian Church within the Southern Christian Convention. It should do more: it should inspire voluntary gifts to the college to aid in re-building, and generous donations in this time of need. Men and women of means should count it a privilege and an opportunity to give to the more permanent structure which the new day and the growing Institution require. The new Administration Building must be greater, a fire-proof structure has been planned, and other buildings will be necessary to fully equip the college.

It should, also, revive the interest in Men and Millions pledges and stimulate the payment of these pledges up to date, and, when possible, to pay such pledges in full. All the Departments need the money subscribed, but Elon needs her part as never before. The Mission Board has made pledges based upon Men and Millions pledges, and that Board needs every cent as it becomes due. That Board gets 40 per cent of the total sum paid into the Men and Millions Fund. Education receives 40 per cent, too, but this 40 per cent is divided between Elon College, Bethlehem College, and Christian Education. Elon receives 18 per cent, Bethlehem College 12 per cent, and Christian Education 10 per cent. It is no time for excuses, or delay. The emergency has arisen out of the ashes of a great fire and heroic effort should be made by *all* subscribers to pay *all* that is due, and for those who *can* to pay in full. Thomas Carlton of Burke County, North Carolina, illustrates the spirit that should inspire subscribers to Men and Millions pledges at this time. He was an old man during the civil war. He not only gave goods to sustain women and children, but gave his fine sons to the cause; one by one they fell, until at length a letter came telling that the last and the youngest, the blue eyed, fair haired Benjamin had fallen. He made no complaint, uttered no exclamation of heart-broken despair, but called his delicate son-in-law, who had been discharged by the surgeon, and said, his body trembling with emotion and tears rolling down his cheeks, "Get your knapsack, William, the ranks must be filled." When we think we have done all we can, we can still do more, the best experience in service is often that final thing we do under the compulsion of unexpected conditions. This is one of those times, and every subscriber, large or small, should be moved by a Christian impulse to pay the pledge at any personal sacrifice. The thing that counts most in the history of Jesus Christ is His self-sacrifice. The cross is the pivot on which the gospel turns. Had He failed there salvation would have been unknown. Do not shrink from the hardest task. Parturition means new life. The payment of your pledge may help to transmute ashes into a building, a great loss into a great gain. Try it.

W. W. Staley.

ELON LETTER.

The Alamance County Campaign for $100,000 is on in full blast at this writing. Mr. W. E. Sharpe a leading business man and layman of the M. E. Church, is heading the movement up. Ministers and laymen and the woman leaders of the county, irrespective of denomination, are aiding whole-heartedly in the work. The weather and sickness have added to the difficulty of the work, but seemingly it has also added to the enthusiasm of those able to work and to their determination to help the College in its crisis.

The ladies of the Christian Church on Monday evening preceding the campaign gave a splendid banquet in the room used by the American Christian Convention. Mr. Sharpe was toastmaster. Several excellent speeches were delivered. Though it was a wretched night outside, all was cheer and hopefulness within. More than seventy-five workers sat around the banquet table. Mrs. J. M. Fix was chairman of the committee on arrangements and did her work well.

On the eve of the Alamance County Campaign the governor of North Carolina voluntarily did a magnanimous thing. He sent a telegram to Mr. Sharpe and issued an appeal to the people of the State. I am printing both in full as inspiration to our people.

The Governor's Telegram.

"W. E. Sharpe, Burlington, N. C.,

"I hope Alamance will rise to its full duty in raising funds to rebuild Elon College, that noble institution of learning which is one of the beacon lights of education in North Carolina. I am today issuing an appeal to the people of the State to contribute to its rebuilding.

"Cameron Morrison, *Governor.*"

The Governor's Appeal.

"Calamity has befallen one of the State's most honored and efficient institutions of learning. Elon College is in ashes: but its spirit lives. The call for funds to rebuild the destroyed Administration Building has gone forth; and to this appeal it is my pleasure to add a word of exhortation to our people. I hope that every North Carolinian who can do so will contribute liberally to the rehabilitation of this beacon light of learning, which has gained and most creditably maintained the standard of a Class A College. Contributions may be addressed to Dr. W. A. Harper, President, Elon College, North Carolina.

"Cameron Morrison,
Governor of North Carolina.

This voluntary interest on the part of the first citizen of North Carolina in our stricken college will bring inspiration to many a heart in our brotherhood. In our sorrow and affliction, sympathy when it is sincere stirs our hearts to new resolves. We of the Christian Church shall endeavor to make good Governor Morrison's high opinion of us during the future years.

Seriously, beloved, we must make good. Our friends expect us to do it and so does our Heavenly Father. Every affliction is a challenge to the sincere, devout Christian to relieve it. Suffering has its place. Elon is suffering now. But our hope in the Christian Church is unabated. We believe in the Christian Church and its people. If there were any in our church who for any reason were lukewarm toward our college, this disasterous fire has burned away every barrier. Am I mistaken in the expectation that our church shall arise as one man and put our college on the most solid foundation it has ever had? I cannot believe that I am. In sorrow and suffering our hearts ache together and forgetting the things that are behind we shall press forward in a united effort to build a bigger and better Elon. I know our people and they will assume their responsibilities in this crisis in the spirit of united sacrifice and God will crown them with enduring success.

W. A. Harper.

BROTHER ABE HEARS FROM HIS FORMER PASTOR.

Dear Brother:

I am very glad to tell you that I have reached a very satisfactory answer to one of your very puzzling questions; namely, Why you never had a pastor who would report anything from your church to the paper. It used to be very humiliating to me to hear your sharp criticisms, for you placed the blame entirely upon your pastor and actually charged him with inefficiency and laziness. You gave as a reason for not subscribing to our paper that you never had a pastor that wrote a line in it about your church.

I have taken much time and great pains to go to the bottom of your question, and have emerged not only with the correct answer but also with plans whereby your church will be helped, and your pastor will be compelled to write about you. I found, strange to say, that you and your church and not your pastors, were to blame. There is nothing a pastor likes to do better than to report progress in his field, and a non-progressive church forces its pastor to be silent. Here is the real reason why none of your pastors ever reported anything from your church.

To illustrate take the long term I had with you as a pastor: Whenever any of the members died, they were buried before I knew anything about it. I could find no reason for writing the obituary of a brother, telling his birth, marriage and death which would concern nobody but the relatives, and as these did not subscribe to the paper, why should I write about it? When the young people got married they invaribly sought squire Johnson to perform the ceremony, why should I tell about it? There was a great need for painting the church, but it was never done, I couldn't get you interested in any forward step to the place where you would begin. You all wanted a revival, but we couldn't agree about the time. Some said July, others August, others September. Some wanted it in the day, others said it would be better to have it at night. You know I tried to get your church to move forward, but it just wouldn't, and this is the reason why none of your pastors ever wrote a line about your church to the paper.

I took notes from many pastors and churches and I found this to be the rule: that the church that was busy making improvements, supporting our enterprises, organizing the women and young people into societies that its pastor would be found reporting such things to the paper. And when I found a non-progressive church, I had to hunt to find the pastor. The church, therefore, makes the preacher as well as the preacher makes the church. They ought to grow together. Did you know at this very time you have it within your power to greatly enlarge the usefulness of your pastor, and to force him to write about your church to your paper;

Let me suggest a few ways how you may do it: Your church needs remodeling. You are well able to do it. Try it and see if your pastor does not write about it.

Your people made some pledges to Men and

Millions, get busy and be the first church to redeem its promises, and see if your pastor doesn't tell about it.

Plan to have a revival, pray for it, work for it, stop for it, and see if you do not read about it.

See that your finances are kept in good shape. Remember our orphanage, and see if you do not hear about it.

Pound your pastor after the fashion of Rev. J. Lee Johnson's churches, and note what happens. Of course you know I was never very enthusiastic about pounding preachers. Sometimes it appears to be an apology for not paying a living salary. But your church may indulge in it for once. Get your folks together, get a good supply of good things for the pantry, crank your Fords and go to the parsonage. The next thing that will interest you in your paper will be something from your pastor about as follows: Last evening there was a gentle knock at our door, and on opening it, there were, to our surprise about forty of the good people from Pine View Church, headed by Brother Simon Abe, who informed us that (But your pastor will say the rest.) Try it, and if you don't get a hearing from your pastor about your church, then I will confess that I am wrong and that you are right.

Very sincerely,
T. E. WHITE.

Windsor, Va. 2-1-'23.

PIEDMONT CHRISTIAN MINISTERS' ASSOCIATION.

The above is the name of an association of Christian ministers of the Piedmont section of North Carolina, which was organized in the pastor's study of the Christian Church of Burlington in December last. The meetings of the association will be held monthly, on Tuesday after the first Sunday in each month, for the present and perhaps for the remainder of this year. The association has as its object an occasional season of fellowship among our pastors as will be afforded in these meetings from time to time. It is also the purpose of the association to discuss from month to month various problems affecting our work. It is felt that the association will be a source of help and inspiration to its members and a blessing to our work in general throughout this section of North Carolina.

The second meeting of the association was held this afternoon (Tuesday, February 7) at the place of its organization and where its meetings are to be regularly held. The writer was in charge of the discussion for the afternoon on the subject which had been chosen for the occasion, as follows: "Evangelistic Work in the Rural Church." It was voted to ask the undersigned as leader of the meeting to prepare this notice for THE SUN.

A list of ten questions was submitted for consideration, as follows:

1. State some problems that enter into rural evangelistic effort.

2. Is the opportunity for rural evangelistic effort improving?

3. Are our rural sections adequately churched? If not, to what extent should we undertake to establish new churches in rural communities?

4. Why is the "annul series of meetings" in the rural church inadequate? How can these meetings be improved? What preparation should be made?

5. What can be done throughout the year along evangelistic lines? Would it be practicable to undertake week-day Bible study groups? Group meetings for prayer? Soul-winning study classes?

6. Why are trained workers needed? Who should they be? Why?

7. What contribution can the pastor make toward increasing the number of life-recruits for the ministry and the mission field?

8. How can we pastors better fit ourselves for doing evangelistic work?

9. To what extent should home talent be used in local evangelistic services? Is it usually best for the pastor to do the preaching in his special meetings?

10. In what way can rural and city churches co-operate to the advantage of the church in general?

It is almost needless to say that only a part of the questions proposed received attention, for it would be impossible for a group of preachers to discuss ten questions in one short afternoon. Since time prevented discussion of all these questions, it was necessary to start somewhere and end somewhere. This was done. Really and truly the discussion did end, at least for the present. The discussion centered around the thought of the problem of evangelism and the solution of that problem.

The suggestion was made by one speaker that it is more difficult now to do evangelistic work than formerly, and this speaker thought that the difficulty was due in part at least to the tendency of the present day to substitute that which is superficial for that which is fundamental in life. Another felt that the emphasis that is being placed upon "religious education" is hindering real evangelism. At this point a third speaker interjected the remark that it was his opinion that the lack of religious education (in the home) explains the difficulty of reaching the unevangelized with the appeal of the gospel. Just here one member stated that he believed firmly in the place and power of evangelism in life, yet he expressed it as his belief that religious education should accompany evangelism and as a vital element of it. In this all were agreed. While feeling that Christian nurture has its place, and a worthy place, in the work of the kingdom, there was unanimity of thought that no substitute can be had for "conversion" and "saving grace" although these terms are relegated by some as antiquated and unworthy of a place in modern speech and life.

As to the type of evangelistic service which will adequately meet the needs of the present, it was decided that the method to which the Master resorted, rather the method which He originated and instituted, that of the personal, spiritual touch with His own life and power, cannot be improved upon and, in fact, is the only solution of the problem of evangelization of the unevangelized. It was urged that every minister should strive earnestly to know the secret of Christ's success in winning men, and in knowing that secret and in following His example that failure would be superceded by victory in turning the hearts of the multitudes toward the way of life.

The substance of this discussion is mentioned that those who may chance to read these lines may get an idea as to what may be expected in the association from month to month. The meeting this afternoon was instructive and inspirational, and it is believed by those who were present that this fellowship will be conducive to greater things in the work of our several fields.

G. O. LANKFORD.

Burlington, N. C.

WHAT SHALL WE DO AT THE CONVENTION?

With the meeting of the Southern Christians, in extraordinary session this year; there comes the problem of what shall be done. All officers and boards are elected for two years. The reports made to the regular session are to be bi-ennial, if we are to spend the time in reviewing the work of the year and then go on in the same channels, it is hardly worth while to take the time and go to the expense of holding a meeting. What I want to say it this: I believe we should put on a constructive program. We should look forward to enlargement and cohesion in our work; and should correllate our forces and activities toward a definite end to be reached in a systematic and economical way conserving both energy and finances.

There should be a Finance Committee for the Convention to consider the calls for money sent out by all the departments and make recommendations for securing and distributing funds.

We have two secretaries in the field. Their work might be arranged so they would help each other and save overlapping and also save traveling expenses.

The denomination should not plan for just one or two years at a time, but should plan for twenty-five or fifty years in advance.

A committee on policy or plans or a steering committee, or by whatever name you wish to call it, might work this out in consultation with the convention officials and the various boards.

Our Home and Foreign Mission work, our educational and religious educational work and our orphanage should be planned fifty years ahead now.

It is possible to make a program at this convention which can be followed in the main for half a century. A full and free discussion through the columns of THE CHRISTIAN SUN, for the next two months, by those interested, would be helpful in working out any definite plans for the future.

W. T. WALTERS,
108 *N. Stafford Ave., Richmond, Va.*

PRAYING FOR A REVIVAL.

The people of Third Ave. Christian Church, Danville, Va., are planning for a revival, beginning the first Sunday in April. The preaching will be done by the Rev. J. Lee Johnson. Our people are under the impression that this will be the greatest meeting in the history of our church, under the leadership of our pasor, the Rev. P. T. Klapp. We are making fine progress, spiritually, because he brings us the whole truth just as the Lord laid it down in His word. We are praying that this may be the greatest outpouring of the Holy Spirit that our people have ever witnessed. Brethren, we need your prayers. Pray for us that we may have the greatest meeting in our history. We have got a great field here and there is a great work to be done. There are many people in our community who need to be saved. Our young people have all ready begun to hold cottage prayer meetings, preparatory to our revival, trying to reach the unsaved and get the cold and indifferent reclaimed and all together get right with God in order that we may have a gracious outpouring of God's Holy Spirit. Pray, brethren, pray for us that we may have a great meeting.

JOHN W. DIXON.

Some one has said that God sends His best messages to people who are faithful and busy. Well said! God took a shepherd boy to become the great law-giver of His ancient people. He took another shepherd boy to make a great King for Israel. He took a busy herdsman to make a prophet to give His word to the people. Indeed, He does use the busy and faithful man for the larger things of the kingdom. Let not the lazy and the indifferent expect anything of the Lord, certainly not in the way of high usefulness.

THE CHURCH AND THE TIMES.*

By Rev. T. G. Vickers, Pastor M. E. Church, Henderson, N. C.

(Read before Wilmington Ministers' Association.)

The fact that there is such a large proportion of the population of this country that is paying no attention whatever to the church and its message is the cause of grave concern to every true minister of Christ who is called to labor in these United States of America. It is not only those who are not members of the church that belong to this uninterested class, but great numbers of those whose names are on the rolls of the church and who pay their little dab toward its support but rarely ever attend its services. It is not difficult to understand how the outsider passes by ignoring the church and heedless of its warning proclamation, but that so many actual church members should be found away from the house of God on the Sabbath with only the most trivial excuses and most often with no excuse at all is a cause for serious thought among those who are charged with the "oracles of God". We naturally ask the question, Why does this condition exist, and what is the remedy for it? In a rather interesting, though unsatisfying address to a large audience of men I heard a secretary of the Navy a few years ago go into this matter somewhat at length, stating as the cause for this widespread unconcern regarding the church that there is a giant indifference stalking through our land blighting and blinding the spiritual perceptions of all men everywhere, and that there would not be a revival of interest in the church until that giant is slain. He did not attempt to give the name or dwelling place of the ogress that gave birth to the giant and continues to feed her monster offspring. There is no question but that there is a general indifference to the church and its teachings scattered broadcast over this land, and that people of every walk in life are woefully recreant when it comes to the matter of church attendance, but that indifference is but a symptom of the disease from which the church and humanity are suffering. We cannot be satisfied with this statement, however, for as sincere ministers we want to get at the cancerous growth itself—if there be such—and root it out at any cost. Our question here, then, is What is the cause of this indifference? In its evolutionary processes is human nature getting to the point at which it no longer stands in need of the saving and nourishing truths of religion? There is no evidence that human nature has begun to change materially, so this cannot be the case. Do men no longer desire the truths that have calmed and comforted so many millions of our kind during the last two thousand years? Has Christ's message grown old and out of date in these modern times? The evidence is to the contrary, for they are always seeking the truth and the story of Jesus and His love still grips the souls and controls the minds of many thousands of the brainiest and most profound men and women of our day. If men are still in need of the truth then, and still seek it why do they not attend the services of the church? The question now arises, Do they find that of which they stand in need in the church? Is the church in these modern times ministering to the religious hunger of men in a satisfying way; Is the power and the secret of ministry still to be found at her altars?

This is the question, therefore, that the church must answer. If human needs are no different from what they were in other days of the church's glory and the time has come when men are not coming to the church to be fed is it not incumbent upon the church at least to examine herself frankly to find whether the fault lies in her? Let me put it in the form of a syllogism in order that we may get at it clearly.

The spiritual nature of man requires food. But men are not going to church

Therefore the church is not producing food for the spirit.

The major premise is true. The minor is not altogether so, but there is enough of fact in it to force us to ask seriously if the conclusion states anything of fact, and the issue turns upon the quality and value of that which the church is offering men. Now if we can come to a candid acknowledgement of the nature of the disease and take the blame upon ourselves if we find it belongs there we shall have taken a long stride toward bringing the church into her own again.

Let me say once for all I am certain that the Christian Church possesses enough of the truth to supply all the demands of our day. Whether she has made the message clear and plain is another matter. This much is certain, There are mighty currents sweeping the human race today that could have had their origin in no other source than that of the Christian Church and its truths as taught during the last few centuries. are not among these which can be stamped so certainly as the progeny of that mother, however, though they are for the most part of that parentage. Yet as for the heart of the general movement it could as well have been of Mohammedan or pagan origin. This is one of the things I am incidentally trying to show in this paper.

Dr. Washington Gladden says the trouble with the church is organic, and goes on to say that it has failed to awaken its members to an aroused social consciousness. He defines salvation as the "change of that disposition of the individual to discriminate his own interest from that of his fellows to a recognition of the bond of unity which binds the individual to all his fellowmen and makes him a sharer with them in the good of life." Prof. Josiah Royce defines it as "a transformation of the self, not through the mere destruction of the narrow and currupt flesh which alienates it from the true life, but by the simple and yet positive devotion of the self to a new task—to its creative office as a loyal member of a beloved community." It seems to me that both these definitions are misleading, to say the least. They are just what the church has been teaching for many years, but they are nevertheless not a full statement of the truth. They are a clear statement of the social side of Mark 8:35. "Whosoever would save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it," (which, as Dr. Gladden says, is the law of the church's life,) but those definitions neglect the spirit underlying the letter which gives the law its force and value. This conception has given birth to a humanitarianism which attempts to express its love for man in the social service movements I have mentioned, though Dr. Gladden claims that the church has not taught the social ideal. I believe that it has, but be that as it may, if he is correct in the charge it still remains that the failure is of the nature of a symptom rather than of the disease itself. I say I believe the church has set forth the social ideal and that it is awake as nothing else in the world is awake to a sense of its social obligations. In the last few years it has made its offerings by the million for the relief and prevention of human suffering. She is going into the highways and hedges to do it. Her forces are being related and organized on every side to this end, but still the people are not flocking to her public services and the pastors console themselves and their parishioners who grieve at the situation that it is not merely a local condition, but that it is so everywhere.

But brethren, why is it so? If the church is carrying out the law of her life why is it that she is not reaching the three fourths of the population of this country that are so conspicious by their absence from her altars? Why is it that the increased social activities of the last few years have not brought the unchurched multitudes of all classes to her bosom?

The cause of the continued indifference lies back in the fact that the church has preached this law as the fundamental law of all life, including her own, until men have taken her at her word and gone about this great humanitarian task from a selfish motive! This is why the social movement could have been born of Mohammedanism or paganism. The minds of men have become convicted that there is no other way to enter into life and in order to possess it have set themselves with great organized energy to lose their lives that they may save them! Billy Sunday convinced the manufacturers of Pittsburg by actual demonstration that their men were more valuable to them without strong drink than with it and so they issued an order that no more men were to be employed who drink, and frankly stated that the order was solely for economic reasons, though the church and its teaching convinced them. They are trying to carry out the law, but they are missing the spirit of the law. The effort to carry it out is too conscious.

Now let us set forth the heart of the law of the church's life. P. T. Forsyth strikes it in the center when he says "Christianity is not primarily an issue between man and man, but between man and God. The Christian religion is not a religion of human service, but of divine." He well says "Self-sacrifice may be a subtle form of self-indulgence; while sacrifice for others may be for their bane. It is a question whether the sacrifice serves primarily God, man or self; whether it is a worship, a philanthropy or a self-culture." The church has been and is trying to save herself by serving man. The motive is selfish.

She has caught the vision of a great ideal, but makes the fatal mistake of attempting to realize that ideal by a direct service to and sacrifice for man. In other words, she has lost the sense of God in her sense of man. The fabric has topped over upon her and shut out her view of Him who is Himself her life. The awakening social consciousness has dimmed the God-consciousness and her effort to minister to men are merely to meet her social obligation and save her life.

The grestest thing in Christianity is not the brotherhood of man, but the revelation of God the Father. We have forgotton the latter in our contemplation of the former, which is a corollary to the latter and so is incidental. In the study of Jesus' contract with and compassion for humanity we have lost sight of his intimacy with the Father. The church is attempting to do with her own hands and means what she can only do through God. She is in the world not for work primarly, but for worship, and the first object of her existence is to bear witness of Christ. We have been closing our prayers with the phrase "for Jesus' sake" all these years, but it is more often than otherwise a stereotyped form, a relic of that day when the church rejoiced in being a witness because she loved her Lord and was so glad that He loved her. We have turned aside in the progress of time from the glorifying of God to the glorifying of man. Christ is distinguished among all others in His estimate of the worth of man, but in all His labor for him it was through God that he acted. His object was to reveal the Father, and it was done unto the

sick, the lame, the halt, the hungry and the naked according to their faith. His formula was "Thy faith hath made thee whole." In our effort to follow his example we minister to men's bodies and tell them of Him, but they do not hear and the church pew is still unoccupied. Our money goes to relieve and prevent suffering, to cultivate the mind and soul, but we do not convince the recipient of our bounty that we love God, and so he does not come to church. Brethren, we are trying to serve men in order to show our love for them and the effort falls to the ground because that is a selfish incentive. Love for God is the supreme motive that can stir men's hearts. "If a man love me he will keep my words," Jesus said to his disciples, and his words kept from that motive make the kind of service—for Jesus' sake—that brings men to Christ and to church. That is the heart of the law of the church's life and that is the note that must be sounded in order to vitalize and quicken the social message and the social ideal. Otherwise our message is a myth no better than the table of paganism. It leaves Christ out and in its ultimate practice is little better than a benignant atheism. It has driven millions of Frenchmen away from the church and is swelling the ranks of Socialism (which at bottom is as selfish as anything can well be in that it deifies the common good and goes no further) throughout the world.

Men believe in Jesus, but they turn away from the church which more than any other agency lays claim to the ability to hold Him up. He is but little more than a name to multiplied thousands of church people. The world is finding it out and is staying away from the sanctuary, attempting to solve its own problems. The vast underworld of human waste partakes of our bounty, but we are solving its problem only in isolated cases while the great tide sweeps on in its sin and indifference. The loaves and fishes constitute the only attraction. Neither does Labor nor Capital attend upon the services of the holy altars of God. They are struggling together for supremacy and selfishness is at the bottom of both their hearts.

The church herself has unwillingly put this sort of selfishness into the times by her cold-blooded effort to teach the law of life which she has proclaimed from the housetops and in every nook and cranny in Christendom. She has done it by stressing service without keeping the motives of service before the world, and now unless the church can convince the world that it is service to God flowing out of love to Him that is the law of life, it will stand guilty of producing the very condition which it was sent into the world to remedy, namely, the reign of selfishness in the hearts of men. That is a great day in the life of an individual when he discovers God. So it will be when the church rediscovers Him and turns loose the mighty reserve forces of power and knowledge that lie locked up in her benevolent bosom. Church attendance will not be a problem then, and the giant indifference will have been slain, for the church of Jesus Christ will minister to the souls of men and dispense the word of life with a free hand.

One word more. I want to say that there are exceptions, and that those exceptions form the rock that keeps the institution alive and the organism vital, and but for them the day would soon dawn upon us when our Zion would perish from the earth.

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*This paper was prepared and read before two ministerial associations, one at Wilmington, N. C., in 1915 and the other at Henderson, N. C., in February 1923. It is a very thoughtful paper and with all most timely for this day, a day when the Church is confronting many obstacles and other hindrances. Surely the theme, *The Church and The Times,* will interest and stir up every thoughtful reader and lead to a close examination of the true situation of the church as it relates to our Christian life and service. It will also stir up the conscience of the individual reader and induce him to ask himself: "Where am I?" See Gen. 3:10-13. Take your time in reading it and may you get from its vigorous thought a real help for your life as a Christian.—*Editor Christian Sun.*

"THE CHURCH AND THE MOVIES."

"The Church and The Movies," was the topic used by the Rev. L. E. Smith, D. D., pastor of The Christian Temple of Norfolk, in the third sermon of the series of four sermons on "The Church."

Dr. Smith took as his text, Ephesians 5:16—"Redeeming the time for the days are evil." He said in part, "Every day brings its opportunities. If we utilize these opportunities we are better and the world is better. If we neglect them we stand in our own way and block the progress of the world.

"When we stand in the face of the complex problems of present day society we hardly know which way to turn. The moving picture art presents a problem, an educational, social, and religious problem. It is our problem, yours and mine. It is your problem whether you are a movie fan or not. Future generations demand of us, and rightly so, a proper solution to this problem. To disclaim this responsibility means to shirk the duty that circumstances have placed upon your heart.

Things Upon Which We are Agreed.

Since this is a common problem there must be a common ground upon which we may stand. There must be certain things upon which we are agreed. We are agreed that the moving picture art is a tremendous educational factor in human society. What we receive through our other senses we may remember, but what we receive through our sight we will hardly forget. Sight is rapid and accurate.

I expect to see the day when history, science and geography rooms in our schools will be equipped with some form of motion pictures. Instruction may be given far more rapidly and accurately than by the present method. And if in these branches, why not in religion?

We are agreed further, that the picture producers are subjected to the most insidious temptation, and from all accounts the majority of them yield. Some of the most staggering crimes of this day have been hatched out of Hollywood and Los Angeles. Then too there are bad pictures, that are vile and vicious that should never be flaunted in the face of a civilized public. And finally we are agreed that the moving picture is here to stay, and that it must be purified.

Things Upon Which We Are Not Agreed.

While there are some things about the moving picture business about which we are agreed, there are other things about which we are not agreed. We are not agreed as to the nature of the picture. A picture that I would call bad you would perhaps call good. You cannot tell what there is in a picture by the name or the bill board. If you could, the Censor Board would only censor the names and not the pictures.

Then too, we are not agreed as to the best way for a Christian to spend his time and his money. If you attend the pictures once a day, you give to this pastime twelve hours a week. Are you a Christian? How much time do you give your church? If you go to the pictures once a day you pay from two to two dollars and a half a week how much do you give your church for the spread of the Kingdom? These matters should be placed upon your heart. Would you give more time and money to the frivolous follies of the day than you do to Him by whose power, yea, by whose blood you have been redeemed;

I have two cases against the moving pictures, their vile, vulgar and insidious instructions by which the minds of the easily influenced are corrupted; and their determined persistency in ridiculing the Protestant Church, the church of my heart and of my home.

Things On Which We Should Be Agreed.

Then it seems to me that there are certain things on which we all should be agreed. First, that the type of picture presented to the public should be clean, pure and wholesome, with good morals and high ideals. Second, that if we are to have pictures they should be graded as all other proficient instruction is graded. What I mean is that there should be pictures especially for children. Would you think of entering your son in college at the age of ten? Then why expect him to receive this form of instruction on the screen meant for adults? Third, that one child should be permitted to see not more than one picture a week and better every two weeks. It is a scientific fact that too frequent attendance at the movies on the part of a child will destroy his power of concentration which is a serious defect in mental development. Fourth, that if a man be a Christian his church should come first, last and always; in his time, his affections and his benevolences. And last, that the church herself should enter upon a determined program to purify the moving picture industry.

* * *

The following cable from the Union Church on the Canal Zone, received by the Committee on Religious Work on the Canal zone, is of interest to the Protestant Churches which are concerned in the welfare of the men of the Army and Navy:

> "Combined Fleet arrives Canal Zone February 20th for two months. Can you secure $2,000 from Churches in the States to serve the boys of the Fleet while here? The Devil has unlimited means."

It is a notorious fact that every effort has been made across the border from the Canal Zone, which is under United States control, both in Colon and Panama City, to prepare for the coming of the great Fleet of the United States. Saloons, brothels, gambling dens, have been made ready to prey upon our boys.

The Union Church on the Canal Zone, composed of members of all denominations, and heartily endorsed by the denominations having membership in the Federal Council of Churches, is doing all it can to combat these conditions. This Church is entirely self-supporting, but must have aid from without to do what should be done to serve the men of the Navy. Protestantism is fortunate in having two very capable pastors for the four congregations of the Union Church.

Contributions sent at once to the Committee on Religious Work on the Canal Zone, Room 65, 105 East 22nd Street, New York City, will be forwarded in time to be of service during the next few weeks. Checks should be made out to Mr. Alfred R. Kimball, Treasurer of the Committee.

RELIGIOUS EDUCATION

Miss LUCY M. ELDREDGE, *Field Secretary,*
1012 E. Marshall Street, Richmond, Va.

COMING EVENTS.

Valley of Virginia Sunday School and Christian Endeavor Convention; Dry Run, May 15, 16 and 17.

North Carolina Sunday School and Christian Endeavor Convention Catawba Springs, July 10, 11 and 12.

Eastern Virginia Sunday School and Christian Endeavor Convention Mt. Carmel, July 17 and 18.

Chautauqua and School of Methods, Elon College, July 30th to August 5th .

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

February 25, 1923.

Subject: The Parable of the Pounds.—Luke 19:11-48.

Golden Text: "He that is faithful in a very little is faithful also in much."—Luke 16:10.

Devotional Reading: Ps. 26:1-7.

Reference Material: Matthew 25:14-30; I Timothy 4:13-15.

"My child, be faithful,
Is the work small? This I require of thee,
Do it with all thy heart as unto me.
My child, be faithful,
Great is thy task? My grace will suffice thee,
In well-doing weary not, co-labor with me."
—*Eleanor A. Sutphen.*

"Neglect not the gift that is in thee—O Timothy, guard that which is committed unto thee." The apostle Paul in his very personal letters to his friend Timothy urged him again and again to be faithful, to be true to his God, to choose the best in life, and to be loyal to that best. The Paul interpreted the message of the Master, as he directed Timothy in the Christian pathway. Loyalty to our King is one of the first laws of the Kingdom.

"It may not be on the mountain's side,
Nor over the stormy sea;
It may not be at the battle's front
My Lord will have need of me."

But He has need somewhere. Whereever the service, whatever the deed, Jesus Christ approves the faithful servant. The parable of the lesson again emphasizes the eternal truth of the Golden Text: "He that is faithful in a very little is faithful also in much"; and the servant who was rewarded with the Master's "well done" was the one who in his Master's absence was at work. It is often even more difficult to perform the small task faithfully. Too many times it is not regarded as important enough to merit careful thought and action

This story is told by Mr. Cheley that when Phidias was carving the statue of Diana to be placed on the Acropolis, he was working at the back side of the head, and was bringing out with his chisel every filament of hair, as far as it could be done in marble: and it was said to him, "That figure is to go up a hundred feet, and is to stand with its back to the marble wall, and who will ever know what work you put there?" "But" replied he, "The gods will know"; and worked on. Do not hesitate to put your best work in the lowliest places; for if others do not know it, God will.

In the parable of the talents, as related in the twenty-fifth chapter of St. Matthew, men were entrusted with great gifts, and the gifts varied in value. In this story all started alike with one pound, a seemingly insignificant trust. All had the same opportunity. The test was faithfulness to duty. The unfaithful servant was punished not so much for doing wrong, as for failing to do right. Jesus always places great stress on definite results, on accomplishing something. "Herein is my Father glorified that ye bear much fruit; and so shall ye be my disciples." "By their fruits shall ye know them."

"Lord, thy pound hath made ten pounds more —hath made five founds more." It is not "I made" or "we made." The accomplishments may have been great, but the servants were willing to forego credit for themselves. Their modesty is a Christ-like trait, for the Christ lived and taught humility. "Not unto us, O Jehovah, not unto us, but unto thy name give glory" were the cry of the psalmist. "In His Name" may all things be accomplished.

Jesus and His disciples continued on their journey to Jerusalem. He entered the city riding on the colt, which the owner was glad to send to Him when told "The Lord hath need of him." Are all of your possessions ready for the Lord when He hath need of them? He is calling upon you for that consecration of life and belongings. The disciples rejoiced, but the Pharisees still criticized. Even while the rulers were so hostile to Him, the Christ was grieving over the fate which the city was to experience. The temple was cleansed as Christ drove out the dishonest money changers. And He continued daily to teach in the temple while "*the people all hung upon him, listening.*" Every day was filled with service to the people who needed Him so. He was preaching and teaching that many might know and believe and be saved, that they might go out to spread the gospel, in His service. Only in such service can Christians be faithful. Only so can they win the "Well Done" when the day comes when they may face their great Master and Lord.

"Are you serving Him who died for you?
Are you true to Him, as He is true?
From your glad allegiance never more to swerve,
Are you saved, saved to serve?
—*E. E. Hewitt.*

CHRISTIAN ENDEAVOR TOPIC.

February 25, 1923.

"What are some temptations to lie and how can we overcome them? Proverbs 12:17-22.

Thoughts on the Topic.

Our words are our means of expressing what is in the heart. Do your words show a righteous or a deceitful heart? Words reveal much, and when once uttered can never be recalled.—Verse 17.

"Boys flying kites
Haul in their white-winged birds
You can't do that when you are flying words."

Rash words are often regretted, when the harm is done. "Think twice before you speak" is a good maxim, and might avoid many an untrue, as well as many an unkind word.—Verse 18.

The lie is uttered for the moment to escape punishment, or to gain some end. But its gain is but for the moment, while the real result goes much farther, and causes much harm. "Sin has many tools, but a lie is the handle that fits them all."—*Oliver Wendell Holmes.*—Verse 19.

Before the lie is spoken, it is in the heart. Christians should pray often the prayer of the psalmist: "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer."—Verse 20.

The following is quoted from "Bull's Notes," in the book "Short Stories for Talks to Boys":—

"We are a nation of liars—sometimes chaste in body and wanton in words. A little list of liars:

"The Boasting Liar, who overstates his accumulations, his ability, his acquaintances, his activities. Celebrated people—"Oh yes, I know them intimately." He has only a chance introduction. He conducted a meeting where he got a frost, and reports it like a Pentecostal fire. Glorious! Speak straight. Say you have only so much, or you scarcely know the great man, or the service was a drag.

"The Malicious Liar, who tells us unkind things—plus the poison of his own personality.

"The Cowardly Liar, who, from fear or reproof, will stand from under a responsibility Tell the truth and take it like a man.

"A Petty Prevaricator, who explains that he failed to keep an engagement because he was ill, or out of town, or thought it was Tuesday when it was Wednesday. Say, 'I am sorry, but I simply forgot it.'

"It takes the power of God to make a liar truthful. Chastity in conversation, brethren. 'All liars shall have their part in the lake that burneth with fire.'

This gives many of the temptations which led to untruths, and suggests the way of successfully overcoming them—seeking the power of God, and "they that deal truly are his delight."

"Mine honor is my life; both grow in one;
Take honor from me and my life is done."
—*Shakespeare.*

Plans for the Meeting.

Try a "Leaderless Meeting." The Prayer Meeting Committee will plan the program, and write it on a chart or blackboard in front of the Society, and the meeting will proceed without a regular leader to offer prayer, several to read the Scripture and make short talks on different phases of the subject.

A Bible reading on what the Bible says about lying will be instructive and helpful. The following passages, with others if desired, may be used:

Lying an Abomination to the Lord—Proverbs 6:16-19.

Debars from Heaven—Revelation 21:27.

Established but for a moment—Proverbs 12:19.

Forbidden—Col 3:9.

Produces hatred—Phoverbs 26:28.

Produces disrespect—Ps. 40:4.

Punishment for lying.—Ps. 5:6.

A righteous man hateth lying.—Proverbs 13:5.

The wicked man hateth lying.—Ps. 62:4.

Suggested Hymns: "Yield Not to Temptation;" "Jesus Calls Us;" "Love Divine;" "Nearer My God to Thee;" "Stand Up for Jesus;" "Take the Name of Jesus with You."

"He said likewise
That a lie which is half a truth is ever the

blackest of lies,— That a lie which is all a lie may be met and fought with outright,—But a lie which is part a truth is a harder matter to fight."

ELON CHAUTAUQUA AND SCHOOL OF METHODS.

July 30th-August 5th.

The Chautauqua and School of Methods of the Southern Christian Convention will be held at Elon College, July 30th through Sunday August 5th, under the direction of the Board of Religious Education. The Board is glad to announce that the college authorities have given assurance that the recent fire will make no change neccessary in the plans for the Chautauqua, and arrangements will be made for carrying on the work. Details of program are being worked out now by the Program Committee, which consists of Rev. W. T. Walters, D. D., of Richmond, C. H. Stephenson, of Raleigh, and Miss Lucy M. Eldredge, Field Secretary of Richmond. The program will include a morning devotional period, class and lecture periods, and an afternoon recreational program, and musical and lecture features at night. Definite information regarding teachers and speakers will be announced in the near future.

Elon, during Chautauqua week, is suggested as an ideal time and place to spend a vacation week. A time of rest and recreation, combined with the opportunity to mingle with people of your own church from various sections, and to learn more about how to meet your local problems, will give a week of profitable and enjoyable vacation time. In planning for your summer, don't fail to cinsider Chautauqua week at Elon. Besides the special program of the Chautauqua and School of Methods, an opportunity is offered to come in personal contact with the college and orphanage of your church. Your college, and your orphanage, joins with the Board of Religious Education in inviting you to your Chatauqua and School of Methods.

"A word to the wise is sufficient." Chautauqua Week is July 30th to August 5th!

LOOKING AHEAD!

The Daily Vacation Bible School.

The Board of Religious Education of the Southern Christian Convention last October took a long look ahead. They had been hearing the reports of the last year's work, and were using the accomplishments as stepping stones to a greater year's endeavor. Four Daily Vacation Bible Schools were held last summer in churches of the Southern Christian Convention, at the Bethlehem Church in the Valley of Virginia; at the Pleasant Grove Church, near News Ferry, Virginia; at the Holland Church, with Holland and Holy Neck Churches united in the work; and at Elon College, in connection with the Chautauqua and School of Methods. The work of these four Schools convinced the members of the Board of Religious Education that the work was eminently worth while and that it offered an opportunity for Christian Education which could not be overlooked by our Southern Christian Churches. They voted that the number of these Schools in 1923 be at least ten, with as many more as possible. Now we are looking ahead to find the ten and *the others*. To find them, we shall have to answer some questions:

1 *What is a Daily Vacation Bible School?*

It is a school conducted by the church during the children's vacation from the public school for Christian and moral teaching and training. It originated in New York City about twenty years ago under the leadership of Mrs. Robert Boville. It has spread to many cities, towns and country sections until now every summer thousands of children enjoy and profit by these Vacation Bible Schools. The Daily Vacation Bible School is held because the Sunday School hour does not give enough time for the instruction of youth, and during the summer time they have the time to come to such a school.

What does the program of the Daily Vacation Bible School include?

The program may vary, according to the wisdom and ingenuity of the leader, but the following elements should be included:

A definite period of worship, with hymns, Scripture, prayer, and offering.

A period for Memory Work, when hymns and Bible passages may be learned.

The Bible Story time.

A time of good fellowship, when songs, cheers, announcements help to develop loyalty to the school, and the things for which it stands. This with the recreational period, which every well-organized school recognizes as of value, carries out the "Vacation" idea of the Daily Vacation Bible School.

Handwork, giving an opportunity to give expression to the story told, or to make objects which will help in our mission work.

Health talk, Training in Christian Citizenship, through flag drills or salutes.

A Missionary Story, or Object Lesson.

These elements combined by a leader whose heart is in the work, aided by consecrated teachers, make a program that cannot fail to attract the interest of the children and the community. Usually they are the ones to demand that the School continue longer!

When, where, and for whom will this School be held?

The best time for the Daily Vacation Bible School has been found to be soon after the close of the public school, before the boys and girls have lost the school habit, and before "visiting time" comes around. The most successful schools are usually in the early summer.

The best place for the Daily Vacation Bible School is in the church and Sunday School rooms. This connects the work with the church as it should be, gives opportunity for training in reverence, love for the church, and wins boys and girls to the Sunday School and church. It is the work of the church, carried on in the church, to accomplish the most good.

For the boys and girls, is the school planned and carried on. Local conditions determine age limits, if such are necessary. Little Beginners of three and four years, up to their big Intermediate brothers and sisters have all been found enthusiastic members of Daily Vacation Bible Schools.

How can we have a Daily Vacation Bible School in our Church?

This is the question which we hope that many of our workers will be asking personally, and very seriously. Realizing that it is a needed and important work, desiring its blessing upon their church and community, eager that their children shall have the opportunity it offers, we should have scores of inquiries as to how the work can really be put on locally.

1. Learn all you can about the movement. Talk about it. Pray for it. Write to the Field Secretary for information along any line which you are in doubt about. Read "How to Conduct a Church Vacation School" by Gage.

2. Call together your Sunday School Workers' Council, or a group of your leaders to discuss the matter. Have the best person possible to explain it. Make a thoughtful survey of available workers, as Sunday School teachers, public school teachers, college students on vacation. In one of our most successful schools last year, every teacher and worker was a busy woman, keeping house, with many duties to do every day. One woman came every day, with her three children, all under six, and taught a class. Workers can be found, if the interest is there. Financially, the cost will depend upon whether the workers are volunteers, or paid workers. Other expenses would be for teachers' books of Bible stories, missionary stories, handwork materials, and the like, and would be small.

3. After facing the matter fairly and squarely, decide what you will do about it. Determine whether you can afford not to undertake the work for the children of your church. When you decide to do it, advertise in every possible way, by personal visits, posters, letters, etc. Give your best to the work, and be assured that the best will come back to you.

Lastly, *Will you have a Daily Vacation School in your church this summer?*

This is the important question. It is vital to know what the movement is and what it stands for. It is essential to know what its program includes. It is necessary to face the question as to how it can be done. But the task is not finished, until you say; "Yes, we will undertake the work, with God's help."

During a conference of a group of teachers in a summer church school, one of them told this experience: "I was visiting one of the members of my school who had been away a few days. It was a hot afternoon and I was wishing for the cool breezes of my home. Anyway, I wondered whether it was any use trying to counteract the influence of those awful tenements. I came to the fourth floor of the tenement where the child lived. It was so dark I had to feel my way and positively I could not see my hand before my face. Just then I heard a voice from the fifth floor singing:

Hark, hark, my soul, angelic songs are swelling
O'er earth's green field, and ocean's wave-beat shore;
How sweet the truth those blessed strains are telling
Of that new life when sin shall be no more.

"When I heard that song, which the child had learned in our school, of green field and of a life that is sinless, sung by a child who perhaps had never seen green fields and who lived amid sin, I felt that if that was all I had accomplished that summer, it was much, indeed, to carry that sweetness into the fifth floor of that tenement."

The children in your church may not be living in dark tenements. But their lives will be made brighter by knowing the beautiful hymns of righteousness, by hearing the stories of Jesus, by learning to do things for others. And these very children are the grestest argument for a Daily Vacation Bible School in your School. Are you looking ahead and planning to give them the opportunity of attending a Daily Vacation Bible School this summer?

This is the age of work, both in the church and out of it. Given its right place work is a great thing, but when we give it a wrong place, then it will not accomplish what good work ought to accomplish. The first kind of work for the people who constitute the membership of a church is that mentioned in John 6:29. In these modern days we are most liable to forget the main work that believers must do and the work of secondary importance first. Jesus said in the passage given above (John 6:29): *This is the work of God, that ye believe on Him whom He hath sent."*

MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

SCENES AND IMPRESSIONS AT BETHLEHEM.

A Diary Leaf 2

Wednesday morning, January 10th.

Rev. W. P. Fletcher, Toronto, a member of our Mission Board joined our company this morning and shared with us the joy of an early morning bath. I presume he was glad to get into the United States. He evidently took it for granted that it was spring time with us, as he ordered fresh strawberries for his breakfast. Canadians are so accustomed to real winter that even though we have snow on the ground they think we have perpetual spring. I was glad that the Bethlehem Hotel could accommodate him both to strawberries and radishes. Our country is so large, and yet so well connected, that even in winter, summer time vegetables may now be enjoyed in any part of our Republic. We had a delightful breakfast party, which makes any day begin well.

The great Conference met in the assembly hall of the hotel promptly at nine A. M. There are present three hundred and five delegates, representing fifty six denominations who have missionaries in all parts of the earth. Under the supervision of their delegates and their Boards there are working even in the uttermost parts more than ten thousand missionaries, at an annual expenditure of nearly forty million dollars. The first item after the opening was the China survey. There are now one hundred and thirty Christian societies doing missionary work in China. The survey of China recently made was to prevent overlapping of workers and expense and also to find out how workers, schools, churches and the hospitals may best be distributed in the future. The survey showed that in recent years there has been a great increase in the educational workers over that of evangelistic workers. This seems to be true in missionary work in recent years, namely, to push and develop the educational work, and from the educational work and through it deliver the message of evangelism. Bishop McConnell of the M. E. Church said that educators in China must empty themselves of any predisposition to think that the Western mind and character are superior to the Eastern mind and character and must seek to get the Chinese point of view. He told us that Bertrand Russell of Cambridge is a pure atheist. Yet on his recent trip to China he was given a great reception. Atheism in fact is on the increase in China and our whole Western civilization is now under fire in China. China, said he, has identified industrial America and manhood with Christianity, and many Chinese are prefering atheism to American industrialism. Recently a distinguished soviet Russian made a tour of China and was given ovation after ovation throughout the Chinese Empire. In brief, anything radical now goes in China. If Christianity is to save China from itself and the wave of atheism now sweeping over it, it will certainly have to be more aggressive and persistent in proclaiming the gospel of the Son of God and in teaching it to the Chinese youth. China, as well as many other nations, is in the crucible and its testing time has come. Will we Americans with our means and our men carry the saving knowledge of our Christ to this land now in upheaval, in doubt and seemingly standing on the very brink of the abyss?

Dean Russell in speaking of Training Teachers for China said the strange thing to him was that a college president or school teacher, and not a chemist, had given the slogan "Day by day in every way we are getting better and better." For no teacher is teaching more poorly this year than last and every college president has a school that "day by day in every way is getting better and better." But in spite of this, better trained teachers are needed in China if we are to cope with the native teachers in their equipment for teaching their ancient dogmas and doctrines of idolatry and atheism. It is a fact, said Dean Russell, that America has the most poorly prepared and least trained teachers of any country of the civilized world. President Butterfield of Massachusetts Agricultural College, who has recently been in China says that China is well launched on the sea of industrialism, that there is a mighty drifting to towns and cities, though China is in reality an agricultural people. Eighty-eight per cent of the Chinese people live in the country or in towns of less than 10,000 persons. China cannot be won by winning the cities alone. Christianity can abolish and is gradually abolishing famines in China. The Chinese farmer knows nothing of seed selection and improvement. He is subject to insect and plant diseases, and without help, in destruction of field and farm. We Christians by helping enlighten the Chinese farmer can abolish flood and famine in that vast empire. Through all ages the farmer has been either exploited or neglected, and now he needs teaching. Enlighten for righteousness the farming population of China and you uplift the whole Chinese people, said President Butterfield. And I wonder if this is not true of America also.

One speaker said if we could conserve the evangelistic results in the higher educational institutions we would be building a Christian empire within the Chinese empire—in other words the colleges were the leaven which are to leaven the whole lump in China. Educational institutions should become evangelistic centers. And that is true, too, of our country so far as the "should" is concerned, but do they?

The whole morning of the Conference was given to discusssing China. Here is the world's greatest problem, because it is the most populous empire. China is waking up and terrible indeed will be the awaking unless controlled by Christian ideals and principles. Dr. F. H. Knubel in closing the morning session with devotionals said that the Great Commission gave assurance of a supernational Presence. This has a tendency to give us a feeling of self-sufficiency. We must get away from this. We must realize our dependence on Him who said "ye must be born again". The authority in missions and the supreme manifestation in missions is the Christ. We must exalt Him, and not our methods, plans and programs. He is the truth, light and life. And the church has no other mission on earth than to make Him known—to make real and effective His presence in the world. In Him is our fullness, as Paul said, and the world's fullness, if it can be brought to Him.

We had a delightful lunch together—Milton, Denison, Fletcher and I. We never get really acquainted with one another in this life until we share each other's fellowship in the breaking of bread. Denison cannot eat (or should one say, drink) tomato soup; but he can eat cheese enough to cramp some of us for a whole night. Minton still sticks to his ice cream and Fletcher calls for fresh radishes. Verily the old Latins were right "Non disputanudum est de gustibus" which interpreted means "There is no accounting for the other fellow's taste."

At night Dr. Berry discussed Japan. "Japan is in a state of chaos." And when Dr. Berry said that I wrote in my diary, "Yes and this whole world seems to be in a similar or worse state." The impact of the East on the West has produced a congolomerate civilization in Japan. There is upheaval in Japan in art, literature, (we also have an upheaval in dress in this Christian country of America) educational and religion. The old landmarks have been swept away in Japan, and the real tragedy of it is the moral and spiritual chaos that now obtains everywhere in Japan. "Japan is losing her soul." Our task is to give to the chaos of Japan new ideals, a new civilization based on the teachings of Jesus.

Rev. Allen E. Armstrong talked on India. The Christian Church in India is making headway and is trying to become indigenous, self-governing, self-propagating. "It is the Christians' Bible that will save India."

The principal address of the evening was by Dr. C. Y. Cheng of China. My! but he is a scholar, a thinker and—a man. He has nothing new to offer about China, but says that China has aspirations, ambitions. China is suffering from the pains and pangs of growing. China is yet in darkness, but she is suffering over it. China is suffering from lack of the church, a real church that will carry to its heart the only power that can save it, namely, Jesus the Christ. Dr. Cheng is one of China's big men and is a Christian statesman. His weight in China for Christ and the church will prove of unspeakable worth. He says the heart of China is crying out today to the heart of Christian America "Come over and help us, or we perish."

At our rooms we discuss our own mission problems and wonder how long before this dear Christian Church of ours will wake up to a sense of its duty, privilege and obligation. We seem to grow timid or cowardly or fearful Christians—those not brave and big enough to face real dangers and great tasks for us on the mission field. We need missionaries for China now, And the cry comes up "Who will go for us?"

J. O. Atkinson.

(To be continued)

THE CHINESE-JAPANESE QUESTION AS SEEN BY DR. GULICK.

Letters from Dr. Sidney L. Gulick, secretary of the Federal Council's Commission on International Justice and Goodwill, who has spent recent months in China conferring with the missionaries, Chinese Christian leaders and leaders in the national life, are filled with observations as to the present relations between China and Japan. In Peking he held conferences with President Li Yuan Hung, Foreign Minister S. V. Wellinton Koo, and Prime Minister C. H. Wang. Dr. Wang, who was one of the Chinese delegates to the Washington Conference on Limitation of Armament, recalled with special interest the reception given by the Federal Council to the Chinese delegates last winter.

Dr. Gulick writes with great appreciation of the Chinese people and great sympathy with China's problems. Concerning the relations between China and Japan he says in a recent letter:

"From the day that I landed in Shanghai until I left Peking the most absorbing subject of conversation was the Shantung Question. Conferences between the Japanese and Chinese members of the two Commissions have been going on continuously. Outside of the members of the Commissions and those in immediate touch with

them and the highest official circles, there seemed to be the deepest distrust of Japan and a fixed idea that Japan was certain to put something sinister over on China; that Japan was not sincere in her policy of restoration; that she was forced by the Washington Conference to an agreement that she did not like and that she intended to evade in every possible way; that the so-called restitution of Shantung would in fact be only a form and a sham.

"What Japan has already done in withdrawing troops from Tsinanfu and the railway, from Hankow and from Siberia, the actual handing over of the barracks and the wireless plant at Tsinanfu, and the actual withdrawal of all her forces from Siberia, seem to have made little impression on these doubts and suspicions. All these steps are apparently believed by many to be merely clever steps to the more certain ingulfing of China in Japan's sinister wiles.

"In talking with Japan members of the Commission and others, the desire was frequently expressed that these conferences and especially these objective acts might lead to re-establishment of friendly relations, which all Japanese apparently consider highly important for Japan. Highly placed Japanese expressed their solicitude as to China's ability to take over and administer efficiently the Shantung railway and especially the splendid city which Germany built and which the Japanese have extended in area and construction. In this anxiety practically all Americans shared and even many Chinese also.

"Among the most important Americans with whom I talked, however, those who have immediate access to the facts, the attitude was quite different. They stated without qualification that Japan's policy toward China has fundamentally changed; that at the Washington Conference a new spirit was developed, which is now being put into action; that the various deeds already to Japan's credit are producing a new relationship; and that leading Chinese are greatly relieved and even pleased with the turn of affairs.

"The fact seems to be that Japanese militarists still have considerable influence and are striving in the conferences to make the Chinese pay as large a sum as possible for the properties to be returned; the Chinese delegates on the other hand are seeking to cut the costs down to a minimum. This financial bone of contention is tending to conceal the larger significance of what Japan is agreeing to do, rather has already agreed to. The financial haggling spoils the splendid psychological opportunity of the Japanese in returning the whole area in such a fashion as to arouse confidence and goodwill. Japan seems to have lost the opportunity of doing a dramatically effective thing in winning China's confidence."

ELM AVENUE, PORTSMOUTH, VA.

On the evening of our arrival here a program had been arranged at the church on our behalf. Our boat was a little late and so the folks were waiting for us. Rev. J. N. Cutchin, of Rosemont, who had been supplying as minister at the church for the month of October was in charge of the meeting. He spoke words of welcome in behalf of the church. His address was followed by an address by the Mayor of the City of Portsmouth, J. L. Hutchins. Then Revs. J. L. Kinsey, of the Friends Church, L. J. Phaup, of the Methodist Church, and B. F. Robertson of the Baptist Church spoke very cordial words of welcome. After a few words of response by the new pastor the ladies of the church served light refreshments. Thus ended a very pleasant evening and we entered upon our new work which up to the present has been going quite nicely.

The people have been responsive and seemingly appreciative and we have had some helpful meetings together. The pastor and his wife were kindly remembered about the Christmas time with an old fashioned pounding. The Mens' Bible Class presented the pastor with an electric heater for his study. For all these expressions of esteem and goodwill we are very grateful.

This is a young church but there has been a remarkable growth in membership since its organization, however, we have received only four new members since coming on the field. We have found quite a number of people living in this part of the city, and whose names are on some Christian Church elsewhere, but who do not seem inclined to identify themselves fully with our work here, but some of them will attend the services occasionally. Church loyalty may not mean loyalty to Christ every time but it tells in building up the organization.

W. D. HARWARD.

1612 *Prentis Ave. Portsmouth, Va.,*

CONVERSION OF MY INFIDEL FRIEND.

By a Railroad Engineer.

E. B. was a fireman for me for a long time. He was very skeptical in his views and I used to talk with him about them, but he would always argue his point and quote Robert Ingersoll's books. Finally he was promoted to engineer, and then I only saw him occasionally. After running as engineer for a few years he had a head-on collision one day. He was blamed for it and discharged. It was a long time before he got work again, but finally, through my efforts he was given a place as wedge-setter and engineer on a wrecking crane.

E. B. used to boast of what a strong man he was. He was big and healthy looking, and one would suppose, to look at him, that he would live a long time. One day he was setting up wedges on an engine, in a pit that had water in it. He took a severe cold and had to go to bed. About two weeks later the doctor pronounced his case quick consumption.

One day while reading my Bible I felt impressed that I ought to call on E. B. the next Sunday. I told my wife about it and asked if she knew whether he was very sick. She said, "Yes, the daily papers say he has quick consumption and the probabilities are that he cannot last long." I asked her to pray for me as I went to see him and she answered, "Go in the name of Jesus, and you will make no mistake." We prayed together before I left home.

Arriving in town I went to his home. In the parlor I found several fashionably dressed women who were friends of E. B's wife. Mrs. B. received me kindly and I asked her to permit me to see her husband for I had come expressly to see him. she consented and I entered his room. He reached out his hand feebly and I could see at once that he was a very sick man. I wanted to talk to him, but the conversation of the women in the other room made it almost impossible. I shot a desperate prayer heavenward that the Lord would quiet them and give me a chance to talk with my friend about his soul's salvation. It wasn't a minute till everything was as quiet as church, and the Spirit of the Lord seemed to whisper to me, "Now is your chance!"

In a calm voice I began. "You are very sick, E—, and the chances are that you will never get better. I have come to talk with you about your soul's salvation. I know all about your infidel views and am not going to argue with you as I used to do when you fired for me. E—," I continued, "if you die and your soul is lost forever you had better never have been born." I wouldn't let him say a word. I did all the talking. I told him I wanted to read a portion of God's Word to him and then pray with him, and he answered, "All right, Charlie." I believed he had confidence in my religion for I had tried to live a true Christian life while we were together on the railroad.

I read a part of the fourteenth chapter of John's Gospel beginning with the words, "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." "And now," I said, "we will pray." I noticed that all the women in the other room bowed their heads reverently. I do not know now what I said in that prayer but I knew God helped me and when I had finished I saw a tear in E—'s eye. Then I said, "Good-bye, E—; I will come again next Sunday." I visited him every Sunday after that but one. After he had gone his wife told me he had died a triumphant death. Whenever I met Mrs. B., after that, she would take my hand and weep and say, "Thank God, that you ever came to our home!"

All E. B.'s family finally became Christians—the wife and two daughters aged respectfully sixteen and eighteen. All of them died with tuberculosis but with saving faith in Jesus Christ.

I have always been glad I visited E. B. before he died. His infidel books brought him no comfort on his dying bed. That is the trouble with infidel views—they bring you no help when you need help most. When a man is facing eternity he wants something that can answer his deepest heart hungerings and something that can give light to his pathway as he enters the dark valley. The Bible is the only Book that can do it.

"O Word of God eternal,
Love message from on high,
Men's hearts are all insatiate
Till thou dost satisfy.
Heaven's light to us thou bringest
To drive earth's night away,
And in thy blessed radiance
Death's darkness turns to day."

"This precious Book I'd rather have
Than all the golden gems
That e'er in monarch's coffers shone
Or in their diadems.
And were the seas one chrysolite,
This earth a golden ball,
And gems were all the stars of night,—
This Book were worth them all.

"Ah, no, the soul ne'er found relief
In glittering hoards of wealth;
Gems dazzle not the eyes of grief;
Gold cannot purchase health,—
But here I find a blessed balm
For every human woe,
And they who seek this Book in tears,
Their tears shall cease to flow."

WINTER SUNSET.

Sapphire and Orange are blending with the Gray,
A violet mist veils the far western hills,
But darkest color the near landscape fills,
Where blackness has engulfed the ling'ring day.
A web of cloud in uniform array
Is meshed with hues the dying sunlight spills
In rich profusion, red and crimson frills,—
The matchless strokes the painter can't portray.
The earth is steeped in quietness profound,
The icy wind dies down, gray smoke ascends
In wispy columns, spiral-shaped and round,
From village chimneys, and the workman wends
His weary way o'er byway, homeward bound,
And light of love the deep'ning night transcends.

F. M. DUNAPHANT.

Christian Orphanage

OUR NEEDS.

Dear Friends:—

In the Orphanage work we always have our needs. The time never comes when we are well supplied with everything. If nothing ever wore out or nothing was ever broken we might reach the point sometime when all our needs would be supplied.

Sheets and pillow cases wear out. Beds and springs give out. Mattresses wear out and it is a constant study just how to keep everything in shape.

We need sheets—two hundred of them. But this need can be easily supplied if our good ladies will get busy. Two sheets from one hundred will make the number. Five sheets from forty will make the number. How easy this need can be met with such a small sacrifice on the part of each one.

We are beginning to refurnish the old building with new beds and springs. Now to make the rooms look pretty and home like we need some pictures. I know we have many people in our church who perhaps have pictures you have had for years and want to get you some new ones. Give us the old ones and they will be new to us and you get new ones for yourself. Perhaps you might see a pretty picture in the furniture store and the thought would come to you of how much joy it would give the boys and girls at the Orphanage to have that in their room to look at. Buy it and send it by parcel post. We will be grateful and the children will be happy. This need can be easily supplied. I believe the good women in our church want to have this opportunity. I have never had a real need in this work since I have had charge and called on the good women in our church but what they have always come to our rescue and amply supplied that need.

Don't forget we need two hundred sheets.

Don't forget we need some pretty pictures to hang up in the childrens' rooms.

We have one other need which I will mention perhaps in a week or two and it is for the good women, too. I know they will be glad to have the opportunity to supply it, too. But let us supply the two above mentioned needs right away.

CHAS. D. JOHNSTON, *Superintendent.*

REPORT FOR FEBRUARY 15, 1923

Amount brought forward		$1,199.70
Monthly Sunday School Offerings		
North Carolina Conference		
Mt. Auburn	$ 2.32	
Christian Light	3.25	
Pleasant Union (H)	2.47	
Henderson	5.07	
Durham	11.52	
Ramseur	3.97	
Catawba Springs	2.66	
Eastern Virginia Conference		
First Christian S. S., Rich'd, Va.	$ 4.40	
Franklin	5.00	
Valley Virginia Conference		
Dry Run	$ 3.10	
Bethlehem	1.58	
Georgia and Alabama Conference		
Christiana	$ 1.95	$47.29
Baby Home Pledge		
Mr. U. C. Woodlief	$ 5.00	$.00
Thanksgiving Offerings		
First Christian Church, Norfolk	$67.86	
Pleasant Union, N. C.	31.85	$99.71
Special Offerings		
A. M. Long	$ 5.00	
Gen. Convention of Christian Church office	10.50	
Jr. Philathea Class, Durahm, on support of girl	14.00	
W. W. Brown	15.00	
J. H. Jones, for suit	14.00	$58.50
Total for week		$ 210.50
Grand total		1,410.20

WE CANNOT BE SPIRITUAL TILL WE ARE MORAL.

The Richmond Christian Advocate tells a tale on the Roman Catholics and points a moral. Here is what it says:

"A dispatch from Rome says the Pope of Rome is giving his aid to the 'Anti-blasphemy Society.' The society needs friends and a lottery has been organized to increase the treasury. The Pope is giving it endorsement and urging the people to patronize the vicious gambling scheme in order to help the Anti-blaspehemy Society, which reminds us of a man we met not long ago on a much belated train. He was cursing in brimstone and sulphur because he would be too late to hear Billy Sunday preach."

The Story of The Bible

By Hendrick Van Loon

is being published in McCall's Magazine. It is the most important and epoch-making contribution ever printed by an American magazine, because here for the first time has a master-writer and master-historian picked out shining thread of the Biblical narrative, dropping away all details from it and presenting it not only in the simplest and most beautiful of English but fixing it also in its exact historical perspective.

IN McCALL'S NOW.

"The Story of the Bible" is appearing now in McCall's. We have made special arrangements with the publishers so that you will be able to enjoy this beautiful presentation of the Bible story. For a short time only we can offer our readers this remarkable club—

McCALL'S MAGAZINE Both 1 yr.
THE CHRISTIAN SUN for $2.50

USE THIS COUPON

The Christian Sun
1536 East Broad St.,
Richmond, Va.,

Gentlemen:— Enclosed please find $2.50 for which send me McCall's Magazine and The Christian Sun both for one year.

Name .....
Local Address .....

Post Office and State .....

MEN AND MILLIONS

PREACH THE CAMPAIGN

Pray for it. The one great need of our Christian Church today is Men and Millions consecrated upon God's altar to the service of the Church and the Kingdom. If you love the Christian Church then you love also Men and Millions, since Men and Millions is the one Movement amongst us in behalf of the entire Church and all it has, is and stands for. When one pays a dime or a dollar to Men and Millions in that act one gives to all the work and worship of the Christian Church in this world.

Men and Millions is the one Movement which undertakes to cultivate love for, and loyalty to, and support of all the enterprises of the Church.

If we love the Christian Church then let us prove that love by paying our pledges to

MEN AND MILLIONS.

Preach it. Teach it. Pray for it. Undertake great things for God, then expect great things from God.

Victory! Victory! Victory! If all do their duty and meet their solemn obligations.

VICTORY!

MOUNTAIN WORK.

The influenza has been quite prevalent in Carroll County, Va., Rev. E. Bradshaw writes, and in consequence, our school and church work there have been considerably interferred with. Two of our teachers, Mrs. Meredith and Miss Morey have been quite sick and many pupils have been laid up and kept at home.

During December Bro. Bradshaw reported ten sermons preached; 12 prayer meetings held in homes, four conversions and six additions to the church. Brother Bradshaw says we must begin the erection of a church building on the Fancy Gap road at an early date.

REIDSVILLE.

Rev. J. A. Ledbetter reports conditions as flourishing and favorable at Reidsville. An attempt has been made to increase the Sunday school attendance by 100 per cent and this attempt has met with wonderful success. This is another argument for setting a goal in religious activity. Our Reidsville school is among the loyal numbers who made one offering a month to the Orphanage and one offering a month to Missions. They expect a Sunday school now of 200 members and Bro. Ledbetter is of opinion they will reach this number. It helps any school to have something to work for as well as to work toward.

START SOMETING.

There are pastors and churches that drag on in the same old way day by day and year by year. There is no scriptural teaching to justify this. Jesus and Paul and the Apostles were forever starting something. The only justification for going on in the same old way year in and year out in church services is lack of energy, initiative or ideas on somebody's part—John Calvin and Jonathan Edwards and John Mosley and James O'Kelly and Barton W. Stone moved the Kingdom forward, put dynamite into the church, and won the approval of men and angels because they had the daring and the religion necessary to start something. Dr. L. E. Smith our wide-awake and popular pastor of Christian Temple, Norfolk, has the courage and the energy to "start something" in his church. No wonder his congregations constantly increase and are always delighted and doing things. They never know what is coming next. But they know whatever comes will be in keeping with the teachings of the Book and spirit of the Christ.

HELPING IN A WAY THAT HELPS.

Every pastor in our Southern Convention, and every Captain and woman Leader of Men and Millions, is certainly in a position now to render real service to the church and the Kingdom. The whole church suffers in the loss by fire of the Main Building of Elon College. The Trustees of the College, in order to help repair this loss and meet this emergency call upon every one who pledged to Men and Millions or Standardization to pay up now these pledges. The per cent of Men and Millions that goes to the college is to be used in helping rebuild that which the fire destroyed. How much do our pastors, how much do our Captains, how much do our Women Leaders, regreat this loss and sympathize with this condition? Let that sympathy be expressed practically in urging our people to pay their pledges to Standardization and to Men and Millions, *now*. Every pastor can help by publicly urging his people to pay their pledges, and every Captain and Woman Leader can help by trying to collect these pledges. And all can help by paying their pledges; or if they did not make a pledge, by making a pledge and paying it.

HOW TO PREACH SO AS TO CONVERT NOBODY.

The following rules were given by Charles G. Finney, a half-century ago. Do they not hold good in our day as in his?

1. Let your supreme motive be popularity rather than salvation.

2. Study to please your congregation and to make a reputation, rather than to please God.

3. Take up popular, passing and sensational themes to draw the crowd, and avoid the essential doctrines of salvation.

4. Denounce sin in the abstract, but pass lighly over sins that prevail in your congregation.

5. If asked, "Is it wrong to dance, play cards and attend the theater?" answer very pleasantly, "Oh, that is a matter for private judgment. It is not for me to say you shall or shall not."

6. Preach on the loveliness of virtue and the glory of Heaven, but not on the sinfulness of sin and the terrors of hell.

7. Reprove the sins of the absent, but make those who are present pleased with themselves, so that they will enjoy the sermon and not go away with their feelings hurt.

8. Make the impression on worldly church members that God is too good to send any one to hell, even if there is any hell.

9. Preach the universal Fatherhood of God and brotherhood of man, so as to show that no second birth is really needed.

10. Do not rebuke the worldliness of the church, but fall in with the amusement policy. Instead of meeting for prayer, let the people "sit down to eat and drink and rise up to play."

11. Avoid seriousness, alarm, and earnest efforts to pull sinners out of the fires, and the old-fashioned idea that the church is a rescue mission.—*Selected.*

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P. J. Kernodle - - Managing Editor.

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Beautiful When Finished.

The following will bear repetition:

A gentleman, visiting a silk factory, was shown throught the various departments, until they came to a loom where an expert workman was weaving a beautiful flower upon an expensive garment. The flower was not visible. As fast as woven, it was rolled up and only the "outside" was shown,—rough and full of knots. The workman had a little book of instructions, at which he looked frequently. When the work was finished the tired laborer sat back, while the overseer opened the loom, around, the visitor and workman were unrolled the garment, and turning it around, the visitor and workman were thrilled with joy at the exquisite flower. Be sure and follew the directions in God's Word, we need not worry about the results. When our little day is ended, we will see things from the right side.

We poor mortals nearly always see things from the "wrong side" in this life, but if we are faithful we shall see the "other side," and there will be something "beautiful."

Called Home

DIED

Miss Indianna White was born January 15, 1840 and died January 26, 1923, aged 83 years and 11 days. On April 30, 1863 she was married to Joseph W. Denson. To this union there were born 9 children, four of whom are living. There are 38 grandchildren and 31 great grandchildren living. Besides all these she leaves one brother, George W. White, four sisters, Mrs. Jessie Faison, Mrs. Lue Faison, Mrs. Minnie Barrett, and Mrs. Lubell Tatum, two step sons, Eley and John Denson and a host of friends to mourn their loss.

Funeral service was conducted at Burton's Grove cemetery Sunday, January 28, by Rev. A. R. Flowers, pastor of the church, after which the body was laid away beside that of her husband.

BRAY

Hugh Thomas Bray departed this life January 13, 1923, at the early age of 21 years, 4 months and 3 days.

He was the youngest son of H. T. Bray and the only son of Mrs. H. T. Bray.

He had made a profession of faith in Christ, but had not connected himself with any church. During his sickness he expressed his faith in and love for his Saviour to his parents and others.

He leaves to lament his passing, parents, one half-sister, several half-brothers and many friends. May the Heavenly Father comfort his loved ones. Interment at Shiloh.

T. J. Greene.

McPHERSON

W. H. McPherson died at his home near Asheboro, N. C., February 7th, 1923. Was laid to rest in the cemetery at Spoon Chapel February the 9th, the church of which he had been a member for many years. He was a wonderful member of, and loyal to the Christian church. He was nearly 82 years old. His wife preceded him to the grave 26 years ago. He leaves seven living children and fifty-five great grandchildren, and a host of friends to mourn their loss. Burial services conducted by the writer, assisted by Rev. Staley.

J. M. Allred.

NESTAL

Mrs. E. F. Nestal died at her home near Asheboro, N. C., January the 19th, 1923. She leaves a husband and six children and several grandchildren to mourn their loss. She was laid to rest in the cemetery at Brower's Chapel January the 21, 1923, with a large congregation to pay their last tribute of respect to one that had passed away. Funeral conducted by the writer.

J. M. Allred.

SILSBY

Seth Silsby ended a long and useful life when he fell asleep on January 23, 1923. He was born at Seneca Falls, N. Y., in 1837, and was nearly 86 at the time of his death. He had lived near Orangeport for a number of years. He filled several important offices in Orangeport church, of which he was a member. He was a member of the choir during his active years and a lover of music after he grew older.

He leaves two brothers, three sisters, five children, fourteen grandchildren and two great grandchildren. Funeral services conducted by the pastor.

R. H. Peel.

PEASE

A very useful and highly esteemed citizen was lost in the death of John B. Pease on the morning of February 4, 1923. Seemingly he was in the prime of life and usefulness to both church and community. A leader in his church, in his conference and for some years a member of the trustees of the Publishing Board of the A. C. C. He was a leader in the Farm Bureau work of Niagara County. Whenever he saw an opportunity to help his fellowmen materially or spiritually, it was a pleasure to use the opportunity to the best advantage.

The beautiful floral tributes and the representatives from the institutions with which he was connected bespoke the high esteem in which he was held.

Dr. Martin Summerbell, of Lakemont, N. Y.; Rev. S. I. Helfenstein, of Dayton, Ohio and Ira L. Peek, of Gasport, N. Y., took part with the pastor in the funeral services.

R. H. Peel.

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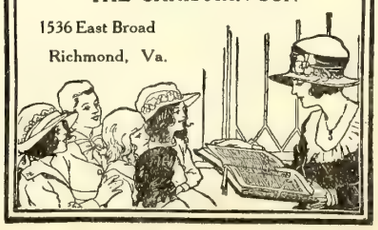

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THE SUN'S OBSERVATORY

The Coal Question of Concern.—

The coal question has given many of us a great deal of concern, lest we should have to shiver in the cold of another winter, because of the lack of coal. But they tell us that at least an agreement has been reached which will give us a plenty of coal, that is if we have a plenty of money to use in paying for the coal. They have settled it by allowing the coal miners $7.50 for eight hours of labor, or if they are digging the coal by the ton, then they will be allowed $1.08 per ton. This arrangement it is believed will give the people of the country a plenty of coal, but it will almost strip the pockets of a great many people to pay the prices the coal dealers will ask for the coal. While the price for labor has been settled, the price of the coal to the consumer has not been settled. We suppose that will be left to the coal seller, and you may be sure it will be enough, not merely enough to greatly enrich the coal seller, but enough to make it very hard, for the people must keep warm. There is no chance for the price to go down, but rather a good chance for it to go yet higher. Cannot some power be brought to bear on these coal owners to limit their prices to what is reasonable? The present agreement includes a list of 400,000 soft-coal miners, and it will include others soon, it is thought.

Bible Circulation.—

Here are some interesting facts as to the Greatest Book in the world—the BIBLE. It seems that the more the critics criticise the Bible the more readers it gets. It is now claimed that last year the demand for the Bible was so great that 30,000,000 copies were printed and distributed by the various agencies in all parts of the world. That is an unequalled record in the printing and distribution of any book the world has ever seen, so far as we have a record. The American Bible Society now claims that the Bible has been translated into every language under the sun and that it is now read in all the lands of the world. What an achievement. Nothing else like it in all literature. It seems to us that the critics ought to be persuaded to shut their mouths as to their criticism of the Bible, for the more they criticise it, the wider is the spread of its wonderful truths. At the Red Brick Bible House in New York the Scriptures have been published in sixty-eight languages and in six systems of embossed type for the use of the blind. Altogether, and up to 1920, the Scriptures have been published in 725 languages and dialects. The report of the Bible House for the last ten years shows that some complete book of the Bible has been printed in a new language at the rate of one every six weeks. The whole Bible we are told has been printed in 159 languages and the New Testament in 138 more. The American Bible society has issued during the past year, according to tentative figures were 375,227 Bibles. And 749,386 Testaments and 3,730,841 portions, making a total of 4,855,464 volumes. The Society has been in existence for 106 years and in that time they have issued 146,590,521 copies. A true history of the Bible and its spread throughout the earth would astonish even those who are best acquainted with it. Strange as it may seem almost half of the number printed in the last two years have gone to the Chinese. In 1921 the Chinese took 2,362, 730 volumes, which shows an increase of 605,111 over the preceding year, and reports already coming from China give expectation that the demand will be much larger than ever before for the past year. The enemies of the Bible may talk much against it, but it is going forward and reaching the uttermost parts of the earth, and the critics are powerless to stop its spread or to impede its influence. Indeed, the Bible is the great book of the ages.

The World Situation Reviewed.—

The world situation does not seem to improve. The dangers among the nations seem to get bigger and more threatening. France is still holding the portion of Germany which she recently seized in order to collect from Germany what Germany owes France in the matter of reparation. Germany is quite mad because France has got her where she cannot seemingly well help herself. France says her army will stay in Germany till the last dollar of what she owes France is paid. And Germany is almost bidding defiance. They are at the point of war. The only thing that is holding Germany back from war is that she is not certain of what war at this time might mean to her, and so she is taking time to think. Russia, Turkey, Greece, and the Balkans and other countries perhaps, are just watching to see what will become of the situation. They are ready, as best they can be, to take the position which they think will be most advantageous to them. And so the world is on tip-toe to see what will come next. So far the United States are keeping hands off and waiting to see what will come of it all. Many are speaking out boldly that the United States is the only power that can save the world from sinking down into barbarism and going back as in the Dark Ages. With this awful thought pouring itself into the face of the American people even as the hot sun of a July day pours its light and heat into the lap of the earth, our Government seems not sure of just what it ought to do. Undoubtedly the hesitation of the United States in the matter of the Versailles treaty or the League of Nations has brought about the present situation. If the Allies had stood together through it all, in our opinion Germany would have had a reasonable part of her reparation money already paid. But when America backed out and then England showed some hesitation to stand for the full amount exacted of Germany, Germany took heart to hope that something would be done to relieve her of the burden which had been imposed upon her, and then she began to back and delay and "dilly dally" in an effort to save for Germany all she possibly could, and the result is the present world unrest. The war is not over and no one can tell just what may come before the end is reached. We are in perilous times.

The Debt Settlement.—

It seems that an agreement has been reached between the United States and Great Britain as to the terms and manner of the payment of what England owes to the United States. If we recall aright the conditions, England owes more than four billion dollars to the United States and she is to pay it in about sixty-two years. As we understand it both Governments have accepted the conditions. The debt is an enormous one, and yet the leaders evidently think it is better to carry such a debt than it would have been to carry the burden of German domination, as that would almost certainly have come to England and France and Italy, if the United States had not gone to the rescue, not only with her money but with her men as well. The Allies had all and likely a little more than they could carry, till the United States stepped up and volunteered her services. From the time that the United States got its money into the hands of England, France and Italy and our men got into action on the field, the tide turned against Germany. If Germany had only been wise enough not to have provoked the United States to go to war with her, then Germany might have been the ruling power of the Governments of the world today instead of a nation crushed and torn into pieces. Germany was warned, if we mistake not, again and again not to force the United States into action against her. Her proud Emperor laughed at the idea of the United States doing any thing that would give the Allies comfort, and so in his laughter he pressed on till at length he drove the United States to action. We know what that meant, and Germany knows now, but she learned it all too late to save herself from the most humiliating situation into which she had ever fallen.

England is to pay to the United States in settlement of the debt she owes the United States the sum of $188,000,000 annually. Treasury officials say that England will have paid off more than $10,000,000,000 at the end of the sixty-two years in which is allowed to pay off the debt. That is to say the principal and interest in sixty-two years will amount to more than $10,000,000,000. War is the most costly thing in the world even to them which gain the victory and it must be more so to the losers.

NOTES-PERSONALS

You will be interested in the first letter from Bro. "Simon Abe" to his former pastor, Rev. T. E. White, appearing in this issue. Do not fail to give it your attention.

The Editor has two requests in this issue. Please make a note of them. Write to the Managing Editor who will do his best to rectify and accommodate at the earliest possible moment.

The Editor of *The Methodist Protestant* says: "The mother who wins a place in the world and loses a place in the heart of her child, has met with a catastrophe that will follow her into eternity." Yes, we believe that is true. Mother, have you done that?

Say, Brother Pastor, what are you doing to get THE SUN into the families of your charge? It can be done, far in advance of what we are doing, if only we make the proper effort. Hard work will make it a success. Perhaps you do not feel like giving it hard work. Well, that is your business, no doubt, but without it, the work must lag. Are you willing to that?

Dr. W. T. Walters surely has gotton his eyes open wide—he sees a vision of the work of the Christian Church for the next fifty years, and is arranging in his own mind a program to cover that period. He is a seer of good ability, and if his seeing should come to pass we shall have to admit that he was no failure as a prophet in his day. If you have not done so, read his article in THE SUN, and keep your eyes open to measure the progress of his ideals.

Dr. Harper seems to be going forward with the work at Elon almost as if nothing had happened, only he is busier than ever. The gifts for the new building are crawling upward encouragingly. Let us do our best to help him in the time of misfortune. The Administration Building, which was burned Jan. 18th, must be rebuilt as soon as possible, and should be ready for the opening of the session next September. If you can lend a hand to Dr. Harper, in the rebuilding, do it.

Rev. G. D. Hunt succeeds Rev. R. F. Brown as Financial Secretary of Bethlehem College, Wadley, Alabama. Bro. Hunt becomes Bro. Brown's successor at once, as we understand it. He is regarded by his brethren as the man for the place. We wish him great success in this most worthy undertaking. Bethlehem College is an institution of great promise and will fill a place where such an institution is very much needed. Every dollar given to it we believe will count in the establishment of the institution.

Rev. R. F. Brown, Columbus, Ga., is the financial Secretary for the Bethlehem College at Wadley, Ala. He is making a brave effort to raise the money we need for the erection of the new building and the equipment of the same. As we understand it, they are planning to open the college work there next September. Give them a helping hand and so forward the work of our people in Georgia and Alabama. Bethlehem College, well established and wisely managed, will mark a new day in our cause in the further South. It is already one of the growing sections of our work. Help now, if possible.

Mr. Marion Lawrence, Chicago, Ill., in THE CHRISTIAN SUN of February 3rd, we made some reference to Bishop William Lawrence of Massachusetts as a brother of our national Sunday school worker. Mr. Marion Lawrence of Chicago. Bro. Lawrence writes to say that he has a brother by the name of William Lawrence, who lives in Boston, Mass., but Bishop William Lawrence is in no way related to him. We beg pardon for the mistake. Our error rests on the fact that some person some years ago told us that Mr. Marion Lawrence was a brother to Bishop Lawrence. We are glad to correct the mistake and thank Bro. Lawrence for the same.

One of our valued exchanges says a very true thing, as follows: "A thousand horses are no better than one if all of them refuse to pull the load. A little church is more acceptable than a big one, to the Lord, if the little church pulls its load and the big church does not. A big church is often a hiding place for lazy Christians." If he had said lazy church members, we should have endorsed the saying, for it is a worthy thought, only we do not know where to find a lazy Christian. As we understand it, real Christians are not lazy—they cannot be, and for the reason that they (real Christians) belong to the body of Christ, and the true body of Christ is never lazy.

The editor again requests our subscribers, when renewing their subscriptions to THE CHRISTIAN SUN not to send the money to the editor, but to the Publisher at 1535 East Broad Street, Richmond, Va. If you send it to the editor he keeps no books for THE SUN, and he at once must send it to the Publisher at Richmond. It not only takes his time, but he must go to the extra expense of sending it, and in all this there are dangers of both mistakes and delays. The editor has his hands full with the work for the SUN and as pastor of the church at Henderson. If he can do anything to help you straighten out errors or misunderstandings, he will do it with pleasure, but please do not send your money to any one but the Publisher, Prof. P. J. Kernodle, at address given above.

Rev. Elisha Bradshaw, now in charge of our Mountain Work, Fancy Gap, Va., has in this paper an appeal in the interest of the Mountain Work. He is a hard worker, economical and worthy of all the needed help our people can give. He is a heroic missionary. If most of us were called on to make the sacrifices he is making, in order to do this work, we think more than nine-tenths would say: "Please have me excused—I cannot do it—can not leave my family hundreds of miles away and then work on a small salary, or even for the sake of giving the gospel to this needy and worthy people." But Bro. Bradshaw does not talk that way. He is doing all that, and doing it bravely, and so far as we know, uncomplainingly, that he may give the gospel to this dear people. He is a faithful and worthy man and he is doing a much needed work in Carroll County, Va. Read his appeal and then do your part, and do it nobly and truly. The work there must go on.

Mrs Helen Bradshaw, wife of Mr. Upshur Bradshaw, Norfolk, Va., a daughter of Rev. and Mrs. J. W. Barrett, and a niece of the Editor of this paper, passed away on Sunday morning, January 7, 1923, after a brief illness of a few weeks. She was the center of attraction in her own home and being the first born in a large family, she held her place and filled it well till the end. She lived a quiet and a useful life in her own family and to the very last opportunity she manifested a great desire to relieve others of their burdens, but seemed never concerned about the burdens she was carrying. How simple and beautiful was her character, as she gave it to God in her life and service. She leaves behind her a husband and several beautiful children. In her last illness her faith was strong and her hope was victorious. God's blessings be upon the memory of the first born in the home of her parents. She was, but is not, for God has taken her to live with the angels.

Rev. D. McHowsare, Dayton, O., has become Executive Secretary, of Evangelism and Life Service in the work of The General Convention of the Christian Church. In his announcement he says: "This is a day when added emphasis is being placed upon Evangelism. Among all denominations there is a spirit of progress and constructive programs are being carried out to accentuate this special line of work. Our own people have taken their place beside other denominations. We established a Department of Evangelism and Life Service at the Burlington Convention. A Board was elected and a Secretary has been appointed to carry out the objectives of the Board. Headquarters have been established in the Christian Publishing Association Building, in Room 23, with Rev. McD. Howsare as Executive Secretary. He also says: "Command us at your pleasure."

Many of the daily papers of the United States admit that Mr. Grant, the Episcopal Rector of New York City, has a right to hold to his own peculiar views, as to doctrinal matters, but they are almost a unit in saying that he has no right, morally, to remain the Rector of an Episcopal Church, and draw his salary from it. If he believes contrary to the teachings of the Episcopal Church, all right, let him go ahead, provided he gets out of the Episcopal Church to do his believing of strange and heretical doctrines. He should not stay in the Episcopal Church and believe and teach contrary to its standards. Let him recant, and if he cannot do that, then let him go— get out of the Episcopal Church and go to one which is in harmony with his own views. That is what the voice of the people in a large measure are calling on Mr. Grant to do, but that is just what he does not want to do. When a man holds loose views on some one important doctrine then you may expect his loose views are likely to break out almost any where. Since Mr. Grant holds loose views of the divorce question, you may expect him to question the divinity of Christ, or almost anything else that is vital in the Christian Faith.

Do we forget all His benefits to us? Sometimes it looks much as if we do. But surely that cannot be—it cannot be that after all the good things we get from our Father's Hand, that we then turn aside to our selfish ways and forget the Lord who has given us all we have—He has given it to us in one form or another. You said the other day that you had made all you have yourself and with your own hands. Very well, but who gave you your hands and strength to use them so as to enable you to work for the increase of your income? Oh! surely it was the Loving Father that gave your life and your hands and feet and strength to use them in service and He gave you your brains that you might be able to know how to do and when to do that profit might come to you out of the labor of your hands? And yet you say that you have made what you have in the way of this world's goods. Well, you will do well to think again before you

accept that version of how you got your wealth, or you may lose it all and your wealth with it.

The Presbyterian of The South puts the situation this way:

Prosperity certainly seems on the way to drive hard times out of the South. The farmers of this section of the country received last year $1,090,000,000 more for their crops than they did the preceding year. But farmers were not the only people that received increases. Manufacturers and business men of all classes shared in the good fortune. Under these conditions there should be no trouble in raising all the money needed for the Lord's work. Yet the strange fact is that the gifts for this cause in our church have not been as large during the present church year as they were the year before. It would be well if every Christian would take an inventory of his receipts during the year and should then faithfully render unto God what is due Him. If this were done, there would be no lack in the Lord's treasuries, all the goals of the church would be reached and the work of evangelizing that part of the world that we are responsible for would go on rapidly.

A BIGGER AND BETTER ELON.

Here is our opportunity what will we do with it?

Through the unforseen destruction of the Administration Building at Elon we have an opportunity for service and sacrifice, but after all is this not the true purpose of life. The Master taught by life and precept, that until we cease to live for self we have not begun to live at all.

We can never become truly useful to the great institutions of our church until we have learned this lesson. Some think that a consecrated life does not include the whole life; that it does not cover their business, social and financial life but only the spiritual exercises of their lives; when it really embraces the whole of Life.

No doubt throughout the thirty years or more, since the building was erected many of the students, faculty, officers and friends as they went in and out the doors and up and down the stairs; have expressed their desire to have a second chance to help build a more modern and commodious structure.

This wish may be realized in the case of buildings, but not with any past period of time. We live poorly enough at best, even the saintliest of us, and many of us certainly make sad work of it. There are infinitely fewer wrecks on the sea where ships go, than the sea that poets write about, where lives with their freightage of immortal hopes and possibilities sail on to their destiny.

We look with pride on the past record of Elon, the noble characters and bright intellects that have graced its halls, who have gone out to bless our country and the world; but if there should have been one throughout the grand history of the institution that squandered treasures and possibilities, that might have been used to bless mankind, may the memory of such perish in the ruins thereof. Many treasures were destroyed which can never be recovered, but out of the ashes of the old building and its contents will arise a larger and better Elon. Institutions and men may crumble and die, but the power that made them still remains. Our opportunity is here and now. About two centuries ago a great sun-dial was erected in All Souls' College Oxford, England, over the dial were written, in large letters of gold, the Latin words, "Pereunt et imputantur," which mean, "Hours perish and are set down to your account" or better still, they are wasted, and are added to your debt." These words come to us at this time like angels, holding in their hands rich treasures, sent to us from God, if we are laggard or indolent, or if we are too intent on our own little trifles to welcome this heavenly opportunity others will rebuild and bestow on the college larger endowments and we will miss the rich treasures that we might put into the lives of others.

The history of Elon has been one of continuous progress up to the present goal, and she must not, yea she will not prove false to her past record in this tragic hour neither shall we. In the palace of Napoleon at Malmaison there is another clock, with the words on its face, "Non nescit reverti"; "It does not know how to go backward." It is true of the great clock of Time—it never can be turned backward and may it ever be true of our work at Elon.

The privilege makes responsibility, and our responsibility is commensurate with our opportunity. The real problem of living, is how to take what the hours bring. The difference in men is not in the opportunities that come to them, but in the way they use them. The secret is in the man, not in his environment. There is but one thing to do to get out of life all its possibilities of attainment and achievement; we must train ourselves to take what every moment brings to us of privilege and duty. The reconstruction of a new plant at Elon is a God given opportunity—to the immediate community, Alamance County, the State of North Carolina, and the Christian Church at large. It is here and now, what will we do with it? We will all do the best we can. Alamance County, N. C. alone will raise at least $100,000. How will this challenge be met by all others concerned?

S. L. Beougher,

Graham, N. C.

AN APPEAL FROM THE MOUNTAINS.

Will say that the work is going on as well as could be expected under the conditions of the weather and sickness. Will write more about the work later, but turn aside from that at this time to make an appeal for some things that are especially needed at this time.

The first is a church house in which to worship. We have a good church and schoolhouse at Elk Spur on the top of the Mountain.

And where we are looking forward to the building of a strong membership at this place, we have still a greater possibility down the Mountain at Rocky Ford and Sandy Ridge. I have walked, talked and prayed a great deal over the uniting of the people and the location of a place for a church for this people.

We believe we have been successful in this task, and I have on my desk at this time a deed to the land necessary to build upon legally signed, which I shall send to the Board at once. And after getting all the help that I can from the people I shall appeal to the Mission Board for help to build this churchhouse.

Again if any church or Sunday school has any old song books that they are through with we could use them as we have none at Sandy Ridge and not sufficient at the other places. The next appeal is for a Ford Car.

And I make this appeal to every one that is interested in the Mountain Work and the advancement of God's Kingdom. This appeal comes to every church, Sunday school, class, or individual, for this is especially needed for the work to go forward to the best advantage.

Of course I am physically strong and able to make trips that a man not so greatly blessed with physical strength would not be able to make. But it is taking my strength unnecessarily and causing the work to lack in many places.

If a car is furnished I shall take the best care of it possible, and turn it over to whoever succeeds me in the work. Every thing that is received for this purpose will be stated through The Christian Sun and from what Class individual, Sunday school, or church.

I will keep any funds for this purpose to its self, and any thing more than it takes to buy the Ford will be put aside for gas and repairs. Who will be the first to help in this work?

One thing more. I earnestly ask the prayers of all Christian people for the work here.

You will hear from me and the work again soon.

Elisha Bradshaw.

Fancy Gap, Virginia.

PASSING MY FIRST MILE POST IN THE MINISTRY.

One year ago today, February 12, 1922, Dr. W. M. Jay licensed me to preach the gospel. During my first year I preached thirty-eight times, serving as a supply at the following churches: Rosemont, Berea (Norfolk County), Ocean View, Mt. Carmel and Elm Avenue, Portsmouth, Va. I also preached once at Benn's M. E. Church, Isle of Wight County. It was to me the most joyful year of my life.

In my second service at Berea we had one convert, a young man about 26 years of age, who came forward and gave me his hand and God his heart. At my next appointment I received him into church fellowship, which was a joy to my heart.

I will always remember my first service at Elm Avenue. After the sermon, one of the sisters came forward and shook my hand and began to shout. We had a real spiritual feast. I have not had an occasion to preach since the last Sunday in October, 1922, as there seems to be no vacancies in this part of our work. I am now associated with Bro. B. F. Black in the work at Rosemont, cooperating with him in every way I can. I am still listening for that s ill small voice. Pray for me, that I may be willing and ready to respond when I hear it.

Yours and His in Service,

J. N. Cutchin.

18 *Holly Street, South Norfolk, Va.*

STANDING COMMITTEES.

The following is the Standing Committees of the Western North Carolina Christian Conference for 1923:

1. Executive: G. R. Underwood, G. O. Lankford and T. P. Green.
2. Education: D. A. Long, G. O. Lankford and J. W. Patton.
3. Home Missions: T. J. Green, A. K. Scatton and O. D. Lawrence.
4. Foreign Missions: W. S. Long, J. W. Edwards and B. B. Martin.
5. Moral Reform: E. C. Brady, W. N. Hays and C. R. Scatton.
6. Sunday School: C. B. Riddle, R. O. Smith and F. M. Wright.
7. Religious Literature: E. L. Moffitt, C. B. Riddle and Hiram Freeman.
8. Christian Endeavor: W. C. Martin, B. S. Moffitt and J. G. Loudermilk.
9. Program: G. R. Underwood, T. J. Green
10. President of Ladies' Missionary Society: Mrs. W. H. Carroll.
11. Conference Treasurer: E. L. Moffitt, Ashboro, N. C.
12. Conference Secretary: W. C. Martin, Candor, N. C.

G. R. Underwood,
Chairman Executive Committee.

Bennett, N. C.

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor,*
Henderson, N. C.

THE MOST NEGLECTED CLASS IN AMERICA.

Has there been a single voice lifted in their behalf? If so, we have not heard it. We refer to a class of boys and girls who have much promise in them, and yet no one has seemingly lifted his or her voice to say they should be helped. We refer to the boys and girls who are the sons and daughters of prisoners—whose fathers and mothers, one or both, have committed some crime and for it have been sent to the jail, or it may be to the penitentiary. These children not only lose the help of their parents, one or both, but they have to bear the shame of what their parents may have done, and then it seems every one feels it is his right to look down on them and make them feel the humiliation which falls to them, not that they are criminals, and not that they have done anything to merit punishment, but because a misfortune, which they could not prevent, has come to them unsought and unbidden, and for that fact for which they are in no wise responsibile, they must pay the penalty of being snubbed, or slighted, or looked down upon. Under such circumstances it is practically impossible for a child to rise in the social and moral scale of a community. He is handicapped and helpless. Who has offered a helping hand to the child of a prisoner—one who has been confined within prison walls because of some bad conduct on the part of his father or mother? The poor child is not responsible and why should he be left to fight his way through life and in the face of unkind and unmerited scorn. Many of these children would make good and useful citizens, if only they had a chance, but no one seems to care for them, and the result is they are made to feel their isolation—that no one cares for them, and that is the sure road, or nearly so to their caring nothing for themselves.

We have made provision for the orphans of the citizen, the soldier, the sailor, and the slums, but not a word of comfort or encouragement for the children which are worse off even than the orphan, for in addition to having no one to care for them, they have to carry the burden of being the child of a criminal, and that without the help of any one. Why should not there be a place for the children of prisoners, a home where they could be trained and reared for useful citizenship. In our judgment the children of prisoners and criminals are the most helpless set of children that we have, and we believe that a Christian community can put their shoulders to the wheels and their hands to the task of helping the child who is more helpless than the real orphan. Most certainly we need to provide for the wise training of these helpless children. Take the child whose mother is dead and his father is a convict in the penitentiary, who can be more helpless than such a child, and yet our Christian philanthropy has done nothing for this class as a class. We favor the waking up of our people as to the importance of caring for this class of children. Church people and non-church people should be interested in a work of this sort.

Emma Gray Wallace has said some good things as to this sort of work for the friendless and helpless child of the prisoner. Writing in *The Christian Herald,* she says:

Did you ever stop to think that the children of our convict population number approximately 200,000, and has it ever occurred to you in what a distressing situation each child finds itself when society has incarcerated one or both parents behind prison walls?

It is strange. indeed, that with all our enterprises along educational, benevolent, and philanthropic lines, no concerted action should ever have been taken to prevent the indirect punishment of innocent children, who suffer from the direct penalty laid upon their guilty elders. When a parent is taken by the law, the home circle is broken and oftentimes the innocent ones are left to suffer from dire want, as well as from a cloud of overhanging disgrace. In many cases these children are avoided by other children and looked upon with disfavor by careful mothers, so that they soon develop the feeling that every hand is against them, and consequently in self-defense they must be in a chronic attitude of mental resistance.

And so by taking no thought of these little ones and by making no provision for their care, training, and general supervision, we deliberately foster a stratum of society which perpetuates in all too many cases our prison population.

It would even pay each State to engage a competent and salaried officer to keep the records and have a general oversight of the families of convicts. If a federal office could be created to correlate the work of the different States, a long step would have been taken in the elimination of crime, the conservation of young life, the development of good citizens, and the saving of millions of money.

Out of 15,184 persons committed in a single year in one of our States, they had among them already served 96,023 sentences. These figures show that once an individual becomes a criminal, the chances are strong that he will continue in that way. Is it not the part of good, sound business management, all sentiment aside, to prevent the first crime, to keep as many young people straight as possible, and to feel that time and money spent in the effort are used to good purpose?

AN OVERWHELMING AND CRUSHING EVIDENCE.

The greatest religious conflict in this country, so far as we know, is between the Protestant churches and the Roman Catholic. This conflict is almost, and may be altogether, as old as our country. Many have thought it is only the outgrowth of religious prejudice, but to any fair minded person the conflict is based on something which is far more obstructive than religious prejudice—it is in the very nature of the work of the Roman Catholic Church. The fact that darkness seems to be the outgrowth of the Catholic Church is the true explanation. The proof on this point seems indisputable. We think our Catholic friends should change the evidence or give up the question. They have long claimed that the education given by the Roman Catholic Church is the best in the world and a good many people have swallowed that statement as if it were a proven fact. The truth is the opposite has been proven, by unquestioned authority.

The Presbyterian of the South brings out the truth in a way that must silence even the claim of the Roman Catholics. It is done by a comparison of the United States and Mexico and South America. Listen to the facts:

The United States has been largely under the influence of the Protestant Churches through most of its history. The countries of Mexico and South America have been dominated practically altogether by the Roman Catholic Church and they are still under that influence. The Roman Catholic Church has long boasted that the oldest University in this country is the Pontifical and Royal University of the City of Mexico. This university is considered the climax of educational system, and yet the facts show that Mexico and South America are far behind in the matter of education. No doubt they may have a few men of learning, but these two countries are far behind in the education of the people.

Comparing the educational standards in the United States and Mexico and South America, we are amazed at the differences between the state of education in these countries. The United States has been flooded with the incoming of many ignorants from Roman Catholic countries for the last several decades, and yet the illiteracy of the United States is less than 8 per cent. That is to say that less than 8 per cent of our population may properly be classed as illiterate, while in Mexico and South America more than 65 per cent of the population is illiterate, the difference is too pronounced to be ignored, or to be attributed to a mere accident. We do not have accidents of that kind. The illiteracy of those countries is due to some other cause than a mere accident. While this is true, it is also true that the fact that so few illiterates (or less than 8 per cent) of the population of the United States is not classed as illiterate cannot be a mere accident, and must be due to other influences along educational lines. Nothing contributes more to the educational life of a people than the religious atmosphere of a country. This being true, and we think it cannot be successfully disputed, it follows that the religion dominating the life of these countries must have much to do with the difference in the educational life of Mexico, South America and the United States. Much has been said about the value of the Catholic Religion, as compared with the Protestant Religion, especially educational lines. We believe it is in order now to raise these opinions as to the educational influence of the systems of education used by the Roman Catholic Church and that used by the Protestant Churches, or rather the systems used by the countries in which these two Religious Faith dominate.

In the United States less than 8 per cent of the people are classed as illiterates. In Mexico and South America more than 65 per cent are classed as illiterate. That is more than half of the population of Mexico and South America is classed as illiterates. The differences is marked, indeed. Now since the educational influence of the religion of a country is so marked, it seems in the United States and Mexico and South America must be largely due to the religion which dominates the country. That being true, the facts as brought out by the government reports from the two countries, as to illiteracy, tell an awful tale and the tale is against Roman Catholicism and in favor of Protestant Churches.

You may ask: But how is it that in this country the Roman Catholic educational work is well to the front? That is a Proper question and should be answered in a straight forward way. The educational work of the Roman Catholic Church is well to the front in this country because the educational influences in this country compel them to be. With a high state of education in the United States the Roman Catholic Church would stand no chance at all if the Roman Catholic population was as ignorant as they are in Mexico and South America, it would be impossible for that Church to maintain itself—ignorance would drive the people against it. It

is undoubtedly because of this fact that in the United States Catholic education is far ahead of any Catholic country in the world. It is also a fact that where Roman Catholicism is dominant in a country there we find education at a low ebb. The opposite is true also, viz.: Where Protestantism is dominant, there we find education dominant and reaching all classes of the people. We therefore conclude that so far as the Roman Catholic Church is concerned it is *not friendly* to the education of the masses, except when and where it has a hold in countries which are strongly educational, and then it is in favor of higher education from the necessity of the case.

If the Roman Catholic Church were to attempt to maintain itself in the United States under such an educational standard as it maintains in Mexico and South America, it would die of its own darkness—ignorance. Hence the difference between the state of education among the Roman Catholics in the United States and in Mexico and South America. In the United States they must maintain a high state of education among the people, or lose out, but in Mexico and other like countries, where ignorance is so common as to include more than half the population, why there they simply educate the few, but take practically no interest in the education of the masses. These are facts which we believe can not be disputed successfully.

Now who are the friends of education and general enlightenment for the masses—is it the Roman Catholic Church, or is it Protestantism? We dare you to answer and back you answer by the testimony of history and current and official statistics from government sources.

WHAT ARE THE FOUNDATION STONES OF AMERICANS GREATNESS?

We speak of certain great principles as stones. That is why we ask, What are the great foundation Stones of America's Greatness? Some would likely answer: America's hardy manhood? Some would say it is the spirit of thrift in which her people live. Some might say it is the daring spirit which has enabled her to accomplish so much. It might be said by some that real business genius was at the bottom of the foundation stones on which the great American thrift has been built, but that is doubtless a mistake. Others might give the credit to learning as the moving power in the great country we have built, and still others might say the credit belongs to the spirit of economy which America has so long practiced. Others might say that our greatness is the outcome of American energy. Others might say that the greatness of America is due to the bravery of her people in undertaking great things. Others might say it is due to courage in standing for Justice. It might also be said that it is due to the fact that America got a good start under the administration of our First President, George Washington. While all these factors may have had something to do with the greatness of America, yet we contend that these were only influences in the greatness of our country, but that these influences were dominated by something greater than all of them put together and that this great thing which has America great and mighty is God and His Righteousness in Christ.

No man can say how much or how little of God and His Righteousness we have had, but it can be said that whatever we have had of these has been the pillar and ground of the truth upon which America's greatness has been built. You may argue that we have more wickedness and corruption here than we have had of God and His Righteousness, and while that may be true, yet we are sure that wickedness and corruption can never build a great country, and so in the face of all the facts we still maintain that the foundation of our country's greatness is God and His Righteousness. We know that God is mighty in the midst of any people, and if we had given Him a larger place in our affairs, then might we have had a far greater country—greater in real power and righteousness. To the extent which our people have kept God in our midst, to that extent He has been mighty in the building up of our great country and in giving steadiness to our people. Whatever is a power for Good in America is the outcome of the presence of God in our midst. We could have been a greater people, a more fruitful people, and a more useful people had we been more devoted to God and more concerned to keep Him in our midst.—See Zeph.3:17.

Alexis de Tocqueville, the famous French historian, had a pretty accurate view of America's greatness and its foundations when he said:

"I sought for the greatness and genius of America in her commodious harbors and her ample rivers and it was not there.

"I sought for the greatness and genius of America in her fertile fields and boundless forests and it was not there.

"I sought for the greatness and genius of America in her rich mines and her vast world commerce and it was not there.

"I sought for the greatness and genuis of America in her public school system and her institutions of learning and it was not there.

"I sought for the greatness and genius of America in her democratic congress and her matchless constitution and it was not there.

"Not until I went into the churches of America and heard her pulpits flame with righteousness did I understand the secret of her genius and power.

"America is great because America is good, and if America ever ceases to be good, America will cease to be great."

And Alexis de Tocqueville was doubtless right, and while it may be truly said that we have much in America that is great and good, we also have very much that is not good, but that fact does not destroy the other fact that America's greatness is based on her goodness and her goodness is the direct outgrowth of God in her midst—God in our midst is mighty in the good that we enjoy. Only God in our midst is the explanation of our goodness and righteousness. If He were not in our midst at all, we should have nothing but bad, because goodness is the outgrowth of God, and therefore all that is truly good in our country is the outgrowth of His presences. Let us undertake to keep Him in our midst that we may be blessed with His presence and enjoy His goodness always. That is America's greatness.

THE PREACHER'S FIRST AND SECOND TASKS.

There are many duties which claim the time and attention of the pastor, but we are persuaded that the two great tasks of the preacher are—

1. To get himself fully in touch with God through the Spirit and so be ready for his many and important duties. With his own heart and soul fully alive to the spiritual touch of God is so very essential, because without that he is at a standstill in His work, and when a pastor is at a standstill, he might as well, and better too, be with Moses in the backwoods learning the way to God, for that way must be learned, or the work of the pastor will come to nothing. In other words, get right with God and then undertake the work He has given you.

2. Having gotton yourself fully awake to the demands of the work before you, then undertake to get your church right—get it fully aroused as to its opportunity and responsibility. A dead church is almost useless in the Lord's work. The church must be awakened and put to its task in good earnest. Do you wish to know how to get your church fully awakened and aroused and facing its great task? Well we cannot tell you how to do it, but we can tell you how to find out how to do it. You need more than human wisdom to enable you to get your church fully awakened, and therefore instead of sending you to some brother minister, older it may be than yourself, I must send you to enquire of God as to how you can best awaken your church. It must be done, if you are to bring it to fruit-bearing, and no one can so surely do it as the Lord God of Heaven and earth. Get all good possible from the experience of your brethren, but depend only upon the Lord for having the work done, of truly awakening of your church that it may arise and do the work God has given it to do, and then do it as He may wish it to be done.

I commend to your attention the following from *The Western Christian Advocate* as to the importance of getting the church or churches to which you preach to be fully awake:

One of the chief conditions of a genuine revital is an aroused church. God does not often work without the zealous co-operation of his people.

There are exceptions to this rule. Once in a while the indifference of the church may be ignored. Sometimes the sight of people flocking to the altar will warm up a cold church. But is it usually the warmth which comes from temporary exhilaration at the sight of success, rather than deep and genuine spiritual life?

A Methodist pastor, who afterwards became a bishop, was once sent to a dead church. When he became acquainted with the situation he was in great distress. After the special interest which always accompanies the arrival of a new minister subsided, matters resumed their old sluggish course. It looked very much as though the year was to be a failure. But the pastor determined to launch out into revival meetings. The attendance was small. Many of the official members remained away. Those who came were dull. Some were even stubborn, and refused to cooperate in the pastor's plans. At length he said: "Here is a multitude of people of this town without God. They are indifferent to the interests of their souls. They must not be lost because the church is indifferent. I shall begin at once to preach to the unsaved." And he did this with extraordinary effect. Seekers came to the altar, fourteen at the first invitation. Before long seventy persons were converted, and nearly that number joined the church.

"Now," reasoned the pastor, "the new blood will warm the old blood, and in that way I shall get this dead church waked up."

But it was not so. Before three months had passed the cold blood of the dead church had chilled the warm blood of the converts, and the latter could scarcely be distinguished from the former. It is nearly always so. Our conviction is that very rarely is a minister justified in proceeding with a crusade for souls until the membership of his church is alive to the meaning and importance of the undertaking. It is almost a crime to put the warm, glowing converts into a church full of doubt and death. The last state of such persons is often worse than the first.

Get the church awake!

CONTRIBUTIONS

SUFFOLK LETTER.

God bestows gifts upon men, but the keeping and development of gifts is with men themselves. Faith is the gift of God. "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God." Eph. 2:8. Eternal life is the gift of God. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. Special gifts by the Holy Spirit. "Stir up the gift of God, which is in thee by the putting on of my hands." II Timothy 1:6. "Keep yourselves in the love of God." Jude 21. It is plain teaching that God bestows gifts and men must keep them. All talents are God's gifts; but the development and use of talents is man's own work. One might inquire how a son can keep and use what he inherits from his father. It is by diligent and careful investment and development of what he has received. An estate will not take care of itself. If land, it must be tilled; if a business, it must be operated; if money, it must be invested. Religion is the gift of God, but it will not take care of itself. It must be cultivated. It must be protected. It must be kept in use. How can this be done? By prayer; by worship; by service. "Men ought always to pray;" and Jesus set the example. "Let us worship and bow down." "Serve the Lord with gladness." The religious life requires association and cooperation with others. "None of us liveth to himself, and no man dieth to himself." "Let us consider one another to provoke unto love and good works: not forsaking the *assembling* of ourselves *together,* as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching." Religion can no more be maintained by the individual alone than business could be maintained by the individual apart from others. The House of God is the *place* for fellowship, praise, inspiration. Habitual neglect of church attendance will chill the ardor of any Christian, and such habit continued will render the Christian useless. It may seem a simple thing to go to church, but it is the only way to keep alive the sense of salvation and Christian obligation. Church attendance is the surest way to keep the Sabbath. "Remember the Sabbath day to keep it Holy." The nation that does not keep the Sabbath cannot keep its religion. The same is true of the individual. "Keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called. "It is much easier to get religion than to keep it. The giving is of God, but the keeping is of man. God gave us the Sabbath, but we have to keep it, or lose its benefits. "Pray without ceasing." "I was glad when they said unto me, Let us go unto the House of the Lord." It is a sad day for a Christian when church attendance becomes irksome, and worship gives no pleasure. The church member who has the hardest time, is the member who seldom prays, goes to church irregularly, renders no real service, and does not keep the Sabbath.

W. W. Staley.

ELON LETTER.

"The first public appeal for funds for the institution (Elon) was made at Berea, Nansemond County, Va., and resulted in the raising of $635.05, of which Deacon Willis J. Lee, a trustee of the college from its foundation and whose generosity to it was abundant from that day until the day of his death, May 20, 1919, gave $250." I quote from the Elon catalogue, page 13.

Brother Lee's final gift to Elon was $5,000 subscribed only a few weeks before his death. The subscription was to have continued over a period of five years, but his wife, equally yoked with him in devotion to the college, paid it all at once, even before the first payment was due.

Mrs. Lee, tenderly known to her intimate friends as Aunt Jennie, has been deeply touched in heart by the recent disaster to the college. It was in her home that the decision was reached prior to the extraordinary session of the Southern Christian Convention in September 1888, to go ahead with the erection of a college, Dr. W. S. Long, Col. A. Savage, Brother Lee, and others being present. The rough plans of the building that now lies in ruins were drawn by this prophetic group. She had therefore a personal as well as a denominational interest in that structure.

As soon as the tidings of our disaster reached her, she wrote me a letter of beautiful sympathy. But Mrs. Lee is not one whose sympathy exhausts itself with words. Deeds must complete the circle of her devotion to any beloved cause. And so she has voluntarily sent a check for $25 for the library and a subscription of one thousand dollars for the rebuilding program. In writing to a friend of her gift, I described her as "the salt of the earth." Her kind is also the light of the world. What could this Christian Church not do with a thousand such members!

But I am thinking now of the joy of Deacon Willis J. Lee as the consequence of this generous act of his life-companion. In the spirit world I know his great heart has shouted anthems of praise that the good work he and his wife began in unison is now carried on by her in this moment of dire need on the part of the college which never called on him without response. Marvel not that I say this, beloved. The spirit world is all about us. They who dwell in it can see us, though we cannot see them. They are interested in our every experience.

They rejoice in our happiness and grieve over our sorrows. Whenever we perform some gracious act, their hearts pulsate with joy. Death is but transition and the unshackling of life. We pass into another room as it were, and are in intimate association with all that goes on in the places once inhabited by us. Such is death. What satisfaction it is to the spirit-land dwellers that the causes their lives were given to advance now prosper in the hands of their successors and loved ones! I am glad for Deacon Willis J. Lee's joy in his good wife's generosity to Elon.

W. A. Harper.

A HOME MISSION PROGRAM.

What territory shall the Southern Christian Convention occupy fifty years hence, and what sort of churches shall we have and where shall they be?

These are questions that will be answered in a large measure, by our Mission Board. We have a good Board and an energetic and enthusiastic field secretary. The progress of missions within the bounds of the convention during the past ten years, has been marvellous, and this has been mainly due to the efforts of Dr. J. O. Atkinson our field secretary.

The Board has practically fixed its foreign mission program for the next half century, by deciding to enter China and build educational institutions in connection with its other church work; therefore the home problem is the one that needs to be considered at this time, among the causes open to the Board for our home work, are the following:

1. Financial aid to churches and fields already established. Since there are no large commercial gains without new churches, to carry this policy to its limit would mean stagnation.

2. The second step would be to build churches within the territory already occupied and thus strengthen existing fields. This has in it an element of growth and should be followed where the conditions are favorable. Charlottesville, Harrisonburg, South Boston, Roanoke, Winston-Salem and other cities are either in or contiguous to our territory.

The building of additional churches in cities where we are now located would come within this plan.

3. To build in our large cities and thus introduce our church to the people. A large per cent of the population of this country know little or nothing about our position as a church. We need to make ourselves acquainted.

It is the belief of the writer, that the suspension of our work in Washington, D. C., should be only temporary and that at an early date we should enter the field again and consider the fruits of past efforts. Lynchburg and Roanoke, Charlotte, Rocky Mount and Wilmington, Atlanta, Jacksonville, New Orleans and Galveston are all centers in which we might begin fruitful operations.

I have faith in the principles of the Christian Church to believe that the work done by Dr. L. F. Johnson, who built a membership almost entirely out of new material, in Brooklyn, New York, can be duplicated in almost any city in this country. Few cities are over churched and with a growing population there is always room for new churches.

4. Another phase of work that might be planned, is the covering of new territory, for instance the unchurched oil towns in Texas and other Southwestern territory.

I am not tied to any one of these policies though I believe the last two would mean more to our development

What I want to see is a program of expansion that is commensurate with our position and resources.

W. T. Walters.

Richmond, Va.

OUR WORK IN NORTH ALABAMA.

From year to year the efforts towards building up our mission work in the northern part of Alabama are bearing evidence that are encouraging. There are continuous signs of improvement. Some other points we have begun to work, years ago, were pretty well churched; it is not so much that way there. And when we are successful in convincing the folks that we are not followers of Campbell the way is much easier.

On entering this field I went first to Liberty Grove. This church has a small membership They have a house not complete and a good Sunday school. The members, though aware of some difficulties that confront them, are determined. In this way they are winning the confidence and respect of the people and are looking encouragingly into the future. From here I went to Bryan's Chapel.

This church was received into the conference last year. It is located near the town of Arab. They have no building but are fortunate to have the privilege of worshipping in a building of the Methodist Episcopal Church. They take part in Sunday school also. Their membership is small but plucky; and, expect to have a house ready by summer.

Rev. J. D. Dollar is pastor of these churches and there is that warm, congenial fellowship between pastor and people that insures the best of efforts. Bro. Dollar assisted me in working these churches and everyone we could reach subscribed to Men and Millions.

I had been to Pisgah before and to meet Rev. J. W. Elder and the good people there was a real joy.

Bro. Elder told me that there are two other points, not so far from Pisgah, that are anxious to organize and build. This he expects to do at an early date.

Rev. W. C. Carpenter, whom many of THE SUN'S readers will remember, tells me of many urgent calls from many sections. Some of them are large towns and educational centers. We have heard of "the field white unto the harvest," I think this is one. The land is fresh, fertile and easy to cultivate. It is a most desirable location for one who would want to farm, teach school, or preach. He might mix it a while if he would like.

The Mission Board of our conference (Alabama) is indeed grateful to the Southern Christian Convention for the assistance in this field. And, just here, let me add a like expression to those who subscribed to the North Alabama Fund at conference. You may make payment to J. W. Payne, Wedowee, Ala., or to the writer.

E. M. CARTER.

Wadley, Ala.

CAMPAIGNING FOR A COLLEGE.

The Trustees of Bethlehem College met at La-Grange, Ga., Wednesday, February 14th. There were present Dr. T. H. Denny, Wadley, Ala., President of the Board; Rev. E. M. Carter, Wadley, Ala., Secretary; Bro. J. J. Carter, Wadley, Ala., Treasurer; Rev. H. W. Elder, Richland, Ga.; Rev. R. F. Brown, Columbus, Ga., Financial Agent; Rev. G. D. Hunt, Wadley, Ala., proxy for Bro. O. O. Mitchell; Rev. J. D. Dollar, Roanoke, Ala., proxy for Bro. J. W. Payne; J. O. Atkinson, Elon College, N. C., as proxy for Dr. W. A. Harper. The following were present as visiting and interested brethren: Rev. W. T. Meacham, Roanoke, Ala., Rev. E. B. Flory, Norfolk, Va., Rev. C. W. Harrison, La Grange, Ga., Rev. R. A. Whitten, La Grange, Ga., Rev. G. H. Veazy, Wadley, Ala., Rev. H. L. Smith, and Bro. M. J. Holman, La Grange, Ga. This proved to be the largest and most enthusiastic and progressive meeting of the Trustees yet held according to Dr. Denny. They were in the midst of their simultaneous campaign for funds and despite the very disagreeable weather and well-nigh impassable roads the reports of the canvassers were sufficiently encouraging as to inspire all with new zeal and a larger hope.

Tentative plans and drawing for the initial building were submitted by the Secretary and were approved by a unanimous vote. They are to be submitted to and drawn by an architect, and the Building Committee was instructed to proceed at once to go forward and have the building ready for opening the college next September.

Rev. G. D. Hunt was elected Financial Agent to carry forward the campaign for funds, in place of Rev. R. F. Brown who has resigned and goes to Pleasant Hill, Ohio, March 1st. Bro. Brown has done good work in keeping the matter in the minds of the people and in carrying on the campaign thus far. The Board felt very happy in securing the consent of Rev. G. D. Hunt to undertake the great task of Financial Agent, since all realize that his acceptance assured success. In accepting Bro. Hunt made a talk that moved every one present mightily and made all realize that if there had existed any doubt about raising the funds to put up the building that doubt was expelled. Bro. Hunt has the absolute confidence, devotion and esteem of the entire constituency, and his unswerving devition to the college added to his sincerity of purpose and power in public address, will sweep all obstacles aside and the money will be found, gladly given to carry forward the building without interruption or delay. He voiced the sentiment of all present when he said that men and women, some already in glory, had prayed for years that this day might come and this college be built, and now there could be no failure.

In all my canvass of ten days for funds I met only the most loyal cooperation and support. Bethlehem Christian College already lives in the underlying devotions of hundreds, and will soon take form in brick, mortor and timber. A beautiful two-story building with basement is the initial structure. A committee of three was appointed to secure and recommend to the Board, a President of the College.

Rev. E. B. Flory of our First Church Norfolk, secured a release of two weeks for the work, and gave this time to the canvass for funds and pledges. All of course were delighted with Bro. Flory, and our brethren of the far South would if they could lay violent hands upon him and make him the first President of Bethlehem College and their educational leader. He completely won their confidence and esteem and rendered in valuable aid in the campaign and in their councils. Rev. R. A. Whitten is also in the campaign giving it all his time and helping greatly in the good and glorious task.

The writer greatly enjoyed the work and in seeing again and working with his dear friends and fellow-laborers of Alabama and Georgia Conferences. To have any part in establishing Bethlehem College is a privilege any one would rejoice over.

J. O. ATKINSON.

FROM REV. H. W. ELDER, RICHLAND, GA.

(The following letter from Rev. H. W. Elder, Richland, Ga., has been delayed by some means, but it is so bright and cherry that age does not so seriously hinder its usefulness, that we cherfully give it a place even at this late day.—*Editor.*)

January 1, 1923.

Dear Brother Barrett.—

On this happy New Year's Day, I am thinking of many things I ought to do, and among them I feel I ought to write to THE SUN. So here comes a little message. My family had a nice and enjoyable Christmas. We were well and kindly remembered. Bro. Buchanan of Ambrose, Ga., sent us a box of good things to eat. Several others there had a part in this gift. We also had a treat here for the children of the Sunday school and Christian Endeavor. We had Santa Claus to give the treat to all present. We also had several recitations and songs, which were greatly enjoyed. At the close of the program Old Santa Clause wanted to express their appreciation of the services of the pastor and five men went out and brought in many of the necessities of life and laid them down at the pastor's feet. I wanted to say something, but did not know just what to say, but my first resolution was that I would try to be a better preacher and pastor. Then several young friends from Kitt, Ga., sent me a check through Bro. J. S. Stephenson.

For all these expressions of love, I bow my head and give thanks to God and man.

I had the happy privilege of spending the last Sunday of the year, 1922, with Bro. H. M. Gray of Lanett, Ala., Bro. Gray has wrought a great work at Lanett. They have two prayer meetings a week. One is on Wednesday night and the other is on Saturday night. I was at the Saturday night meeting. They had about 150 present, and it was like being in a great revival. They have nearly one hundred in their choir, and they certainly know how to sing. On Sunday it rained nearly all day, but they had 215 at Sunday school and a house full for the preaching service and we had a great service. They must have a new church building and they are now planning to build. May the Good Lord open the way speedily for this new edifice. I go to Vanceville and Enigma, Ga., this week. I have some other things to write about later. Wishing the editor and all who help to make THE CHRISTIAN SUN a happy new year. Good people, let us do our best to make this the greatest year in the history of the Christian Church.

In Service,
H. W. ELDER.

THE WORK AT REIDSVILLE, N. C.

DEAR DR. BARRETT:

It is so recently that you were pastor at Reidsville, N. C., that it seems to me that a few words from here may be encouraging. I entered the work here December 8th, looking over the field Sunday, December 10th, was my first Sunday in this pastorate. The Sunday school numbered 237, or 135 per cent increase in sixty days. We must take into consideration the fact that the weather has been most unfavorable and we have had much sickness. Every body seems willing, even anxious, to work. I am looking and hoping for 300 in our Sunday school soon. The Mission Board is helping some here, and the Board can rest assured that their money is not being wasted. I wish to have my work in such condition that if any of the pastors can use me in their special meetings, I will be only too glad to help. I am now with you all in the work, yet I have a personal acquaintance with such men as Morgan, Williamson and some others.

Yours Fraternally,
J. A. LEDBETTER.

We take off the hat to you, Bro. Ledbetter, as our successor, and rejoice with you and the dear people of the Reidsville church and community in what has already been accomplished since you began your work there. That increase in the Sunday school is wonderful. Under the blessings of God, the pastor is the key to the situation and we rejoice with the Sunday school. I rejoice with the church, too, since what they thought was their loss in my leaving, turns out to be the best thing for the church and Sunday school.—*Editor.*

The publishers of THE CHRISTIAN SUN desire a number of canvassers in each church or community, and have an attractive and remunerative plan. Confer with your pastor, he can advise you. Send in your name and address. Do this now and begin work forthwith. Address THE CHRISTIAN SUN, 1536 East Broad Street, Richmond, Va.

MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

SCENES AND IMPRESSIONS AT BETHLEHEM LEAVES FROM A DIARY.

Leaf III.

Thursday A. M., January 10, 1923.

We had a pleasant breakfast party this morning—Fletcher, Denison, Minton and I. Fletcher is hopelessly English. Where we Americans say "I will take oatmeal, or cream of wheat,' Fletcher says "I take a porridge if you please"—and leave it to the waitress to decide on the kind. But I think oatmeal is as much better if you just call it by that name than to be calling it "porridge." The English inherited this dislike of oatmeal. I recall that in old Sam Johnson's first English dictionary his definition of oatmeal was, "a porridge, a food for horses and Scotchmen". (Johnson had no love for Scotchmen and less for oatmeal). Minton surprised us all by not ordering ice cream for breakfast; and Denison lived up to his reputation of ordering a full supply of cheese. Breakfast is my favorite meal, so I ordered all that was in sight and took all that was coming to me.

The great Conference, after the opening song and prayer, was opened with a thrilling address by a distinguished layman of New York, Mr. Mames M. Speers who has recently been on a trip around the world. His topic was "Foreign Missons as Seen by a Layman." Mr. Speers, though engrossed in business, is a keen observer of world conditions and world needs. He paid a glowing tribute to the usefulness, the heroism, the intergrity, wisdom and good sense of missionaries. He declares the missionary task is one that requirs the strength, energy and acumen of strong young men and women. Mr. Speers says the Boards ought not to appoint a missionary for but three years; and that a missionary should go out only on a three years appointment. Then at the end of that period both missionary and Board could tell as to fitness and qualifications. "Recruiting for the ministry or as missionary is a question of world-wide interest. We at home are just' 'muddling along" and are not realizing the real need in mission fields. If one will go visit the mission fields, one may not think much on the subject, but one will certainly rearrange his prejudices.

The missionary should have the very best possible physical conditions and surroundings in which to live. The romance of missions soon wears off, and the missionary needs the best to keep him going and at his best.

There is a great loss to the whole cause of missions because of the splitup denominations. While many churches are trying to cooperate it would be a wonderful saving to Christianity if the denominations would not only cooperate but unite in all missionary endeavor. The Y. M. C. A. and Y. W. C. A. are very popular in the far East because they are undenominational and seek no issues, but that of making Christ known and improving citizenship. Sin is not divided, but is a common disease. It can be handled only by a united agency and attack, This western hot house which breeds so many varieties of denominationalism is awful. How much longer are we to bring men and women to John Wesley, or Luther—and not to Christ? There is universal heart-hunger for Christ, and Mr. Speers hears in the far east the cry "Oh, that I might find Him". "The old gospel is the only hope of the world." Mr. Speers' talk was so convincing that it was ordered printed at the expense of the Conference.

Dr. A. L. Warnhuis said that while we were not in the "League of Nations" we are influencing legislation in world issues. The governments of the world are now influenced by the missionary. Christians now sit in high places in the councils of Japan and China and Korea and India and Africa. Christianity has done more than win individual converts to Christ. It has influenced governments in their law making and in their court decisions. Missions are necessary both to the life of the church and to the right policy of governments. Missionaries talk, work and live in terms of love, and governments are influenced by them. We are today members not of an American, but of a world-wide church. In Sweeden missionary education is compulsory in the public schools and universities. Why should it not be in all Christian countries—for missions look to the uplift and betterment of all people of all lands. The more missions we have in our educational institutions, the better for the men and women taught and trained there.

One thing I like in this Conference. It matters not how long a hymn is they sing it through. I certainly am glad not to be the third stanza in many hymns as sung in the churches. It is so often omitted.

Bishop J. Taylor Hamilton led the devotionals closing the morning service. He read Act 18:34, and said what we needed was the grace of quiet patience. We need the patience of persistence, even to the end of achievement. Be patient with ourselves, our characters and our capacities, and even with our weaknesses. In our patience we should win our own souls. Hurried impatience defeats results. Results seem to elude us; but we refuse to be discouraged of results. "The harvesting of souls requires time." The Bishop's prayer was wholesome, sweet and inspiring.

We had a fine lunch. Mr. Cavert of the Federal Council joined our party. We discuss church cooperation and the possible union of the denominations. Fletcher ordered a steak for lunch! What do you think of a man that will eat a steak in the middle of the day? Minton had his ice cream and Denison his cheese. I wasn't hungry for lunch and we had company, too,; so I only ate a soup, some spinach with egg, a plate of chicken, a piece of pie with a glass of milk and a cup of coffee. (I prefer breakfast to lunch).

The afternoon session was given to this practical subject, "Should the home churches modify their thinking and missionary activities in order to more effectively help the Christians Missionaries, and their converts, on the field." Dr. Wooley said that the education of the West is not to be adapted by the East, but adapted to it. The biggest business in this world, declared the speaker, is the business of Jesus Christ. The whole educational system of Christendom and of the East is to be recast and rebuilt upon Jesus as the Center and Foundation.

Dr. Joseph C. Robbins declared ours to be an age of "Self-determination." Christians in China, Japan, India, everywhere in the East want the privilege of democracy. The spirit of democracy has spread to all parts of the earth and is especially strong among Christians of all lands.

Dr. Robbins also declared that "No missionary address ought to be made just to get money. It does more harm than good. Missions is, or should be, an undertaking of all good people in behalf of good will throughout the world. The object of missions is to create good will, and a feeling of mutual fellowship amongst all men and women everywhere. Jesus Christ stands out as the one need of all men.

Dr. Samuel Zwemer declared we were living in a time of revolt against all authority, in church, home, State. There is great danger of giving reins of power into hands of babies in Christ too early.

One speaker declared Christianity would never have its way with China until China has had its way with Christianty. That speaker is "off his base."

China has its way with itself and its paganism all these centuries. Hence its present deplorable and idolatrous condition.

Dr. Endicott, the Scotch-Irish brother, who presided said the divinest movement of our times is that young people are asking questions. Quoting John: "I write unto you young men because you are strong and strength abides in you." Young people have the right to ask questions. Dr. Jno. R. Mott delivered a powerful address at the evening hour on "Augmenting the Leadership of our Missionary Forces." He began by defining leadership in terms of the largest unselfishness; unceasing absorption in Kingdom service. We augment the number of missionaries just as Jesus did. He carried forward His enterprise through agents fit to be used. The church today must develop for its purpose agents fit to be used.

Some of the bravest and best souls of all time have fallen on the mission field. We must now pray God to fill up the ranks.

Missionary undertakings now seem more difficult than ever. Problems were never so difficult and never so numerous as now. We need to spend more time alone with God in order to get more power to solve these world problems on the mission field. We must not only augment the number of workers, but the number of supporters. "Money is so much stored up personally and we must engage this personality in this the biggest business ever undertaken by man. It must become a second nature with us to seek out recruits for missionary field and task."

I could fill a whole note book with Mott's speech. My! he does say a mouthfull when he speaks. He is a master of subjects and of assemblies.

At our rooms we talked of denominational cooperation, and of cooperation among ourselves. We sat and talked till mid-night on our Christian Church problems—of what little we are doing, and of what great things we might do if we would all cooperate, as preachers, pastors, laymen, in any definite program for church progress, "And now I lay me down to sleep."

J. O. Atkinson.

(To be continued)

I NEVER HAVE. HAVE YOU?

Here is a very vital question. How many tithers, Brother Pastor, are there in your church? On the answer to that a great deal hinges.

1. I have never seen a tither yet who was not a cheerful giver. Have you? "The Lord loveth a cheerful giver," says the Book. Would you not like to change your grouches and disagreeable givers into cheerful ones? Then preach to them the plain, simple, eternal, undeniable truth and doctrine of the Bible that we all owe at least one tenth of all our earnings to the Lord's cause. There is as much justification in the

Bible for tithing all our income as there is for observing the Sabbath day.

2. I have never known a tither yet who could not and did not pay all church dues, including pastor's salary, liberally and promptly. Did you? I would rather count on the poor man who tithes than the rich one who does not to carry forward the Kingdom of the Lord, the charity of the community and the benevolence of the world.

3. I have never known a tither yet, one who practiced and tried it, to decide that it was wrong, not according to Scripture or that some other method was better. Did you? It is always the folks who have never studied it through, and those have never tried it, who oppose it.

4. I have never known a local church with even a goodly number of tithers that did not meet all its conference obligations, pay all its pledges, and keep its pastor paid up promptly. Did you?

There are a great many pledges now due on Men and Millions—as just, as deserving, as holy a cause as ever any people made pledges to and assumed obligations for. I do not know a tither who is repudiating his or her pledge, or who will allow his or her pledge to remain unpaid. Do you? Our Men and Millions pledges will be paid when we realize our stewardship and God's ownership.

5. I have never known a tither who turns a deaf ear to any worthy charity of the community or withholds the helping hand from any needy enterprise of God's Kingdom. Have you?

Tithing is of God, born in the divine mind, practiced by the best people of God through all time, approved of Jesus Christ, explained, justified and verified by the writer of Hebrews, nowhere discredited but unmistakably approved and unheld throughout the Word of God, results in cheerful giving, and enables one to "give as the Lord hath prospered." Therefore multiplying the number of tithers in the church is a solemn obligation enjoined on pastors, and a privilege each and all might covet and cultivate with great joy and profit in all things spiritual and eternal.

J. O. ATKINSON.

BROTHER WHITE HEARS FROM BROTHER ABE.

My dear Brother:—

I have read every word you said about me in THE CHRISTIAN SUN, which you will admit was a great task for me being only an occasional reader of THE SUN and your letters were longer than some of your sermons. Of course you will think it strange of me when you hear that my animosity was not stirred in the least toward you, but I guess I have more religion than some in your former congregation, being one of your converts. You remember in some of your sermons you made some insinuating remarks, not half so pointed as you have been with me, as you never to my recollection called anybody by name as you have me and aired my failures to the whole church at large, to be sure it is easy to talk about a man when you are separated from him by several hunderd miles, or like Bob Ingersol talking about the mistakes of Moses when he was dead, he would have shut up like a clam had Moses been living, for he would have been too much for him. But I started to say, that after some of the remarks made in your sermons some folks staid at home and they would not pay another cent on the pastor's salary and further more they cliqued together with folks that they would not think of associating with before, to do all the damage to you and your work they could; these are the most contemptible hypocrites we have in the church today, and that is what kept me out of the church for a long time. Now, as I am not righteously indignant about what you have said about me, I know that is just your opinion, and "as a man thinketh in his heart so is he," you know I never stooped that low yet. I always staid through all your sermons however personal or tiresome they may have been and come back the next time to endure what I could not enjoy and I always paid every dollar I agreed to and then helped to make up for those who got mad and would not pay. You will admit that you might have preached better sermons if you had not given so much of your time to calling on folks who did nothing from the time you arrived till you took your departure, but talk about their troubles and gossip about the whole church, such time could have been put to better purpose in your study.. After reading all your letters, I feel somewhat like the man who got up in the morning feeling rather bad and said, "well, I believe if some one would call me a liar today I would tell him I knew I was." When I think of the miserable failure I have made of life I have nothing to say but this, you have only told one side. It is true I came into the church under protest at the eleventh hour, but who is to blame? You have laid it all on my shoulders, and I am too old and broken down in body, intellect and moral vision to properly defend myself. If you had as many gray hairs in your head as I have, and had lived in this community as long, you might have known something of the environment and circumstances in which I was reared. I was just wondering whether you were pursuing the right course to help me in my condition, by pointing out to me my weakness at this late hour and calling me by names. Jesus did not give the name of the dying thief on the cross, or the woman at the well, or the woman caught in adultery, he did not want the world to know who they were, but he wanted the world to know that they had turned from satan to God. Would it not be better to be more charitable and say, is not Brother Abe doing remarkably well since he started, considering his past life. Shall the ghosts of the past be always brought up to haunt us in the present. Give me a vision of the glorious future and not of the dead past out of which I have come. Paul says, "Forgetting the past, I press forward for the prize" and so shall it ever be my aim whatever may be said about me to impede my progress. I would not lay any accusation unjustly at the door of the church, and yet it had a responsibility in my case which at the proper time in my life it failed to fulfill and because of this my capabilities were frustrated for life.

Of course there was a time when I went to Sunday school but my parents did not go with me, although they were members of the church. The church did not seem especially interested in my welfare, as they did not put themselves out of the way to make any provisions for me. All the classes were in one room, and we all had the same lesson and all paid our pennies and went home, taking little with us to build character, because of the nature of the lesson and confusion. Nobody insisted on me staying for preaching, for they thought the children would disturb the preacher, and if we should have stayed we would have gotton but little out of the sermon, as they were all preached over our heads—no children sermons. I atended church services some because I wanted to see what was going on, and I remember on one occasion a protracted meeting was going on, and I felt I ought to become a Christian, and told some of the church so, but they said I was too young—I was twelve years of age. At that time I felt a call to preach, and if I had begun then to prepare myself, spiritually and intellectually, for the work I might have been better equipped and more efficient in the work than some, that are finding fault with me today. When my habits of life were forming the church did not have any use or place for my talents. They did not consider it worth their while, to build a Sunday school room just for me and my class of boys, to have lessons fitted just for us, keeping us in the church services for the good we might get out of them and the habit it would establish in after life, in church attendance. That we were old enough to be of any use to the church, or intelligent enough to know what to do, if taken into the church, much under twenty, or to have the least thought about our social welfare. To develop my musical, speaking, thinking, moral and social life—and so here I am nothing but a physical, intellectual, and moral dwarf. I did not know it then but I have lived long enough to find it out to my eternal regrets, that most of our habits are formed before we are five years old nearly all before we are twenty. If the church does not exist for itself, but for something higher which is humanity, and that my soul was of so immense value that it cost heaven's brightest jewel, why did it not win my soul at all hazzards, and command my attention and whole hearted service before I was twenty years of age. If regrets and lamentations could call back wasted years, I certainly would have life to live over again, but I can only speak to the wind and say, come back, but alas I receive no answer. But thank God I have lived to see a new day for the church although it did not see its opportunity to do its best for me. The church of the future will look after every phase of young life, conserve its energy, and talents to build a super-church for tomorrow. What ever may be said to the contrary, the church of the past stands self condemned, for small financial support, non-church attendance of children and youth, for the young not uniting with the church, for the non-developing of young talents, for the establishing of religious habits and largely for the young sowing their "wild oats" for it has failed to give them in the name of the church the right kind of social environment.

You being my former pastor, I was pleased to learn that you made your trip safe to your new field of labor and that you enjoyed it immensely although you made it alone. After all we come into this world alone, live the inner life alone and go out of this world alone—we do not act or look alike. By the way, I am glad I do not look like you for I always thought I was much more handsome than you. The resolutions you made on that trip were good; to appreciate what the States have done for you, and to be a better citizen in return—some room for improvement here, and to appreciate what God has done for you and to strive to do more for him—here is plenty of room for improvement for all of us. You will remember that the road to perdition is paved with good resolutions while the road to heaven is paved with good performances.

Faithfully yours,
SIMON ABE.

It does no good to write to the editor concerning mistakes in THE SUN office, as the books and the entire business, on the financial side, are at the office in Richmond. If you write to the editor, all he can do it to write to the Publisher at Richmond, and so you see your enquiry must go to headquarters for an answer, as we have no means of looking into delays, mistakes, etc. Matter for the editorial department, or anything pertaining to the editors's responsibility, may be addressed to him at Henderson, N. C.

CHRISTIAN UNION COMMISSIONS OF FREE WILL BAPTISTS AND CHRISTIANS MEET.

Raleigh, N. C. 2-12-'23, 4:50 P. M.

The Commissioners of the Free Will Baptist and Christian Churches on Christian Union met in the dining room of the Bland Hotel of Raleigh at the above hour and date. There were present representing the Free Will Baptists the following:

Rev. R. F. Pittman, Ayden, N. C., Rev. Thos. E. Beamon, Goldsboro, N. C., Rev. S. H. Styron, Pine Level, N. C., Rev. W. B. Everett, Ayden, N. C., Mrs. R. F. Pittman, Ayden, N. C., Prof. J. E. Sawyer, Ayden, N. C., Rev, E. C. Mossis, Zebulon, N. C., Rev. D. P. Parke, Goldsboro, N. C., and Hon. C. M. Johnson, Goldsboro, N. C.

Reperesenting the Christian Church there were present the following:

Rev. L. E. Smith, 4312 Colonial Avenue, Norfolk, Va., Dr. W. W. Staley, Suffolk, Va., Dr. C. H. Rowland, Franklin, Va., Dr. W. D. Parry, Raleigh, N. C., Rev. A. R. Flowers, Dendron, Va., Prof. L. L. Vaughan, West Raleigh, N. C., Mr. D. R. Fonville, Burlington, N. C., Mr. C. H. Stevenson, Raleigh, N. C., and Dr. W. A. Harper, Elon College, N. C.

The session was presided over jointly by Rev. L. E. Smith, President of the Southern Christian Convention and Rev. R. F. Pittman, President of the North Carolina State Convention of the Free Will Baptists. Rev. Thomas F. Beamon and Dr. W. A. Harper served as joint secretaries.

Prayer was offered by W. W. Staley, and the object of the meeting was stated by W. A. Harper.

Rev. A. R. Flowers gave a brief statement of the tenets of the Free Will Baptist and Christian Churches.

Rev. S. H. Styron read the articles of faith of the Free Will Baptist Church.

Dr. W. W. Staley briefly stated the views of the Christians and read the five cardinal principles of the Christian Church from the "Principles and Government of the Christian Church."

After general discussion in which it developed that the Free Will Baptists numbered about 30,000 in North Carolina and the Christians about the same number in the Southern Christian Convention, it was decided to admit to record the following agreements:

AGREEMENT BETWEEN FREE WILL BAPTISTS AND CHRISTIAN CHURCHES.

"We, representing the Free Will Baptists and Christian Churches, herby agree:

"1. That Jesus is the head of His Church.

"2. That the Bible is the sufficient rule of faith and practice.

"3. That Christian Character is the proper test of fellowship in the Church of Christ.

"4. That the right of private judgment or the liberty of conscience is a privilege and duty of all.

5. That the reciprocity of ministers and members between our churches is desirable.

"6. That the name of the church of Christ is a matter for His followers to determine, the Christian is a proper name for all believers.

"7. That the local church should be autonomous.

"8. That fraternal delegates should be interchanged for our public assemblies.

"9. That we should write for each other's periodicals and visit and use each other's institutions.

"10. That a United Protestantism is the goal of our Churches."

It was voted that at least five fraternal delegates should be sent by the Christians and Free Will Baptists to each other's general church bodies.

It was voted that the minutes and agreements of this session be printed in the church papers of the two denominations.

It was voted that 200 copies of the church papers of the respective denominations be exchanged to our leaders, Rev. L. E. Smith, and Rev. Thomas E. Beamon to furnish the lists respectively.

It was voted to give the press the results of this session.

The minutes were read and approved.

The session adjourned with prayer by Rev. R. F. Pittman, subject to call by the two presiding officers.

FOR THE FREE WILL BAPTIST CHURCH
By R. F. Pittman, Chairman,
By Thomas E. Beamon, Secretary.

FOR THE CHRISTIAN CHURCH
By L. E. Smith, Chairman,
By W. A. Harper, Secretary.

WOMAN'S BOARD MEETING.

The Woman's Mission Board of the Eastern Va. Conference met at the Y. W. C. A. in Norfolk on Saturday January 20, 1923, at 11 A. M. Those present were: Mrs. C. H. Rowland, Mrs. M. J. W. White, Mrs. M. L. Bryant, Mrs. J. E. Cartwright, Mrs. W. V. Leathers, Mrs. W. H. Baker and Mrs L. W. Stagg. Dr. J. O. Atkinson was also present for the day, Dr. L. E. Smith visited the session in the afternoon.

Meeting was called to order by the Vice-President, Mrs. M. J. W. White. (The President, Mrs. C. H. Rowland, came in a few minutes later, and took the chair).

After prayer and a talk by Dr. Atkinson the following business was transacted:

It was decided to again urge each society to have a Mission Study Class during the year, using the two Home and Foreign study books recommended by the General Board.

Voted to have the Day of Prayer observed on or near the time of the regular March meeting.

All churches in the Conference not having regular organized Missionary Work will be visited and if possible, an organization formed before the summer months. For the Woman's Work visits will be made as follows: Berea (Norfolk Co.) Mrs. M. J. W. White and Mrs. M. L. Bryant; Ocean View, Mrs. J. E. Cartwright; Old Zion and South Norfolk, Mrs. C. H. Rowland; Hobson and Mt. Zion, Mrs. I. W. Johnson and Mrs. W. A. Andrews; Isle of Wright, Mrs. W. A. Andrews; Oak Grove, Mrs. Linda Sewell and Mrs. J. E. Corbitt. Mrs W. V. Leathers will visit the churches having no Young Peoples' societies.

As our organization has grown too large to have individual reports from the societies, in the future each Superintendent will report the work of her Department at the Annual Missionary Conference. This will give much more time for the program, and items of importance.

Time for the Missionary Conference was set for the first of October. The exact date to be announced later.

Voted that the expenses of the Board members be presented to the treasurer.

The District Rallies will again be held in April. Southhampton and Isle of Wight, Mrs. J. E. Williams, Superintendent April 3. Nansemond, Gates and Liberty Spring, Miss Jennie Willis Atkinson Superintendent, April 4. Wakefield and Waverly, Mrs. L. B. Faison and Mrs. B. E. Livesay, Superintendent April 5. Norfolk and Newport News, Mrs. J. E. Cartwright, Superintendent, April 6.

Miss M. H. Morey of Cana Va., will be asked to speak at each of these Rallies on our Mountain Work, and Mrs. W. H. Denison of Dayton, O., on the General work. Dr. J. O. Atkinson will also speak at each meeting.

The Superintendent of each District will be asked to prepare a poster giving the apportionment of each Society in her District. This poster will be shown at the meeting, and also at the Missionary Conference showing the amounts paid.

The goal for the year remains the same, $6,000.00. The Womens' Special will be $1200.00 for the Richmond work, and the same amount for the China Field as the Foreign Special. The Young people will give $1,000 for the mountain work, and $1,000 00 for the Porto Rican field. The Cradle Roll Department has as its goal $150.00, and this is sent to the Baby Home at Elon College.

The Annual November Thank Offering will be included in the special asked for in the following apportionments:

Woman's Societies

Antioch	$ 60.00
Berea (Nansemond)	120.00
Berea (Norfolk)	10.00
Bethlehem	50.00
Barrett's Grove	10.00
Cypress Chapel	60.00
Centerville	10.00
Christian Temple	125.00
Damascus	60.00
Dendron	75.00
Dover (Del.)	100.00
Eures	25.00
Elm Ave. (Portsmouth)	25.00
First Church (Norfolk)	75.00
Franklin	100.00
Holland	100.00
Hobson	10.00
Holy Neck	100.00
Ivor	25.00
Isle of Wight	25.00
Johnson's Grove	25.00
Liberty Springs	100.00
Mt. Carmel	30.00
Mt. Zion	10.00
Newport News	50.00
Oakland	75.00
Oak Grove	10.00
Old Zion	10.00
Ocean View	10.00
Portsmouth	50.00
Rosemont	100.00
Suffolk	700.00
South Norfolk	25.00
Wakefield	60.00
Waverly	100.00
Union	10.00
Windsor	50.00
Union (Surry)	10.00
	$2,590.00

Young People

Berea (Nansemond)	$100.00
Bethlehem	75.00
Cypress Chapel	35.00
Christian Temple	75.00
Dendron	65.00
Dover (Del.)	40.00
First Church (Norfolk)	100.00
Franklin	50.00
Holland	100.00
Liberty Springs	100.00
Portsmouth	35.00
Suffolk	400.00
Waverly	125.00

Burton's Grove	50.00
New Lebanon	50.00
Union	30.00
Richmond	25.00
Windsor	25.00
Suffolk Boys	25.00
	$1,505.00

Willing Workers

Antioch	$ 25.00
Berea (Nansemond)	50.00
Christian Temple	50.00
Franklin	50.00
Holland	50.00
Hobson	50.00
Liberty Springs	15.00
Mt. Zion	15.00
Rosemont	30.00
Suffolk	50.00
Waverly	50.00
Richmond	25.00
Suffolk Boys	10.00
	$470.00

Dr. L. E. Smith invited the Board to meet at the Christian Temple whenever the meetings are held in Norfolk. Invitation was accepted.

Meeting adjourned subject to the call of the President. Closing prayer by Dr. L. E. Smith.

MRS. C. H. ROWLAND, *President.*
MRS. L. W. STAGG, *Secretary.*

THE LOSS AT ELON.

The following is the leading editorial in *The Herald of Gospel Liberty* of a recent date. In the absence of Dr. A. M. Kerr, the editor, who is away from his office sick, the editorial was written by the Rev. F. G. Coffin, D. D., and is republished here on a request to have it republished by Dr. Harper.—*Editor Christian Sun.*

The disaster and great loss which has recently come to Elon in the destruction by fire of the Administration Building of the college plant will stir the hearts of our entire brotherhood to deep sympathy. The Administration Building was the original building erected on Elon's campus and it was around this ancient landmark that the sacred and hallowed associations of the early days centered. Coming at this particular time after the recent unusually successful financial campaign in which there has been such general participation in the Southern Christian Convention, and the prevailing economic conditions, the task of making good this loss has more than the usual number of embarrassments incident to such catastrophes. Added to this will be the inconvenience of conducting the college work under great handicaps until the building is replaced. The significance of a loss of this kind will be sensed by only a few except those administrators who will have to make provisions to cover its consequences. The struggle of our educational institutions to make possible a normal development with the impediments common to their administration seems at times an almost impossible task under the augmenting demands of the present day. In the midst of these, to be within a few hours thrust beneath an unexpected burden of such huge proportions as this fire precipitates requires stout hearts.

The disaster at Elon is not a local loss nor a loss to a section of our brotherhood. It falls upon the church as a whole and the Kingdom of Christ and "whether one member suffer, all the members suffer with it, or one member is honored, all the members rejoice with it." We have too long thought of our schools as territorial institutions with resultant obligation upon only that territory in which each may happen to be located. Instead, the educational program of the Christian Church is one and the responsibility for its support is upon the whole denomination. Our colleges are parts of the whole program, not the pet project of different sections. Each is serving the entire church in the particular locality in which it is located. Every member of the Christian Church should feel a personal responsibility to make each of our institutions the best equipped and most efficient which it is possible for them to be made. Need and the size of the opportunity for service, not the location of an institution, should establish its claims upon us. If our schools are to succeed in their several localities, this conception must prevail. It must be held, not as an inoperative theory but as a regulative, dominating principle in our whole educational program. It should be recognized at all times in the distribution of denominational support and with particular emphasis in periods of special need.

It is doubtful if any of our schools have made a larger and more effective contribution to our church life than Elon. Certainly none have done so in an equal number of years of operation. To its influence may be credited the unity and aggressiveness of the Christian Church in the South, while its sturdy influence has spread into every section of our brotherhood, carrying ideals and inspiration without which the whole church would be noticeably less effective than it is. It has given to us and is continuing to produce one of our finest ministerial groups, men who go out with large vision, deep consecration, and persistent industry to bring things to pass under God. Wherever these young men have gone, they have dignified the Christian ministry. In addition to these the consecrated young people of other professions, commercial activites, and domestic circles have by their Christian spirit and effort been forceful factors in their communities. We are all everywhere greatly indebted to Elon.

That Elon's building will phoenix-like rise again, no one doubts. It is characteristic of its management to effect achievements of great proportions. A better and finer building than the one lost will adorn the campus and Elon will be made bigger and better than ever before. Our confidence in this as a certainty may dull our sense of responsibility for its accomplishment, but few will fully measure the weight of burdens and the resources of energy which must accompany the task. The proportions of any work determine the size of the effort and sacrifice by which it is completed. The burden must not be carried by a few. As deeply as we sympathize with Elon in her great loss, a sympathy which ends in a mere sensation is not enough. It weakens us by its very expression and does not help the situation. There is but one thing which will put bricks upon each other to replace the old Administration Building, (and that is money. Both prayer and favorable agitation are necessary antecedents, but there must be more. A consecration of substance will be necessary before the losses of the fire can be made good. Our whole church should be saying, "The God of Heaven, he will prosper us, therefore we, his servants, will arise and build," and as of old, no matter how great the task, it is not beyond the possibility of a speedy accomplishment. Let the church get behind Elon at this time and together score another and greater victory in the cause of Christian education. Let us together pray that the president and Board of Trustees may be divinely guided in their plans for rebuilding and financing, and that the Lord may especially open the hearts of the friends of education and lay upon each one who should assist his part of the responsibility in this crisis.

F. G. COFFIN.

WANTED—WANTED

Five thousand (5.000) members of churches in the Conferences of the SOUTHERN CHRISTIAN CONVENTION during the evenings of one week to study carefully and prayerfully their Bibles on the subject of Tithing, to see whether it is right, Biblical, unerring Word, and, To Learn whether Tithing is God's method of teaching His supreme sovereignty, asserting His ownership, and financing His Kingdom.

If tithing is not a law of God and a command from God to man, then a halt should be called and a stop made to this teaching and preaching. Let's Appeal to the High Court of God's infallible Book and rest our case there. Christians should all do this since they preach and teach that "The Bible is our only Creed and is a Sufficient Rule of Faith and Practice." Then to our Bibles to settle this vital and all-important question. To Tithe or not to Tithe.

The Mission Board of the Southern Christian Convention.

J. E. WEST, Chairman
J. O. ATKINSON, Secretary

ANNOUNCEMENT

The revised edition of "Principles and Government of the Christian Church" will be off the press on or before February 15.

The new edition of this book may be secured in either cloth or leather binding at the following prices:

Cloth binding.....$1.00
Leather binding.....$1.50

(For postage and wrapping add 10c to the above prices for all orders by mail).

Names lettered in gold..... .75

(Please write name plainly just as you want it to appear on book.)

The Convention has officially designated the Church Supply House, Burlington, N. C., as distributing agent. All orders will receive prompt attention after February 15.

Order from

CHURCH SUPPLY HOUSE,

Burlington, - North Carolina

RELIGIOUS EDUCATION

Miss LUCY M. ELDREDGE, *Field Secretary,*
1012 E. Marshall Street, Richmond, Va.

COMING EVENTS.

Sunday School Institutes—Eastern Virginia Christian Conference.—March 17th,-April 1st.

Alabama Sunday School and Christian Endeavor Convention—Rock Stand—April 28th-29th.

Valley of Virginia Sunday School and Christian Endeavor Convention, Dry Run, May 16th, 17th, and 18th.

North Carolina Sunday School and Christian Endeavor Convention—Catawba Springs, July 10th, 11th, and 12th.

Eastern Virginia Sunday School and Christian Convention—Mt. Carmel, July 17th, and 18th.

Chautauqua and School of Methods—Elon College, July 30th-August 5th.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

March 4, 1923.

Subject: Jesus Teaching in the Temple—Luke 20:1-21:38.

Golden Text: "Render unto Caesar the things that are Caesar's, and unto God the things that are God's."—Luke 20:25.

Devotional Reading: Psalm 2.

Reference Material: Isaiah 28:14-20;Matt. 7:28-29; Acts 4:1-22; Romans 13:1-7.

Abraham Lincoln, one of America's greatest Christian statesmen once declared: "I am very anxious to know whether we are on God's side." Had he been standing in that captious, criticizing crowd in Jerusalem, the last week of our Lord's life on earth, he would have taken his stand on the side of Jesus. His voice would not have been raised to criticize the authority of the Son of God. He could not have been a spy to seek to betray Him. Where would you have been standing on that day? Where are you standing today? Are you a faithful follower seeking for knowledge, or a treacherous hypocrite yearning to do harm to His cause, while pretending to stand near Him? The question is vital: Where are you standing? How are you looking at the Christ?

The enemies of Jesus Christ were very active these last days of his life. They were eager to put Him out of the way. Their greatest hindrance was the people who loved Him, and whom they feared. So their work had to be by stealth, but Jesus met and answered all of their questions in a way which gives to us some of his greatest teachings.

1. *Christian Patriotism.*

It is impossible to separate love for God from true loyalty to one's country. Edmund Burke said: "Religion is the basis of civil society, and the source of all good and of all comfort." Paul exhorted his listeners to "Render to all their dues, tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." Jesus Christ taught: "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." The questioning Jews wished to entangle Jesus in politics. They had lost their nationality, and sought to regain it, and so their question "Is it lawful for us to give tribute to Caesar" was a test question regarding patriotism. His answer combined His loyalty to God, with His patriotism to His country—*Christian Patriotism.*

A nation rightly demands loyalty from her citizens. Loyalty means love for country. Loyalty means appreciation of the principles for which that country stands, and a steadfast effort to see them carried into action. Loyalty means a willingness to sacrifice for the welfare of the whole land. Such was the spirit of Edith Cavell, that martyr nurse of the recent war, but when she came to her death, these were her words: "Patriotism is not enough." Patriotism, without God, is incomplete. What we need is Christian patriots, and true Christians will be filled with loyalty and patriotism, but should the choice ever come between their nation, and their God, God will come first. Certain duties belong to "Caesar" or to the state; certain to God. To recognize and perform faithfully these duties, was the comand of Jesus. This is a fitting time to discuss the opportunities, and the duties which challenge Christian Patriots today.

2. *Christian Stewardship.*

"And He looked up, and saw—gifts." In the temple Jesus sat watching the people as they brought their gifts to God. The Rich and the Poor were there together. He was watching, but He saw more than the material gift. He was watching them not to rebuke alone, but to give His approval as well. Sometimes His followers are prone to remember the rebuke, and to express it harshly, and to forget the approval. Jesus is still looking, and sees, not only the gifts, but the thoughts and words and lives as well. What is he seeing in your life?

Jesus approved the faithful steward, the humble widow who had doubtless sacrificed in order to be able to bring her two mites to God's House. The two mites, or two "lepta" would amount to about two-fifths of a cent in our money, but in the eyes of Jesus it was a generous gift, even in comparison with the large amounts placed in the box by wealthy men. She was a poor woman, and we do not even know her name, but still the story of her act on that day in the temple has been told for centuries, and her influence is still teaching a mighty lesson. Faithfulness in stewardship pertains to the smallest act in our daily life. We can recognize, or deny God every day. It does not have to be the great, spectacular deed of service. If does have to be faithfulness where you are. The seemingly insignificant deed may exert the greater influence, as the widow's gift. "Brighten the corner where you are" is a real way to spread the joy of Christianity. Giving what you can is the effectual way to serve the Kingdom of God.

Jesus saw the spirit of the gift, and evaluated it according to the motive of the giver. "The Lord doesn't look so much at what you've given as at what you have left." He knows the spirit which makes us give to all of the enterprises of the church. That is the way which we have of showing our interest in His work in a very practical way. The great work which the Church is doing today is made possible by hundreds and thousands of consecrated Christians, "Faithful Stewards" who are glad to give to Him, through the church. The name may be as unknown as that of the widow of Jerusalem, but the gift is accomplishing good, because of the spirit of the giver.

Christian Stewardship includes three forms of service:

1. The Stewardship of Prayer. "Prayer is both a privilege and a responsibility: It is not only a delightful communion, but an exalted stewardship."

2. The Stewardship of Life. "The acknowledgment of God's sovereign ownership of your life, as well as of your possessions, is a fundamental element in Christian stewardship."

3. The Stewardship of Possessions. "One more revival, only one more is needed, the revival of Christian Stewardship, the dedication of money-power to God."—*Horace Bushnell.*

"If we only had the money
That belongeth to our King,
If the reapers of God's bounties
Would their tithes and offerings bring,
Then the thirsty land would blossom
And the waiting isles would sing,
If we only had the money
That *belongeth* to our King.
O stewards, get you ready!
Soon will come the reckoning,
When we'll answer for the money
That belongeth to our King."

CHRISTIAN ENDEAVOR TOPIC.

March 4, 1923.

Lessons from the Psalms. III. The Refuge Psalm. Ps. 91:1-16.

Thoughts for the Topic.

"Secret place of the Most High" (Verse 1). The old tabernacle was divided into the holy place, and the holy of holies. The temple had the same divisions, with the outer court of the women and the court of the Gentiles. Only the high priest could enter the Holy of Holies, and he only once a year. Here God's very special presence was supposed to abide. The man or woman who trusts Jehovah may dwell in this "secret place of the Most High." What a wonderful joy to live daily in this great presence, "under the shadow of the Almighty." "Jehovah is the strength of my life, of whom shall I be afraid."

The shade of a great tree is a protection from the hot rays of the summer sun. The "shadow of the Almighty" is a protection from temptation and difficulty, and a refuge in times of sorrow and distress.—Verse 1.

The Jews had cities of refuge, to which under certain conditions they could flee for refuge. (Numbers 35:6-24). Jehovah is a greater power, offers a refuge which will give protection, and forgiveness. To trust in God means safety. —Verse2.

David Livingstone, when in a time of difficulty, read Jesus' promise: "I am with you always," and closed the book and said: "He is a gentleman. He will not go back on his word." God has promised to protect and keep His children through terror, and pestilence and danger. He will keep His word.

"He will give his angels charge over thee, to keep thee in *all thy ways.*" Are we willing to entrust *all* of our ways to God? Nothing less than our *all* is enough for God, whose power we need and whose angels may be our protectors and guides.

"Because he hath known my name." This is the reason for knowing that God will be our "refuge and strength, a very present help in trouble." Do you know the name of God? Have you given Him your love and your life? Are you pointing others to that name?

"He shall call upon me, and I will answer him." Prayer is our means of calling upon God, and He promises to hear and to answer. The blessing of God's refuge comes when we seek it continually by calling upon Him. Too often, the call comes only when the darkest hour of trouble is reached. God is listening for that call at all times. His blessing and care are for times of joy, as well as for hours of distress.

"In God we trust" is the inscription on the American silver dollar. Is our nation living up to this inscription? How can Christian Endeavor help to teach this lesson?

"Ask the Saviour to help you,
Comfort, strengthen and keep you,
He is willing to aid you;
He will carry you through."

PLANS FOR THE MEETING.

This is the third Consecration Meeting with the general subject "Lessons from the Psalms." The March Psalm is well worth memorizing, and repeating at each meeting during the month.

Bible References: Ruth 2:12; Ps. 7:1; 34:8; 36:7; 40:1, 7, 11; 57:1; 61:3; 62:7; 73:28; 94:22; Prov. 14:26; Isa. 14:32.

During the meeting, sing softly, the old hymn "Jesus Lover of My Soul" after telling the following, concerning its author:

"When he was fifteen years old, Charles Wesley had to choose whether he would be adopted by a wealthy uncle, a member of Parliament, or not. The mother wisely left the choice wholly with the boy and he decided to stay with his fifteen brothers and sisters in the Epworth parsonage. The cousin who was adopted in his place became the grandfather of the great Duke of Wellington, and so has made a name in history. But Charles Wesley also made a great name for himself. He did not grow up to be a fighter; he was a singer and wrote more than 6,000 hymns. One of these was that favorite "Jesus, Lover of My Soul." Two or three stories have been told as to the reason for writing this hymn. It is said that a bird of prey was after a little bird and the little bird, to escape, flew in through an open window at which Wesley was sitting and nestled in his shirt-bosom Another version is, that Wesley was fleeing from persecution and found refuge in an old springhouse, hidden from the pursuers. Whichever occasion was the one which led to the writing of the hymn, it brings to us tonight in song, the lesson of the evening."

Appropriate Hymns: I Need Thee Every Hour; Abide With Me; Safe in the Arms of Jesus; Rock of Ages; The Haven of Rest; Jesus is all the World To Me.

For Discussion. Do we really try to obey every law of God? Does the Christian Endeavor pledge lead us to seek God's help and protection?

Reasons why every member of our Society should memorize the 91st Psalm.

For advertising the meeting, the following poster is suggested:

Run for Shelter!
Where?
Read Psalm 91; 1-16, and then
Come to Christian Endeavor
Time:
Place:

Make the closing minutes of the meeting a time of reconsecration, with hymns sung softly, and a few minutes spent in silent prayer. If you call the roll at this Consecration Meeting, ask each member to be ready with a Scripture Verse concerning God's love or care.

A LIVE SUNDAY SCHOOL CLASS.

Top row, right to left: Ben Ashburn, Gilbert Skinner, W. H. Baker, Teacher, Howard Smith and Robert Baker; Center row: Walter Rilee, Jasper Edwards, and Ralph Cole. Bottom, center, Joe Baker, Jr.

This class holds a record of which officials of the East End Christian Sunday School of Newport News are proud. Neither the teacher nor any of the pupils has missed a Sunday for sixteen consecutive weeks and the class has issued a challenge to the remainder of the church for 100 per cent attendance at the church services.

Rev. B. J. Earp, pastor of the church, states that he, C. D. West, the superintendent of the school, and others are proud of the class and that the class and the teacher, Mr. Baker, are to be highly commended.

Have you a Sunday School class that has a record as fine as that of this class of boys?

RELIGIOUS EDUCATION DOINGS.

First Christian Sunday School, Portsmouth, Virginia, observed "Men and Millions Day" Sunday, February 11th. Mr. B. F. Collins, the Superintendent of the Sunday School led the responsive reading, and Miss Lucy M. Eldredge, Field Secretary, made a short address following the response. This church has a well-graded Sunday school, and three Christian Endeavor Societies, Senior, Intermediate and Junior. Monday night of each week is devoted to classes for study, with a view to doing better work. Rev. W. L. Wells, is the pastor.

Mrs. R. L. Baker is the president of the Christian Endeavor Society at Elm Avenue Church, Portsmouth. Dr. Harward, the pastor, is conducting a class in Personal Evangelism each Wednesday night.

Suffolk Christian Sunday school observed "Men and Millions Sunday" on the 11th of February, with Dr. L. E. Smith, as the speaker of the occasion.

There is still a limited number of copies of the leaflet for use in Sunday schools, giving the principles, history and work of the Christian Church, in the office of the Board of Religious Education. These are free, but valuable. Write if you can use them.

A series of Sunday school institutes will be held in the Eastern Virginia Christian Conference, opening in Norfolk, March 17th, and closing in Richmond April 1st. Mr. Hermon Eldredge, of Erie, Pa., Field Secretary of Young People's Work of the Christian Church, and Mr. Frank Wilson, of Danville, Va., Field Secretary of Christian Endeavor for Virginia and North Carolina, will be with the Field Secretary of the Southern Convention in these meetings. Details of program and time of meeting for each church will be announced next week.

The question has been asked again: "Will there be a Chautauqua this year?" We are glad to say: "Yes, at Elon College, July 30th to August 5th." The full program will soon be ready for publication. All of the faculty and lecturers have not responded, but the following have agreed to plan to be present; for class or lecture work: Rev. Roy Helfenstein, D. D., of Dover, Delaware, subject Evangelism; Mrs. M. T. Morrill, Defiance, O., Missions; Dr. J. O. Atkinson, Elon College, Missions; Hermon Eldredge, Erie, Pa., Young People's Work; Rev. E. B. Flory, Norfolk, Va., Rev. James Lightbourne, Holland Va.; Dr. W. A. Harper, Elon College, N. C.; Dr. W. B. Perry, Raleigh, N. C.; Rev. John G. Truitt, Princeton, N. J.; Rev. J. F. Morgan, Winchester, Virginia; Dr. C. H. Rowland, Franklin, Va. The acceptance of these men and women assures us that the 1923 session of the Chautauqua will be worth while. Plan now to spend your vacation at Elon, July 30th to August 5th, and write the Board of Religious Education, 1012 East Marshall Street, Richmond, Va., at any time for information.

What do your read for as a rule? Why, to get information, to become informed and so know things which are going on in the world. Then, be sure to read slowly and with care that you may know what you are reading. We heard a man reading in public once, and the most ordinary words he miscalled so that no one could get the meaning of what he was reading. What is the use of such reading? There is no use for such reading, so far as we can understand. In this particular case, we think the reader certainly knew better, but from sheer carelessness, he simply blundered over the words till we are quite sure that neither his hearers nor himself could form an idea of what he was reading. He knew better but from carelessness he read it in a way that no one could understand it. Do give us better *reading* and then let us have better *hearing*.

Do you find Men and Millions to act upon your nerves like music? If so, be happy over the effect, and if not so, then do your best to offer to Dr. Atkinson a helping hand, for now is the time of need. Dr. Atkinson is giving his time and talents to this great work.

Christian Orphanage

DEAR FRIENDS:—

I have always wanted to have the pleasure of being able sometime to say to our Southern Christian Convention that every Sunday school in the Convention was on the list of monthly contributors toward the support of the Orphanage. I have worked hard to that end but have not been able to reach it. I have two reasons for this strong desire. One is to secure funds on which to run the Christian Orphanage. The other is to help the church. Every Sunday school that makes a monthly offering to help support our orphan children is helped.

We have quite a number of churches that have enjoyed making the monthly offering so much that they have increased it from time to time. We have one church in our Convention that started making a monthly offering of something like $5.00 per month when the orphanage was first opened. That Sunday school has enjoyed it so much it now gives more than $50.00 per month.

We have in our care ninety-four children. It takes a good deal to feed and clothe them. Your Sunday school surely wants to have a part in this great work in the Master's work. You have a part allowed to you and will you fail to meet your obligation. The Master has said to you. "In as much as ye have done it unto one of these the least of mine ye have done it unto me."

If your Sunday school is not making the monthly offering start now and get your school on the list. Our record book looks mighty pretty when your school has an offering in each monthly column.

Don't overlook the call for sheets, pillow cases, and pictures.

CHAS. D. JOHNSTON, *Superintendent.*

REPORT FOR FEBRUARY 22, 1923.

Amount brought forward		$1,410.20
Sunday School Offerings		
North Carolina Conference		
Chapel Hill, N. C.	$ 2.05	
Randleman, N. C.	2.00	
Bethlehem, N. C.	1.66	
Morrisville, N. C.	2.00	
New Providence, N. C.	2.99	
Seagrove, N. C.	1.17	
First Church S. S., Raleigh, N. C.	6.42	
Wentworth, N. C.	6.55	
High Point, N. C.	1.00	
Palm Street, N. C.	2.47	
Eastern Virginia Conference		
Berea, Norfolk, Va.	$ 5.00	
First Christian Sunday School, Portsmouth		
January $7.82		
February 5.02	12.84	
Mt. Carmel, Va.	3.88	
Mt. Carmel, Class No. 6	1.25	
Elm Ave., Portsmouth, Va.	3.25	
Valley Virginia Conference		
Linville, Va.	$ 4.60	
Leaksville, Va.	1.79	
Winchester, Va.	8.49	
Georgia and Alabama Conference		
Rose Hill, Columbus, Ga.	$ 1.76	
Richland, Ga.	1.41	$72.58
Special Offerings		
Mrs. Minnie Andrews, Burlington	$ 5.00	
Home Mission Dept., Dayton, Ohio.	95.89	
Miss Irene Reiber, Pleasant Hill, O.	15.00	
Lebanon Christian Church, N. C.	16.50	
Mr. S. C. Hobby, Raleigh, N. C.	100.00	
A Friend, Durham, N. C.	15.00	
Mrs. H. A. Culver, on support of little boy	15.00	$262.39
Total for the week		$334.97
Grand total		$1,745.17

ILLUMINATED CHRISTIANS.

If every Christian of us were illuminated by the Spirit of God, how could we light up the churches! But to have a lantern without any light, that would be a nuisance. Many Christians carry along lanterns and say: "I wouldn't give up my religion for yours." They talk about religion. The religion that has no fire is like painted fire. They are artificial Christians. Do you belong to that class? You can tell. If you cannot, your friends can.

There is a fable of an old lantern in a shed, which began to boast because it had heard its master say that he didn't know what he would ever do without it. But little candle within spoke up and said: "Yes, you'd be a great comfort if it wasn't for me! You are nothing; I'm the one that gives the light." We want to keep in communication with Christ and let Him dwell in us richly and shine forth through us. —*D. L. Moody.*

The Story of The Bible

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is being published in McCall's Magazine. It is the most important and epoch-making contribution ever printed by an American magazine, because here for the first time has a master-writer and master-historian picked out shining thread of the Biblical narrative, dropping away all details from it and presenting it not only in the simplest and most beautiful of English but fixing it also in its exact historical perspective.

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Men and Millions is the one Movement which undertakes to cultivate love for, and loyalty to, and support of all the enterprises of the Church.

If we love the Christian Church then let us prove that love by paying our pledges to

MEN AND MILLIONS.

Preach it. Teach it. Pray for it. Undertake great things for God, then expect great things from God.

Victory! Victory! Victory! If all do their duty and meet their solemn obligations.

VICTORY!

TRUSTEE MEETING OF BETHLEHEM.

The trustees of Bethlehem College met at La Grange, Ga., Feb. 14th. Those present at the meeting were: Dr. T. H. Denny, J. J. Carter, H. W. Elder, R. F. Brown and E. M. Carter; Dr. W. A. Harper was represented by Dr. J. O. Atkinson, O. O. Mitchell, by Rev. G. D. Hunt, J. W. Payne, by Rev. J. D. Dollar. Others who attended the meeting were Rev. Edwin B. Flory, Rev. W. Hanson, Rev. R. A. Whitten, Rev. W. T. Meacham and M. J. Holman.

The most vital question for consideration was that of a president for the institution. After spending much time in discussing the matter it was decided to leave it in the hands of a committee. This committee is composed of Dr. T. H. Denny, E. M. Carter and Dr. W. A. Harper. It was the opinion of the trustees that a man for this place should be secured as quickly as possible that he might work out the details incident to the opening and a number of other duties that might come before him.

Rev. G. D. Hunt was elected to succeed Rev. R. F. Brown, and will finish the campaign for the building funds.

An outline for a plan for the first building was submitted and adopted. The building committee was instructed to present the plan to an architect for specifications and to proceed at once with the building.

The trustees in session voted to extend thanks to those who assisted in the campaign; and, to the first church Norfolk, Va., for their pastor. Bro. Flory's work was very highly appreciated, though hindered by the rain and mud, and will be glad for him to come again. Dr. Atkinson is always welcomed in our section. In fact we would be glad to have him just any time.

After the business was over a number of inspiring talks were made by members and visitors of the meeting. The meeting was harmonious throughout the session as the problems of this great cause were considered.

E. M. CARTER.

AUBURN.

People often think of small churches as ones existing just for namesake. They exist because people love God and this cause. They have a purpose and people must stop to give them credit for the noble work they are doing. Auburn is a faithful church, though the membership small, and is aiding in the Spiritual life of this, God's world. There is a sweet Spiritual congeniality which one must feel when associating with these good people. Our Sunday school there is active because the people realize that they must function to win and keep won men, women, boys and girls, if the world is ever to set that day in which men will stop to proclaim Christs' Purpose and Success. The Sunday school also has charge of the prayer services of the church and is adding to the spiritual inspiration of the community.

The people are very loyal to their church and attend services faithfully. Preaching services are held on the second Sunday morning of each month at eleven o'clock.

May God give new vision and aspirations for this splendid work and add spiritual strength to all those who love Him.

WM. T. SCOTT, *Pastor.*

BEREA.

Seasons bring different affects on church work, but for the winter seasons at Berea both the Sunday school and church have showed signs of real permanent work. The bad weather has had little effect on the attendance. The people show signs of determination for a better and bigger work in that field. At our last quarterly conference the church voted to light the house with gas lights, which will improve greatly our oil lights. There will be a driveway graded, by the church, leading to the highway which will add to our splendid location. We are very proud too of the lead that our young folks are taking in both the Sunday school and church work. We are determined as a church to go forward along unity of Spirit, purpose, and organization.

WM. T. SCOTT, *Pastor.*

Elon College, N. C.

JOBS AND CONTENTMENT.

Henry Ford recently told a delegation from the International Labor Office of the League of Nations that what the world needs to end its unrest is a job for every man. He finds in the day's work his panacea and scouts the necessity for equalizing the money-exchange rates or any other economic solution of our present-day problems.

If Mr. Ford were a farmer, he would talk differently. He is a manufacturer, and has hold of the long end of the lever. Every farmer has a job. It is a steady job, frightfully steady. It occupies all his time, his strength, and his mind. But the farmers of our country are in a state of unrest because for three years they have not been making expenses and have been getting farther and farther into debt.

Economic and social reforms are needed, and great moral reforms like prohibition, before the world can know contentment. And far beyond all of these must come the new heart, the peace with God that only Christ can give. While sin rules, the world will be restless; and a job for every man, even as good a job as Mr. Ford gives, will prove only a little step on the pathway of peace.—*Arrow.*

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TRANSFORMED.

It was a piece of marble which somebody had hacked and marred and cast aside as worthless. It had lain for years in a rubbish-heap, soiled and half buried in dirt. But there came a great day when the man saw it who was a great artist. A real artist is one who can see what nobody else can see—in a flower, a stretch of beach or a piece of stone. And this man saw something in the rejected block, and with the artist-key, which they call a chisel, he set to work to bring it out of prison.

For many days he labored; now making the marble chips fly as he hammered with fierce eagerness, now working slowly, with delicate touch, and often stepping backward to see the figure afresh. And one day the prisoner came forth, radiant in white. man, eager to serve the God Whose voice he had heard. It was David! standing with his sling in hand, ready to meet Goliath.

That was more than 300 years ago. The statue stands today in a great gallery in Italy.—*Rev. Frank T. Bagley.*

Called Home

DIED

Mrs. Sarah Elizabeth Pond was born April 3rd, 1855 and died January 28, 1923, age 67 years, 9 months and 25 days. She was married to Conley M. Pond December 3, 1874. To this union were born seven children, Guy Phillips, Sallie Lee, Olive Virginia, Robert Hurley, deceased, Hugh Butler, Bessie May and Lizzie Conley, deceased. For many years they lived near Spring Hill Church, their home was one of the old time Southern homes, where much of the church and comunity activity was seen in the young life as gathered there. She was a motherly woman not only to her own children but to many others.

Sister Pond lived a high type of the "Old Virginia Christian Womanhood." She presided in her home after the death of her husband, with ease and dignity, making her guests feel comfortable and happy. She was loyal to the church till death, and faithful in attendance as long as she was active. She suffered greatly for many years. She was confined to the house for about four years, and in the bed for two years. She was buried at Spring Hill Cemetery January 30, 1923, in the presence of a large circle of relatives and friends. The many beautiful flowers spoke the silent virtues she had lived so long. It is a loss to any church or community where one of these splendid women quit their earthly house and go to abide in their heavenly. Peace to thy long resting place and as from time to time flowers are placed there, so may the virtues of your life live in the lives of these whom you have known.

The burial services by the pastor and writer.

Jas. L. Foster.

OBITUARY

Butler Willie Pierce departed this life December 23, 1923. He was nearing his 70th year. He joined the church years ago at Christian Chapel and later moved his membership to Catawba Springs where he remained a loyal member till his death. The immediate cause of his death was influenza, followed with pneumonia.

Brother Pierce leaves a widow and several children, all of whom are grown, and grandchildren, and a host of friends, who will miss him. May our heavenly Father bless and preserve these who linger on the shores of time waiting for their summons, and bring these together again where parting will be no more.

The burial services were conducted by Brother Myatt Sorrell.

J. Lee Johnson.

OBITUARY

On February 3, 1923, Charlie Langston, son of the late Jim Langston, died suddenly about 9 o'clock P. M. He was a member of Catawba Springs church and had gone in the evening to the regular Saturday quarterly service. It was touching to have him back at the church the next day (Sunday) cold in death. So far as I recall it was the first time I have spoken to a man from the pulpit one day and about a man from the same pulpit the next day. "There is but a step between me and death."

Charlie leaves a wife and six children, from 15 to about 3 years of age, a mother, brothers, sisters, kinsfolks, and many friends to miss him. May our gracious Father comfort the bereaved and care for the helpless and guide them all till they shall unite again in a better world.

J. Lee Johnson.

LILES

Martha Etta Brady Liles was born May 15, 1885, died January 28, 1923, age 37 years, 8 months, 13 days. Was married to Henry Lester Liles December 28, 1920. She leaves a husband, an infant son, 15 days old, an aged mother, four step children and many relatives and friends. She had been a member of Pleasant Grove Christian Church for more than twenty years.

Sister Liles was one of the best women of the community. Truly it might be said of her: She was steadfast, immovable, always abounding in the works of the Lord. 1 Cor. 15-58.

She was laid to rest in the cemetery at Pleasant Grove. Funeral by her pastor.

G. R. Underwood.

Bennett, N. C.

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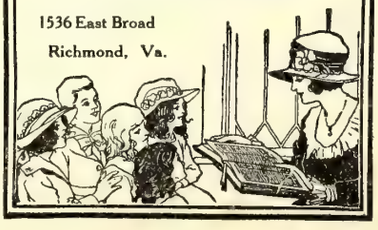

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Official Organ of the Southern Christian Convention

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College Library

THE SUN'S OBSERVATORY

Well Put, Isn't It?—

The Christian Advocate puts the case in this way:

Has the Turk had a change of heart? Gen. Ismet Pasha is quoted to have said recently: "Turkey is dedicated to liberty and does not believe that people should be held in bondage against their wishes." Since when has the Turk believed thus? This claim is something new in a changing world. How happy the world would be to see some evidence of the truthfulness of the statement!

Oh, Yes, Getting Better All The Time.—

Somebody asked a Jewish Babbi this question: What is wrong with America today? The Rabbi answered: "Craze for money, dislike of work, lust of self-indulgence, desire to live by one's wit rather than by one's brawn, disregard of moral and legal restraints, profanation of the Sabbath, disertion of home, violation of the marriage vow, indecency in dress, speech, and bearing, scoffing at things sacred are infecting today every stratum of society and every city into which large masses of the lawless and godless have gravitated." How far wrong is the rabbi? To what extent is the church responsible for the evils named? Suppose we ask ourselves: "What can I do to help in correcting these evils?"

The World's Protestant Population.—

The whole population of the globe, according to the latest figures available, amounts to 1537 millions. Of these Roman Catholicism claims 265 millions and Protestantism 202 millions. The totals for Europe are 191 millions of Roman Catholics and 109 millions of Protestants. Contrary to the general impression, these figures compare not unfavorably with those of fifty years ago, when there were in Europe about 71 millions of Protestants as against 147 millions of Roman Catholics. In the United States the Roman Catholic population is 15 millions as against 81 millions Protestant. The Protestants have increased in Great Britain, America and in Switzerland in a greater proportion than the Roman Catholics. The percentage of Protestants to the whole population of the world has risen from 7.9 in 1872 to 11.7 in 1918.

Paganism, however, still outnumbers Christianity. 850 millions of people are still in heathen darkness.

A Brighter Day for The South Industrially.—

Since the Civil War many have been the burdens of the South, Socially, Politically, Educationally, Financially, Religiously and Industrially, but at length a brighter day is dawning from the industrial standpoint and henceforth a brighter day seems to be dawning, viewed from the industrial standpoint. That our cotton mill industry is getting ahead of the same industry in New England seems to be pretty sure, if we may judge from *The New York Journal of Commerce,* which says the mills of New England have twenty-one million spindles, while the mills of the South have only sixteen million spindles; but the mills of New England ran only seventy-four per cent of normal last year, while the mills of the South ran one hundred and ten per cent normal. The mills of the South are handicapped only by a shortage of spindles. The Northern mills are handicapped by several things. The matter of labor is a frequent source of difficulty. That has affected the Southern mills but little. The claim made for some time that the South could never compete with the North in the textile industry for lack of skilled labor has been disproved. But there are other things in favor of the South that are of a more permanent nature. The short haul from the cotton fields to the mills, the advantage of water power, and lower rates of fuel are advantages that are bound to count more and more. New England's tremendous lead has disappeared, we think, for all time to come."

Roentgen is dead.—

Millions of people have had good cause to rise up and call this name blessed, for William C. Roentgen was the owner of the brain which saw what the X-ray might be to suffering humanity. Hertz and Lenard had already shown that the familiar cathode ray could penetrate metals and other opaque substances; it remained for Roentgen to make use of the discovery to see the shadow thrown by a bone upon a fluorescent screen, when illuminated by X-rays.

Roentgenology has made long strides since that day, thirty years ago, when his discovery was first flashed to a startled and incredulous world. Today no hospital of any pretensions is without an X-ray apparatus; no surgeon operates without an X-ray picture to guide him if it is possible to make one; no dentist undertakes any large operation upon the mouth or teeth without the magic picture first points the way.

We have new methods of making X-rays, new and better methods of using them, and we have added the name of Coolidge immediately below that of Roentgen; Coolidge, who made ductile tungsten, and so the Coolidge tube, possible. But no name can stand beside that of Roentgen, a statement with which Dr. Coolidge would be the first to agree.

Roentgen stands among the great benefactors of humanity. He saved countless lives and kept from unnecessary torture countless more. It is a source of great pleasure to all who use, or have benefited by his discovery, that he lived to a ripe old age, and to see his work universally used by all the world.

The Work of a Rich Corporation.—

Surely money can be very useful when kept in right channels. It may do some good outside of strictly religious channels, but of course if wisely used in religious channels more permanent results. We do not so much refer to the quality of the work as to the quantity. The following from *The Christian Advocate* gives a comprehensive account of the work of the Carnegie Corporation. It will encourage you to take care of your money because of the good it may accomplish when well and wisely used:

A remarkable group of varied activities, together with gifts during the past eleven years of nearly fifty-eight million dollars, is disclosed in the report of the president of the Carnegie Corporation. The major interests at present receiving their support wholly or largely from this Corporation are: The Institute of Economics in Washington, an agency for analyzing and publishing economic facts in popular form; the Food Research Institute at Leland Stanford University, a scientific extension of studies in the production and distribution of foods begun by Mr. Hoover during the war; the National Research Council in Washington, an organization that aims to focus and promote all sorts of scientific research in America; the Potter Metabolic Laboratory at Santa Barbara, Cal., where insulin, the recently discovered specific for diabetes, is being manufactured and perfected; the American School of Classical Studies at Athens, for which the Corporation is paying the cost of a building to house a notable library recently acquired by the school; and comprehensive investigations into the fundamentals of unemployment and into the means of improvement of the law. A total of $5,254,000 has been paid to beneficiaries during the year ending September 30, 1922, of which $2,578,000 went to colleges and universities. Of nearly $58,000,000 expended during the eleven years of the Corporation's existence, $23,415,000 has been given to four Carnegie institutions: the Institute at Pittsburgh, the Foundation in New York, and the Institution and the Peace Endowment in Washington. In addition to $30,000,000 granted by Mr. Carnegie personally for public library buildings, $12,292,000 has been devoted by the Corporation to the same purpose. Schools and colleges have received $9,276,000 medical and health education $3,266,000, and scientific research $1,511,000 chiefly within the past four years. The report explains the policy of the Corporation in discontinuing its gifts of libraries. The assests of the Corporation amount to $130,000,000 which will be increased by about $10,000,000 on the final settlement of Mr. Carnegie's estate.

NOTES-PERSONALS

In the last issue of THE SUN there appeared a list of the Standing Committees of the Eastern North Carolina Conference, sent in by Rev. G. R. Underwood. Better look the list over and see if your name is on the list. You would feel pretty cheap if you should go to the next session of that conference and then learn for the first time that you are on a certain committee, and that after the President had published the entire list.

From a local paper of February 12, 1923, we learn that Dr. D. A. Long, D. D., LL. D., recently gave a lecture in the First Baptist Church of Lake Alfred, Fla., to a very large audience on the Seven Churches of Asia. If his lecture was equal to his theme the Lake Alfred people had a treat on that occasion, for when Dr. Long is in the right mood, and with such a theme as that, not many men can surpass him as a platform speaker.

Do not miss the weekly visits of THE SUN these days. You surely will miss much if you do, but you will especially miss the letters of Simon Abe, addressed to his former pastor, Rev. T. E. White, who had for several weeks been giving Bro. Abe some fine advice. It remains to be seen what sort of advice Bro. Abe will give Bro. White before he gets through. Do not miss a copy of THE SUN, if you can avoid it. If you do you may miss just the thing you desired to see.

Rev. D. A. Long, D. D., is expected to reach his work in North Carolina some time in March, after spending most of the winter in Florida with his wife, who has been very feeble, but is now better. Their many friends will be glad of their return and of the benefit, physically, they have both received. It must be a delightful experience to spend the winter in Florida, where the chilling winds of winter are not felt as they are in North Carolina. Come home, friends, a hearty welcome awaits you.

The three old North Carolina Conferences, as they existed before the union of them all into one body have been requested by the United Conference to meet in annual session in the summer or fall of 1923, as may have been their custom, taking up their work as usual. The Old United Conference will meet as usual in annual session till such time as all the debts of the said united conference may be paid off. The delegates to this old united conference will be from all of the three conferences, so as to keep the business in legal shape till the affairs of the united body may be closed up according to law. We hope all three of the old conferences acting for themselves may do as Bro. Underwood has done for the Eastern Conference, in appointing the committees, so that the work may be all in shape when they come together next fall

The members of the Society, with some friends, were entertained by Miss Lucy Eldredge, at a Valentine party on February 13th. The rooms were attractively decorated and a program of games suitable to the holiday were enjoyed. Delicious refreshments were served, and the party closed with an invitation from the president to all present to join the society and help with its work. Over one hundred handkerchiefs were brought in at this time, for a handkerchief sale which the society plans to hold in the near future.

February was a month of activity in the various organizations of the Richmond Church. On the 2nd of the month, the regular meeting of the Young People's Missionary Society was held at the parsonage. The program consisted of a devotional period, including two missionary stories, led by Miss Eldredge, information concerning the organization and work of the Mission Boards by Mrs. Walters, and a business session, followed by a social hour. Mr. Marvin Horton is the president and Miss Viola English the secretary of this growing society.

His many friends are congratulating Rev. Stanley C. Harrell, pastor of the First Christian Church at Durham, N. C., on his marrigae which was celebrated on Washington's Birthday, February 22, 1923. Miss Alberta Boon, the daughter of Dr. and Mrs. W. H. Boon of Durham was his bride. Rev. W. W. Staley, D. D., was the celebrant, officiating on the occasion. The marriage took place in the Presbyterian Church of Durham. The Christian Church of which Bro. Harrell is pastor, could not be used because it was undergoing repairs and a general renovation. The bride is a grand daughter of the late Rev. C. A. Boon. This item alone will interest many of the friends of Bro. Boon who was for many years a minister in the Christian Church. The marriage scene was one of great beauty and in the presence of a multitude, for the Spacious Presbyterian Church was crowded and many were then left to stand because there was no more room. THE SUN joins the many friends of these dear young people in best wishes for a life of great usefulness and happiness.

We regret to announce the sudden and severe illness of Rev. W. S. Long, D. D., Chapel Hill, N. C. He was taken ill after a day of church visitation. He had heard two excellent sermons on Sunday. Sunday night when he came in, he was cool and sat by the fire warming himself. For the moment Mrs. Long had just stepped into an adjoining, or a near by, room. Hearing something fall she hurried back to see what it was, when she found her husband, Dr. Long, prostrate on the floor. In falling his hands had struck the stove and he was burned, not dangerously, but quite severely. He had fallen from a sudden attack of vertigo. The doctor was summoned and everything that human skill could do was done for him. At last accounts he was improving, but still confined to his bed from weakness. Many prayers will be offered for him in his illness and it is devoutly hoped that he may soon be quite himself again. His long service and loyalty to the Christian Church will most naturally awaken a great interest in his condition, and many will be most anxious to hear from him. We will do our best to keep his friends posted at least once a week as to his improvement.

Ladies' Aid Society of the First Christian Church, Richmond, was entertained on Thursday night, the 15th, by Mrs. Lizzie Carr Brinkley in her home on Church Hill. Following the business session, the guests were delighted with musical selections rendered by a mixed quartet, which Mr. Willie Brinkley had secured for the evening.

The Missionary Society met with Mrs. Kernodle on the 21st. Mrs. Rountree, the president conducted the program, telling of the work of various missionaries on the field in an interesting and instructive way.

The Sunday school class of young ladies taught by Mrs. W. F. Holmes, enjoyed a business and social session in their teacher's home recently.

The Richmond Sunday school has recently adopted a goal for larger membership to be reached by the time the new church building is ready. Each class has pledged itself to increase its membership at least 50 per cent, and the number of new members, as well as the splendid attendance of regular members during the past month has been very encouraging.

WOMANS' MISSION BOARD.

(Corrections)

In the minutes of the Womans' Mission Board of the Eastern Virginia Christian Conference last week the following apportionments were omitted in the Willing Worker's Societies. Mt. Carmel, $15.00; Newport News $15.00; Windsor, $25; Spring Hill, $10.00. Suffolk, Richmond, Mt. Zion, Liberty Springs and Hobson have no Willing Worker's Societies.

Spring Hill, $10.00 and New Lebanon, $50 were omitted in the list of Young Peoples' apportionments.

MRS. L. W. STAGG, *Secretary.*

APPRECIATIVE WORDS.

Office of the Brigade Chaplain Marine Barracks, Port au Prince, Republic of Haiti.

February 13, 1923.

MY DEAR DOCTOR BARRETT:

I have had promptings for some time to express to you my delight in the Family Altar page of THE SUN. The power of this page is limited only to its use. It is a fine thing, because I think people of earnest devotional type desire guidance in reading, and prayers as well,—and this will do it.

I would suggest, if I may, that a prayer be included each time, or what is better still, in my opinion, something like the little program of reading and prayer for each day as used by *The Christian Herald* on its sermon page.

It does not appear that Dr. Sheldon's method can be improved upon, with exception to the prayers. I think they may. This is in no way to suggest to you that you copy Dr. Sheldon's idea; however, I cannot see that a mistake would be made if you should.

THE SUN grows more intensely interesting and I love to tell you that I regard it as second to none. It is a real feast to me when it comes.

Permit me to extend to you my best wishes in your new married life. I am sure you have done the right thing, and in the joy thereof I rejoice with you.

Very sincerely yours,
CHAPLAIN H. E. ROUNTREE, U. S. N.

OUR THIRD AVENUE CHRISTIAN CHURCH AT DANVILLE VA.

Held services six nights during Christmas week. We believe, with good results. This church has a missionary society of more than 50 members, and they are trying to get every member of the church to become a member of it, so that it may be known as a missionary church. This woman's missionary society observed the week of prayer as requested. They made out a program for the entire week. This church is now thinking of planning and praying for a glorious revival. Pray with us. We believe this church is in a healthy condition. We have been preaching for fifty-one years, and yet I am a young man, but in my observation, I do not believe that in all these years, that I have ever seen sweeter fellowship than here. Our congregation is now more than double what is was twelve months ago. I tell you it pays to prune the vine once in a while, and especially when it is done for the glory of God. Let us pray for the fullness of the blessings of the Gospel. Let us give

our people a full gospel of good news. Very few of us preach a full Gospel. When we quit the field, we want to feel in our hearts and if possible to say, when our life's battles are finished, with the apostle, thank God that we have neither been afraid nor ashamed to declare the whole command of God, that means good news.

For the word gospel means "good news." The people want to hear good news, for every need of their soul and body as well. We are to tell them that God will heal all their diseases (Ps. 103:3). We are to tell them, "Saying, Himself took our infirmities and bear our sickness (Matt. 8:17. Do we tell them? When Jesus gave his disciples the commission to preach the Gospel he gave them a full commission as follows: "And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease." And he has never changed his commission. Will God help us to be obedient?

P. T. KLAPP, *Pastor.*

A FEW QUESTIONS.

The time is now approaching for the Convention to meet and I note a desire upon the part of Convention officials for a full and free discussion of things of importance. I refrain from any discussion, but desire to ask a few questions that I would be pleased for our editor or some one else to answer.

1. What will be the final outcome of our mission work if we continue to get money and do not get the men and women to carry the gospel to heathen lands? Will God forever be pleased with this program? Is He now?

2. How many missionaries have we sent out during the past ten years? Who are they and where are they?

3. In our college we have a large band of volunteers each year. What goes with this group of young men and women? If they are in earnest about their decisions, and we do not give them a chance, can we blame them for taking other work as a life's career?

4. Can we not, with all our money, our missionary interest, our missionary zeal, and our missionary effort, send two persons each year to teach and to preach to thousands who have never heard the gospel? If this challenge is not too big, let us do it. If it is too big, then our missionary program needs reconstruction and God is holding us responsible for such a task.

C. B. RIDDLE.

Burlington, N. C.

THE REBIRTH OF EUROPE—A NEW BOOK.

BY PRESIDENT MARTYN SUMMERBELL, PH. D.

To a group of eager students Emerson once said: "Young men, let not a day pass without at least one half-hour's study of history. All persons, who like Emerson recognize the educational value of history, will welcome Dr. Summerbell's latest publication, entitled "The Rebirth of Europe."

In the brief space of less than two hundred pages this new book gives a delightful, aeroplane view of nearly one thousand years of history, extending from the fall of Rome, through the Dark Ages, to the beginning of modern history. For most people the Dark Ages are especially dark and uninteresting. I once heard Edward Hale say that the reason the Dark Ages are dark is because we have not sufficient light to illuminate them, I think this statement is largely true, and for this reason I regard "The Rebirth of Europe" as a real, and much needed contribution of light and interest upon a dark and dull subject.

I am greatly pleased with this new book, Mechanically it is all that could be desired. The cover is neat and attractive; the binding is good; the workmanship clean; and the type is large and clear. The content of this volume, also is worthy of its author. The book is fact-worthy. It not only gives much history truth but vitalizes it—makes it live. The style is clear, forceful, informing, invigorating, thought-provoking, and will sustain the reputation won by Dr. Summerbell's other books.

This volume is not intended to be a text-book in history for the class-room, but it will serve as an excellent hand-book to go with a text and to be used as an introduction to the history of the period covered. For those who have completed their regular study of history this book will be a delightful means of rapid and pleasant review.

GEORGE C. ENDERS.

Defiance, Ohio, February, 1923.

ECHOES FROM NEWPORT NEWS.

On February 18, 1923, at the Junior Christian Endeavor Rally of Newport News, our society won the banner for the third time in succession. The rally met at the second Presbyterian church of Newport News, and we had 48 active Juniors there besides the visitors and preparatory members.

On February 20th, we organized an Intermediate Society with eleven active and two honorary members. Mrs. T. G. Hyatt who has so faithfully served with the Juniors as their superintendent will assume the duties as superintendent of the Intermediate society.

Our Sunday school used the program by the Board of Religious Education in the month of January, and the Junior Christian Endeavor Society made a study of the pamphlet giving four periods to this course. This society has also recently started a course in missions.

Our church work as a whole seems to be moving slowly, but surely, and in time we are praying to realize a "Bigger and Better East End Christian Church." Four members were received Sunday, February 18th, making a total of nine since our New Year's resolutions were made.

B. J. EARP.

A NICKEL FOR THE LORD.

Yesterday he wore a rose on the lapel of his coat, but when the plate was passed today he gave a nickel to the Lord. He had several bills in his pocket and Sunday change, perhaps a dollar's worth, but he hunted about and finding this poor nickel, he laid it on the plate to aid the church militant in its fight against the world, the flesh and the devil. His silk hat was beneath the seat, and his gloves and cane were beside it and the nickel was on the plate, a whole nickel.

On Saturday afternoon he met a friend and together they had some refreshments. The cash register stamped seventy-five cents on the slip the boy presented to him. Peeling off a bill he handed it to the lad and gave him a nickel tip when he brought back the change. A nickel for the Lord and a nickel for the waiter!

And the man had his shoes polished on Saturday afternoon and he handed out a dime without a murmur. He had a shave and paid twenty-five cents with equal alacrity. He took a box of candies home to his wife, and paid a dollar for them, and the box was tied with a dainty bit of ribbon. Yes, and he also gave a nickel to the Lord.

Who is this Lord?

Who is He? Why, the Being whom this man worships as Creator of the Universe, the One Who puts the stars in order, and by Whose immutable decree the heavens stand. Yes, he worships Him, and he also dropped a nickel in the plate to support the church militant.

And what is the church militant?

The church militant is the body that represents upon earth the triumphant church of the great God.

And the man knew that he was an atom in space, and he knew that the Almighty was without limitations, and knowing this he put his hand in his pocket and picked out the nickel, and gave it to the Lord.

And the Lord, being gracious and slow to anger and knowing our frame, did not slay the man for the meanness of his offering, but gives him this day his daily bread.

But the nickel was ashamed, if the man was not.

The nickel hid beneath a quarter that was given by a poor woman who washes for a living. —G. F. Raymond, in *The Toronto Star.*

A Most Unusual Moment.

Zion's Herald tells in the following language of an extraordinary movement: "A movement believed to be the first of its kind in history is now in progress in Nyack, N. Y. It is an effort for the revitalization of the church, and the unique thing about it is that it was started by non-churchgoers. A canvass was first made of 500 families who had not attended church in years. They were summoned to attend a mass meeting, the summoners being men who had never been known to have any connection with any church. This meeting led to the formation of a permanent committee of thirty persons, selected on the basis of standing in the community. Nearly half of its members have no church affiliations and in the remainder are more or less passibe communicants of virtually every denomination in town. The committee includes some of the largest labor employers in the country, the leaders of the most important labor unions, the heads of the two banks, three of the best-known physicians, and the editors of the two local papers. The idea of this effort originated with Supreme Court Justice Arthur S. Tompkins as the only possible solution of the problems afflicting the community. Its working out will be watched with interest." There must be a master mind and heart back of this. Our guess is that the master mind is a minister of the gospel; but whether that be true or not, these leaders in labor circles, in industry, in finance, from professional life are all showing their good sense in the enthusiasm they are putting into the movement. We hope that other communities will "catch" it and that a regular epidemic will sweep the country.—*Christian Advocate.*

We see one defect in the movement. It seems that the movement is of man. If that is so, then it is doomed. It is possible that the Lord may choose some one who is not a Christian at all to lead, and for the reason that no Christian would undertake it, and the Master may have put a man of the world in the lead. In that event something will come of it, but if it is of man purely then you need not expect any great results to come of it for good. We wish great things may come to pass at Nyack as a result of this movement let us wait patiently and see what will come to pass as to this matter.

THE CHRISTIAN SUN is expecting everybody to do his duty in trying to increase the subscription list. Every new subscription counts one more.

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor,*
Henderson, N. C.

HERE IS YOUR CHANCE.

It is often said that one half of the world does not know how the other half lives, and we believe it is so. That is true here in the United States, where we think we know each other and where we are believed to be able to help the needy—that is the well to do can well provide for the men and women and children who are so poor that they cannot take care of themselves in cold weather. Not long ago the United States Government sent out a number of investigators to ascertain just what is the true conditions of the mountain people in Kentucky, and what they found is enough to make us all feel ashamed of ourselves, even though we are not very rich, for sitting here all these days with a plenty of this world's goods about us to meet our actual needs, at least, and yet we have allowed our poor neighbors in the mountain regions to suffer winter in and winter out, year after year, and yet we have done practically nothing for them in their extreme needs. These investigators went out and got the facts and come back and made their report, and yet we are allowing these people to suffer while we are in our comfortable homes, with at least enough to eat and enough to wear and with sufficient fuel to keep us warm, but what are the facts as to these mountain people? The investigators made the following report when they came back as to what they found:

Only sixteen per cent of the children belonged to families which were clearly able to provide the modest requirements of an adequate living.

A large number of families lived in board sheds, small shanties, or log cabins in bad repair, where the cold in winter made habits of cleanliness almost out of the question.

Only about one fourth of the children were found to have clothing which could furnish adequate protection from the weather.

Corn bread and sorghum, dried beans, fat it "middlings," and—the one redeeming feature—milk formed for a large part of the year the entire diet of the children.

They got fresh vegetables and fruit only for a short period in the summer and fall. They got almost no fresh lean meat at all.

Four fifths of them did not own a toothbrush; 91 out of 104 of those 6 to 11 years of age had decayed teeth.

Fifty per cent had enlarged or diseased tonsils, and many had adenoids.

And did you for one moment believe that such conditions were existing now in the adjoining State of Kentucky? Would you believe it that in your own State such conditions exist? And would you believe it that you have never done one thing to help those people. Now and then there may be one who has given a bit of help for these needy and worthy people, but the great body of our well to do people have never given a penny to help these people.

In Carroll County, Va., the Christian Church has a small mission and a big field in which to work, yet we can hardly get enough of our people interested in this work to keep it alive and in a good healthy working condition. If we can keep the little field about Fancy Gap half way supplied and doing fairly well, we seem to think that we have done wonders, and so we have but not half the wonders we would have done had we had the help of all those among us who are able.

The call to the mountain work is a very loud call and it is very urgent. Men and women and children are in great need—needs for the body, to say nothing of the soul, which is by far the greater and more urgent need. These men and women and children have a claim upon us—they are our brothers and in need. Shall we help them, or shall we go having a plenty for ourselves and caring nothing for them.

Go back and read over again the report of these men who investigated the facts as to the mountain people and their conditions, and make up your minds that they shall have your help the first opportunity, and if no opportunity comes soon, then go and make an opportunity, and give them the advantage of your help, for they sorely need it. If you wish to give this needy people assistance, then address Rev. J. O. Atkinson, D. D., Mission Secretary, Burlington, N. C., and he will see that your money is properly applied. we are publishing this appeal without his knowledge, just because that report from men who had been on the fiild showed us the absolute need of that people. Rev. Elisha Bradshaw, Fancy Gap, Va., is the missionary in charge of the work and now on the field. If you will ask him inclosing a stamp for answer, we believe you will get the truth about the conditions and needs of the mountain people who are under our care, and of course, we ought to look after them.

WHAT DO YOU THINK OF YOUR CHANCE?

We mean if you are one of the persons who are usually so careless and indifferent to the interests of your own high spiritual culture, what do you think of your chance of life everlasting? What can we hope for when our interest centers in almost everything except that which is vital to the Christian life? Take the matter of the books we read, and there are few things which tell the tale on people, who read, more surely and plainly than the class of books we have in our library. Very few people keep books which indicate a love for truth and righteousness. Go into the home of your neighbor, who is a member of the church, and who has an interesting family of boys and girls, and just look around to see what books you find in his home. You will find the greater portion of the books there are books of almost, or no, value to the Christian life. Often you will not find even a Bible, unless it may be a great big family Bible, so heavy that the young folks do not attempt to handle it for reading, neither do the father and mother, unless they chance to desire to know the date on which one of their children was born—then they may look for that, but you will not very often see them reading the Bible for the sake of religious growth and spiritual culture. Now, do you think a home under such environment can be a truly Christian home? Then how many homes in the country can you find where father and mother keep a careful watch over what their children are reading? How many fathers and mothers do you know in all of your acquaintance who are careful to know what kind of books their children are reading? We fear you do not know of two families in all of your acquaintance, so rare are fathers and mothers who look after the reading of their children to see that only good and wholesome reading is engaging their thought and time.

You may think that we are unneccessarily exercised over this matter, but if so, it is because you do not know the danger to which our young people are exposed. Of course, young people will read—they must read, but who knows what they are reading? Father does not know—mother does not know— and the possibility is that the dear children are keeping their minds full of poisonous thoughts, gained from the reading of such books as not even people of the world should read, and who is to blame? Why father and mother, or guardian—they are simply engaged in other matters and take no interest at all in what the young people in their home are reading, and the result is their minds, in the plastic period of life, are kept full of ideas in which are, to say the least, hurtful to the Christian life, and of course, these boys and girls are led away from truth and righteousness and by their reading they are induced to turn away from the hope that is in Christ. Fathers and mothers cannot be too careful in supplying reading matter for their boys and girls to see that they have the best, not the most costly, but the best of Christian reading matter. If you do not know what is best for them, call on your pastor, or some well informed Christian, and they will be glad to help make a good selection. Just here you need to be very careful, and for the reason that there are a great many books under some religious title that is not fit for your children to read at all. You cannot be too careful as to what reading matter goes into the hands of your children.

To illustrate what we mean we give you herewith the report from the New York Public Library where children, at least young people, can go and get any book they wish and read it. As you will notice not one in a hundred of the young people and others, going there for their reading matter, even take from the library a religious book—about one in one hundred even take a religious book out of the public library. You can see what this means. Not one in fifty even take a religious book out of the library. It is easy to form some idea of what this means in a community where during the year more than nine millions of books are distributed for general reading. If we cannot do something to check this awful outflow of poison among the people, what can we hope to do for the cause of Christ? Certainly every father and mother ought to watch with double care what their children may be reading as the days come and go.

We herewith submit the annual report of the New York Public Library that our readers may see for themselves what the people are reading:

We have recently come into possession of the statistics as to the number of books of fiction drawn from the New York Public Library for a recent year, as well as the books on all other subjects, and we herewith reproduce them for the benefit of our readers:

Total number of books drawn and taken home	9,792,648
Total number of fiction	5,990,002
Total number of religious	106,019

Eight other subjects or titles to books drawn are given, all of which are secular, and all of them but one were drawn in larger number than the religious books, that one being philosophy.

Other statistics gleaned from the same authoritative source disclose the facts that 62 per cent of the reading matter in the 61 general magazines on the market is fiction, and that 70 per cent of the reading public buys fiction magazines.

One recent book of fiction had at the time of the gathering of these statistics galloped through 150 editions and is still going.

Fifty-nine novels or books of fiction to every religious book taken home to read. Is it any wonder that the people know nothing of God?

Besides all this, the religious books include such heresies as Christian Science, Pastor Russell's collections and all the modern higher criticism and so-called liberalism, or rehash of an-

cient fallacies so that the percentage of genuinely religious books is evidently small.

It will further be found that the books of fiction that are the most salacious in the character of their contents, and they are all largely of that character, will be the ones that have shown the most continuous usage, and the pages upon which the most suggestive scenes of events are described will show the most thumb marks.

Further, the large majority of the persons who draw these books of fiction from the libraries are young people, whose plastic minds need restraint instead of carnal inflammation. The book is carried home and its contents, dripping with lust, is greedily devoured within the secret walls of the bourdoir or other place of privacy. The result are soul-blighting and damning. Evil tendencies are awakened and habits formed, and the bondage is so strong, and the moral and mental results so deteriorating, that when the sublime truths of inspiration are preached to the victims of fiction reading, his mind is not able to receive them, and he or she goes on blindly, and light-headedly to death and a sinner's eternity.

The only remedy for this appalling situation lies in the old Gospel of Jesus Christ, through which and by which the appetite for fiction and all other lies is taken away, and an appetite for things heavenly is divinely introduced in its place.

THE DIVORCE QUESTION.

The American people need, and they badly need, to face the issue of the divorce question. If we do not meet it and handle it properly soon, it will handle the people to the dismay and ruin of our country. The divorce question must be controlled, or it will destroy, not merely the Government of the United States, but it will destroy our homes and the visible church, till we shall be among the most helpless people of civilization. The present evil of divorce is striking steady and powerful blows at the American home. If the homes of our people are destroyed, there will be nothing else left, for without the home neither the church or the State can stand in its visible form, and with the home gone, with the church gone and with State gone, what could we have but anarchy and ruin? It is indeed high time for our people to awake out of their sleep and get busy to stop this evil and so put an end to its awful work. Its work is nothing less than awful at this time.

Little by little, or we might just as well say, much by much, the people of the United States seem to be blindly following the divorce craze to the pit of destruction, and if we do not arise in the might God has given and put a stop to this evil, it will arise in its might and put an end to this great country. It may be that some will doubt and say, "How can it put an end to this great country, now perhaps the richest in the world?" Let us understand that riches will be no barrier to the destruction which the divorce evil will bring upon us, for when it destroys the home, the church and the State, with it all, it will have destroyed our riches, too. There can be no question that the divorce destroys the home. Then it is clear, if we have no home, we can have no church, and we can have no State, and with these three foundation stones of civilization gone, what can we hope for? Nothing but anarchy and ruin, and that is what we are coming to just as fast as divorce can bring us there. There is no question about it, unless the divorce evil is speedily checked, we must, as a country, go down in defeat. We speak not as an alarmist, but as a citizen who has the welfare of our country and the cause of Christ at heart. We must act and act soon, or it will be too late to save our great country from the awful blight of the divorce evil. Little by little the forces of evil are working their way to a state and a condition when we shall have no home, no church and no State—free-love will take the place of all of these and wreck our civilization. We cannot afford this and we dare not permit it if our utmost efforts will prevent it.

Even now there is a bill before the legislature of North Carolina, giving a man or a woman a right to divorce a companion who has lost the mind. A shame for any commonwealth to promulgate such a law as that. Let us have none of it. Inch by inch certain influences are seeking to take from us our homes, our churches and our State. It must not be permitted. As indicating the rapidity with which we are approaching a State of free-love, let us just call to mind this fact: Last year in a single city there were in round numbers 39,000 marriage licenses granted and 13,000 divorces applied for—about one third as many divorces applied for as marriage licenses were issued. That shows something of the alarming evil that is now fastening itself upon the body politic in the United States.

The Presbyterian of The South puts the matter in this light:

Marriage and divorce are subjects that are attracting a great deal of attention in this country. Marriage is the foundation of the family, as the family is of the community, the State and the Church. Leaving out of account their relation to God, there is no more important step ever taken by men and women than their marriage. This being the case, it should only be entered into with the most careful thought and knowledge of what it means. To this end those who enter into this state ought to be of such intelligence that they may have sufficient knowledge to know what they are doing, and sufficient time should be taken to consider the matter carefully. Hasty and unconsidered marriages are the cause of more divorces than anything else. When we hear that there are many girls in this country married at twelve years of age and many boys at fourteen, that there are thousands of girls who marry each year at fifteen, and of boys who marry at sixteen, it is easy to see that such children can know little of the meaning of marriage. But a greater source of evil is the marriage of those who have known each other for only a short time and who have really not become acquainted with each other's characters and dispositions. Oftentimes physical desires awakened, as Judge O. B. Ratcliff of Indiana says, by "familiarity and the fondling of one sex by the other through dances, play parties and auto rides (which) are evils that spell disaster," bring on the desire for marriage, where there is no real love, which should be the basis of every marriage. Such marriages are very apt to lead to the divorce court. These evils can be restrained to some extent by the modification of the laws, so as to prevent immature children from being married, by requiring pubilc notice of intended marriage to be given some time before it can be consummated, making it impossible for a couple to leave one State to be married in another, so as to evade the law of their own State, by punishing officials who issue licenses without seeing that the requirements of the law are met. But the only thing that will remedy fully the evil of unconsidered marriages is for parents to teach their children what marriage really means.

GETTING TOGETHER WISELY.

Oh, yes, we are getting better, so they say! Witness the following from *The Michigan Christian Advocate,* as proving that we are trying to get better, and that much is encouraging to say the least of it. Let us hope that this movement may bring forth some real good to our common country: M. S. Rice in *The Advocate* says that "there has been started across this country of ours a movement in which it is hoped the people who appreciate the full value of the meaning of law and the respect for law which is the fundamental principle of government shall band themselves together in sacred pledges to maintain and observe the law, all the law of the land." This is the extent of our information about the "American Bond." That there is need for such a banding together no one will deny. There seems to be so many in our country today who are a law unto themselves, people who propose deciding what laws they shall keep and what laws they shall not keep. In a country where the laws are made by the representatives of the people and with their sanction, as is the case in this country, there is no place for people who imagine they are justified in deciding what laws they shall observe and what laws they shall break. A crisis has been reached. lawbreakers are in every community. Neither property nor life is safe. It is not enough to punish the violators of law, though that should be done much more effectively than it is being done today. Moral fiber, a sense of national loyalty, must be developed in the minds and hearts of all. If the "American Bond" can help to do this, we are for it. At any rate, we shall be on the lookout for more information about this movement.

We think it is time when men and women come to this country to make a home, but are unwilling to support and abide by the laws we have here, they should be shone the way to their original homes, for we need no population here which is not willing to support and abide by the laws under which the people of the United States are living. If we are not mistaken there was a time less then fifty years ago when no man dared to say openly anything against the Constitution of the United States. He was afraid that the authorities would arrest him and punish him for such disloyalty. Now, however, it is a common thing to hear of men declaring not merely against our laws, but also against the Constitution and yet they are not molested. We should like to know why we allow men to decry our Constitution in our very midst and yet we say nothing, at least we do nothing against such unfaithfulness against our common citizenship. If this is allowed to go on unrebuked, in less than 30 years we shall have anarchy in some shape in our very midst. We had better begin to look after our own now—it is easier now than it will be later.

THE RADIO PREDECESSOR.

Broadcast wireless as a news service is merely a development of a plan inaugurated many years ago, in 1893, in Budapest by the establishment of the Telefor Hermode of Telephonic Newsteller, which soon counted its subscribers by thousands, at the rate of a penny a day. News was collected in the ordinary way, printed by lithography on long strips of paper and telephoned by specially trained "stenters." It provided also for advertising. For one florin the stenters would reel off advertisements for twelve seconds, carefully sandwiching them between interesting items of news so that the subscriber would not disconnect for fear of missing something he really wanted to hear.—*Montreal Gazette.*

By more than a two-thirds majority the undergraduates of Wesleyan University have voted to take into their hands the punishment of any student who violates the Volstead act at any time when the university is in session.

CONTRIBUTIONS

SUFFOLK LETTER.

On the train the other day Dr. J. O. Atkinson and I were talking with brother Tom Crocker, a knight of the gripsack, and during that conversation, Brother Crocker told us about saying something to a man who did not like what he said. "Then," said Brother Crocker, "I told him I say what I have to say *to* men, not *about* you." Then I said to him: "You have expressed wise philosophy in that phrase, "*to men*" and not *"about men."* It was *much* in *little*. It was the *gospel* in *common sense*. It was the philosophy of peace and good will. It was the antidote for gossip; the corrective of misunderstanding; the balm for personal wounds; and the test of courage. It is easy to talk *about* folks: it is more difficult to talk *to* folks.

Human society is a network of individuals, and their relation determines the state of society. There will be differences in capacity, in opinions, in possessions, in station. There is no remedy for such differences; but the tongue does incalculable and irreparable damage to human society by talking *about* folks without proof of what is said. "The tongue is a little member, and boasteth great things. The tongue is a fire, a world of iniquity. Every kind of beasts hath been tamed; but the tongue can no man tame. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not to be." —James 3:5-10. Nothing is so bitter as bitter words, and nothing is so sweet as sweet words. Many lives have been ruined by words spoken by careless or evil tongues. Hatreds have been generated, friends have been separated, character has been damaged, and families crushed by loose talk.

Few people think of the Court House as a pious place, and it may not be; but it presents the ideal for what folks say of one another. The oath taken by a witness is fine: "You solemnly swear that the evidence you give in this case, shall be the truth, the whole truth, and nothing but the truth." That is ideal for human speech; and if practiced in the social world, would correct many of the evils that curse mankind. It would reduce conversation in volume, elevate its importance, Christianize intercourse, and put the stamp of truth on what we hear. The power of words is almost omnipotent. God "spake and it was done." The serpent said to Eve: "Ye shall not surely die." That settled it. She partook and death followed. The serpent was talking to Eve *about* God. "God doth know that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil." He did not dare say that *to God*. We damage people more by what we *say about* them than by what we *do to* them. The average person will say much more *about* folks than to folks. Any coward can talk about folks in a lobby, or a train, by the fireside, on the streets; but few are brave enough to face people and say *to* them what they say *about* them. Some people will throw nails in the road that would not puncture a tire; some people will say they know where you can get liquor that would not report a violator of law. We need fearless men and women who love the truth and speak what they know, and know what they speak.

W. W. Staley.

ELON LETTER.

The Building Committee appointed by the Board of Trustees on January 24th met in Burlington on Tuesday February 20th, and after careful consideration of proposals chose the Joe W. Stout and Co., Inc., Sanford, N. C., as contractors for the Administration Building. They were chosen on an estimated cost plus a fee basis. When the plans and specifications are all in, the Building Committee acting with the architect and other competent estimators will estimate what the building ought to cost including materials and labor, but not supervision. The contractors will do the same. In the event of disagreement, a third competent contractor will settle the matter. On this estimated cost the fee of the Joe W. Stout and Co., will be computed. The contractors are to furnish all machinery and equipment for the construction of the building and to supervise the same, buying the material subject to the approval of the college and on its account.

The Building Committee took this action only after the most careful deliberation and investigation. Several vital considerations induced them so to decide. In the first place we are under compulsion to have the Administration Building ready for the opening of the fall term in September. It will be at least thirty days yet before the blue prints and specifications can be completed. It would take thirty days after that additional to advertize for bids. By this plan we therefore save sixty days. The foundation of the building will be completed under the arrangement that has been made by the time work could have started under any other plan.

Meanwhile building materials that figure largely in fire-proof construction work are likely to advance and in fact are advancing. The contractor has already closed on cement and brick for the building and within a few days can do the same for stone, lime, sand, roofing material and steel as well as heating, lighting, and plumbing materials. So excellent an authority as Roger W. Babson on the day we entered in the contract advised—"We advocate accumulating building material stocks, such as cement, lime, brick, lumber, lath, nails, glass, and structural shapes into the third quarter of this year. Clients not protected should enter the market." Our contract we figure will not only save us time: it will equally save us money and the money saved will be for the college and not for the contractors. Their fee is fixed and any saving will inure to the college's advantage.

The third consideration that influenced the committee is the high character of the firm with which they were dealing. Mr. Joe W. Stout, the head man in the Joe W. Stout and Co., Inc., is a man universally trusted in building circles in this State. He knows his business and has an unsullied record for honesty, integrity, and dispatch. He has never had a suit with any person or firm for whom he has worked and his business annually amounts to several million dollars. He specializes in fire-proof construction and has an organization of experts second to none in North Carolina.

His testimonials from big building projects which he has erected on an estimated cost plus fee basis were overwhelming. I incorporate here a few of them in excerpted form. The Farmers Commercial Bank of Benson wrote—"The Joe W. Stout and Co., Inc., have recently completed for us a bank building which is considered one of the best in this section of the State. These people came to us very highly recommended. In fact, we dismissed from consideration all other contractors but them. Our confidence was not misplaced and we are glad to testify to their high character, morally and financially." They built this bank on a cost plus fee basis.

The Hotel Cherry, Wilson, N. C., a five hundred thousand dollar building, says "After much consideration we selected the Joe W. Stout and Co. Inc., as our contractors, and employed them on a cost plus fee basis. They handled our project in a very efficient and satisfactory manner."

The trustees of the Lenoir Graded School telegraphed that "We are perfectly satified with fire-proof school building erected by Joe W. Stout and Co."

The Wayne National Bank also telegraphed—"We are now erecting a ten story steel and concrete bank building. Joe W. Stout and Co. Inc., Sanford, N. C., are doing the work for us on a cost plus a fee plan. We have found this plan and their service very good. They are able to buy materials and secure labor at good prices. They have a good organization and your building program will be safe in their hands."

Finally, it did not militate against Mr. Stout that he and his firm are loyal members of the Christian Church. The contract was not awarded them on that basis, but the fact that they are our members did not lessen their chances of being the winners in the competition. They have a vital spiritual interest therefore in this project as well as a financial one.

The Building Committee feels that it has acted wisely in this instance and that the whole church will approve its decision. Unless we are sadly mistaken the Joe W. Stout and Co. Inc., are going to do for their college the finest piece of structure work ever done for it. They can do it. It is their cause as well as ours. And they will do it.

W. A. Harper.

BRO. WHITE AGAIN HEARS FROM BROTHER ABE.

Dear Brother White:

I was glad you thought of me on your journey, and especially when the boys pulled in the car for repairs, how hard a job you had in getting me in running condition for the King's Highway. But I certainly appreciate every effort you put forth in my behalf, getting everything in working condition even the horn, it sure got started in good shape and I do not know how to turn it off, so I am just going to let it blow as hard as I can for Christ in this world and he will never hear the end of what He has done for me through all eternity.

That must have been a wonderful sermon you preached at the North Carolina Conference. One thing it was short, and emphasized only two points, which is enough for one sermon and all that any one like me can soak in at one time. The Bible is a big subject within itself. To be a reader of it is a very commendable thing but to be a doer of what it contains is much better. The fault I find with most preachers is, that they preach too much about the Bible and not enough of the Bible. No one should stop short of a College Education, as a part of his equipment to preach the Gospel, but you can not save the world, by preaching philosophy, science, history, language and political economy—the Bible is the prime factor in the regeneration of this old world and the preacher must know it, so he can inspire his people to read it and obey its teachings. I was glad you made that speech about our church papers at that conference, for a lot of

casionally that they boost THE CHRISTIAN SUN, those preachers certainly need it. It is only oc- and never say a word about *The Herald of Gospel Liberty*, which is the leading paper of the Christian Church, many are only half subscribers to THE CHRISTIAN SUN, and hardly enough to mention, take *The Herald of Gospel Liberty* at all. I think their sermons would be more acceptable and efficient and their spiritual status more normal if they read both papers and said more to their congregations about them.

That was a great sermon, and it ought to have been great, for you made a great preparation. I heard you tell that Republican and bee story over about forty times and yet I did not loose interest in them, the application of them caused occasionally that they boost THE CHRISTIAN SUN, and that last sermon I think will result in me becoming a whole subscriber to THE CHRISTIAN SUN, and I am thinking a right smart here lately of *taking The Herald of Gospel Liberty*. Yes, if we want to get rid of Republicans in the South we have got to quit raising them, but after all they are not a bad sort of folk to have around, they help to keep us Democrats straight. The normal way to get rid of drunkards is to quit raising them; the normal way to get rid of prohibition outlaws, liars, thieves and debauchees is to quit raising them.

The normal way to have queens in the home, community, Sunday school, Christian Endeavor, church, benevolences, in the choir, officers of church, ministry in missionary work and college morale is to raise them. Commence feeding them Royal Food as soon as they are born and continue to do so till we wrap their shoulders about them and they leave us for a fairer climb. There was a time when I was a grub and finally grew up to be a scrub, because I was not fed on Royal Food. I never will get away from the thought that I might have been a queen bee had the church fed me on Royal Food at the right time, in place of that I was neglected and grew up to be nothing but an old drone. Now I like honesty as well as anybody but I sure have been stung many times in getting a little. I remember after a sermon the pastor announced, that all the board should remain, I staid with a few others, then one brother came to me and asked what I wanted, I said you told all the bored to remain. Now if anybody was any more bored than I was I would like to see the color of his hair.

Your brother,
SIMON ABE.

BETHLEHEM COLLEGE LETTER.

It rained and then it rained some more and though the work which was done in my recent trip to Alabama was hindered, if not almost stopped, by the showers and the mud, yet I am positive that it takes far more than a rain to dampen the enthusiasm of the Christians of Alabama and Gerorgia for this new child of their heart. I am firmly convinced that any smallness of which we as a church in the past have been guilty of, has been because we failed to attempt large things for the cause of Christ. Let no one say that those two conferences can't do it. He needs to go and see their faith and soon he will hear of their works.

It was a privilege to go and meet the men of God who are doing the work, and though I am somewhat convinced that I didn't earn my salt, yet they did me a good turn by letting me see their enthusiasm for God. Hoping and praying for these past twenty years, that they might some day have a college, their dreams are now coming true. And they can do the work of preparation better than anyone else. They are anxious about it and the vision of the Elders, Carters, Hunt, Dollars and all the rest of the saints, will soon become the vision of the people.

Somebody said there is no place in Dixie where there are so many children to the square inch, and I should like to correct it, by adding one word "fine" children. And they are asking for an opportunity. They are holding out their lives to us and asking for a chance. And I saw also those small churches asking the same question. Give us a chance?

If we dream of any foreign people and their call to us, let us listen closely to the call of these, so nearby. They can not go forward unless we give them training and I know of no investment in the Christian Church which holds so much return to the investor as the work of Christian Education in these conferences. It is a new world that we are living in and if our church refuses to recognize that fact it must pay a very high price for its ignorance. We have waited enough in the past. We have stood for our noble principles valiantly enough and long enough. Its high time that we did some moving, working, toiling and sacrificing! If we have been small it has been, because we have consented and been content. If we would accept our share of the Kingdom of God we will need to try a BIG TASK.

The course of land is that all too many young people count themselves favored if they have an easy job and big pay. When every man ought to seek the task so big that he must strain every effort and burst every brain cell to measure up to it. The curse of our church has been churches, ministers, and laymen that have been content with the easiest work and least effort. I pray God that Georgia and Alabama shall accept the burden of this task and nothing in heaven and earth can stop the rapid growth of those conferences. They will grow under sacrifice. Therefore for their own sake, I rejoice that they have accepted the task. I rejoice in the vision and the labor and the persistency of the men there. They have set their heart to this thing and it must be done. A new solidarity has come and the churches are breathing and living in the atmosphere of Bethlehem College. "A College for Christian Culture." No nobler motto was ever penned for a Christian institution.

And they do not know what a noble task they have accepted and what a continual opportunity is placed before them. These churches have moved out with their pastors into new heights. They have not chosen a thing that can be settled with one effort but a growing responsibility with the years. It will demand greater and greater love, larger and larger vision, deeper and deeper service. And this means growth.

I am very happy to have had the privilege of being in Wadley and with the brethren and in their homes. I happened to say "I am getting only what I can eat for this trip's work" and Brother Carter remarked "And I observe you are getting well repaid." True enough, I did consume a plenty, but they thrust it upon me and I could not resist.

EDWIN B. FLORY.
Berkley Ward, Norfolk, Va.

RALEIGH CHURCH SOON TO BE ERECTED.

Plans are now complete and it is expected to start work on the new Christian Church for Raleigh, N. C., within a few months. Arrangements have been made for the disposition of the old church auditorium and the work of tearing down and hauling away will be started in a few weeks.

The architects are Nelson and Cooper, of Raleigh, and the new building as designed will cover the entire lot at this location, where the old building formerly covered only a portion of the available space. It is intended to make the structure modern in every particular, and the cost is estimated at from $75,000 to $100,000.

The old structure has been inadequate for years, but it was only recently determined to build as quickly as possible and erect a church, in keeping with the street on which it is located and one that will do credit to the City of Raleigh.

The church auditorium as planned will seat about 650 people, and when both church and Sunday school auditorium are thrown together, the total seating capacity will be approximately 1,000. The second story above the Sunday school auditorium will be given over to class rooms for the Sunday school, while the balcony of the church auditorium will be so divided into sections that it may also be used for Sunday school classes.

The exterior of the church is to be finished in stone according to the specifications. It is hoped to use a native Wake County stone.

It is also expected to have the basement so constructed that it may be used for a community meeting place, making the church a social as well as religious center.

The new pastor of this church, Dr. W. D. Parry, comes here with wide experience in church building. He has been pastor of both big and little churches, but in no case has one of the little churches remained small. Dr. Parry gave his time during the war to Y. M. C. A. work, since then having been on the lecture platform until the beginning of his work here January 1st, of this year. Under his vigorous administration, all members of the church are confident the work will go forward rapidly.

The church building committee is composed of L. L. Vaughan, Chairman, C. H. Stephenson, W. C. Adkins, Mrs. L. L. Vaughan, P. T. Hines, and the pastor as an ex-officio member. Work has just begun in raising the necessary funds and will now be carried on without intermission until the necessary amount has been subscribed and paid.

P. T. HINES.

EXERCISES IN THE MEBANE CHRISTIAN CHURCH.

Given by, that excellent lady Miss Lillie Fowler, the Grand daughter of the late Rev. Thomas J. Fowler. She knows how to handle children.

The Program was well rendered:

1. Scripture reading: Luke 2:15-17 by Frank Lynch.
2. Song by the school: "Tis Christmas day."
3. Prayer by J. O. Fowler, Superintendent.
4. Response to prayer, "Thy word is a Lamp."
5. Recitation: "We are glad."
6. Christmas Birth Day, by the intermediate class of girls.
7. When Heaven came down to Earth, by Miss Ruth Lynch.
8. Christmas thought by 4 boys.
9. We know that God loves the babies, by infant class.
10. Away in a manger, by Miss Alice Fowler.
11. Song, What a slow clock, by Josephine Shanklin.
12. Telling the Christmas story, by the Junior boys and girls.
13. Talk by the pastor.
14. Song, Christmas thoughts through the year, by the Junior Class.

Benediction by the pastor.

P. T. KLAPP.

MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

SCENES AND IMPRESSIONS AT BETHLEHEM—LEAVES FROM A DIARY.

Leaf IV

Room 600 Bethlehem Hotel,
Bethlehem, Pa., January, 12, 1923.

Attending a great Conference is thrilling but exhausting. Too many thrills try one's nerves and consume one's energies. I am beginning this fourth and final day of the feast rather the worse for wear. One feature of this Conference that differs from our Christian Conference is that no one seems to leave till the last. We are all here who were here the first day—and then some.

The opening prayer was for a new sense of brotherhood—a new and vital sense of oneness in Christ. The opening declaration was that there is a divine dissatisfaction at the methods in carrying the priceless message of the Gospel to the world.

Dr. Robbins who first addressed the Conference this A. M. said we must do away with all racial and national sense of superiority and inferiority. We Americans can't win the orientals to Christ as long as we act as if we were superior in race to the yellow race, or the brown race or the black race. He thanked God for seven years in the Philippine Islands for what those black people there had contributed to him. We must, as did Paul, feel ourselves debtor to Jew and Gentile, Greek and Barbarian, bond and free. Only those are superior who render superior service. We are to go out not to work for, but with other men; not as leader except as servants and comrades.

Dr. White of the White Bible School New York said it was not what a teacher gave a student that did him good, but what we can get the student to do for himself. And this is true of building the Kingdom in heathen lands. What we get them to do for themselves is what counts. Dr. White says there is just one way to reach and save the heathen and that is to interpret to them the message of the Bible and the life of Jesus Christ. If we learn to love as others love we will think as others think. The international mind does not eliminate the national mind; but it develops the capacity to think from the angle of the other nations and the other fellow. If the missionary is to win men and women to Christ he must himself have the experience in Christ, the language of Christ in his own heart.

A Syrian spoke a full word when he arose and said: "Yes, America is the greatest nation on earth; but even that does not say that Americans have the best of everything. You can even in your greatness learn something yet even from those you consider the least." And Dr. Wolfe spoke something worth while when he said: "Ours is the duty of interpreting Christ to the world. We can interpret west to east and east to west if we depend on Christ. God is still in His Church. Let's depend somewhat on the omnipotent arm of Him who founded His Church. We must trust Him to solve for us many of the problems we are raising for ourselves. A noted Indian was recently asked how Christianity could be made effectual in India. The reply was "Give India your Christianity and don't dilute it." We condemn Indian's idolatry and that is right. But we can learn much from India's devotion to the sacred. Some Indians going up to worship will not walk or ride, but roll fifteen or twenty miles, taking several days for the performance. They consider themselves unworthy to approach their sacred place of worship walking or riding. They humble themselves that in spirit they may be exalted.

One speaker declared a parable also when he said with emphasis and feeling "What we need to win the world with is not a program, but a Person, even Jesus Christ. We are to challenge the heathen not to put on some social program, but to put on Christ Jesus as their Lord and Saviour.

One speaker told of a missionary—Dr. Goucher—who crossed the Atlantic Ocean twenty-five times, gave $2,000,000 of his own money to missions besides giving himself, and founded, or was at the founding and beginning of fifteen colleges and universities at home and abroad. This man had a vision of world wide service through the Christian College and dedicated his life to that vision.

In the memorial services to fallen Mission Secretaries Dr. W. H. Denison of our company paid a fitting and glowing tribute to our dearly beloved and late lamented Dr. J. G. Bishop.

Dr. C. H. Patton of the American Board of Missions said that the persecution of Christians in the Near East was far away the worst in all history. The persecutions under Nero and all others of former times, however awful they had seemed, were not to be compared with what has taken place and is taking place in our day. The Roman Emperors with all their devices of torture and thirst for the blood of Christians were tame beside the butchery and wholesale slaughter by the Turks in our day. And all this has happened, and is now happening, with all the great Christian nations looking on, but doing nothing officially to prevent or stop it. Dr. Robert E. Speer said there were 10,000 orphan children in orphanages of Bethlehem, Judea, and 7,000 in Damascus. These were all orphaned by the bloody hand of the Turk because their parents were accused of being Christians. He said that Persia with its eight to ten millions of people is pleading for protection and help in a language the pathos of which cannot be exaggerated. It is impossible for those who have not recently been in the Near East to begin to grasp the horrible conditions that obtain there. The Armenian-Turkish tragedy is the greatest ever occurring in human history. The Turks are determined that the Christian missionary shall get out, and that Mohammed alone shall have sway, even at the point of the bayonet. In Constantinople today conversion to Christianity means death. He who in the dominion of the Turk professes Christ in that act courts death and usually finds it.

A Mrs. Timberlake just from Constantinople said she had the care of 6,000 orphan children and 3,000 widows—all orphaned and widowed by the bloody hand of the Turk.

In a Missionary Conference one hears world problems discussed. In coming here I stopped at Washington, D. C., and went into the Senate Chamber a while. I have in my mind compared the Personnel of this Conference with that of our most august legislative assembly. The men in this Conference will equal and for the most part surpass in culture, scholarship, dignity and worth the members of the U. S. Senate. And here too one hears world problems discussed, and how a world may be uplifted and saved. In the Senate they are discussing how some party measure may be carried. And these Missionary Assemblies are to be the saving power of this earth. For these put Christ above party, and salvation of mankind above carrying a political election.

Minton and Denison are now—at 9 P. M. flying toward Dayton, Fletcher has departed for his home in Canada where they do not have strawberries till August, and I shall soon be speeding Southward at forty miles an hour happier because of this fellowship and richer for this Conference. J. O. Atkinson.

ACCOMPLISHMENTS AND NEEDS. NEAR EAST RELIEF.

What the Near East Relief has really accomplished will be of interest to Sunday schools and churches which have sent contributions to this cause. The February issue of *The New Near East* gives much information which shows that a really constructive work is being done, and that the need is still great.

Among the accomplishments to date are the following:

"The Near East Relief maintains 124 orphanages, already over-crowded with 64,107 children. More than 50,000 others in poverty-stricken homes and refugee camps are being cared for with the bare necessities of life. These wards of America therefore total 115,000 children now in safety zones. The Greco-Turkish disaster, which has already created a new refugee population one of 1,250,000 and threatens to make destitute another 1,250,000 makes imminet another tragic, unprecedented orphan problem. The Near East Relief equips and staffs 54 relief stations, 44 hospitals, treating monthly 148,728 clinic patients, 16 homes for women rescued from Moslem harems. The Near East Relief employs an average staff of 300 Americans, several of whom are volunteer workers. The American personnel organizes and administers the general orphanage work and heads up the various educational, industrial and medical departments, creating a system which gives employment to 100,000 native workers. At a minimum of expenditure, an organization has been developed that aims to restore and conserve the health of the children, to give them elemental education, and train them in self-supporting industrial native to their environment. The total value of Near East Relief's operations to date approximate $73,000,000.

This only briefly states the work of the Near East Relief. Its real accomplishments cannot be expressed in mere words. The efforts of the hundreds of physicians and nurses teachers and scientists who have gone to administer relief have saved many lives, Secretaries, engineers, agriculturaltists, orphanage workers and others have been sent to relieve the desperate conditions. Much has been done, but the present problem is very great. They face 1,250,000 refugees now homeless and without adequate provisions for food and shelter for the coming winter. 1,250,000 refugees are threatened in Anatolia and Constantinople and even now in flight from religions which may witness a greater disaster than Smyrna. 2,500,000 are now homeless or threatened with exile. They are figures beyond our comprehension, but the workers there who must face daily the call from boys and girls, and see them dying for lack of the most common food to keep their bodies alive, realize very clearly what it means. These people, who gave up home and land, rather than to give up their religion, merit our thought and prayers and gifts. No amount is too small to be helpful. Seven cents pays for three pounds of grits and that pays a refugee for a day's work on the streets of Alexandropol.

Eighteen cents was the food cost of rations for each one of 10,585 people in Erivan for a week. Twenty cents gives an orphan food and shelter for a day. Six dollars pays the salary of a native teacher for a month. Six dollars buys a barrel of flour that will make 300 loaves of bread, food for 300 days. No gift is too small. Every gift means a life saved. "Be big or little, something or nothing, so that we serve the best interests of humanity," is the spirit back of all the work done in the Near East.

The children in the orphanages in Nazareth and Bethlehem are boys and girls, just like the boys and girls in our Orphanage. When Dr. Isaac Yonan was speaking to 1,800 of them recently, he said: "Little men and women, when I get back to America, what shall I tell the American people to send you? They have sent you clothes and food and are probably prepared to go on sending these until you are able to provide them for yourselves. Is there anything else for me to tell them that you especially want." "Tell them to send us tools and books!" was the burden of the shouted message. They are boys and girls, eager not only to live, but to prepare to build up their country again, to be citizens of a land that will not have to call for bread. Whether they will be able to realize their hopes or not, depends largely upon how Christian lands and people help them in their hour of need. Dr. Henry Van Dyke says: "These are exiles of Christ in the Near East, driven forth by the Turk, to wander and perish. You can hear them crying if your heart is tuned to the keys of humanity. It is the new Children's Crusade, to conquer by carrying the cross into banishment for the name of Christ. Shall they be kept? Let our country speak and act with all her might to make peace on earth—peace with power. But meantime we, personally, must answer this closer question. Shall these little lost lambs be kept? And how? How near is the Near East to us? *That depends on how near we are to Christ?*

CHAPLAIN ROUNTREE'S ANNUAL REPORT TO THE SECRETARY OF THE NAVY.

We give below the annual report of the Rev. H. E. Rountree, Brigade Chaplain, now stationed in the Republic of Haiti. We give it to our readers believing it will be interesting reading to many of our people, showing as it does the activities of a chaplain in the Navy. Some of our busy pastors may find it interesting to compare the work of a chaplain with that of a pastor. For instance, Chaplain Rountree conducted during the year 1922, 345 services, being almost a service for every day in the year, besides the many other duties which claimed his time and attention during the same period. Add to this the fact that all these services for the year were conducted in a climate where the weather was almost as hot as our hottest July and August weather, and then you will get some idea of what it means to serve Uncle Sam as one of his chaplains. We personally thank Bro. Rountree for his thoughfulness in giving us this report—it is a treat to our readers, and will give them some pretty comprehensive idea of a Chaplain's work—*Editor*:

Office of The Brigade Chaplain, Marine Barracks,

Port Au Prince, Republic of Haiti, January 18, 1923.

To The Secretary of the Navy, Washington, D. C.

1. In compliance with the above reference, the following report for the year 1922 is respectfully submitted:

(a) *Divine Services.*

The Chaplain has personally conducted two hundred and twenty (220) religious services, including the Sunday school with a total attendance of seven thousand, six hundred and twenty eight (7628.) These services include the special ones of the New Year, Easter, Mother's Day. Thanksgiving Day, Christmas and Communion. In addition to this, each week (Sunday Morning) Roman Catholic Mass., has been said for Americans at the Chapel of the Hospitale Generale, near Marine Barracks, to which all Catholics of the Military forces are invited. This would increase the number of religious services to two hundred and seventy two and the attendance, approximately, to eight thousand nine hundred and twenty eight. Added to this the number of services reported by the Chaplain of the Second Regiment, we have to report that in the Brigade, consisting of about thirteen hundred men, three hundred and forty-five services were held, with a total attendance of sixteen thousand and forty-three. The summary is as follows:

	No.	Attendance.
Eighth Regiment	272	8928
Second Regiment	73	7715
	345	16043

The special days of the year, as mentioned above, were observed with special, appropriate and impressive services and they were attended generally. There are quite a few men who can render special music and some one takes part in nearly every service. Members of the band also accompany the music.

Sunday School.

Many of the ladies of the American forces are interested in the Sunday school and are rendering valuable service as teachers. The school consists of the children of the officers and civilians of the American occupation, and there are thirty-five in number divided into six classes according to the regular Graded System. There are also a few ladies who are interested in the music of the church services and some one has always assisted at the piano.

(b) *Lectures, Addresses and Signs.*

The Chaplain has delivered sixty (60) lectures and addresses with an attendance approximated at fifteen thousand nine hundred and thirty-five (15935), and he has also conducted singing fifty-eight (58) times with an estimated attendance of seventeen thousand three hundred and thirty-four (17334). These addresses have been intended to entertain as well as instruct. The singing has always stimulated high morals and it is enjoyed by all.

(c) *Libraries.*

There are approximately six thousand volumes in the libraries of the Regiment, distributed at the following stations: Marine Barracks, Port au Prince; Pont Boudet; and Marebalais. A circulation of books has been maintained at all the organizations and guard camps of the Regiment, and also those of the Brigade in the vicinity of Port au Prince; and in addition to this eight thousand four hundred and fifty books have been issued personally. About one thousand volumes obselete and unfit for further use were surveyed and about the same number were received replacing them. During the year we have received two thousand eight hundred and five Magazines, representing one hundred and twenty-one subscriptions, fifty-one of which were sent direct to the three stations: Port Beudet, Mirebalais and Lascabahas, and when the latter was abandoned in September, those belonging to it were diverted to St. Michel. The Regimental Exchange paid for seventy-seven of these subscriptions, while the remainder was furnished by the Quartermaster and the Commanding Officer. In addition to this, one thousand seven hundred and eighty-two magazines have been distributed among the smaller organizations who could not have the benefit of a regular subscription, such as, The Field Hospital, The Depot Detachment, The Coral, The Motor Transport unit, and the Guard Camps in the field. Of this number many were contributed by officers and civilians after they had been read by them.

2. *Morale Report.*

(a) In addition to my regular duties I have served as Morale Officer of the Eighth Regiment and also of the Marine Barracks Post at Port au Prince. The Chief activities engaged in have been: Motion pictures, athletics, and entertainment. Motion Pictures have been supplied by the U. S. Navy Motion Picture Exchange, Brooklyn, N. Y., at the rate of from four to six per week. Athletics has consisted of baseball, and field events, etc., and the Regiment has participated in three Brigade Meets.

(b) Entertainment has consisted in the use of victrolas, smokers, and amateur shows. Every unit and camp is supplied with a victrola, and six new records, ordered from the monthly advance advertisement folders, are supplied them every month. The report of all equipment is supervised by this office, the Regimental Exchange supplying the material. The most of the Regimental Morale equipment is supplied by the Exchange, the Brigade Morale furnishing only Delco supplies, pool tables, et catera, Smokers are held occasionally and shows less frequently. The band here furnished two concerts each week.

3. *Miscellaneous.*

(a) There have been many professions of faith during the year and two Baptisms. To each Candidate a certificate has been given recommending him to the church of his choice upon his return to the United States.

(b) I have officiated at four funerals and two marriages; visited all stations every month and also the hospital consistently. Visits to outposts have had for their objective; personal touch with the men, singing of a popular character, divine services, inspection of morale equipment, and the repair of the same. The needs of the camps along these lines have been noted and recommendations made to the proper authority.

(c) I was absent on leave from the fifteenth of August to the fifteenth of September, during which time while in transit I acted as Chaplain to the transport Chaumont. One Divine service was held aboard with an attendance of about four hundred passengers and troops. Every night while under way a sing was held aboard and every body participated. While I was on leave, the Rev. Dr. J. H. Clifford, of the Y. M. C. A. New York City, visiting Haiti at that time, volunteered his services cheerfully and performed Chaplain's duties during my absence. This service was very much appreciated, as he is well known among the Marines.

4. The most of the year has been gratifying; while it has had its disadvantages and hindrances, it has been nevertheless encouraging. Cooperation by Commanding officers has been more than nominal and every assistance has been heartily appreciated. This office has been in constant touch with the American Red Cross representative who has cooperated to maintain High Morals, and to him has been referred all Home service items. Conditions in the Brigade have improved gradually and service can be rendered more systematically and with greater efficiency.

H. E. ROUNTREE.

"A MAN OF SORROWS AND ACQUAINTED WITH GRIEF."

By Rev. J. G. Truitt, *Princeton, N. J.*

(Bro. Truitt graduates from Princeton Theological Seminary the coming Spring, and will be available for a pastorate the coming summer as we suppose. Churches desiring a highly cultured man as pastor will be wise if they seek his service early. This sermon is one of the six he has to submit to the seminary before he graduates. He will have no trouble to find a pastorate. We are appending this note, not so much in the interest of the young preacher, as in the interest of our churches in need of a pastor. And we do so on our own responsibility and without his knowledge and consent.—*Editor.*

"He was despised and rejected of men; a man of sorrows and acquainted with grief,,'—Isaiah 53:3

Sorrow is our thought today. It is one of the sure things of every life, and often sorrow is a friend. But friend or foe it is with us as one of the great verities of life. In the opening chapters of Genesis we read, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life." And in the closing chapters of Revelation we read, "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Thus from beginning to end of Holy Writ, and from beginning to end of life, there is sorrow. Jesus shared our sorrows, for he was "a man of sorrows—(in the plural)—and acquainted with grief." Isaiah 53:4, "Surely He hath borne our griefs and carried our sorrows: yet we did esteem Him stricken, smitten of God and afflicted." And who could better use the words of Jeremiah in Lamentations 1:12 than Jesus as He hanged for us on the cross? "Is it nothing to you all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow."

Again it is the story of Jesus—this time with the emphasis on sorrow. Some of us may be filled now with a new sorrow and be cheered by knowing that our Lord bore sorrows while in the flesh; others may be shown how to go to Him when sorrows come; but is the hope of the speaker that the Holy Spirit will instruct many of you in his hour, that "godly sorrow" may arise in your souls which will lead you to a saving knowledge of Jesus Christ.

As soon as Christ begins His earthly ministry He meets men and women engulfed in the sorrows of life. Frequently in the Gospels we read of His compassion on individuals and also on the multitudes. But especially in passing I would call your attention to an incident in the beginning of His Galilean ministery. One Sabbath day He went into the synagogue. He found there a group of men, and among them there was a man with a withered hand. In this group of men Jesus noticed him because of his shyness and timidity—a shyness and timidity which comes to him because of his affliction. Perhaps this group of crafty Pharisees had arged him to come, not because they wanted him, but merely because they wanted to ensnare Jesus, whom they knew would be there. In their wicked hearts they had already guessed that Jesus would have pity on the unfortunate sufferer. Being intent on teaching the glorious principles of His Kingdom and also on replacing sorrow with rejoicing He calls the man forth as an object lesson, and to make the withered hand strong like the other. But the jealous, murderous, hard-hearted hypocrites are obstinately determined to believe not, to see not, and not to understand. Notice that the Scripture does not say that Jesus was grieved because the man had a withered hand; that word was reserved for a vastly more terrible thing. "He looked around on them with anger, being grieved for the hardness of their hearts." Here then is the first recorded statement of Jesus's grief. Grieved not because of physical infirmity but because of hardness of heart. Grieved because men's souls were shrivelled up in their bigotted blindness until they would not feel the power and personal persuasion of the Son of God. Thus has it ever been; many of the wisest have failed to know the unbounded love of Jesus. This made Him sad. This finally broke His heart. John 1:11, "He came unto His own, and His own received Him not." "A man of sorrows and acquainted with grief."

"And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, healing every sickness and every disease among the people. But when he saw the multitudes he was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd." Matthew 9:35-36. What a world of meaning these two verses have. Fully yet briefly they tell of Jesus's outward activities and His inward concern. What streams of mercy and blessing followed in His wake! A triune greatness accompanied Him wherever He went,—His personal presence, for to touch even the hem of His garment was to be healed; His matchless teaching and preaching, for He spake as never man spake; and His actual healing of "every sickness and every disease among the people." Think of it! What goodness and bounty and blessing from such hands! But He realized His departure would soon come. The personal, physical, demonstration of His infinite love must cease. "And when He saw the multitudes"—saw how they crowded the cities, seashores, gateways, roads, and mountain-sides, there was great pity and sorrow and compassion within. He saw—and His eyes could see the suffering hidden beneath the outer surface. He saw the poverty of soul, the hunger of heart, yea, even the secret sins which weighed men down. "They fainted." They were tired, giving up, losing in life's battle. Without a shepherd, without a person to fill their spiritual voids, so that they should not want. Seeing that condition caused Jesus to have compassion on them, which is the Latin way of saying he suffered with them.

I would not have you linger at the tomb of the brother of Mary and Martha, but I would pull back the curtains for just a moment in passing, that we may see in the heart of a multitude and between two sorrowing sisters, a bowed figure, and hear that shortest of all verses, "Jesus wept" (John 11:35). Here Christ showed Himself to be a man, "touched with the feeling of our infirmaties" (Hebrews 4:15); and demonstrated the truth that He was God,—or the Son of God in its infinite sense. Since He was man and the tenderest of men, He wept; and since He was almighty in His power, and, that the world might know Him as its Messiah He raised the dead. But here, it is the tears of Jesus that attract our attention in this discourse. "We never read that He laughs, but more than once we find Him in tears. Those that sow to the Spirit must sow in tears." Jesus did not begin the custom of weeping and He has not yet caused it to cease, but someday in His New Heaven and New Earth He will wipe away all tears and there shall be no more sorrow nor crying. Weeping is not in itself a sign of weakness. Resurrecting power followed the tears of the Son of God. Paul says, "When I am weak then am I strong." Hezekiah wept once and Jehovah saw his tears; He said: "I have heard thy prayer, I have seen thy tears"—II Kings 20:5. Jesus said once "She hath washed My feet with tears." How He commended her you know full well! Tear marks are recorded on the pages of Paul's letters. "I wrote unto you with many tears." Oh! Jesus. Thou hast given us our triumphs; Thou hast shared with us our tears!

I come now to the scene described in Luke the nineteenth chapter and forty-first verse. "And when He was come near He beheld the city and wept over it." Jesus is arriving at the city of Jerusalem to make His formal, triumphant entry. This entry has been prophesied, and the Jews for many centuries have looked forward to it. He was the great Son of David entering the City of the King. Holy memories have hallowed this city from the days of Abraham. Melchisedec was once its king. Saul had made it powerful. David had made it mighty. Soloman had made it glorious. And David from this same vantage point, beholding the old city, had wept over it. But Jesus sees with His prophetic eye its early destruction, and He loves it so—it is His own, "and He came to His own and His own received Him not." In spite of all its misery, murder, wickedness, and sin, He would still gather her children together even as a hen gathereth her chickens under her wings, but they would not. Yet, and no doubt there are wandering wayward hearts here tonight who are rejecting Jesus just as they did. And Jesus loves you so—And you belong to Him and He should be yours.

All about Him as He journeyed toward the city there were hossanas and shoutings. Jesus was silent. Eloquent in His speech He was, if possible, more eloquent in His silence, but "the eloquence of His tears was beyond description." One man has described His tears as "the most beautiful pearls in His crown of glory." In the midst of His earthly triumph His face is full of tears. In all the glory of it He knew that primarily Jerusalem had rejected Him and in her blindness would shortly force Him out of her gates with His own cross, and when well "with out the camp," would crucify Him. "Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed."

He wailed aloud. I quote Dean Farrar: "And well might He wail aloud! Was not the city of Jerusalem the most religious city in the world? Was it not wholly devoted to religion, or at any rate, to religionism? Could not the Temple Service number its white robed array of forty thousand priests, and its endless army of attendant Levites? Did not the blast of silver trumpets announce daily its morning and evening sacrifices? Did not the Hight Priest enter its Holy of Holies every year with the golden censor and blood of atonement in his hands? Were not some two million pilgrims, from every region of the world, with Gentile proselytes among them, streaming on that very day to its Paschal Feast? Ah, yes! there was sumptuous ritual enough, but no righteousness; abundant externalism, but no religion pure and undefiled; and to His eyes the city was but as a glistering sepulchre, a hollow show." Such a condition in person also, must cause them too to come to naught.

Let us review finally the closing sorrows of our Saviour's earthly life. Out of that upper room leading the eleven we see Him coming away from the celebration of the Last Supper. The hearts of all are sad and silence reigns. The hour is rather late, but the disciples follow Jesus, drawn by the awfulness of the hour and by the Saviour's ever-increasing agony, which strikes them dumb.

Out through the city they go eastward, crossing the valley of Kidron. It is an old, old road. David in his flight from his son Absalom had gone the same way. "And David went up by the ascent of Mount Olivet, and wept as he went up, and had his head covered and he went up barefoot; and all the people that was with him covered every man his head, and they went up, weeping as they went up."—II Samuel 15:30. Tonight the Son of David, pursued by His own people, Judas and the Jews, follow in his trail! The gloom deepens and the need for human sympathy grows. He asks eight of His disciples to tarry, but Peter and James and John he takes with Him. Oh! How Jesus suffered that night! His soul was breaking! The sins of all the world for all time were being heaped upon Him! Oh! what a contrast, Peter and James and John, and Jesus. They could not fathom Him! They could not understand—"No one knows the Son but the Father." He must be alone. He has the three to tarry, bidding them pray. And He went out under the myriads of little olive leaves that hovered thickly over Him, making the midnight darkness of Palestine darker still. And He fell upon His knees and agonized as mortals have never done! "It is nothing to you, all ye that pass by? Behold and see if there be any sorrow like unto my sorrow." Oh! great world today, marching by unconcerned, ye know not what ye do! While you pass He is saying, with blood upon His brow, "Not my will, but thine be done."—The Father's will? His will was that although Jesus was His only begotton Son He should die that we might be redeemed. Out of this sorrow came victory, an inner peace that passed all understanding, Pilate was nothing compared with this; the cross had lost its stigma; death had lost its sting. Here in the Garden of Genthsemane the battle was fought and won!

The awful tragedy of the cross was a world spectacle. It was for you and for me. Jesus went the rest of the way for us. He suffered the final pangs sin-bearing Saviour of the world, and cried out "It is finished." Yea, and our redemption was sealed by His resurrection, and is being applied today to all who will believe by the Holy Spirit. Oh! Saviour, I will believe, "I do believe, help my unbelief." How many now looking over Jesus's great redemption, procured at such a cost will say the same tonight? How we thank Thee, O Saviour, that Thou art "a man of sorrows and acquainted with grief." Amen.

JOHN G. TRUITT,
Princeton, N. J. Seminary.

"THE HIGHEST SCHOLARSHIP."

BY REV. WILLIAM T. MCELROY.

The phrase that heads this article is one that is much in the mouths of the destructive critics and is seen often in public prints. The highest scholarship, we are told, accepts the evolutionary hypothesis as established fact. The highest scholarship rejects belief in the inspiration of the Scriptures. The highest scholarship has discarded the Mosaic authorship of the Pentateuch, the authenticity of Isaiah's prophecy, the Virgin Birth of Jesus Christ, the Vicarious Atonement, the Resurrection, the Miracles of the Bible, and so on.

This plea has not been without its effect on public opinion. The lay reader is inclined to accept the statement as true when a university professor says that the highest scholarship believes so and so. Often of course, it may be true, but frequently it is not true.

It may be that those who use the phrase are sincere. A man usually believes his own opinions to be better than the opinions of others, and if some of his scholastic brethren agree with him, it is to his mind *ipso facto* that they are wiser scholars than those who disagree. If we are inclined to be charitable and take it for granted that they are sincere, we still must charge them with being deliberately blind to certain facts they could easily ascertain to be true.

One of these facts is that there is hardly a belief on which scholarship is unanimous. To say that all who agree with me have the "highest scholarship" and that all others are outside the pale of true scholarship is to be hopelessly egotisic, an unworthy attitude of any true man.

Another fact is that scholarship is to be judged, as all other things are to be judged, by their fruits. The time is past when a man is to be honored simply because he has stored his mind with a greater number of facts than other men. The writer once knew an old colored man who could recite verbatim nearly every sermon he had ever heard yet he was neither scholarly nor religious. A man may be able to recite the multiplication table perfectly, and still not be a mathematician. Such things would have passed for learning during the dark ages, but today we have come to know that true wisdom consists not alone in storing the brain with facts, but also in properly relating those facts to one another and to life.

If, then, the accumulation of facts is not proof of scholarship, how shall a man's scholarship be judged? *By the standing of the institution to which a man belongs?* The destructive critics have no advantage in this respect. *By the size of his audiences?* The conservative scholars have the best of it here. *By the sale of books?* Here again the advantage lies with the conservative. *By his ability to present his beliefs in such a way as to work a transformation in the lives of those who hear?* For every transformed life to which the destructive critic can point, the conservative scholar, be he a professor or pulpit leader, can point to hundreds, even thousands. *By the effect of such teachings upon society?* Ask the man from whom his mother's simple faith has been taken by the teachings of the destructive scholar? Or, on the other hand, *ask the man who has been born again under the teachings of those who still believe and teach from professor's desk or pulpit the old gospel based on whole-hearted belief in the divine inspiration and integrity of the Bible?*

The roll of great scholars and preachers who today can be numbered among the outstanding conservative religious thinkers and leaders of today is an imposing one. Who will question the scholarship and ability and influence of such men as the following—and not a destructive critic or heretical teacher among them? Dr. Edgar Y. Mullins, President of the Southern Baptist Theological Seminary, the largest theological seminary in the world; Dr. A. T. Robertson of the same institution, recognized as the greatest living Hebrew scholar; Dr. Charles R. Erdman and Dr. Francis L. Patton of Princeton Seminary. Dr. W. W. Moore of Union Seminary, Richmond, Va., Dr. Thornton C. Whaling of the Presbyterian Theological Seminary of Kentucky; Dr. W. B. Riley of the Northern Baptist denomination; or Dr. Jas. I. Vance, the famous Nashville preacher.

But there is no need to enlarge the list. It might be greatly enlarged, for we have left unnamed many of the great conservative scholars of our own land and name none at all of other lands. Those who have been named, however, are a sufficient refutation of the charge that the "highest scholarship" is in the ranks of the radicals in theology.—*The Presbyterian of the South. Louisville, Ky.*

WANTED—WANTED

Five thousand (5.000) members of churches in the Conferences of the SOUTHERN CHRISTIAN CONVENTION during the evenings of one week to study carefully and prayerfully their Bibles on the subject of Tithing, to see whether it is right, Biblical, unerring Word, and, To Learn whether Tithing is God's method of teaching His supreme sovereignty, asserting His ownership, and financing His Kingdom.

If tithing is not a law of God and a command from God to man, then a halt should be called and a stop made to this teaching and preaching. Let's Appeal to the High Court of God's infallible Book and rest our case there. Christians should all do this since they preach and teach that "The Bible is our only Creed and is a Sufficient Rule of Faith and Practice." Then to our Bibles to settle this vital and all-important question. To Tithe or not to Tithe.

The Mission Board of the Southern Christian Convention.

J. E. WEST, Chairman
J. O. ATKINSON, Secretary

ANNOUNCEMENT

The revised edition of "Principles and Government of the Christian Church" will be off the press on or before February 15.

The new edition of this book may be secured in either cloth or leather binding at the following prices:

Cloth binding.....$1.00
Leather binding.....$1.50

(For postage and wrapping add 10c to the above prices for all orders by mail).

Names lettered in gold..... .75

(Please write name plainly just as you want it to appear on book.)

The Convention has officially designated the Church Supply House, Burlington, N. C., as distributing agent. All orders will receive prompt attention after February 15.

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RELIGIOUS EDUCATION

Miss LUCY M. ELDREDGE, *Field Secretary,*
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COMING EVENTS.

Sunday School Institutes—Eastern Virginia Christian Conference.—March 17th-April 1st.

Alabama Sunday School and Christian Endeavor Convention—Rock Stand—April 28th-29th.

Valley of Virginia Sunday School and Christian Endeavor Convention, Dry Run, May 16th, 17th, and 18th.

North Carolina Sunday School and Christian Endeavor Convention—Catawba Springs, July 10th, 11th, and 12th.

Eastern Virginia Sunday School and Christian Endeavor Convention—Mt. Carmel, July 17th, and 18th.

Chautauqua and School of Methods—Elon College, July 30th-August 5th.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

March 11, 1923.

Subject: Jesus in Gethsemane.—Luke 22.

Golden Text: "Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God."—I Peter 3:18.

Devotional Reading:—Ps. 22:1-8.

Reference Material: Matt. 4:11; 26:36-46; I Cor. 10:13; Heb. 4:15-16; James 1:2-6.

Topics for Class Discussion:

What are Christ's teachings about the will of God?

Could Jesus have escaped the cross and been the Saviour of the world?

The character of Judas Iscariot.

"Toward the garden called Gethsemane
We turn our faces and our steps today
And wait in hushed and pitying grief apart
While Christ takes the world's sins upon his heart!

For this he came—the Child of Bethlehem!
To meet this hour he trod strange, toilsome roads,
Misunderstood, despised, hated and feared,
He takes at last the heaviest of all loads—
To bear for others punishment and pain,
And so redeem the world for God again!"

As the Passover time came near, the Jewish leaders grew more eager to put Jesus to death, restrained only by their fear of the people. One of those who had lived closest to Jesus finally betrayed Him into their hands at a time when the people would not be near. In the upper room, Jesus and His disciples ate the Passover, or the Last Supper. There the Master foretold His betrayal, settled the strife concerning rank, and foretold Peter's denial. Then they went to the mount of Olives. Matthew and Mark tell how He left most of the disciples at the gate, to "watch and pray", but how He took Peter and James and John farther into the garden, and then left them to go on a little way to face and meet his great struggle alone. "Father, if thou be willing, remove this cup from me." He must have been thinking of the great work which he would be so glad to remain and do, if it were only the Father's will. How often His children have prayed to have the "cup removed," but have they always prayed just as truly and from their hearts: "not my will but thine be done." It was when the Master voiced His complete submission to the Father's will, that the angel came to strengthen him. The life surrendered to God wholly experiences the greatest spiritual blessings.

A Lutheran minister was once in great affliction. His wife had died, his church had burned, his children had perished and he had lost his eyesight. But it was at the time of this time of sorrow and test in his life that he wrote those great words, which we so often sing:

"My Jesus, as thou wilt! Oh! may thy will be mine;
Into thy hand of love, I would my all resign;
Thro' sorrow or thro' joy, Conduct me as thine own,
And help me still to say, My Lord, thy will be done!"

Submission to God's will, means submission to joy or to sorrow. When Jesus agonized in the Garden of Gethsamane, it was not because he was afraid to die, or feared physical pain. His was mental agony, for He must have seen the need of the world, the disciples and the work that they must carry on, the persecutions which those early Christians must meet and endure. His concern was for the world which needed God, and even down to the twentieth century the world would not be more than half converted, and even that Christian half often so careless and indifferent. Yet the Master was willing to submit to the Father's will, and to go to meet the most ignominious death for our sake.

From the garden, where Judas betrayed Him, Jesus was led to His unfair trial. "But Peter followed afar off." This expresses the attitude of those who had been His most intimate personal friends. Those who know how hard it is to lose a friend at any time have an inkling of what it must have meant to Jesus, to be denied at this sad hour by those who were closest to Him. Some Christians today are following too far off to enjoy His companionship. In trouble they call upon Him, but in joy He is forgotten. Always it must sadden the Christ to have His friends "afar off."

The Christ went to Gethsemane. But He emerged victorious. His followers may be called upon to follow Him there, but in His power, they may overcome temptation, and be glad to say "Thy Kingdom come, Thy will be done."

"Father, I know that all my life,
Is portioned out by thee,
And the changes that are sure to come
I do not fear to see:
But I ask thee for a present mind
Intent on pleasing thee."

CHRISTIAN ENDEAVOR TOPIC.

March 11, 1923.

The Stewardship of Self, Substance and Service.—Matt. 25:14-30; I Peter 4:10.

Thoughts on the Topic.

Stewardship of Self.

"Ministering—as good stewards."—I Peter 4:10 was one of the mottoes of the great New York Christian Endeavor Convention in 1921. Christian Endeavor has enlisted a host of Life Recruits, who have volunteered to give their lives in active Christian service. God is calling for more volunteers.

"If time were money, I would be a millionaire" sang the office boy, and the man who heard him said, "That boy has never heard of the Stewardship of Life." Not all of us have learned to "live on twenty-four hours a day."

Every day we see people with five, two or one talent. Some are using them as trusts from God. Others are hiding the talent. It is not a question of how much ability one has, but rather how willing he is to use that ability which has been bestowed. It is impossible to be a faithful steward of Jesus Christ, without giving all of life to Him.

"An artist found in the streets a lad whose purity and beauty of face he recorded in the face of an angel on his canvas. He tried to keep the lad with him, to make something good of his life. But the lad chose otherwise. After twelve years, the artist, seeking a model degraded enough to represent Satan, found a debauched creature with scarcely any semblance of manhood left. As the ragged remnant of manhood sat in the studio, the artist learned that this fellow was the angel-faced child of former years." Blessing comes to the life surrendered to God. Some of the greatest tragedies of this world come because the individual is unwilling to give himself to God.

Why enlist for life service? Why surrender self to God? "Go ye! comes the call to me, His friend, *He wants me to!*" There is the greatest reason of all.

Stewardship of Substance.

The dictionary definition of a steward, is "a person entrusted with the management of estates or affairs not his own." The Christian is such a person, entrusted with the resources of God. None of his possessions really belong to him, but he is caring for them for God who is the owner of all. Hence, as a faithful steward he must keep accounts to be sure that his trust is managed fairly. His tithe will be ready for God, and find joy in the giving

The Christian steward has a wise counselor and guide, the Heavenly Father.

The Christian Steward, if faithful, will receive greater responsibilities, with His Lord's approval.—Matt. 25:21.

"Money belongs to God, and when God is recognized as its owner it becomes exalted power. The power for good was never greater than it is today."

Stewardship of Service.

The statement is often heard "he is a good man" or "she is a good woman." Someone has added "Then what is he good for"? Stewardship of service asks the questions: "What good are you to your society? To your friends? To your church? To your home?" Read the parable of the talents carefully, and you will see that God means for talents to be used.

"To each" he gave a talent.—Verse 15. The call of stewardship of service comes to all.

After a long time, the lord of these servants returned. The reckoning day came. Read 2 Corinthians 5:10. What sort of an account will you have to render on that day?

Do you use your talents, even though they seem small to you? The reward is according to the use of your ability.

Plans for the Meeting.

Write to Rev. Warren H. Denison, D. D., Christian Publishing Association, Dayton, Ohio, Secretary of the Department of Stewardship of the Christian Church, and ask him for suggestions for the meeting, literature, and ways of teaching the lesson of stewardship in your Christian Endeavor Society.

Place before the society on the blackboard or a large poster, the following motto for the meeting:

"Christ needs Helpers. What can you do?"

Have five members give two minutes talks on the following subjects:

1. The Master Needs Us.—Matt. 9:37-38.
2. Giving Christ What We Have.—John 6:8-11.
3. Helping Christ Through Our Obedience.—John 9:1-7.
4. Helping Christ Through Helping Others.—Matt. 25:31-46.
5. Helping Christ Through Our Influence.—John 1:40-42.

Hymns for the Meeting: Jesus I My Cross Have Taken; A Charge to Keep I Have; Give of Your Best to the Master; Take My Life and Let It Be Consecrated, Lord, to Thee; I Am Thine, O Lord; All to Jesus I Surrender (Is this the truth?); My Jesus I Love Thee (How much?).

CHRISTIAN EDUCATION INSTITUTES. EASTERN VIRGINIA CHRISTIAN CONFERENCE.

Under the direction of the Eastern Virginia Sunday School Convention, of which Col. E. E. Holland of Suffolk is the president, and Rev. James Lightbourne of Holland, the general secretary, a series of institutes will be held in the various churches of the Conference, beginning March 17th and ending April 1st. Two sessions will be held each day, one at 2 o'clock in the afternoon, one at 7:30 at night. The afternoon sessions will be devoted largely to the discussion of various problems in the educational program of the church, especially on Sunday school and Christian Endeavor work. The evening sessions will be rallies, with music and addresses.

Mr. Hermon Eldredge, of Erie, Pennsylvania, Field Secretary of Young People's work of the Christian Church, and well known in Eastern Virginia where he attended the sessions of the Seaside Chautauqua for several years will be present to speak and lead conferences in all of the institutes. Mr. Frank Wilson, Christian Endeavor Field Secretary for North Carolina and Virginia, is expected to discuss the work of Christian Endeavor. Miss Lucy M. Eldredge, Field Secretary of Religious Education of the Southern Convention, will have charge of the children's work.

The Eastern Virginia Sunday School Convention, which is making these meetings possible, is offering a great opportunity to its workers, and it is hoped that many will plan to attend the meetings, and that they will mean much to the work in Eastern Virginia. Plan now to attend the meeting most convenient to you.

The schedule arranged for the meetings is as follows:

March 17th, Old Zion, Christian Temple, Ocean View, and First Church at Old Zion, Lambert's Point.

March 19th, South Norfolk, at South Norfolk.

March 20th, Rosemont and Berea, at Rosemont.

March 21st, Newport News at Newport News.

March 22nd, First Church and Elm Avenue, at First Church, Portsmouth.

March 23rd, Oakland, Hobson and Mt. Zion, at Ookland.

March 24th, Suffolk, Bethlehem, Cypress Chapel, Berea, at Suffolk.

March 26th, Holland, Holy Neck and Liberty Springs, at Holland.

March 27th, Franklin, Union, Johnson's Grove, at Franklin.

March 28th, Windsor, Mt. Carmel, Antioch, Isle of Wight, at Windsor.

March 29th, Wakefield, Barrett's, Burton's Grove, Ivor, at Wakefield.

March 30th, Dendron, Union (Surrey), New Lebanon, at Dendron.

March 31st, Waverly, Centerville, Spring Hill, at Waverly.

April 1st, Richmond.

For any desired information regarding these institutes, write to Rev. James Lightbourne, Holland, Virginia, or to Miss Lucy M. Eldredge, Field Secretary, 1012 East Marshall Street, Richmond, Virginia.

A FIELD FOR EDUCATIONAL EVANGELISM.

Some amazing information regarding the Bible was recently brought to light in a test made at the Nebraska State Boys' Camp. If doubt lingers in the mind of anyone at to the place which the Bible occupies in the life of the average young person of today, he needs only to study the results of this inquiry, which consisted of a series of thirty-eight Bible questions propounded to this group of high-school boys, representing forty-six Nebraska communities, to be convinced. Here are three simple questions that any high-school youth might reasonably be expected to answer:

1. Why do we celebrate Easter?
2. Who betrayed Jesus?
3. Name the parents of Jesus.

Only seventy-seven per cent of the boys were able to answer the first question; fifty-one per cent replied correctly to the second; fifty-five per cent to the third. Peter, Moses and even David were accused by these youthful theologians of the betrayal of Jesus. The parents of Jesus, according to several, were "Mary and John"; others said "Jacob and Mary;" "Ruth and James;" "Mary Magdalene and Moses."

The number of books in the Bible, according to these boys, ranged from thirty-nine to one hundred and forty-two; only twenty per cent answered correctly Moses was given credit for building the ark, others said Jonah was the architect. Only one in ten could tell the number of people entering the ark, the answers varying from two to three hundred.

One boy asserted that Nazareth was noted for destroying the Temple. The Lord's Prayer, according to one of the boys, is found in the "Book of Paul," another said in the "twenty-third Psalm." One lad, evidently thinking of the Pentateuch, said the Beatitudes are the first five books in the Bible, Beer-sheba was defined as the "king who said the writing on the wall"; "a race of people in Asia"; "A queen who came from Spain;" "A king and wicked man;" "a Queen of Sheba;" "the mother of Solomon." The question; "Where did we get the Ten Commandments" brought the replies, "Christ gave them to his disciples;" "from the Sermon on the Mount;" in "The Psalms;" and "we got them from an arc."

The ideas of the boys regarding who wrote the Bible were hazy indeed, among the replies being: "The prifits and Joseph"; "Christ;" "Moses"; "man;" "in Judea in A. D. 1611." In regard to the Flood, most of the boys underrated its extent and duration, the answers varying from three to nine days; one boy guessed as high, as sixty days. One boy named correctly all the twelve apostles. Most could name but four or five. Although on many things the boys were amazingly ignorant, on a few things there was a pretty clear understanding. For example, in answer to the request, forty-five per cent of the boys could substantially quote John 3:16.

Two questions were answered by every boy: "What is sin?" and "How may we know that we are saved?" No matter how hazy he might be on other questions, every boy had a fairly clear idea of sin, and was able to give an adequate answer of salvation. When it came to the query, "How may we know that we are saved?" the boys were not so clear, many of them replying that we cannot know.

Who, you ask, were these boys who betrayed such astounding ignorance of the Bible? Were they from the slums of Omaha, or from the sand hills of Western Nebraska where churches are few and far between? On the contrary, they were from the best homes of the average community. Eighty-eight per cent of them are regular attendants at Sunday school and eighty-two per cent church members; eighty-four per cent expect to go to college, and seventy per cent have decided upon their life work. If these lads from our best homes, leaders in their schools and communities, have so little real knowledge of the Bible, what may be said of the great mass of young people? And it is well to remember in this connection, that investigations made during the war in both the American and British armies showed that about eighty per cent of the men in the service were not members of any church, Protestant or Catholic.

Here was a select group of boys from our best homes—fifteen to nineteen years of age—high school lads, students—church members—at the threshhold of manhood—yet with a meager, indeed a very hazy knowledge of the Book of Books. At that age, we are told that Abraham Lincoln was a student of three books, the Bible, "Pilgrim's Progress," which is a Bible story, and Shakespeare, whose works it is said, contain some nine hundred quotations from the Bible. It is evident that the youth of today are not emulating Abraham Lincoln.

Green, the great English historian, tells us that three hundred years ago the English people were a people of one book, the Bible, and it was because they found there the teachings of religious and political liberty that many of them migrated to the New World to find there this freedom which the Bible taught. Gladstone, the great English statesman, once said, "I have known one hundred great men of the world in my time, and eighty-seven of them have been intimate students of the Bible." General Pershing in a statement to the soldiers during the world war said: "Hardship will be your lot, but trust in God will give you comfort; temptation will befall you, but the teachings of our Savicur will give you strength. Let your valor as soldiers and your conduct as men be an inspiration to your comrades and an honor to your country." President Roosevelt paid the following tribute to the Bible: "To every man who faces life with real desire to do his part in everything, I appeal for a study of the Bible. No book of any kind ever written has so affected the world life of a people." —*Westminister Teacher.*

LONE RANGER EXERCISES MEMORY.

Alone as a forest ranger in a remote section of the Cascade mountains, in the State of Washington, George Kilgore, a former University of Washington student, has memorized practically all of the New Testament and three books of poems. In addition to the mental exercise he has completed an entire dining room set of buffet, tea table, dining table, six chairs and a fern pedestal from hand split and hewn fir and cedar wood. The furniture polished in its natural color is worth more than his year's salary. In three winter months Kilgore trapped near his cabin more than $500 worth of pelts.

Christian Orphanage

DEAR FRIENDS:—

The good ladies of Piney Plains Christian Church sent to us 54 half gallon cans fruit. The members of Hanks Chapel Church shipped us a car load of wood. The First Christian Church Missionary Society, Piqua, Ohio, shipped to us a box containing remnants of gingham amounting to 83 1-2 yards.

Mr. G. R. Kendrick visited us some time ago and was so impressed with our big family he came back the next week and brought us 102 yards pretty dress ginghams.

The Woman's Home and Foreign Misionary Society of Fall Creek Christian Church sent to us a box containing little dresses, one nice rug, little suits, etc.

The Salisbury Cotton Mills remembered us very kindly last week and shipped us a bale of blue shirtings containing 373 yds. This comes in fine to make shirts for the boys this summer. Misses Laura and Maye Strange, Lincoln, Kansas, sent to us by Parcel post one nice quilt.

Mrs. J. T. Moore, Summerfield, N. C., shipped to us one dozen half gallon cans fruit.

Mr. and Mrs, G, C, Moore, Summerfield, N. C., shipped to us one dozen half gallon cans fruit.

Mrs. Ernest Rascoe, Burlington, N. C., has the honor of sending to us the first pair of sheets in answer to our call for sheets last week. Who will be the next one to answer the call. 200 sheets needed and we hope our good ladies will furnish them

The cold clear dry weather has helped the "flu" situation and most all our little fellows are well one more time. A thing we are very thankful for.

CHAS. D. JOHNSTON, *Superintendent.*

REPORT FOR MARCH 1, 1923.

Amount brought forward.....$1,745.17

Sunday School Monthly Offerings.

North Carolina Conference

Bethel	$ 2.40	
Sanford	6.48	
Shallow Well	1.10	
W. B. C. Class	.48	
Burlington	44.94	
New Providence	5.86	
Liberty Vance	3.23	
New Lebanon	2.00	
Baracca Class	2.00	
Ingram	8.00	

Eastern Virginia Conference

So. Norfolk	$ 3.84	
Hobson	2.12	
Holland	5.40	

Georgia and Alabama Conference

Beulah	$ 1.84	
Mt. Zion	1.00	

Valley Virginia Conference

Timber Ridge	$ 1.70	

Northern Churches

Carr Church, Mich.	$ 1.00	$93.39

Special Offerings

Miss Marie Saunders, on support of little girl	$ 5.00	$5.00
Total for week		$98.39
Grand total		$1,843.56

Sale Sale

Army Shoes

We have just bought a tremendous stock of Army Munson last shoes to be sold to the public direct. Price $2.75. These shoes are 100 per cent solid leather with heavy double soles sewed and nailed. The uppers are of heavy tan chrome leather with bellows tongue, thereby making them waterproof. These shoes are selling very fast and we advise you to order at once to insure your order being filled.

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Victory! Victory! Victory! If all do their duty and meet their solemn obligations.

VICTORY!

A Very Strange Disease Now Raging In Many Communities.

It Is Called "Dies Dominici Morbus.

The following is a description of the disease, with suggestions as to its cure by Dr. W. H. Morse of Hartford, Conn. Be sure to give it prompt attention, or it may become serious:

The Disease Itself.

This is an acute infectious disease, becoming chronic, and of an intermittent character, occuring once in every seven days, and that day the Lord's day. It is characterized by violent paroxysms, which commonly commence in the morning. In a large number of cases the initial stage seizes the patient bofore he has left his bed, and makes him indisposed to rise till a later hour than usual.

Premonitory Symptoms.

The premonitory symptom is yawning, which is followed by a period of lethargy. A coldness is detected about the heart, and is closely followed by a dullness in the head. The patient feels a tendency to be indisposed to the use of his feet and hands, and it is with difficulty that he walks. If he should arouse himself so as to attend divine service, he generally enters the house of God later than hisneighbors, and after a little while the symptoms of yawning and lethargy recur, and he falls asleep.

Stupifies The Brain.

The disease appears to stupify the brain, so that, however the patient may seem to suffer, he is rarely known to complain. Patients with other diseases are apt to fret on account of being prevented from attending church, but the victims of this disease are never known to exclaim, "My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God; when shall I come and appear before God?"

It is Most Dangerous on Sunday.

It is somewhat surprising to find that patients on the following day are as active as if they had not been indisposed. In fact, they appear to be perfectly well until the following Sunday. It is to be observed, however, that there is a low, feverish heat perceptible during the days of interval, which may be described under the name of febris mundi, but which is readily removed by a change of scene—to the movies. The symptoms peculiar to the Lord's day morning are apt to manifest themselves in the mid-week on the evening when the prayer meeting is held.

It Is Infectious.

The infectious character of the disease is pronounced. It is apt to run through a family. Again, the malady is world-wide in its prevalence; but it was never more so than at present. Many authorities regard it as of small importance, and there are some who consider it advisable to have it continue.

The Cause of the Disease.

In searching for the cause, close investigation shows that it is due to some large extent to excessive indulgence in the use of the acid fruits of the flesh and beverages that produce eructations. Persons who sit in close rooms with vain companions, are peculiarly liable to attacks. Neglect of private and family devotions, with devotion to the dance, movies, cards and club life, render people susceptible to it. In point, it is found that the most severe attacks come after a Saturday evening of worldly amusement.

The Remedy.

As concerns a remedy, a specific is demanded. When a patient manages to get to church, electricity from the pulpit is a sure cure. A prophylactic treatment on Sunday morning is a chapter from the Bible taken clear, not mixed with Sunday newspaper emulsion. Ministers have sometimes taken various methods to bring a relief for the patients when they are seized with attacks in church service. Some have reasoned with the patients kindly. Some have talked louder. Some have called "Fire!" Some have interrupted the sermon by asking the patient as to the state of his feelings. Some have stopped preaching. It is told of the Rev. Dr. Young that when he saw so many patients in his congregation he sat down and cried. On one occasion when Bishop Aylmer was much grieved and annoyed over attacks in his audience, he ceased his sermon and, taking up his Greek Testament, read aloud from it to the sufferers and others. Such measures may prove efficacious at the time, and may not. The relief of the disease is up to the patent himself. If neither reason nor religion, physic or essence of common sense fail to bring it about, it must be left to death and judgment to awaken him.

Dies Diminici morbus is a serious disease, and no mistake about it.

Modes of Giving.

Some men give so that you are angry every time you ask them to contribute. They give so that their gold and silver shoot you like a bullet. Other persons give with such beauty that you remember it as long as you live; and you say, "It is a pleasure to go to such men." There are some men that give as springs do; whether you go to them or not, they are always full; and your part is merely to put your dish under the overflowing stream. Others give just as a pump does where the well is dry, and the pump leaks.—Henry Ward Beecher.

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The Struggle in the Ruhr.

The situation in the Ruhr is growing more tense. The French issued an order preventing German officials from Berlin from visiting the district, as they have already stirred up too much discontent there. The French have organized the railroads and announced to the workers that if they refuse to work, or hamper operations in any way, they will be discharged. The French have seized government forests and have stopped all shipments of coal to unoccupied Germany. A clash between French soldiers and German policemen at Gelesenkirchen has resulted in the town's being fined 100,000,000 marks, and the burgomaster and others have been arrested. Germany is retaliating in what ways she can; the port of Antwerp has been boycotted, and medical associations have decided not to treat French or Belgians until the Ruhr is evacuated.

France's assurance that Turkey would sign the treaty of peace has not yet been justified. On the contrary, Turkey ordered the Allies' warships out of Smyrna harbor within twenty-four hours, but extended the time when the ships refused to get out. The situation is strained.

Called Home

IN MEMORY OF MRS.
J. W. LASHLEY

Whereas on January 29th, 1923, God in his infinite love sent the death angel and bore above, the spirit of our dear sister, Mrs. J. W. Lashley, we the members of the Ladies Aid and Missionary Societies of the Durham Christian Church wish to express our appreciation of her in the following resolutions:

Resolved, First, That we hold in grateful remembrance her faithfulness to duty and commend to all her beautiful Christian life, trusting that the influence of this life may draw us all in a closer touch with God and the divine things that we are to do.

Second, That while we realize we have lost a faithful member and deeply mourn her loss, we bow in humble submission to Him who doeth all things well.

Third, That we extend our deepest sympathy to the bereaved family, praying that our Heavenly Father will give comfort where earthly friends fail.

Fourth, That a copy of these resolutions be sent to the family, and one to the *Christian Sun* for publication.

Mrs. R. J. Kernodle,
Mrs. A. E. Maynor,
Miss Minnie Carden.

TUCK

Mrs. Margaret J. Tuck was born February 16, 1836, died January 16th 1923, age ninety two years and eleven months. In September 1849 she married Richard H. Tuck. To them were born eleven children. Only four survive her. They are Mrs. Nannie Young, Mrs. Flora Tuck, Mrs. Elizabeth Tuck and Miss Virginia Tuck, all near Christie, Va. There are twenty-six of the twenty-nine grandchildren living, thirty-eight great grandchildren and one great, great grandchild. She was a member of Union Christian Church for perhaps fifty years. She was able to walk around till two days before her death. She said she was not sick nor did she feel a pain, but had lived long enough and was ready to go. Her last words were, "I see Jesus. He is here for me now." A true servant of God has gone to her reward. Her life counted for much. Eternity alone can reveal her influence for good. Many of her grandsons are leading officers and laymen in the church.

C. E. Newman.

Virgilina, Va., Feb. 22, 1923.

NEWTON

Sister Lorena Newton, daughter of Burl and Amy Belcher, was born in 1840 near Clarksville, Va., and died at the home of her daughter, Mrs. Anna Phillips, February 12th, 1922, age 83 years. In 1861 she married John Newton. Three children were born to them.

Sister Newton united with Hebron Church twenty years ago. For years her health has failed, and for weeks prior to her death was confined to her bed, during which time she was tenderly cared for by her only living child. Just before her passing, she told the people good bye and said she was ready to go.

C. E. Newman.

PERSONS

Joseph S. Persons, son of Dr. Anthony Persons, departed this life February 11, as quietly as a babe falls asleep on its mother's bosom. He was born March 21, 1848 and was in his 75th year.

He married Martha S. Roberts December 16, 1874, and they had three children, all of whom are living. Mrs. C. L. Griffin and Miss Daisy live in Windsor and Mrs. L. E. Holland resides in Norfolk.

He is also survived by two brothers and a sister: Thos. A. and H. V. Persons, of Windsor and Mrs. Lucy A. Johnson, of Suffolk. There are five grandchildren.

He was a deacon of Antioch Church before coming to Windsor, but united with the church at Windsor when he moved to that place and remained faithful in its membership till his death.

He was devoted to his wife, children, and grandchildren. To them his death is a severe shock; his love and thoughtfulness a sweet memory.

His funeral was conducted from the Windsor Christian Church. Rev. H. H. Butler, who had known him so long and well spoke a very fitting tribute to his memory.

He was a member of the masonic fraternity, and his brethren of that ancient order had charge of his funeral and concluded the services at the grave.

The deepest sympathy of the community goes out in earnest prayer to the bereaved family.

T. E. White.

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THE SUN'S OBSERVATORY

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First Railway Periodical in the World.—

The first railway periodical in the world was published at Rogersville, Tenn., from July 4, 1831, to June 14, 1832. This unique publication was known as the "Rail-Road Advocate," and, as stated in bold type under its front-page heading, was "Conducted by an Association of Gentlemen." The paper consisted of eight pages, 12 1-2 by 9 3-4 inches, and was issued semi-monthly, at "the very low rate of $1.00 a year."

A complete file of the "Rail-Road Advocate," twenty-six numbers in all, bound in a cheap pasteboard cover, was discovered recently at Atlanta.

This pioneer railway journal contains first-hand information bearing directly on the origin of railroads, and is a valuable addition to the history of that period.—*Southern News Bulletin.*

Farmer Ford.—

Mr. Henry Ford is one of the most important and conspicuous figures in the industrial world. His success as a manufacturer of automobiles has been phenominal. Beginning as a poor boy just a few years ago, he now has an income of nearly a quarter of a million dollars a day. Although he is making money at this rapid rate the best of feeling seems to exist between him and his employees as he works with them on a cooperative basis paying them good wages and allowing them to share in the profits of the business.

Few, however, have ever known that Mr. Ford farms on a large scale. He is said to be one of the largest farmers in the country, cultivating 9,000 acres of land. He keeps no stock on his land except saddle horses. These, we presume, are used by his overseers. The rest of the work is done by tractors and other machinery. He keeps no cows for the reason that he thinks artificial milk, manufactured from vegetables, is much more wholesome, and this he uses on his farm. It is said that all the work on his farm is done in twenty-one days. He believes that farm work should be thoroughly organized and systematized just as is the case in indutrial plants. He carries the method of the mammoth Ford automobile shops out into his farm.

Mr. Ford believes most thoroughly in the co-operative method of buying and selling. He thinks that farmers should not only control the sale of their products but should eliminate middle-men by cooperative buying.

A description of his farm and its work is very interesting and we have no doubt he will succeed at farming as he seems to succeed at everything he undertakes.

Beware of Dust.—

There is always dust in the air. During the quiet hours it settles on the floor and upon articles of furniture. Then someone must carefully see that it is not stirred up again before it is gathered and taken out of the house. John Bunyan tells the story of being in a room that was full of dust because it was never swept. Presently someone comes in and begins to sweep it. The result is alarming, for within a very few seconds the room is filled with dust, choking those present and threatening their health, blinding their eyes and bringing on a general disturbance. This is always what happens after a long period of settling down of the forces of the church and the kingdom of God. After a long dead period through which quiet has prevailed much dust settles. Everything seems clear and inviting. We feel perfectly at home and safe, but have premonitions that something might happen if anyone would venture to stir and break loose. What a dust he might set flying in the air! Yes, and that is just what has happened. Someone is stirring up the dust in the theological parlor. It is a pity that John Bunyan is not here to give direction as to just what ought to be done. The atmosphere is filled with little particles that irritate the eyes and choke the throat and sends others out of the room sneering and seeking relief. What shall be done with the dust raiser? Shall we let him clean up the room? Shall we abandon him at his task? Shall we throw him out and call him a nuisance? Watch the man who throws dust in the eyes of your faith. Better clear out if he starts the process. Dust is dangerous. Get at once into the open air. There is no peril where Jesus Christ is located and waiting you as one who believes steadfastly in him as Lord and Saviour.—*Biblical Recorder.*

An Intolerable Situation.—

The Atlantic coast off New Jersey and New York is blockaded. It is a hostile fleet that extends three to the mile from North to South—hostile in that the purpose of shipmasters is to aid in the violation of our laws. A majority of these ships, perhaps, fly the British flag. Unless we wish to become the laughing stock of the world, we must devise some way to disband this armada of rum carriers. The wisdom, or unwisdom, of Prohibition has nothing to do with it. We are a sovereign country, and if ships under foreign flags can make a business of supplying law breakers with contraband goods just outside the three-mile limit, government is a farce.

The New York Morning Telegraph of January 19th suggests a remedy for this intolerable situation in an editorial, one paragraph of which follows:

"It is not well to reflect that, while these sea-rovers are at work, distinguished representatives of Great Britian are in Washington seeking the best terms possible for the settlement of a four billion dollar account. We have a Secretary of State who is, in effect, Foreign Minister. Suppose he should inform the delegation that we could not deal with Great Britian on any basis looking to debt adjustment until Great Britian brought under control West Indian ports and admonished her shipmasters. Does anybody doubt that Great Britian would find a way to divert this part of her merchant marine to more legitimate channels?"

Surely there is some way to relieve a situation which has become openly and flagrantly disgraceful; if not in the way suggested above, then some other effective means should be employed at once.—*Wesleyan Methodist.*

"The Real Cure."—

The above is the heading of a circular letter sent out by Mr. Roger W. Babson. We have called attention to the writings of Mr. Babson and have been interested in the fact that he seems to have a spiritual conception of things that one would hardly expect in an active business man. In this circular letter Mr. Babson says he thinks at least two-thirds of the troubles of the world are spiritual, and he does not hesitate to say that many of our political troubles would immediately disappear if people really believed the religion they professed. "The relation between capital and labor, the struggle between nations, and the conflict between individuals depends upon whether or not the involved parties have the right spiritual insight. Physicians are also agreed that a very large percentage of our bodily ailments would be avoided if we were at peace spiritually."

Mr. Babson calls attention to the tremendous amount of interest which Coue has created by demonstrating the effect of mental peace on bodily welfare. Mr. Babson says that the gospel presented by Paul, which most people have heard preached from their childhood, contains all, and more, that Coue or any other scientist has ever offered. "The moment, however," says Mr. Babson, "that some one comes along with only a part of the story dressed up in scientific language every one hails it as a new discovery."

Mr. Babson thinks this is explained on the ground that a majority of people have come to look upon their religious activity as an abstract duty rather than a source of practical power. He thinks that even the ministry has lost sight of this most important phase of work. He thinks the ministers make mistakes in standing by and letting Coue monopolize the most valuable part of their work. The circular closes with these striking words: "It is true that the love of God is the only solution of our great troubles. When our churches really wake up and show people how to secure this great power we shall hear no more about the lack of interest in religion."—*Ex.*

NOTES-PERSONALS

Rev. H. Russell Clem is pressing the work of the First Church, Greensboro, N. C., and so is Rev. C. C. Crutchfield in the Second Church, in the same city.

Is your Sunday School named in the list in this issue from Bro. C. H. Stephenson? Better look it up and see, and if it is not, then see that it gets in his next report.

Did you try your friend and neighbor as to subscribing to THE CHRISTIAN SUN? If you failed to do so on our last suggestion, do make the effort *now*, and let us know of your success.

The First Christian Church, at Raleigh, is rapidly taking on new life. There is work in abundance ahead of us, but we are doing things that are going to be worth while.—C. H. Stephenson, Raleigh, N. C.

Rev. D. A. Long, D. D., says he expects to preach at Mt. Auburn, N. C., the second Sunday in March; Franklinton, N. C., the third Sunday, and to Pope's Chapel the fourth Sunday. Let friends circulate this announcement as widely as possible.

Where is the extraordinary session of the Southern Christian Convention to meet this spring? Will no Church ask for it? What is the matter with the Churches that none of them feel disposed to invite the Convention? It is not a large body, in point of members, and it will be in session at most only about three days.

Rev. C. B. Riddle, Burlington, N. C., writes to call out attention to the fact that we spelled the name of Mr. Marion Lawrence wrong in our recent reference to him and to Bishop Lawrence, that Bro. Lawrence spells, and prefers to have others spell, his name Lawrance. Very well, let us then spell it Lawrance.

Dr. Staley has a most excellent word on *repetitions* in this issue. Do let all those who criticise a minister for repeating a sermon now and then be sure to read what Dr. Staley says. But good things in THE SUN'S columns are many now-a-days. Read and see if we are not correct. You may think THE SUN is too high, but since December 1, 1922, to March 3 we have sent into the SUN'S office more than 250 articles.

If you are so anxious to have other people do something for the cause of the Christian Church, then show it not only by *talking*, but by *doing*. The doer of the Word is by far more to be commended than is the man who just talks and talks of the Church as well as elsewhere. *Talk* is very cheap when it is not backed by *doing;* but real doing costs not a little, and a pinch of doing is worth more than a pound of talk, just talking. Christians ought not to be caught in any such business. It discredits both the Church and the man who does it.

We are glad to report that Rev. W. S. Long, D. D., Chapel Hill, N. C., is gaining in health, and while it is slow, we are profoundly grateful that he is improving at all. The burns on his hand and arm have proved to have been deeper than the physician at first thought they were, but even the burn is improving some. He is yet very weak and sits up but little. Mrs. Long, however, is hopeful of his early recovery. Let our brotherhood be often in prayer for this devoted man of God. It will be recalled, as announced in these columns last week, that Dr. Long recently suffered from a severe attack of vertigo, and that, in falling, his hand rested on the hot stove. This was the occasion of his burn. We all hope for his speedy recovery.

Germany is playing the part of the boy who broke into a house and stole many great and valuable possessions, and when caught, declared he could not pay for what he had taken, nor make reparation for the injury he had inflicted, and yet insisted that he should not be sent to jail. That is Germany's plea. She claims she cannot pay France for damages inflicted and she does not wish to be made to pay. There you are, and what it is to mean none of us can tell. France seems to be determined to make Germany pay, and many wish her success.

The article in this issue from the pen of Dr. Jas. L. Barton, foreign mission secretary of the Congregational Board of Missions, is *stunning*, and we believe it will be to all intelligent readers. The things that are taking place in Europe are astounding. It is hard to believe the facts as he gives them, but he is a man of real ability and of fine standing, and what he says as to the awful plight into which the Turks have plunged practically all Europe, and America, too, must be accepted as truth. As we see the situation, the success of the Turks in handling the allies is an awful shame upon all Christendom, as well as all civilization, and he says there is practically nothing that can be done to change the advantages they have gained except to go again to war. But do not miss reading his letter.

I have been a reader of THE CHRISTIAN SUN most of the time since it was edited by Dr. W. B. Wellons, and it seems to me, as I grow older it gets better. At any rate, the older I grow, the more I love the paper, and I must say that I enjoy its pages more now than ever before. I remember very well when you first took charge of it as editor, and now that you have come to be our editor again, it seems like old things are becoming new. Its pages shine brighter and brighter. I feel like I am a lifetime subscriber. —Hiram Freeman, Ether, N. C. Indeed, Bro. Freeman, you were one of my earliest acquaintances in the Old Deep River Conferences. Our associations have always been pleasant, and I am glad to get back to have you be one of The Sun's supporters. Not get back, for as I understand it, you have all the while, from the day of your first subscription, been its friend, and I am glad that you are no less so now, under its new management.

Men and Millions should be regarded as a sacred pledge and in so far as we can meet it, we should do so. Let us not dodge our duty and let us not miss our privilege by failing to pay what we promised to this good work if we can do it, even by some self denial. Bro. Atkinson (we believe it was) tells us of a pastor who had found once in his congregation a brother who had made a pledge to this good work, but later said he could not pay it—that he was not able, and yet he noticed that he did not deny himself of luxuries, but purchased them just as in the days when money was plentiful. That is to say, he could not pay the pledge he had made to the church because he was not able, but he could purchase almost any luxuries he desired, and not only could do it, but he did it. Now shall we be plain and tell you just what that man's conduct is, in so far as the report is true (and we take it that it is true)—it is a plain piece of hypocracy. Is that too severe? If he were not able to pay this pledge and would prove it by not buying the luxuries of life, then we could receive it as true and sincere; but, in so far as he cannot pay the pledge made for the support of the Church in its work for the cause of Christ, and yet can get any luxuries he may wish—well, please excuse us—it is a plain piece of hypocracy! Now, do not be offended with us, dear brother, for that would be adding another sin to that sin of hypocracy. We will tell you what to do: Go to God in prayer and repent of this wrong and then pay your pledge, as well as buy luxuries, till you can pay up your Men-and-Millions pledge, and then, having discharged your obligation, if you are real hungry for a little luxury, why buy a small bit of it, and stand right with your Lord and His Church.

The churches of Eastern Virginia are indeed fortunate to have the series of Christian Education Institutes, which are to be held at twelve different places in the Conference from March 17th through April 1st. These meetings are arranged by the Eastern Virginia Sunday School and Christian Endeavor Convention, with the cooperation of the Board of Christian Education of the General Convention of the Church, and the Board of Religious Education of the Southern Christian Convention. The field secretaries of these two boards will be the speakers and leaders of the institute sessions. Mr. Hermon Eldredge, of Erie, Pa., field worker of Young People's Work, is one of the leaders in Christian education in the Christian Church, and in interdenominational work. He is an inspirational speaker who will be heard with profit and pleasure, for he has made several pervious trips to Eastern Virginia. Miss Lucy M. Eldredge, of Richmond, Va., will have charge of the children's work, and assist in the institutes throughout the tour. Every worker in our Eastern Virginia churches should attend one or more of these meetings.

Some one has said: "Religion, like everything else of value, must be taught. It is possible to get more religion in industry and business only through the development of Christian education and leadership. With the forces of evil backed by men and money, systematically organized to destroy, we must back with men and money all campaigns for Christian education." We are glad to have part in every effort to promote the cause of Christ among the people. We believe in Christian education, but we also believe that teaching a person religion is much like teaching one how to swim. You can not teach one how to swim while he is out of the water. If you are to teach him to swim, he must cast himself into the water. So we believe if one is to be taught religion from the Christian standpoint, then he must get into the very atmosphere of religion through the New Birth, and then he can be taught the great and saving truths of Christianity. Let the first efforts in Christian education then be to see that the person to be taught gets into the atmosphere and spirit or religion through the New Birth, and then what he learns of real religion will mean so much to him. You cannot learn to swim while you stay out of the water, neither can you learn religion while you stay on the outside and know nothing of its saving power. If you wish to learn the truths of Christianity, then begin your lessons by learning and getting the New Birth.

Are you a member of the church? Yes. Well then tell us one other thing—Are you a *worker* or a *talker?* Now what is your answer to that question? If you are only a talker, then you can and most likely will do much harm? These

men and women who are such great (?) talkers often do much harm by talking. If they could or would confine themselves to talking of legitimate matters, they might be a bit more excusable, but this is just what they do not, may be cannot, do, but the gossiping of a church member is something to be dreaded, for such one works much harm to the cause of Christ, as well as a great injustice to the people of whom they are talking. As a pastor we try to have one rule for all such people. We try to have it understood if you come with some scandal, then at once we ask you to face the people of whom you are talking and say to their facts just what you have said of them to others. We do not mean to allow any member of a church we are serving to go around talking of some scandal among the members without having the thing brought up and faced. If true, the guilty should be reremanded; if not true, the person who is doing the mischief should be dealt with at once. Let him or her face the music, and if they have wronged a brother or sister, let them at once apologize, or else be rebuked by the church publicly. It is a sin to go around retailing some nasty ugly story about some one when you do not know the facts. A loose tongue can do much harm and destroy much good. It is a shame that this thing is allowed to go to such lengths among our churches. This rule has worked well for the peace of a church and for the good of individuals who are at the mercy of evil tongues. We do not wish to dictate to other pastors at all, but we suggest the wisdom of a trial of this plan, if you are having troubles of this kind. You cannot put a stop to such work any too soon, and this plan has worked well, and we believe it will again, if it be given a fair trial. Will you try it?

Would you like to make some one in need happy? Then here is an opportunity. Bro. S. M. Ashmore, now in the Alkire Sanatorium, 1104 Kentucky Avenue, San Antonio, Texas. is in need. He is the victim of tuberculosis and is making a fight for his life. Four years ago he had "flu," followed by pneumonia. He was kept in bed for several months, and since then he has not been able to work, and naturally he is in need of help. By reading he has kept up with the general work of our people. He says he is improving slowly. He was reared in the Christian Church in Illinois, but after his sickness he went to Florida, but did not regain his strength. At last he went to San Antonio, Tex., in search of a better climate. He has not been near any of our churches since he came South, but has kept in touch with our general work as a people through reading. He is alone in the world, his father mother and brothers and sisters are all dead, and he is alone and sick among strangers. He is yet a young man, and while he has not asked us to make an appeal for help, we happen to know of his needs and we are therefore making known to our readers his needs. We have had the pleasure of helping him a bit, and believing there may be many who would be glad to brighten his life by sending him some help, we are letting his needs be known. He is making a brave fight for his life and we count it a pleasure to help him. If you can help him, yours is the opportunity, and we urge you to accept it. Address: S. M. Ashmore, Care the Alkire Sanatorium, 1104 Kentucky Avenue, San Antonio, Texas.

SIN.

The word that stands at the head of this article is quite distasteful to most people. It is a small word—just three little letters—but the thing it represents has wrecked the world, and brought to us death and all our woes.

Entrance of Sin Into the World.

How sin came into the world is a question that has been discussed ever since it began its work of destruction among the sons of men. We are perfectly satisfied to accept the simple Bible statement as to the beginning of sin on earth.

God created man in His own image, a sinless being, and placed him in the Garden of Eden. He made man a free moral agent, giving to him the power to will; that is, the power of choice. He gave him access to the trees of the Garden, all except the Tree of Knowledge of Good and Evil. He forbade his eating of the fruit of that tree, attaching a penalty to the inhibition. Eve partook of the forbidden fruit, being tempted by the devil, who came to her in the form of a serpent. Of course, there are those in this day of advanced thought who think this story is mere "folk-lore," but it is given here as history, and we see no reason why it should not be accepted as such. Dr. A. H. Strong, one of the greatest theologians in the world in his day, accepted the Genesis account of sin and the fall of man just as it is recorded. Man did not fall upward, but downward. As Dr. P. S. Henson said once in an address at Meredith College, "When a baby reaches out his hand, it is not the monkey in him reaching for a limb, but the king in him reaching for a lost scepter."

What Sin Is.

One definition is that sin is the transgression of the law. That is only a partial definition. Transgression of the law requires an overt act, but sin begins before a being reaches the stage of development when he can be guilty of personal transgression. We inherit from Adam our sinful nature. David says, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Dr. Strong says David is here not confessing his mother's sin, but his own. Adam was the federal head of the race, so "in Adam we all die." Before men become conscious they are sinners, because they possess sinful natures. Paul says, "I was alive without the law once, but when the law came sin revived and I died." That is, the germs of sin were there, but they were dormant until the child became conscious of sin, but when he reached the years of accountability the law showed him that he was a sinner.

There are many who object to the doctrine of original sin on the ground that it would not be just in God to hold a child accountable before he was old enough to know right from wrong. God in mercy has provided for the atonement of the sins of infants and those whose mentality is so low as to render them irresponsible for their acts. This takes away the charge of any injustice on the part of God.

When the law shows us what sin is—that is, when we reach the years of accountability—we are guilty of personal transgressions, and must pay the penalty of such transgressions. Sin has been well defined as "supreme choice of self, or selfishness." This simply means putting self above God, following one's own desire rather than submitting to the will of God.

Selfishness was the root of the first sin committed by our first parents. The appeal was a double one, there was first the gratification of appetite, and second the gratification of pride. The fruit was good to the taste and was to be desired to make one wise.

Sin is a far more serious matter than overt acts, as grievous as they may be. These acts are the fruits of sin, but sin itself goes down into our very natures and roots itself in our lives. In our natural state we are under the dominion of sin. "His servants ye are to whom ye obey; whether of sin unto death, or obedience unto righteousness."

Sin is represented as a king reigning in our mortal bodies. "That as sin hath reigned unto death so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Evil thoughts and such like things are put down in the catalogue of fruits of the flesh, and are attributed to the heart from whence they proceed. These evil habits are but the cords that bind and hold us in sin, and even if they be lopped off, that is like cutting off the limbs from a tree while the roots remain.—*The Biblical Recorder.*

THIS IS A GREAT QUESTION.

And every reader should be prepared to think for himself in considering it. If you listen to what Dick, Tom and Harry have to say, you may be greviously misled and come into trouble. We are told on every side that prohibition does not prohibit, but that is not half of what is said. If you do not keep yourself posted the liquor men will induce you to think that prohibition was adopted in this country contrary to the wishes of the great majority of the people. They say it was a war measure and that it was voted on us when a large per cent of our voters were in Europe where they could have no chance to express their sentiments as to the prohibition of the liquor traffic, but that is not half true, as you may see by reading the following statement of facts from *The Presbyterian of The South.* The statement is clear and we defy any man or any set of men to show that what is claimed therein is not true: Listen to what *The Presbyterian* says:

"Ignorant statements are often made about the adoption of the Prohibition Amendment. It is said that this law was put over on the United States as a war measure when millions of young men were unable to vote, because of being in military service. The fact is that before national prohibition went into effect, thirty-three States, with a population of 54,400,000 had already adopted State prohibition. Fifteen States, with a population of 48,000,000, still permitted the sale of liquor. But 39 per cent of the population of these States then lived in communities where they had local prohibition. In all forty-six States approved the amendment as presented to them, and only two failed, Connecticut and Rhode Island, with a combined population of 2,000,000. The great bulk of the people want to see the law enforced. It is up to them to see that this is done.

THE "AMERICANIZATION BULLETIN."

Published by the pupils of the Washington Americanization schools, the Americanization Bulletin, first journal of its kind in the world, has been successfully launched.

The purpose of the paper is to supplant that written in the native tongues of immigrants, which, circulating among them, retard their progress in the mastery of English. It is hoped it will bring closer union between Americans and newly arrived immigrants, and aid in the naturalization of the latter.

The first issue has been financed by the Richard Arnold chapter of the D. A. R. It is hoped, however, that succeeding issues will support themselves through advertisements and subscriptions solicited by the students. O. T. Moore, chief naturalization examiner of the District of Columbia, will conduct a column in the succeeding issues in which he will answer all questions on Americanization.

THE CHRISTIAN SUN is expecting everybody to do his duty in trying to increase the subscription list. Every new subscription counts one more.

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor*,
Henderson, N. C.

WATCH THE AVENUES OF IMMORALITY ABOUT YOU.

In almost every community there are certain avenues of immorality almost always open unless they are stubbornly resisted on the part of the good men and women who have the back-bone to see that they be not given the privilege of using the community.

One of the frequent sources of immorality is the county fair, or it may be just as likely, the State Fair. In all such institutions certain concessions are sold, often under a promise that no immorality shall have a place therein, but the unscrupulous fellows who pay for these concessions under a promise that no gambling or other immoral act shall be allowed, no sooner get to work, than they turn loose these immoralities and take in the poor people who do not understand the tricks of these unholy men, and literally rob them of their money. This should not be allowed. We heard recently of such an occasion, but the men who were in charge of the fair on this occasion, as soon as they found that these men had violated their contract, immediately made them quit this meanness and this should be done in each instance. More, these men when certain concessions are given or sold, should at once (on the opening) watch to see that no immorality is practiced or allowed in the fair. Otherwise the fair should not be allowed at all. Better stop a whole county or State fair and save the people from such bad men rather than let it go on. These men can be kept out, or be kept under the law, and every citizen should do his or her best to have it so. One of our exchanges puts it this way, and justly, too, we think:

State and County Fairs are held all over the country for the purpose professedly of benefitting the people, especially the farmers and their families. The Virginia Department of Agriculture in its Year Book for 1923 says on this subject: "It is an undeniable fact that many of the vulgar midways that haunt agricultural fairs and the traveling carnivals that prey upon the towns are a menace to good morals in the home. It is a fact—unpleasant but grimly true. Because of the presence of immoral midway attractions, many fairs advertised to be in the farmer's interest and many carnivals, boasting that they are 'under the auspices' of worth-while town organizations, are actually even worse than failures, from the standpoint of real helpfulness to the community. They are dangerous pest-holes of fraud and immorality. Fortunately, such conditions are not universal. There are fairs—State fairs as well as county fairs—where traveling midways have been excluded. They are making enviable contribution to farm community progress. These clean fairs are valuable stimulants to greater endeavor among the young folks on the farm. They exhibit results from good farming and stock breeding, and these object lessons encourage the farmer to seek information that brings good results in turn. All good fairs should be encouraged and sustained, and all those that do harm should be made to conform to those that contribute to greater endeavor and progress." The fact is well known that at some fairs gambling schemes and immoral side shows are the most prominent features. These fairs are usually held in the fall of the year. The Christian people of the country should take up the matter as soon as possible, so that they can enter their protest with the management of the fairs, before they make any contracts for the next fairs.

THE WORTH OF THE COUNTRY CHURCH

The country church is often talked about as if it were a straggling and forsaken orphan. But that is all wrong. The country church is no orphan, except as it may make itself so. God has given the country church a place in the rural community and it(the church itself) should see that it fills the place God has given it. There are likely many people, owners of farms who could not get half price for their farms were it not for the fact that the church is established in that community. Such men ought to be the best friends of the church in that community, outside of the church members, and for the reason that the church is of great value to them financially. They may not think so, but let them take the church away from the community entirely and then see what their property would be worth. Who wants to live in a community where there is no church? Alas, a man refuses to help support the church in the community on the ground that it is worth nothing to him, whereas, it is worth more to him than he thinks. Were there no church in his community when would he get a sale for his property, at what he considers its real value? He would not get it at all. Not only is the farmer or the owner of property helped by the presence of the church in the community, but there is not a citizen in the neighborhood who is not helped financially, to say nothing of the moral and spiritual community help the church gives the people of any neighborhood. It is time we were waking up and giving the country church a right estimate in the community.

The Presbyterian of The South says:

Country churches do not always get the consideration that they deserve, nor are they in as high esteem as they should be by city people. But the greatest lack of appreciation is often shown by country people. Speaking on this subject the Virginia Agriclutural Department's Year Book for 1923 says: "There is nothing that stunts and blights the growth and life of an agricultural community as a neglected country church. There are few men with families who would buy a farm in a community where they expect to live and be deprived of the blessings that go out from a living church. The people who live in a community without these advantages are depriving themselves of these important blessings which they can never afford to lose. Even outside of the personal religious need of a good active country church, the material help the church gives to every community is tremendous. It is obvious that the value of every home is greatly increased in the moral tone of the community. So help the country church. Keep the doors open the full year. If necessary, call on your city friends to help you. The country church helps the cities. Statistics show that three-fourths of our ministers and leading church members, the large majority of our doctors, lawyers, professors and leading business men are country-bred. The country is a great reservoir from which the cities are constantly drawing their brightest minds with religious training of the old-fashioned kind." The country church, no matter how small, should be alive and wide awake. It should have the best attendance that is possible by its membership. It should have the best Sunday school its members can conduct. It should be supported liberally by all those connected with it. Its building should be kept clean and well painted within and without. Its yard should be made as attractive as possible with trees and grass and flowers. The improved externals will help the community greatly. but they will help the church and its members far more.

A GRAIN OF WHEAT.

We have recently been reading a new book called, "Grain of Wheat"—it is from the facile pen and the great heart of Rev. Walter Benwell Hinson, D. D., pastor of the East Side Baptist Church of Portland, Oregan. It is really a book of sermons. However, you can take them as near the fire as you may wish—there is no danger of their catching fire, for they are not at all dry. They have the best juice of real meat, dripping from its pages, and if you are at all hungry, you may eat and fatten on the very marrow of the gospel. We have read many sermons, but not many have ever been so sweet and rich with the very cream of the gospel as is this book. If we had the means that we could spare, we should count it a privilege to give a copy to every man and woman who would agree to give it a careful reading. That will give you an idea of our estimate of the real value of the thirteen great sermons which fill the pages of this book:

The book takes its name from the first sermon based on John 12:24—

"Except a grain of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

On page 6 Dr. Hinson asks a very thoughful question, as follows:

"Is he lacking in judgment who picks the first flowers of the spring-time, and says: "Thank God, the summer is coming." On page 7, we find a fair sample of the matter of the book, as follows:

"Yes, He saw the harvest; but He saw the seed sowing must precede the harvest. He saw the distant coronation; but knew the coronation depended upon cruciflxion. He saw the crown of eternal glory; but he knew the price of the crown was the cross. He heard the hoarse shout: To the cross! to the cross with Him! "And He turned and said, in His own matchless way, Except a grain of wheat—this grain of wheat—fall into the ground and die, it abideth alone."

On page 9, we read:

"Oh, I often wonder whether I am more pained at the indifference of the unconverted, or by the indifference of the unconsecrated; and I think the hurt that hurts steadily is the indifference of the people who will not be consecrated to God. To think of what you men and women could do if you liked. Oh, if you would just put brawn and brain and heart and money and time and talent and soul into the work of this church, you could make the church shine gloriously as the full moon, and be terrible to unrighteousness as a bannered army. You could make it the mouthpiece of God. But God have mercy on your intelligence, scores of you think that if you come to church on Sunday morning and hear a sermon, you have performed your full obligation to Jesus Christ for His dying blood on Calvary's bitter tree. And the odd quarter that you gave to further the purpose of His kingdom—you congratulate yourself upon the amount you gave (except when you are commisserating yourself that you gave anything at all). And the bane and the pain and the shame of this I verily believe has driven lots of men out of the ministry. They could not stand it any longer. It looked to be a no-good performance, an effort having no triumph or success."

We call that putting things in a strong light and in the light which the church is needing so much just now. But there is so much that is so

rich, so helpful to the hungry soul, we scarcely know where to stop. Again he makes a point this way:

"And you will regret this unused life when your hair is the color of mine and you look back over your life, as I every week, look back over mine, you will be sorry for the grain of wheat that you chewed up between your teeth and swallowed and consumed, and how you will wish you had put it into the ground in Christ's name, where it would bring you a harvest."

Again he gets closer to the indifferent when he says on page ten:

"Oh, how you would cram these passing years full of eternal glory, if you would only dare to live the straight Christian life as Christ asks you to live it. You will regret it; yes, you will regret it some day. Perhaps never till, all empty-handed, you pass into Heaven and find there is nothing saved of you except your soul—lost everything else—all the years gone, all the privileges gone, nothing saved but your soul. And then how you will wish you had been among those who marched triumphantly up to the throne, bearing the marks of their conquests with them, to lay down great triumphs and glories at the crucified feet. Oh, how you will regret wasting your grain of wheat. And the way you abuse and wrongly use and consume this grain of wheat life is such a grief to Jesus Christ.

On page 17, in his sermon on *The Bible Only God Could Write,* he opens in a most unexpected way by saying:

"The tallest man of the Hebrew race is Moses. As he stands among Abraham, Isaac, Jacob, Samuel, David, Isaiah, Jeremiah, Daniel, and Hosea, you see him first, for he is head and shoulders above them all. Such a many-sided genius was he that he was warrior and stateman, philosopher and poet, and the giver of the law of God. And yet this greatest of these great men sinned. Oh, the weary ages looked for someone who would escape that blight, but they looked in vain. Follow these men down from Adam to Malachi in the Old Testament, and they all sinned. Moses' sin kept him out of Canaan--not so much his general sinfulness, as one particular sin, a sin that looked so pitifully small to bring down such a mountainous curse! For he was angry with Israel—and who would not have been? He called them rebels—and they looked wonderfully like rebels. In his hastiness he uttered a few petulant words; and because of that, the longing of his heart and the ambition of his life fell in ruin about him, and he never led Israel into Canaan."

On page 24, referring to the Bible, he comes with a great burst of wisdom, enthusiasm and power and says something which we wish every minister in all the land could read again and again till he might come to believe it as the burning message of a true prophet of the twentieth century. He says: a man sent from God to awaken us all from unbelief:

"Oh, my friends, it is the Book God wrote. I never mind it when they tell me I am fossilized because I still believe in that Book; Thank God I do still believe in it! I have convincing reason for believing in that Book; and if any man in this city will take the spectacles of prejudice from before his eyes and read it, he too shall come to the determination that it is the Book which God wrote, because nobody else could have written it."

In every sermon the man grows eloquent and mighty in presenting the truth of God. The few extracts I have quoted from him can do no more than give our readers a very impefect idea of the power of this man as a preacher of the Bible, the Wonderful Word of God.

In the sermon on *The Bible Only Could God Write,* he breaks out in a sudden burst of eloquence, quoting from a poet in words that burn, and because they are so strong and so timely, we beg to reproduce them here, as follows:

"Oft when the Word is on me to deliver,
Lifts the illusion and the truth lies bare.
Desert or throng, the city or the river
Melts in a lucid paradise of air,—
Only like souls I see the folk thereunder
Bound who should conquer, slaves who should be kings,
Hearing their one hope with an empty wonder,
Sadly contented with a show of things.
Then with a rush, the intolerable craving
Shivers throughout me like a trumpet call;
Oh, to save such, to perish for their saving,
Die for their life, be offered for them all!"

*A Grain of Wheat and Other Sermons, by Walter Hinson, D. D., Pastor of The East Side Baptist Church, Portland, Oregon, 141 pages, in cloth binding and published by The Bible Institute Colportage Association, 826 N. La Salle Street, Chicago, Ill. Price One Dollar ($1.00) net.

WILL THE CHURCH UNDERTAKE THIS TASK OF CHRISTIANITY?

This is the day when some would be leaders in the church of Christ are ready to place almost everything upon the shoulders of the church, and then they forthwith declare that if the church cannot do this and that, as they have marked it out, that the church is a failure. Nonsense! The Lord Jesus Christ is the Head of the Church, and until the strength of God ceases to hold the world in His hands, all such talk is idle, for Jesus Himself has told us that he is building the church, and that being true the church is not going to fail—it is destined to gain a great victory over the forces of sin and darkness and a great triumph for Christianity. There may come some failures in the visible, or local church, now and then, but so far as the church of Christ failing that cannot be, not while God lives.

Of course there are great tasks for the church, but the Captain of her salvation is equal to the undertaking and victory will come—must come because God is in charge of this world; has been since He made it and will be till the last struggle has terminated in favor of the church. While all this is true, as we believe, there are some great burdens it seems wise that the church bear, and chiefly because there is no other institution capable of doing the work that is so much needed. *The Western Christian Advocate* has outlined with some care these four great tasks of the church of today. He may not have struck it just right, but at any rate these world tasks need to be undertaken, we know of no other force which seems able to assume the burden with any hope or prospect of accomplishing what seems to be so much needed.

Here is the way *The Advocate* puts it, and we believe the view given is well worthy of our best attention. We do not believe that Christianity will die, if the church should fail to undertake this task, but we do believe that the world will suffer terribly, if this work is not done, and since there is no other power equal to the task of undertaking this work, it is eminently wise for the church to consider it long and well before she says, "we will *not* undertake it." The ideas are timely and well presented, considering the brief space devoted to them, and therefore, it seems wise for us to give the same our best attention.

The Advocate puts it this way:

There are many religions in the world. Their number is decreasing. Many of them have survived, even though they are in the midst of a period when they are no longer growing. There are even some that still remain though dead. It is becoming the common consensus of opinion that Christianity is to be the world religion. There is none other in sight upon which men can depend for this service to humanity.

Christianity seems virile, aggressive, and is slowly conquering the peoples of the world. But the task before it is so great, so extensive, that unless Christianity is a supernatural religion it cannot hope to survive.

There are at least four irreducible international sins that gather forces in all quarters of the globe. They must be controlled and reduced by religious forces or they will mark the future ruin of the ideals now possessed by that element of the race believing in Jesus Christ.

These four sins may be regarded as major and deadly. They menace the future of the international life of humanity.

The first is political injustice.
The second, economic exploitation.
The third, racial discrimination.
The fourth, subservience to material gain.

From the viewpoint of a Christian this group of closely-associated interests in wrong-doing must be disposed of before Christianity can claim to have made progress worthy a spiritual and world religion.

The task is drawing nearer. The time of the assumption of responsibility is at hand. The church of Jesus Christ must be ready. May the hand of him who would discourage and belittle the opportunities that appear to assist the church in preparing for this task be palsied ere the day overstakes us unaware.

That Christianity is the world religion cannot very well be questioned, unless the man who questions it is an out and out unbeliever. That the four tasks named are too much for any other institution known to man, we think cannot be denied, and therefore if the work is to be undertaken, it seems that the Church is the only help, under the blessings of God, that can at all handle these tasks, and even the church would be a complete failure, if she did not have the God of the Universe to back her in the effort. That each of the four great tasks, if accomplished, would become a great forward movement for the saving of this world through Christ. At any rate let us think about it, and as the Spirit may lead His church, so may His church be brave and strong to dare and to do.

Brethren, remember, as far as you can, that you should send money for THE CHRISTIAN SUN directly to the publisher at 1536 East Broad Street, Richmond, Va., and not to the editor. When it reaches the editor, it is still a long way from the Richmond office. It is liable to be delayed and mistakes are more likely to occur. Please send your money to the publisher, as above, and not to the editor, as we have no charge of any of the financial affairs. Our work is purely and only with the editorial department.

Be sure to give attention to the report of the Sunday Schools which contributed last Children's Day. It is from Bro. C. H. Stephenson, the Treasurer of the Board. He finds that only thirty-eight schools took part last year, contributing $216.97. Now he asks for 100 schools to take part this year, and he asks that these schools raise on an average of $5 apiece, making $500. It can be done if our pastors and superintendents will take hold and induce the schools to help. Let us do it. Of course, many schools can give more than $5, but that will be needed to make up for some which give nothing. Not to get these schools interested and to help is not only doing the cause an injustice, but it is doing the schools a great injustice. Let every school help, and do it well.

CONTRIBUTIONS

SUFFOLK LETTER.

Repetition is often condemned, especially the repetition of a sermon; and I wonder if ministers are not too sensitive to such criticism to repeat sermons that should be repeated. Sunrise and sunset are repeated daily and have been from the beginning. The seasons are repeated. The cultivation of the same fields is repeated. Music is repeated. Sleep is repeated. Eating is repeated. Thought is repeated. Prayer is repeated. The Lord's prayer gains by repetition. The Communion is repeated—"Do this as oft as ye do it in remembrance of me." Courses of study in colleges are repeated. Habit is the result of repetition, and the greatest pleasures of life are in the field of habit; and more, the mightiest human forces are in the field of habit. That is seen in the prayer of Daniel, in spite of the decree of King Darius. He "prayed and gave thanks before his God as he did aforetime"; that is, as his habit was. His prayer habit was stronger than the king's decree. In this force of habit is a great danger and a great value. The prayer habit, once formed, is a great spiritual asset in Christian life; the neglect of the prayer habit is a great spiritual loss.

Occasional church attendance has little value for the individual and less for the church. The habit of church attendance can be cultivated until it becomes a real pleasure to attend; it can be neglected until it becomes irksome. The excursion train has little value; it is the train going and coming, on regular schedule, that renders service to mankind. It is the regular habit of giving to the Lord, the system that counts in the kingdom. Spasms may excite interest for the moment, but regular service keeps the store open, the mill grinding, the school going, and the worship spiritual. To give ten cents per Sunday is better than to give five dollars and twenty cents at the end of the year; weekly payment of church dues keeps the matter on the mind and in the heart. Church finances would prosper if *all members* would give, and give systematically. It is not the large sum, but the little sums, that represent the liberality of the church. The retail stores sell most of the goods. "Little drops of water, little grains of sand." The "Men and Millions" pledges are largely in small subscriptions. They can be paid by paying a little at a time. Those who have formed the habit of paying these pledges will keep on to the final payment. Japanese dentists pull teeth with their fingers; but if they ceased cultivating this habit and used forceps part of the time they would lose the finger-strength to do this work. The impelling force of life is habit. Jesus, "as His custom was, went into the synagogue on the Sabbath day." Everything is hard till it becomes a habit; all is easy when it is a habit. No Christian is safe or useful until Christian habits are cultivated; then both are assured. Does your habit take you to Church, Sunday School and prayer meeting and make you think of your gifts to the Lord? W. W. Staley.

ELON LETTER.

The alumni of a college are its hope and also its fate. Elon has graduated with bachelors' degrees 441 in thirty-two years. She has enrolled several thousand who studied for a greater or less time. We were planning to make a complete list of all students who had ever enrolled here and print it in a special bulletin, but the fire has destroyed our records. We are endeavoring now to collect catalogues and bulletins from the beginning, and hope from them to construct the list. Any one who reads this letter and has an Elon catalogue of any date is requested to mail it to me.

But I set out to tell in what splendid manner the Elon Alumni have rallied to Mother Elon in the misfortune which overtook her on January 18th. On that day Mr. G. C. Donovan, the alumni general secretary, addressed the saddest letter ever mailed from the college to its alumni, telling of the destruction of the hallowed old administration building. He did not ask the alumni for money, but they knew it would be needed, and immediately cash and pledges began to arrive. Only a relative few have contributed, but their contribution is an inspiration and an earnest of what the united alumni can and will accomplish. The gifts have ranged from $5 to $10,000, and all of them have registered the donor's love and devotion to the college.

Aside from the Alamance County Alumni, and aside from the faculty members who are alumni, the following persons have so far volunteered their assistance to their stricken alma mater: Havilah Babcock, J. W. Barney, J. C. Barrett, W. J. Ballentine, Miss Curtis Beeam, E. M. Betts, P. J. Carlton, B. J. Earp, Miss Bettie Ellis, Mrs. J. B. Gay, Mrs. S. R. Gay, H. S. Hardcastle, C. C. Howell, J. D. Messick, Miss Gertrude Minniear, D. F. Parsons, Jas. C. Reid, E. H. Rainey, Mrs. J. C. Robertson, Miss Annie Staley, Mrs. J. B. Stephenson, Mrs. M. A. Billiard, H. Shelton Smith, R. O. Smith, Miss Hattie E. Brown, R. C. Causey, R. P. Crumpler, Miss Margaret Iseley, E. S. Johnson, Frederic T. Jones, W. L. Maness, G. C. Mann, C. P. McNally, Miss Bertha Paschall, Miss Margie Perry, Miss Susie Perry, Miss Annie Raper, J. Wallace Rawles, Miss Ethel Royster, Miss Irene Stephens, Miss Maggie S. Taylor, Miss Fannye Mae Wellons.

The total of these gifts in cash and subscriptions is $13,030. The faculty gifts were more than this total by $220, and the alumni in Alamance gave very liberally. This is but a beginning, but it is a good one and promises larger things for the future.

Before this letter is printed, the Alamance County gift of $100,000 for the administration building will have been provided for in cash and subscriptions. It is now up to our people to complete the larger Elon program. They will do it.

W. A. Harper.

TO THE FRIENDS OF BETHLEHEM COLLEGE.

Permit me to express to all of you my appreciation of your hearty co-operation offered me in assuming the weighty responsibility that falls upon me in trying to fill the position formerly held by Rev. R. F. Brown, of Columbus, Ga., in connection with the above-named college. Brethren, I accept this position, realizing the "bigness" of the job, and the "littleness" of the man.

I am fully aware of the seriousness of the proposition and could not, nor would not undertake it until I have fully committed myself unto the Lord, and as I feel that I have done this, I now most humbly ask the prayers of my brethren and the friends of the college, that success may attend the efforts of my life. I shall do my best to make the business go, and under the blessings of God it will succeed.

Let us all put "Bethlehem College" on our prayer list. Pray for it every day. Pray for the board of trustees. Pray for the building committee, and also for the financial agent. Pray for the children of the Christian Church, for unto these we look for leadership, and we must have a place in which to train them for the glory of God and the good of man.

I shall begin active work March 1st, and will try to meet every church on their regular meeting days, and spend as much time as will be necessary in making the canvass.

First, I want 100 men in the Alabama Christian Conference to give $25 each within the next three months for Bethlehem College, 500 men to give $10 each, 200 women to give $10 each, 400 women to give $5 each, and, greatest of all my wants is to get 500 children under fifteen years of age to give $1 each per year for the next five years; in fact, all the pledges will run through a period of five years.

I can but think of the prayers of the sainted men and women of our dear Church who prayed so earnestly that this day might come. God grant that their hopes may be realized.

G. D. Hunt,
Financial Secretary.

WHAT WILL THE SOUTHERN CHRISTIAN CONVENTION DO FOR ITS YOUNG PEOPLE?

The greatest factor to be considered in maintaining our Church membership is the Sunday School. By far, the larger per cent of our members, and nearly all our workers, must come from this source. If our Church is to live and grow it can set itself to no greater task, and none that promises a greater reward, than the enlarging and making efficient our Sunday Schools. If we fail in this, our Church will fail.

According to the report made at the Burlington Convention, we have 26,084 Church members and 21,767 in the Sunday Schools of the Southern Christian Convention. We must increase this number if we would build our Church membership.

However, building a Sunday School is something like building a large patronage for a store—it must be accomplished by giving something worth while. We must adapt our buildings to the work, and officers and teachers must be trained for their tasks. Classes and courses of study must be arranged to meet the needs of the different ages, and the school itself must be an intellectual and spiritual force. Other denominations are doing this, and other things being equal both young and old will go where they can get the most advantages. Therefore, whether we want to do this or not, we must do it if we are to survive as a Church.

The Church *must* spend means and energy to accomplish this. The Board of Religious Education has been doing some effective work along this line, through its field secretary, Miss Lucy Eldredge. We have maintained a bureau of information at our Richmond office. We have kept our secretary in the field much of the time. We have conducted institutes and vacation Bible schools. We have tried to make the schools effective, but means are lacking to do our best work. The financing of this department is one of the problems that must be faced and solved by the brethren at the coming session of the Convention. The work must be enlarged and put on a permanent financial basis.

We need more workers during the Vacation Bible School period, and there must be some funds for the maintenance of the Chautauqua.

If the future of our beloved Christian Church means anything to us, we must care for our young people. We must do as much for them as other denominations. In other words, we must do our best, and the future development of our Church is assured. W. T. WALTERS.

Richmond, Va.

HOLY NECK HINTS.

Brother White writes to Brother Abe, saying that the reason his pastor doesn't report to the Church paper is because there is nothing to report. Well, bad roads and cold weather tend to keep the pen of the rural pastor silent about things his Church is doing.

The struggle to keep a few live coals about the altar and thus keep the home fires burning is the principal item of importance until better roads and fine weather call forth the reserves.

With friend Coue, we have courage now to say that "Every day, in every way, it is getting better and better."

On New Year's Sunday, forty members of the congregation made a resolve to read their New Testament through with us the next six months. After six weeks we inquired at a regular service as to the progress being made. Six reported they had already finished the first reading and had started to reread this most wonderful story.

One lady who read the book through is now reading it aloud to her husband, who cannot see to read, that he may have credit, too. Five more have joined the forty and severel others who have not made the resolution publicly are joining in the reading. One thing we wish to emphasize in this Scripture reading is the memorizing of choice verses.

A very helpful thing, at opportune times, in our various services, and in the home at mealtime or at the evening or morning devotion, is to recite from memory choice passages of the Scriptures.

The writer had the privilege of conducting a service at the chapel hour of the public school recently and a call for memory verses from the Bible was met with a splendid response. This was most gratifying. We might add here that the Holland High School is now offering a thorough course in Bible instruction, a course outlined by the State Board of Education, for which credit is given. About twenty pupils are taking the course at present and the teacher is a former instructor in the school, living near the town, and very thorough in her work. She is not paid by the school authorities, but by friends and patrons of the school, as school funds are not allowed to be used for religious instructions.

Virginia not only permits the Bible to be taught in the school, but allows credit for same to the extent of a year's work, or two presented courses. There are three courses outlined—two on the Old Testament and one on the New Testament—endorsed by Protestant, Catholic and Jew. Of course the Jew does not endorse the New Testament course. Yet we learn that very few schools avail themselves of this privilege. The initiative would seem to be with the patrons of the school. If Christian friends fail to take advantage of this opportunity, can they any longer criticise the State for failure to give religious instructions?

W. M. JAY.

Holland, Va.

URGES RELIGIOUS SCHOOL INVESTING.

BY ROGER W. BABSON.
(By Permission.)

It is evident from the newspaper dispatches that attempts are again being made to stir up trouble in Mexico. First, we hear that Obregon is very ill and then that Esteban Cantu is planning an uprising. Recently in New Orleans, Roger W. Babson has talked with men who had seen Obregon within a few days. Mr. Babson outlines the situation as follows:

"It is true that Obregon still has trouble with the stump of his arm which he lost during the revolution. He has even considered going to the Mayo Bros. Hospital at Rochester, Minn., where some of his associates have been, to see what can be done for it. Otherwise, Obregon is in fair physical condition and as I am preparing this statement he is on a trip of inspection at Vera Cruz.

"The oil situation is a great factor in Mexican politics. Obregon is between the devil and the deep blue sea. If he conforms with the wishes of the United States he gets into trouble with his own people. He certainly cannot satisfy his own people without getting into trouble with the United States.

Combine With the Worth While.

"A study of Mexico is additional evidence that a nation to be prosperous must be founded on religion and education, and that one is useless without the other. There may be honest doubts in the minds of many as to whether the people of Mexico have either of these fundamentals. Granting, however, that her people have a primitive form of religion given them by the priests who are so numerous in Mexico; the fact, nevertheless, remains that the people themselves are living in ignorance.

"Cathedrals, churches and the ringing bells cannot help having some good influence; but religious teaching soon results only in a developing of superstition unless this religious teaching is combined with worth-while education. An unlearned man may with religion become a great power for good, but he does so not by remaining in ignorance and filth. Religion that is worth while shows itself in developing industry, cleanliness and a desire for knowledge.

"Education supplies the tools with which people may work, but religion determines the purpose for which these tools shall be used. Natural resources or political power in the hands of men not actuated by sane religious principles makes a very dangerous situation.

"Lack of real religion in Germany was the cause of the great World War, and lack of real religion on the part of some of her neighbors is now the cause of Europe's chaotic condition. There will be not permanent peace in Europe, Mexico or any other part of the world until the leaders and a sufficient portion of the people have both real religion and education.

Many Schools for Religion.

"In view of these conditions, let me say a word for many small colleges and schools scattered throughout the world. These are honestly striving to give useful education to the people and at the same time inculcate the religious principles. This insures that education shall be used along right lines after it is required. These institutions of learning are largely being fostered by the home and foreign missionary departments of our great denominational bodies.

Most of these colleges and schools are doing very valuable work, and they are the best investment the business man can make. I care not, Mr. Reader, whether you are Protestant, Catholic or Hebrew If you want to be of real service to the world, go to your pastor, priest or rabbi, and ask him for the name of some progressive institution of learning which is giving to the poor people of our own or some other country a sane religious education.

"A man is justified in accumulating a certain amount of money necessary to take care of his family after his death. Statistics, however, clearly show that many children have been ruined by being left too much money. Many readers of this statement know in their own hearts that the best interests of their children require that no more money should be laid up for them. Many fathers are now in a position where if they have the best interests of their children at heart, they will not allow their fortune to accumulate any larger. I say this most seriously and considerately.

"All of us are in a better position to render service in our business after we have accumulated a fortune than before. This means that we should continue in business and continue to make profits. A business that does not make profits is usually one that is not rendering service. Thus, the question confronts many successful men. What shall be done with the profits?

"My advice to such men is that they help establish institutions that are giving in this or other countries a constructive religious education. If you can give only small amounts, select young people to educate or give scholarships to those institutions. If you cannot bother with details, make contributions to the endowment funds.

"General business is holding at 12 per cent below normal in face of unsettled industrial conditions. The fact justifies to an increased improvement in the morale.

"If the Interstate Commerce Commission is able to put through a program allowing substantial reduction of rates on heavy commodities, further improvement may be expected."

Wellesby Hills, Mass.

Oh, Yes, We Are Getting Better (?)

They say the country is getting better, Oh, so fast, and yet, and yet! What are the wild facts saying? An exchange gives us the following outcropping of one month in one city—Philadelphia:

It is reported that there were 659 sudden deaths in the city of Philadelphia, the "City of Brotherly Love," during January. According to the coroner's verdict, 39 committed suicide. Thirty-nine in that city "let go" and took their own lives rather than face the difficulties of life longer. No doubt each one of them faced situations that were hard to meet, but it is unspeakably sad to think of poor, tired, suffering men and women in the "City of Brotherly Love"—draw your own conclusions. But listen to the coroner again: "Three hundred and seven died from being poisoned by drinking moonshine liquor." Can he prove it? Three hundred and seven dying in one city in one month from drinking moonshine liquor! And if that be true, what of the greater number who must have suffered from drinking the poisonous stuff who did not die? And the Voice reports that during recent months 125 prohibition enforcement officers have been shot to death by representatives of the liquor traffic and 2,500 have been wounded by these outlaws. How long shall these things last before the American people decide that the laws of the land, including the prohibition laws, shall be enforced?

Dr. J. G. Holland, of Holland, Va., was the first man to send check to help buy car for mountain work. The Sun is printed at Richmond on Thursday, and he mails check from Holland on Friday, the following day. Brother Holland made two impressions on me as to himself—first, that he reads The Christian Sun; second, that when he is impressed to do a good deed, he does not wait. Thank you, Brother Holland. Statement of the amount of check will be made in The Sun later. Who will be next?

ELISHA BRADSHAW.

Fancy Gap, Va.

MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

FOR HIS SAKE.

I believe that all Christians should tithe and teach titheing, not alone for their sakes but for the sake of Him who gave all for us. He would have us regard some matters at least as holy and sacred. A seventh of our time, the Bible teaches, is sacred unto the Lord, and a tenth of our earnings. We may not always regard these as holy and sacred, but God does. And when we desecrate the Sabbath or decline to pay tithes, we rob God and injure ourselves. God made no moral and spiritual law which was not in keeping with the highest and best economic law. God knew that man could do more for self betterment and progress, and even earn more by working six days and keeping sacred the seventh than he could by working all of the seven. He likewise knew that man could save and have more of his own earnings by giving a tenth to the Lord and receiving nine-tenths for himself than he could by keeping the ten-tenths. God did not make the law of the tithe for man's impoverishment, but for his enrichment, both spiritually and physically. There lies before me now a letter from a widow whose testimony is sure and in keeping with God's Word. When she in prayer and study of the Word decided to tithe, the Devil told her that she could not do so and support her four fatherless children on nine-tenths of her income. She testifies, however, that she commanded Satan to get behind her and that she would take God at His word. Since that day and decision she has every reason to believe that God has blest her, and the results of her decision have been most gratifying. Thousands can give like testimony.

In a gathering of several ministers and interested laymen recently I heard Rev. G. D. Hunt, Wadley, Ala., give his own experience in the matter of tithing. He was a long time in coming to it. He was not sure that it was required. He had not thoroughly convinced himself that he could strictly carry out the law even if he sought to adopt it. However, a few brief years ago he became thoroughly convinced from a study of God's Word that it was God's will and God's way, and he resolved that come poverty or come want he would obey the Lord. He testified that from the day of that decision to this good year he had not only had occasion not to regret but had rejoiced many times over the Lord's blessings in most unexpected ways. A degree of prosperity has attended his efforts in his endeavor to support and educate and care for his family, and then he had been able to put many, many dollars into Kingdom services even from his modest earnings. That the decision had been one of the happiest of his life and had proven one of greatest blessings to him, not only materially, but spiritually, and that every day he rejoiced in the thought that a given portion of all that comes into his hands would be used for the advancement of his Redeemer's Kingdom.

I do not urge tithing on a material or bread and butter or business basis. I do not believe we should estimate the tithe in that way. I believe we should study God's Word and convince ourselves that it is God's will for us and that His will for us is far wiser and better than our own wills for ourselves. We seek the spiritual and get the material by forgetting the material and physical. Tithing should not be a matter of boasting, of form, or of ritual, of obedience to our Lord's command and in keeping with the plain teachings of His Word. When we tithe for our dear Redeemer's sake, and not for our sakes only, blessings come in a hundred unlooked-for ways. If the people of the Christian Church would adopt, not some scheme of their own, but our Lord's plan, we would find ourselves working together and with Him to the great advancement of His Kingdom as entrusted to us and to the great spiritual enlightenment and uplift and progress of all of us.

J. O. Atkinson.

SURELY! SURELY!

A certain pastor said a while ago that while some of his people could not pay their Men and Millions pledges, he had noticed that when they wished anything for luxury or comfort they had or obtained the wherewith to purchase it. I wondered then how such persons would interpret this scripture: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Brethren and friends, are we learning and practicing self denial, or are we still cultivating self indulgence and the gratification of multiplying wants?

During the prosperous days financially of three and four years ago we greatly developed our taste for luxury and self indulgence. The church at that time sought to counteract the evil influences of such indulgence by putting on great campaigns for funds with which to do Kingdom service. One of those campaigns is our Men and Millions. Verily this is a blessing even in disguise, for if we would now meet our moral obligations and pay our pledges we must to a degree curb our increasing inclination to luxury and self-indugence. They tell us that in the last ten years North Carolina has spent more money on automobiles and gasoline than it has spent in two-hundred and fifty for all school and church purposes. This is not preachment against automobiles, but is a fact which shows that we get the money to secure the things we want most. There is no end to man's wants, and as a rule every superfluous want that is met creates two others at least in its stead. There is no sadder comment of any civilization than that its wants for indulgence and comfort multiply more rapidly and become more powerful than its desire to meet its material and legal obligations.

No, we cannot pay our Men and Millions pledges out of our surplus and abundance. If so, we would get no blessing and no benefit. Blessings and benefits come from self denial and the holding in subjection our desires to gratify self. "Whosoever shall lose his own life for my sake and the gospel shall find it," said Lord Christ. And as we lose our desire for self indulgence, in the deeper desire to meet our material obligations and do our duty in Kingdom service we find a new and richer life in Christ Jesus.

J. O. Atkinson.

A FORWARD STEP IN CHRISTIAN UNITY.

By President W. A. Harper, LL. D.

Another step—or stride—in the onward march of Christian unity was registered on February 20th-22th at the first meeting of the Executive Committee of the New International Sunday School Council of Denominations and the International Sunday School Association.

This meeting was held in Chicago and the leaders of the denominations and the field forces to the number of over three hundred tendered a reception to the new International Secretary Hon. Hugh S. Magill and his good wife.

The Christian Church was represented by Mr. Herman Eldredge of our new Department of Christian Education, who served on the committee in the absence of Rev. H. Shelton Smith who was unable to attend.

Mr. Marion Lawrence and Mr. W. C. Pearce were among the speakers at the opening meeting which was composed of representatives of over forty denominations of the United States and Canada.

Mr. Eldredge was placed on the Editorial and Adult Committees and rendered service on the general sessions of the Executive Committee.

The basis of cooperation and promotion among the denominations was fully discussed and entered into in a Christian spirit which means much for the future of Christian Education in America and in the world.

The great outstanding paper of the session was presented by Dr. Hugh S. Magill the new General Secretary and which was approved as the "Basic Principles" underlying the program and policies of the new International Council. The following is a copy of these principles:

Basic Principles Underlying Program and Policies of The International Sunday School Council of Religious Education.

By Hugh S. Magill, General Secretary.

1. The only hope for civilization lies in a knowledge and application of the principles of the Christian Religion.

2. Christian ideals can best be made dominant in life and character through the Christian nurture and training of childhood and youth.

3. It is axiomatic that what you would have in the life of a nation must be incorporated in its system of education.

4. No educational system can produce the highest type of character and citizenship without religious training.

5. The appalling prevalence of crime among youth makes it imperative that some influence shall be used to bring about the right motivation of the rising generation. The experience of centuries has proven that the Christian Religion is the most dynamic force in the world for the development of sterling character and right conduct.

6. The separation of the church and State is a fundamental principle of our Government, but this does not mean that the State can get along without the church, nor the church without the State.

7. The fathers of our country recognized this when they declared that religion, morality and knowledge are necessary to free government and to the happiness of mankind. Washington declared that religion and morality are indispensable to national prosperity, and that national morality cannot be maintained without religion.

8. In a nation which guarantees to every person the right to worship God according to the dictates of his own conscience, the Christian Religion cannot be vitally taught in a tax-supported system of schools.

9. The State should provide an efficient system of general education; the church must provide an efficient system of religious education.

10. Such a plan in no wise interferes with religious liberty; it is fair and equitable alike to Jew and Gentile, Protestant and Catholic.

11. Through the International Sunday school Council of Religious Education, the Protestant Christian Churches of America propose to establish and carry on through cooperative efforts,

which shall in no way interfere with the programs and policies of each denomination, an efficient system of Christian Education on behalf of these Protestant Christian Churches, granting to Jews and Catholics the unquestioned right of doing the same for the children of their faiths.

12. The purpose of this great forward movement in Christian Education is twofold; to train the youth of our country for a life of serving and good citizenship, and to bring them into the church, and through obedience and service to the Master save them for a life eternal.

A movement founded on such sound principles and having such worthy purposes should command the support of every God-fearing man; of every loyal citizen. The future of the Christian Church is dependent upon a membership intelligently Christian. The future of our Nation is dependent upon a Christian citizenship. Love of God and the up-building of His Church, and love of country and the conservation of America's highest ideals, are back of this nation-wide movement for Religious Education. Clear-seeing men and women in every walk of life are ready to give it their support. What more patriotic service can be rendered than to train up the youth of America in an intelligent understanding of the Bible; in reverence and obedience to God and His eternal laws; and in respect for justice and right in all the relations of life as exemplified by Jesus Christ. The far-visioned statesmen of today recognize, and frankly concede, that the hope of the world lies in the application for Christian principles to the solution of the complex problems, national and international, that confront us.

BREAKING DOWN THE BARRIERS TO PAN-AMERICANISM.

By Samuel Guy Inman.

The calling of the Fifth Pan-American Conference to meet in Santiago, Chile, in March, 1923, offers the greatest opportunity ever presented to the American continent to break down the barriers which have divided the American nations for more than a century. I am gravely concerned with the evidence that reaches me from day to day that large companies of Latin-Americans in the twenty southern countries are growing more prejudiced against the United States. The most-talked-of Latin-American at the present time is Gabriela Mistral, the Chilean poetess. She is now visiting Mexico as the guest of that government, and from there will visit several other Latin-American countries. In an article which has been published in every Latin-American country, she says that there are two things which must unite Hispanic America. First, the beautiful Spanish language; and second, the pain caused by the United States. She refers, of course, to such acts as the taking of Panama, the occupatio nof Haiti and Santo Domingo, and the commercial exploitation and threatened invision of Mexico. Several of the most distinguished literary men of these southern countries now head great publishing concerns in Spain, where they are managing a campaign of Pan-Hispanism, calling upon the Spanish-American republics to stand together for common protection against the encroachment of the United States.

Over against this discouraging situation we can, of course, place the remarkable rise of continental consciousness in America during the World War. When I returned from an eight months' trip through South America in 1917 I reported the doing away with old prejudices against the United States and the development of a frank enthusiasm for continental solidarity. This came particularly because of the idealism shown by the United States in the war. Rapidly developing commerce has also brought these countries nearer together. The educational exchange between the American countries has also greatly advanced understanding and friendship. North American professors who during the last ten years have visited Latin-America have brought into the colleges and universities of this country a new appreciation of the civilization of Latin-America. The constantly increasing flow of Latin-American students to this country has had an even more important effect.

The large number of philanthropic and missionary enterprises supported by North Americans have greatly increased Latin-America's appreciation of the idealism of North Carolina. It is no mistake, however, to say that the belief in North American idealism, so rapidly developed during the World War, is now waning.

The struggle between Pan-Hispanism and Pan-Americanism is most vital to the rest of the world. It is bad enough to have a divided Europe; a divided America would mean the elimination of much hope for the future of civilization. Will the Fifth Pan-American Conference be able to bring all America closer together?

The first Pan-American Conference was called by the United States, Secretary Blaine leading, in 1889. It occupied about eight months in discussion and adopted one treaty on arbitration which was never approved by any government. The establishment of the Pan-American Union was the one practical step. The second Pan-American Conference was held in Mexico City in 1901. It approved about seven different conventions, but few were adopted by the governments. The third Pan-American conference was held in Rio de Janeiro in 1906, when Secretary Root made his famous trip to South America. An agreement to arbitrate pecuniary claims and other commercial treaties were signed. The fourth conference was in Buenos Aires in 1910, and adopted several conventions concerning such subjects as patents and trade-marks. Latin-America desired to discuss political questions involving the protection of the sovereignty of the American nations. But the United States negated this effort. As a means of developing a larger acquaintanceship and understanding of mutual problems, the conferences have done much good.

During the thirteen years intervening between the Buenos Aires conference and the one to convene at Santiago, the world has greatly changed. Latin-America has grown remarkably. Latin-America in 1910 had no friends, speaking internationally, but in 1923 she is furnishing the president of the assembly of the League of Nations and two out of the six elected members of the council of the league and two of the eleven judges of the international court erected by the league.

The agenda at the Santiago conference is to be enlarged. Uruguay has insisted that the question be discussed concerning an American league of nations. It is easy to see the many questions involved in such a question—America's attitude to the world league, a definition of the status of the Monroe Doctrine, a determination of the status of the small states like Haiti, now under control of the United States, conditions under which American governments shall be recognized, etc.

Two other topics of especial interest to the churches because of their relationshio to international peace are the codification of American international law, and disarmament. The latter subject will bring on a hard fight. There has been tremendous excitement throughout Latin-America in the last few months because of the appointment by the United States of a naval mission to Brizil to help Brazil build up her navy. Argentina says that we are denying all that we proposed to do in the disarmament conference.

Still another question which interests the churches is the consideration of measures to secure the progressive diminution in the consumption of alcoholic beverages. It is very significant that Latin-American countries are interested in having this matter thoroughly discussed.

The President of the United States has appointed the following delegates: Henry Prather Fletcher, American ambassador to Belgium; Senator Frank B. Kellogg, of Minnesota; Senator Atlee Pomerene, of Ohio; former Senator Willard Saulsbury, of Delaware; George E. Vincent, president of the Rockefeller Foundation; F. C. Partridge, former United States minister to Venezuela; W. E. Fowler, of Washington, D. C.; Dr. L. S. Rowe, of the Pan-American Union, and J. Butler Wright, of the Department of State, secretary of the mission.

We should do all possible to impress our delegates with the importance of making the conference count for building political and social co-operation. The churches should follow closely the proceedings of the conference.

A recent meeting called by the Commission on International Justice and Goodwill of the Federal Council of the Churches took action which effectively summarizes the concern of the churches in the issues invilved in the coming conference. The resolution reads:

"We urge that in connection with the coming Fifth Pan-American Conference, our nation do all in its power to cultivate amity and friendship with the Latin-American nations and so to prevent the development on our continent of the spirit of distrust and suspicion that has led the European continent into its present morass. We, therefore, urge that our delegates to the conference make every effort to promote practical co-operation among all American countries, to dispel the impression prevalent in some Latin-American quarters that the United States might use its economic or political power in impairing the sovereignty of any Latin-American nation, to press for the largest possible reduction of armaments, and to develop adequate machinery for the peaceful settlement of all questions that may arise between our own nation and our neighbors of the South."

Such a program effectively carried out will show the way to peace and good will among the republics of the Americas.

SHALL WE HAVE UNIFORM MARRIAGE AND DIVORCE LAWS?

Capper's Weekly gives the following facts in support of the bill recently introduced by Senator Capper to secure uniformity in marriage and divorce customs throughout the United States:

13,000 girls, age 15 years, legally married.
50,000 girls, age 16 years, legally married.
Christian Sun Galley No. 6
1,000 boys, age 15 years, legally married.
3,000 boys, age 16 years, legally married.

No minority age limit for marriage in 17 states.

Legal marriage age for girls, 12; for boys, 15, in 9 states.

No prohibition of marriage of feeble-minded in 19 states.

Inherited diseases of children of marriages, now legal in most states, cost $50,000,000 a year.

Divorce, not obtainable on any plea in one state, is granted in another on mere evidence of bad temper on the part of either husband or wife.

The virtual impossibility of securing the enactment of uniform divorce and marriage statutes by the legislatures of the several states.

RECOVERING A LOST BOOK OF THE NEW TESTAMENT.

By Rev. Willmore Kendall.

(Note—We have repeatedly called attention to the neglect of the book of Revelations, and notwithstanding it is the one book of the Bible to which is attached a promise of special blessing for reading it, or even hearing it read, and yet how many church members never give it a moment's attention. They do not read it, nor do they give it any real study. To all such, as well as to the general reader, we call special attention. Not only so, but we urge our pastors to give this book the most careful study and make an effort to interest their people in the study of this book. We made the effort to interest a congregation in the study of the book of Revelation, and the interest was fine and the people seemed surprised that the book had so much in it that could possibly be of such general interest as to awaken their love for the book. The message is there, and it only needs the earnest study of the man and the help of the Holy Spirit to get the book to shining with its own light. Let us give careful attention to Mr. Kendall's article from *The Christian Admvocate*.—Editor.)

There is one book of the New Testament which the average Christian has ceased to read. For all practical purposes, it might as well be omitted from the copies of the Bible which are now being printed,for it would not be missed. This neglected book is "The Revelation of St. John the Divine." Even its name has become distorted into "Revelations," an utterly meaningless nickname. And yet it is the one book of the sacred canon which explicitly pronounces a blessing upon those who read its sayings, and in the experience of the present writer it contains spiritual nutriment for the devotional life in richer measure than any other New Testament writing outside the Gospels. The disuse into which the Apocalypse has fallen is due to no hidden want within the book itself. It is due rather to a total misconception as to the true character of the book on the part of the average Christian. And the misuse to which it has been subjected by prosaic literalists has also contributed to tear it out of the Bible from which most of us read from day to day. It is the purpose of these paragraphs to suggest a new method of approach which will make the Bock of Revelation an inexhaustible fountain of encouragement and consolation to the every-day Christian.

The Church has long stood in need of a great Christian poet who should set his hand to the task of writing a commentary on John's Apocalypse. The book has long suffered seriously for want of an appreciative interpreter. This is due to the fact that the Apocalypse, though not written in metric lines nor riming stanzas, is, nevertheless, in its scope and method an epic poem, and its deepest meanings and purest beauties can only be apprehended by an intensely poetic mind. Robert Browning could have written a most illuminating commentary on this message from the exile of Patmos. Like Browning's own vast epic, "The Ring and the Book," John's Revelation sets forth the same great truths again and again from many standpoints and in an ever-changing form. Some of the finest passages in Dante's "Divine Comedy" are drawn from this book, and Milton must often have turned to its pages for inspiration and suggestion while writing his "Paradise Lost."

The most striking feature of "The Apocalypse" is the abundance of poetic symbolism which it employs. There is the symbolism of nature, the hailstorm, accompanied by lurid lightnings and vocal thunders, and followed by the appearance of an emerald rainbow encircling the throne of God. There is the symbolism of strange living creatures wrought from the material of a vivid and undisciplined imagination, mystic and wonderful. Here again are emblematic colors and mysterious numbers running through the entire vision, adding to its strangeness and mystifying the Occidental reader. Prosaic interpreters have found in these symbols a detailed portrayal of the subsequent history of the world. They tell us that John here previsioned the rise and decline of the papacy, the discovery of America by Columbus, the development of the United States, the French Resolution, the Russo-Japanese War, and the great world conflict out of whose maelstrom we have just emerged. The Millennial Dawnists announce on the authority of this book that the end of the world occurred in 1914. One extremely original and facetious commentator back in 1912 discovered that the beast who arose out of the sea (Revelation xiii), having seven heads and ten horns, foreshadowed the appearance of Theodore Roosevelt and the Bull Moose party. There is a Presbyterian minister in Western Oklahoma (formerly a member of the West Oklahoma Conference) who undertook to anticipate the course of events during the World War with this book as his guide. Unfortunately, the war could not be induced to harmonize its course with this brother's advance prospectus; but of course all such absurdities tend to bring the Apocalypse itself into disrepute and ridicule. Yet all this is, after all, only an outgrowth of wrong principles of interpretation.

Concerning the details of future history, John on Patmos knew no more than you and I. But there were revealed to him those changeless principles which underlie all history and which must continue in immutable operation until the eternal purpose of the ages has found its sublime consummation in the universal redemption of the race. These basic principles of history John, the philosopher of the New Testament, shadows forth in the mystic symbols of his Apocalypse, and only when we come to view the book thus as a poetic representation of eternal truths can its meaning become clear to us.

"The book of Revelation," says William M. Clow, "is neither so dark nor so perplexing as many suppose. If men would read it patiently and be less eager to turn its symbols into realities and its figures into doctrines, if they would ask only its moral and spiritual significances and leave its material fulfillment greatly alone, the strangest and most pictorial chapters would be to us, as they were to the early Christian Church, a well of consolation whose waters would never fail."

It is in this spirit that we must come to the study of this last book in our volume of sacred writings if we would gather from it a beneficent influence to calm our souls and tranqualize our minds and hearts in these troublous, restless times that have come upon the earth. Coming thus, we shall see with John that, while storm and conflict rage about us here, God still reigns supreme over all. We shall catch the ever-recurring theme of this book like the haunting theme of a Wagnerian opera, "God's in His haven! All's right with the world." And we shall come from an hour spent in reading its reassuring message with the sentiment of one of our modern poets singing itself through all the corridors of our lives:

"Roll, ye waves, mountain high,
Dash your foam to the sky;
There is calm in the heart of the sea.
And I wait through the storm
For that glorified form
That will walk on the waters to me
Tomorrow."

Tulsa, Okla.

HARRELL-BOONE.

Rev. Stanley C. Harrell, pastor of the Christian Church, Durham, N. C., and Miss Alberta Boone, daughter of Dr. and Mrs. W. H. Boone, were married at 7 o'clock in the evening of February 22, 1923. The new pews for the Christian Church did not arrive in time for the marriage, First Presbyterian Church kindly offered to open their doors, and there the marriage ceremony was performed in the presence of a large congregation. The decorations were elaborate; the music, consisting of organ, quartet, and solo, was very fine, and the bridal party, handsomely dressed, made a brilliant array of young life and social taste. An interesting reception was given at the Boone residence, where a generous luncheon was served and a social hour enjoyed. The weather was ideal, the occasion was a happy one, and the united pair slipped away on a bridal trip as yet unknown, with wishes for them as sweet as the flowers that shed their fragrence over the Church and the home. W. W. STALEY.

Harrell-Boone Wedding Was Lovely.

Centering the cordial social interest of hosts of friends throughout the State, was the marriage of Miss Alberta Boone and Rev. Stanley C. Harrell, which was solemnized last evening at 7 o'clock, at the First Presbyterian Church. Dr. W. W. Staley, of Suffolk, Va., officiated in a most impressive manner, and the ceremony was witnessed by a large assemblage of friends and relatives. Mrs. N. T. Yancey rendered a beautiful selection of wedding music during the assemblage of the guests, and played the wedding march from Lchengrin, announcing the approach of the bridal party. Just before the ceremony the bridal chorus was sung by Miss Jane Turner, Palmer Constable, and S. P. Alexander, of Greensboro, and Mrs. Clarence Webb sang "Love's Old Sweet Song."

The church was elaborately decorated with palms, ferns and smilax. The altar was banked with stately green palms, forming a background for tall white pedestal baskets of Easter lilies, the handles of which were adorned with tulle bows. Candelabras held tall white cathedral candles.

The seats reserved for the family connections were marked by white standards of Easter lilies, tied with white satin bows.

The ushers, Stephen Cannady and G. V. Massey, entered first. Next came the groomsmen—Grady Pritchard, Waldo Boone, Marion Saunders, and Beall Faucette. Then came Miss Ruth Johnson, who was lovely in an exquisite gown of turquoise blue satin trimmed with heavy silver lace. Miss Carmen Jones entered next wearing a gown of violet satin, trimmed in silver lace. Miss Margaret Heflin, who entered next, was beautifully gowned in tangerine satin, trimmed with silver lace. Miss Margaret Keyes came next, wearing a lovely gown of Nile green satin trimmed with silver lace.

All of the attendants carried cascade bouquets of Ophelia roses and valley lilies.

The flower girl and ring-bearer, Miss Henrietta Harrell and Master William Harrell, then entered. Miss Harrell wore a dainty dress of white tulle over satin and carried a basket of pink roses. Master William Harrell wore a black velvet suit with a lace collar, and carried the ring on a white-satin pillow.

The dame of honor, Mrs. W. H. Boone, mother of the bride, then entered, handsomely gowned in silver-gray crepe, with a corsage of lavender sweet peas and valley lilies. The bride, who was given in marriage by her father, Dr. W. H. Boone, was met at the altar by the groom, Rev.

Stanley C. Harrell, and his best man, Jasper Harrell. The bride was lovely in a gown of white satin trimmed with Princess lace and embroidered in pearls. She wore a coronet of tulle on her hair, caught with orange blossoms. She wore a shower bouquet of orchids, roses and valley lilies.

Mendelssohn's wedding march was played as the bridal party left the church.

The charming bride is the daughter of Dr. and Mrs. W. H. Boone, and is a graduate of Trinity Park School, and Elon College. She has a host of friends here and throughout the State. She is quite active in church and philanthropic work, being a member, with her parents, of the Christian Church. Rev. Harrell is a graduate of Elon College and the Union Theological Seminary. He served as chaplain overseas. Although he has only been in Durham for two years, he has a host of loyal friends here. Rev. Harrell is pastor of the Christian Church.

Immediately following the ceremony, Dr. and Mrs. Boone entertained at a reception at their home on Cleveland Street in honor of the bridal party, the out-of-town guests and their family connections. The house was very prettily decorated with growing plants, ferns and palms being used with lovely effect about the rooms. Bowls of roses and hyacinths were placed on the mantels and tables and a refined, artistic taste was apparent in all the arrangements.

Little Miss Mildred Harrell received cards at the door. Mr. and Mrs. J. J. Pritchard received in the hall, which was lovely in its decorations of smilax and white roses. Mrs. Clarence Webb was at the cloak-room door. The living room had as a color scheme pink and green. The mantel was banked with a mass of green smilax arranged with pink roses, and pink unshaded tapers. The receiving line was composed of Dr. and Mrs. W. H. Boone, Mr. and Mrs. Jasper Harrell, Mr. and Mrs. Percy Harrell, Miss Ruth Johnson and Grady Pritchard, Miss Carmen Jones and Marion Saunders, Miss Margaret Heflin and Waldo Boone, Miss Margaret Keyes and Beall Faucett.

Mrs. J. P. Avent and Miss Lelia Moring received at the dining-room doors. The color scheme of the dining-room was white and green. The chandelier was showered with smilax and white sweet peas tied with graceful bows of white tulle. The table was covered with an exquisite cloth of cluny lace and had as a centerpiece the bride's bouquet which was a shower bouquet of orchids, valley lilies and roses. Silver candelabra held white candles. On one end of the table was a handsome silver service from which Mrs. Beall Faucett poured coffee. A salad course, sandwiches, cake, nuts, and mints were served by Misses Margaret Moring, Grace, Helen, Myrtle, and Margaret Pritchard.

The out-of-town guests present were: Miss Ruth Johnson of Cardenas; Miss Margaret Keyes,; Miss Clarence Judd, of Raleigh; Dr. W. W. Staley, of Suffolk, Va.; Professor Floyd Staley, of Greensboro; Mrs. Hattie Tenille, Greensboro; Mrs. Jasper Harrell and daughters, Misses Mildred and Henrietta, of Norfolk, Va.; and Mrs. Percy S. Harrell and son, William, of Suffolk.—*Durham Herald.*

THE JOY OF GIVING.

"The greatest fun I have I extract from my giving," said a Christian who is not only giving of his means to the Church, but also of his services. Why should it be otherwise? Who that calls himself a true follower of Christ will dare to doubt the absolute truth of His words, that it is "more blessed to give than to receive"? If more blessed, then more pleasurable and satisfying. And yet there seems to be considerable skepticism among Christians on this point. Giving, whether it be money or service, is done from a sense of duty rather than from a sense of genuine pleasure. Many pay their Church dues very much as they pay their taxes to the State. They are "dues" in the cold, hard sense in which we look upon debts. They are obligations which rest upon the mind as burdens which we dislike to think of and are anxious to be rid of. We once asked a Church member who loved nothing better than to spend lavish sums for clothing to beautify her body whether the Church dues which we saw her place in her envelope gave her as much pleasure to put into the Lord's treasury as the costly coat she had just bought. Her surprised look gave the answer where her lips refused to make the confession, that what she spent upon herself was more truly pleasurable than what she gave to the Lord. The thought was as new as it was startling to her. It is a question that puts giving to its acid test for Christians to ask themselves whether they really extract more joy from giving than from receiving.

Would the boards of the Church be harassed with debts and with the painful necessity of allowing the Lord's work to suffer for lack of workers and of funds if Church members thought more of the joy of service and of giving and less of the burden of meeting apportionments? Why should giving be painful? Dare it be, can it be, painful in the case of any one who loves the Lord Jesus, whose whole life was one continuous offering up of himself for the world's salvation? Not to find joy in giving is to miss the most satisfying pleasure a Christian can have. It is in fact an index of a defective spiritual state. It reveals an absence of that Christ-like love which must spend and be spent in the service of the Master.

No wonder sometimes whether in the making of appeals for the Church's great causes enough stress is laid on the joy and the privilege of giving, whether we are presenting it as a measure of the love we bear for Christ and for the precious souls for whom He died. To doubt that there is joy in such giving is to doubt our Christianity and to confess that we do not love our Lord. Love is the great motive power in all the benevolent operations of the Church, and love is like an imprisoned force which pines and dies unless it is given freedom of exercise. It wells up from the heart like a fountain and sends forth its waters in perennial streams to refresh and gladden. It is twice blessed; it blesses him that takes and him that gives. To love is to give, and to give is to love, and where is there a joy that can compare with that which springs out of love?—*The Lutheran.*

COMFORTERS.

There are persons who wondrously comfort us. They stand by our side, and we know instinctively that their friendship is real. They may have little to say, they may not be gifted with the talent of uttering beautiful and appealing sentiments, but we are assured that their spirits are in unison with our spirits.

Genuine comforters draw their inspiration and strength from Christ. The comfort the world offers is a very cheap nostrum, but there is power in the words of real consolers. They have the spirit of Jesus in them. The gentleness and sympathy of the Master are expressed through them.

The greatest comforters of all are those disciples of Jesus who have borne some of life's heavy burdens and have suffered some of its heart-breaks. Having walked where the shadows are heavy, they are able to enter closely into the feelings of those who are oppressed with gloom.

WANTED—WANTED

Five thousand (5.000) members of churches in the Conferences of the SOUTHERN CHRISTIAN CONVENTION during the evenings of one week to study carefully and prayerfully their Bibles on the subject of Tithing, to see whether it is right, Biblical, unerring Word, and, To Learn whether Tithing is God's method of teaching His supreme sovereignty, asserting His ownership, and financing His Kingdom.

If tithing is not a law of God and a command from God to man, then a halt should be called and a stop made to this teaching and preaching. Let's Appeal to the High Court of God's infallible Book and rest our case there. Christians should all do this since they preach and teach that "The Bible is our only Creed and is a Sufficient Rule of Faith and Practice." Then to our Bibles to settle this vital and all-important question. To Tithe or not to Tithe.

The Mission Board of the Southern Christian Convention.

J. E. WEST, Chairman
J. O. ATKINSON, Secretary

ANNOUNCEMENT

The revised edition of "Principles and Government of the Christian Church" will be off the press on or before February 15.

The new edition of this book may be secured in either cloth or leather binding at the following prices:

Cloth binding.....$1.00
Leather binding.....$1.50

(For postage and wrapping add 10c to the above prices for all orders by mail).

Names lettered in gold..... .75

(Please write name plainly just as you want it to appear on book.)

The Convention has officially designated the Church Supply House, Burlington, N. C., as distributing agent. All orders will receive prompt attention after February 15.

Order from

CHURCH SUPPLY HOUSE,

Burlington, - North Carolina

RELIGIOUS EDUCATION

Miss LUCY M. ELDREDGE, *Field Secretary,*
1012 E. Marshall Street, Richmond, Va.

COMING EVENTS.

Sunday School Institutes—Eastern Virginia Christian Conference.—March 17th-April 1st.

Alabama Sunday School and Christian Endeavor Convention—Rock Stand—April 28th-29th.

Valley of Virginia Sunday School and Christian Endeavor Convention, Dry Run, May 16th, 17th, and 18th.

North Carolina Sunday School and Christian Endeavor Convention—Catawba Springs, July 10th, 11th, and 12th.

Eastern Virginia Sunday School and Christian Endeavor Convention—Mt. Carmel, July 17th, and 18th.

Chautauqua and School of Methods—Elon College, July 30th-August 5th.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

March 18, 1923.

Subject: Jesus Crucified.—Luke 23.

Golden Text: "He was wounded for our transgression, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed."—Isa. 53:5.

Devotional Reading: Isaiah 53:3-11.

Reference Material: Ps. 22:1-21; Mark 15: 22-41; John 19:16-30; 1 Cor. 1:23, 24; Gal. 6:14.

Jesus, in Gethsemane at prayer, brings the lesson of the Master's submission to the will of His Heavenly Father, that the world might be won to Him. But at Calvary, His spirit of supreme love for mankind is revealed. For us, He hung and suffered and died there. For us, He was willing to pay the price of sin. And in return for His very great love and courageous endurance of pain and ridicule for us, He only asks that we love Him, and "Trust in His redeeming blood, and try His works to do." This is the climax of the whole Bible, the hour to which all preceding events are directed, the hour which gave man salvation, the most precious hour in all history to devout Christians.

The events of Calvary can never be related in mere words adequately. The meaning of the crucifixion must be learned by coming to the foot of the cross, and there, in love and trust and consecration, become a vital part of the life. Dr. Edgar Whitaker Work expresses the very heart of this lesson when he says: "Can the power of the cross of Jesus ever be stated in words? It is plain that it has powerfully moved the heart of man. Its shadow in fact has fallen far out across the centuries. It has become a moving fact in the history of many nations. At the foot of the cross, the most ardent hopes of men have been born, the most determined purposes of good have originated. The cross has transformed men in all ages, has produced countless heroisms, and has raised up a vast army of believers, devoted to the cause of Christ. His representatives have gone into all the world carrying the banner of the cross, and wherever the story of Calvary has been told, like results have followed. What was at first a symbol of defeat, even disgrace, has become a symbol of victory. Throughout the centuries, thousands and tens of thousands have exultantly sung: 'In the cross of Christ I glory.'" So is the power of the cross revealed. It is still shedding its influence abroad, and only in its power, are men safe. The apostle was able to say: "I have been crucified with Christ, and it is no longer I that live, but Christ liveth in me; and that life which I now live, in the flesh, I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me." Does the cross have that meaning in your life?

"Are you serving Him who died for you?
Are you true to Him, as He is true?
From your glad allegiance, nevermore to swerve,
Are you saved, saved to serve?"

Dr. Alexander Whyte tells the story of a man who dreamed that he saw Jesus tied to a whipping-post, and a soldier was scourging Him. He saw the whip in the soldier's hand, with its thick lashes studded here and there with bits of lead, which were intended to cut into the flesh. And as the soldier brought the whip down on the bare shoulders of Jesus, the dreamer shuddered when he saw the marks and the blood-stains it left behind. And when the soldier raised his hand to strike again, the dreamer rushed forward intending to stop him. As he did so, the soldier turned around and the dreamer recognized—himself. The men who scourged and taunted and crucified Jesus Christ seem most cruel and heartless. But their attitude is still that of many people today. They deny Him when it may mean, they fear, loss of money, or rank or prestige. He is crucified anew when His children sin and depart from the Jesus ideals of living. Human selfishness brought Jesus Christ to the cross on Calvary. Human selfishness is still causing Him sorrow and pain. In what group would you have been found on that crucifixion day, with those casting lots for his clothing or ridiculing Him as the King of the Jews, who could not save Himself, though He had saved others, or with that group whose hearts were heavy, as they stood by helpless in the Jewish mob? All of these groups are still existing. Where are you today?

"There is a green hill far away,
Without a city wall,
Where the dear Lord was crucified,
Who died to save us all.

We may not know, we cannot tell,
What pains He had to bear;
But we believe it was for us
He hung and suffered there.

He died that we might be forgiv'n,
He died to make us good,
That we might go at last to Heav'n,
Saved by His precious blood.

There was no other good enough
To pay the price of sin;
He only could unlock the gate
Of Heav'n and let us in.

O dearly, dearly has He loved,
And we must love Him, too,
And trust in His redeeming blood
And try His works to do.

—Cecil F. Alexander.

CHRISTIAN ENDEAVOR TOPIC.

March 18, 1923.

Factors for Making the World Better: How Can we Help?—Matt. 5:13-16.

Thoughts on the Topic.

"Ye are the salt of the earth." Good salt has three uses: 1. It brings out the flavor. As food is insipid without salt, life is monotonous and meaningless without Christ. Christians carry into the lives of others influences which make life worth living. 2. Salt saves. It is one of the strongest preservatives used. Thus the Christian helps to save the community. An infidel in a New England village refused to allow a church to be built any place near his property. Several years later he sold at a great sacrifice his farm, because he said that the community was too immoral to be safe for his children. That village needed the saving power of the church and its members. 3. Salt creates thirst. Does your Christian life make other people thirst for the gospel? "Ye are the salt of the earth!"—Verse 13.

The salt which does not flavor, nor save, nor create thirst, is of no value. It may as well be thrown out of the door. So the Christian whose life is not making the world better and safer and more Christ-like, is failing to fulfill his mission in life.—Vs. 13.

The purpose of a light is to shine and brighten up the dark spots. "Ye are the light of the world." Your business is to shine.

"Shine, shine, just where you are;
Shine, shine, just where you are;
Out of the night, into the light,
Shine for the Lord where you are."

—Verse 14.

Light is synonymous with good, dark with evil. The world will become better, as the lights of Christian lives shine more brightly. No light is hidden in the home, and so no Christian light can be hidden if it is to be effectual. Why are many Christian lights shining so dimly?—Verse 15.

"Let your light *so* shine." How shine? That they may see your good work? Yes, and more than that, for your good works must point unmistakably to the Father in heaven. Good works which are most acceptable in the Father's eyes, are those which are done in the name of Jesus Christ, and point others to Him.—Verse 16.

A minister, noted for his most eloquent sermons, moved to a new field of labor. Later he had the opportunity to visit the church which he had once served. "Does your new pastor preach the sermons as eloquently as I"? he asked a very intimate friend. This was the answer: "When we heard you preach, we went away saying 'What an eloquent preacher we have!' Now when we leave the church, we say, 'What a wonderful Saviour we have'!" Here lies the test of all of our Christian work. Does it call attention to ourselves, or to the Christ? Does it win merely the applause of men, or the approval of God? The people of old heard John speak, and they followed Jesus. Can you talk and live and work so that people will think of Jesus, not of you?—Verse 16.

"Joyous in the service of the King of Love,"
Let His blessed banner be unfurled;
Spread afar the sunshine of his wondrous love,
Help to make a happy world."

—Elsie Yale.

Plans for the Meeting.

Abraham Lincoln once said: "Let us decide what we want to do, and where we want to go,

and then we can decide how to do it and how to get there." Discuss what we mean by a "better world." What does it mean to you? A world full of pleasure, or wealth, or work? "To Jesus, a better world meant a world where everybody knew about Him, openly confessed Him, and learned day by day all the things that He would teach them." Can there be any higher ideal of a better world than a world where righteousness reigns? Consider carefully the question whether, or not, this would be a better world, if Jesus Christ really reigned throughout the world. When you have decided the meaning of a "better world" you are ready to decide upon your part, the part of your Christian Endeavor Society and the part of your church in reaching your ideal. An informal debate on the following query will bring out helpful suggestions: "Resolved, That as a Christian Endeavorer, I have a definite task to perform to help make the world better."

Ask a church leader, or one who is especially interested in community betterment, to submit to the Society at this meeting at least one very definite way in which the Society can begin to make the world better. *Carry into practice your prayer meeting discussion.*

Have members discuss the following means of making the world better: Law-enforcement, evangelism, education, missions, Christian home life, supervised play and playgrounds, Christian officials, justice in business relations, the Golden Rule in every-day practice.

Songs to sing: "Take Time to be Holy," "The Victory May Depend Upon You," "My Very Best for Jesus," "Carry Your Cross with a Smile," "Work, for the Night is Coming," "Tell Me the Old, Old Story."

Close with a brief period of silent prayer and one verse of "Take My Life and Let it be Consecrated, Lord, to Thee," sung softly.

Religious Education Doings.

An Intermediate Christian Endeavor Society, with eleven active and two honorary members, was organized February 20th in the Newport News Christian Church. Miss Virginia Tyree is the President, and Miss Virginia Rilee the Corresponding Secretary. This is the first Intermediate Society to be organized in Newport News, and the third Christian Endeavor Society in the Christian Church there. The Junior and Senior Societies are active and doing splendid work. Rev. B. J. Earp is the pastor of this "Christian Endeavor Church."

The first issue of the new *Journal of Christian Education,* published by The Christian Publishing Association, Dayton, Ohio, will soon appear, the initial number being for April. President W. A. Harper, of Elon College, will be the editor, and associated with him will be a board of editors, all of whom are expert in their lines. There will be departments of Sunday School, Christian Endeavor, College Life, personals and means and methods of work all along the line of Christian Education. This magazine succeeds *The Teachers and Officers Journal,* which has been issued quarterly for the past twelve years. Every one of our pastors and workers needs this monthly magazine. Send in your subscription today so that you will receive every issue.

The Christian Education Institute in Eastern Virginia will begin March 17th, and meetings will be held every day through April 1st. The schedule has been planned in order to give workers from all of the churches an opportunity to attend at least one session, and the officers of the Sunday School Convention, who have planned and made possible this series of meetings, hope that workers will make a special effort to attend every session possible. At each church two sessions will be held, one at 2 o'clock in the afternoon and one at 7:30 at night. The afternoon session will be devoted largely to the discussion of Sunday School and Christian Endeavor problems, as they are met in the churches of Eastern Virginia. A Children's Hour for story and song will be a feature of each afternoon meeting. The meetings at night will be rallies, when Mr. Hermon Eldredge, field secretary of Young People's Work of the Christian Church, will make the principal address. Mr. Eldredge needs no introduction to many of our Eastern Virginia people, and those in charge of the institutes are very glad to announce that he will spend these two weeks in the conference, representing the Board of Christian Education of the Christian Church, which was elected at the Burlington convention last October, to promote all of the educational work of the church.

Rev. G. H. Veazey, Wadley, Ala., writes that Christian Church is planning to observe "Men and Millions Day" in the Sunday School on the third Sunday in March. Sickness in the community made it necessary to postpone the meeting until this date. It is to be hoped that other schools will follow the example of Christiana and observe the day at the first possible opportunity. Write to the Field Secretary for leaflet and suggestions. Over 4,500 of these leaflets have been requested and distributed during the past few months, and many letters have been received, stating that they have been most helpful in presenting information regarding the work and principles of the Christian Church. A few more of these leafllets are available by writing to the office of the Board of Religious Education, 1012 East Marshall Street, Richmond, Va.

MARY'S NEW FRIEND.

Once upon a time a girl named Mary was six, and being six means going to school, so Mary was very glad indeed to be six.

The very first day she made a new friend, whose name was Lucia. "You say the middle part of it like 'cheese,'" she told her mother.

The second day she brought Lucia home with her to swing. The third day she went to Lucia's house to swing. The fourth day she lent Lucia her doll. The fifth day she had some of Lucia's pop-corn, and the sixth day the dancing bear nearly parted the new friends.

Do you think I mean that the dancing bear ate up one of the children? Dear me, no! He was gentle, as gentle could be.

Do you think I mean that he danced away with one of the friends? Well, nearly! Listen and I will tell you what happened.

The dancing bear was dancing on Main Street. Mary's aunt telephoned her to come to her house and watch him.

"May I stop for Lucia?" asked Mary, as her mother fastened her coat.

"Yes."

"I *couldn't go* without Lucia."

"You needn't. Tell her mother that auntie will look after you both."

"If Lucia can't go, I shan't. I guess I like Lucia better than a dancing bear," said Mary, importantly, as she kissed her mother good-bye.

How her feet danced down the street and around the corner! Surely no dancing bear could dance faster! She danced into Lucia's house, in a second the door was opened, and she nearly danced into Lucia's arms, for there stood Lucia with her coat and hat on, coming out.

"Oh goody!" said Lucia.

"I just came to get you," said Mary.

"To see the dancing bear?" asked Mary, dancing on her toes.

"No; to show me where your doctor lives," said Lucia.

"But my doctor lives just the other way from the dancing bear," said Mary.

"But our baby is sick, and we haven't got a telephone, and mother says I must get the doctor quick," said Lucia.

"Then you go to the doctor's and I'll go to see the dancing bear," said Mary. "He lives on the street just next to my street in a red house."

"But I'm afraid to go alone," said Lucia.

"I don't know the doctor. I *couldn't* go without you, Mary."

That sounded familiar. Mary remembered saying to her mother, "I *couldn't* go without Lucia."

"Of course I'll go," she said. "We'll run all the way, and then we'll go to see the dancing bear."

They did run all the way—and the way afterwards to Mary's aunt's. But the dancing bear had danced out of town by that time.

Mary did cry a little when she told her mother.

"Never mind, dear," her mother comforted. "All the dancing bears that ever danced aren't worth a friend's happiness."—*Pilgrim Elementary Teacher.*

NO SHIP TO BE WITHOUT A BIBLE.

A few days ago the press announced that Captain A. E. Matthews of the *HATTERS,* one of the vessels of the United States Shipping Board, Emergency Fleet Corporation, had died at sea and that there was no Bible on board for use in the burial service. In response to a call by wireless from the *HATTERS,* the Captain of the *PRESIDENT ADAMS,* another vessel of the United States Shipping Board, sent a portion of the burial service by wireless to the *HATTERS* in order that the body of Captain Matthews would not have to be committed to the sea without some form of Christian service.

Dr. George William Carter, General Secretary of the NEW YORK BIBLE SOCIETY, after inquiry from the shipping authorities in New York, sent word to Mr. J. B. Smull, President of the Emergency Fleet Corporation at Washington, D. C., offering to furnish Bibles for everyone of the vessels of the Shipping Board. President Smull's courteous reply has been received at the office of the New York Bible Society, No. 5 East 48th Street, expressing much appreciation of the generous offer and sending a complete list of the names of vessels operated by the Shipping Board. There are about 400 of these vessels. The Bibles are to be lettered on the outside in gilt with the name of each ship, and will be delivered within a few days.

As a result of the announcement that there was no Bible on the *HATTERS* the Society has received requests to furnish Bibles for many other ships and as this is in direct line with the regular work of the Society, all of these requests are being filled. One of the missionaries of the Society, Rev. Wiliam G. Jones, has been visiting the ships which come to the Port of New York for more than forty-eight years and he regularly visits more than 300 vessels each month carrying the Scriptures.

Christian Orphanage

AS THE GOOD WORK MOVES ON.

DEAR FRIENDS:—

We have had some inquiries about the size of sheets, I want to say that we use sheets, quilts and pillow cases for double beds. I truly hope our good women will send us all we need at least two hundred.

You remember I told you in a recent letter that I had one other offering I was going to ask the good women of our church to make. Here it is: Little dresses for the little girls from four to twelve years of age and little suits for boys of same age. Last year we called for little Easter dresses for the girls and we received the sweetest response to that call that we have ever had. They came from the north, the south, east and west. They came by one's and two's and in some boxes they came by the dozen. They came till we had two hundred and fifty five. All the little girls had new Easter dresses, and all the little boys had new suits and they were happy and delighted.

I received many sweet letters telling me how much joy they had in making the dresses and how delighted they were to have the opportunity to help make the little children happy.

To make a little gingham dress is a small sacrifice, but when several hundred good women make just one and they all come in it means a great big blessing to us in this work of love and charity—We know we will not be dissapointed this year in this happy offering which we feel sure our good women will enjoy so much.

Our first Christian Sunday School, Greensboro, N. C., sends us their monthly offering this week for $26.45 this places Greensboro second on the list for this month. Our Burlington Sunday School has stood at the head of the list for two years making an average of more than $50.00 per month. Our Greensboro Church is wide awake and are making fine progress and we congratulate them on their fine work.

CHAS. D. JOHNSTON, *Superintendent.*

REPORT FOR MARCH 8, 1923.

Amount brought forward		$1,843.56
Sunday School Monthly Offerings		
North Carolina Conference		
Christian Light	$ 2.64	
Haw River	6.66	
Reidsville	1.00	
Ether	2.67	
Union Grove	1.00	
Morrisville	2.00	
1st. Church, Greensboro	26.45	
Eastern Virginia Conference		
Suffolk	$25.00	
Berea, Nansemond	10.00	
Burton's Grove	1.00	
3rd. Avenue, Danville	4.98	
Peoples Church, Delaware	8.55	
Alabama Conference		
Christiana	$ 1.02	$92.97
Special Offerings		
Mois C. Lawrence, Washington, D. C.	$10.00	
Interest on bonds	30.00	
Mr. R. W. Thompson, on support of children	30.00	
Mrs. L. A. Booker, Damascus Church, Burlington, N. C.	4.00	
Sale of one calf	4.00	$78.00
Total for week		$170.97
Grand total		$2,014.53

LIST OF SUNDAY SCHOOLS THAT OBSERVED "CHILDREN'S DAY" AND SENT IN CONTRIBUTIONS TO THE WORK, 1922

June 13	Morrisville, N. C., Miss Lessie Pugh.	$ 2.00
June 13	Woods Chapel, Va., Elmar R. Shapper	3.00
June 16	Windsor, Va., W. T. Walters	2.30
June 16	Oakland, Va., W. K. Wagner	6.78
June 20	Mt. Auburn, N. C., J. A. Kimball	3.36
June 22	Union, Surry, T. S. Wrenn, Jr.	6.61
June 24	Holland, Va., I. A. Luke	11.54
June 24	East Lagrange, Ga., W. M. Crowder.	1.90
June 24	Winchester, Va., Monie E. Catha	10.00
June 26	Centerville, Va., W. T. Walters	3.83
July 3	Antioch, Va., Nellie P.	4.69
July 3	Wadley, Ala., C. A. Weldon	3.25
July 3	Linville, Va., Mary Kratzer	3.00
July 6	Durham, N. C., W. P. Perry	14.84
July 6	Dry Run, Val. Va., Wesley Ritenaur.	7.85
July 6	Henderson, N. C., G. W. Eaves	7.15
July 10	Rosemont, Va., Lucy M. Eldredge	15.45
July 12	Burlington, N. C., G. O. Langford	8.08
July 12	Rose Hill, Ga., Miss Alma Goodwin	2.15
July 14	Richmond, Va., W. T. Walters	17.50
July 14	Raleigh, N. C., L. L. Vaughn	7.42
July 16	Amelia, N. C., Miss Anna Smith	3.52
July 17	Berea, Va., W. T. Walters	2.75
July 17	Spring Hill, Va., W. T. Walters	2.70
July 22	Sanford, N. C., Lucy M. Eldredge	6.80
July 22	Richland, Ga., Lucy M. Eldredge	2.00
July 26	Leaksville, Va., R. P. Crumpler	3.75
July 31	Holy Neck, Va., Miss Lucy Eldredge	6.00
Aug. 1	New Lebanon, Va., Olie V. Cocks	1.00
Aug. 4	Pleasant Grove, Va., J. E. McCauley	6.89
Aug. 4	Franklin, Va., L. R. Jones	5.00
Aug. 8	Catawba Springs, N. C., B. F. Branch	8.60
Aug. 14	New Port, Va., R. P. Crumpler	1.75
Aug. 21	New Hope, Va., Herbert Liskey	4.55
Sept. 8	Bethlehem, Va., J. M. Ashley	5.31
Sept. 10	Bethel, N. C., W. S. Johnson	10.00
Oct. 20	St. Peters, Va., C. W. McCoy	2.00
Nov. 22	Mebane, N. C., Miss Lucy Eldredge	1.65

Total Number Schools—38 Contributions $216.97

Let's try hard this year for 100 schools and at least $500.00. "We can if we will."

C. H. STEPHENSON,
Treas., Board Religious Education.

DETERMINED BY THOUGHT.

A man's thought determines the moral climate of his life, and will settle the question whether his conduct is to be poisonous marsh or fertile meadow, fragrant garden or barren sand. The pose of the mind determines the disposition, and will settle whether a man shall soar with angels in the heavenlies or wallow with swine in the mire. What we think about the things that are greatest will determine how we do the things that are least. What are your primary thoughts about God? The prints of those thoughts will be found in your courtesies, in your intercourse, in the common relationships of life, in the government of commerce, in the control of the body, and in all the affairs of home and market and field.—J. H. JOWETT, D. D.

It seems that Congress is at last with great reluctance coming to the belief that the best thing they can do with Muscle Shoals is to rent the plant to Henry Ford. Fertilizer manufacturers did everything in their power to prevent the lease of this plant to Ford, but the farmers have been almost a unit in urging Congress to accept Ford's proposition.

We have believed all the time that the best thing the Government could do with the great plant at Muscle Shoals was to lease it to Ford, who promises to use it for the benefit of the farmers, converting it into a nitrate plant and furnishing nitrate much more cheaply than it can be bought from the manufacturers of fertilizer.

Sale Sale

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We have just bought a tremendous stock of Army Munson last shoes to be sold to the public direct. Price $2.75. These shoes are 100 per cent solid leather with heavy double soles sewed and nailed. The uppers are of heavy tan chrome leather with bellows tongue, thereby making them waterproof. These shoes are selling very fast and we advise you to order at once to insure your order being filled.

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UNFRIENDLY ONES.

In "Abbottsford," which is a fascinating biography of Sir Walter Scott, there is an entrancing chapter on "The Wizard's Farewell." The latter days of Sir Walter were spent in pain and great financial distress. But in that self-same period he wrote "Ivanhoe." "Be assured," says the great Scottish novelist, "if pain could have prevented my application to literary labors, not a page of 'Ivanhoe' would have been written; for from beginning to end of that production, which has been a good deal praised, I was never free from suffering." We have noted that the world's greatest characters rise from unfriendly zones. The world won't quit asking, "Can any good thing come out of Nazareth"? The sweetest songs are born in hours of deepest agony. When the astronomer trains his telescope on stellar worlds, he first puts out the lights. More than ever, this old world needs the man who laughs at the impossible. Even in his tragic fight against encroaching paralysis, Sir Walter Scott declares to Giles: "The best way is, if possible, to triumph over disease by setting it at defiance, somewhat on the same principle as one avoids being stung by boldly grasping a nettle."—MARVIN J. NICHOLS.

LIVING TOGETHER.

It is not with inferiors that the strain comes—it is not there that duty is most difficult—it is in the circles where all stand alike, and are on the social footing of equality. I think that even in the band of the disciples we may discern the truth of this. The last lesson which they seem to have learned was the lesson of living harmoniously together. It was not so difficult to be loyal to Jesus. It was not so difficult to bless the poor. But what was difficult, right to the very end, was to live together without quarreling.—G. H. MORRISON.

PRAYER.

"Our Heavenly Father refresh us, we beseech Thee, in our inner lives with a deepening consciousness of Thy great love, that our souls and the God-given things around us may not be dull and dry. In and through our bitter experiences and dark days, manifest thyself to us, that in the end there may be comfort and joy. Kindle our hearts with the fires of Thy love and warm our souls to a heavenly hope and comfort. By Thy love lift every sinner from the shame of sin and the sadness of death until all hearts shall melt in prayer and praise and divine love. Hear us, for Jesus' sake. *Amen.*"

PASTOR'S HELPER

Has open dates after March 25th. Reasonable terms. Address Alfred Shumate, Box 351, Lima, Ohio; or General Delivery, Greensboro, N. C.

"Made perfect through suffering." This is the mysterious explanation of the glory of Christ. It was the Christ "for whom are all things, and by whom are all things," who, in bringing sons unto glory, thus suffered unto a human perfection. There is comfort here for those who yet suffer for others. There is a culture in pain which results in unutterable glory to the sufferer; but even further than that, it brings others "unto glory." Vicarious suffering is rooted in the common experience of mankind.

MARRIED

Mr. Wilburn A. Rogers and Miss Ethel Louise Stewart were united in matrimony at the home of Rev. J. W. Holt on the evening of February 16th, 1923. Both parties were from the community of Long's Chapel in Alamance County, N. C. Many good wishes go with these young people. Marriage ceremony was performed by Rev. J. W. Holt.

J. W. HOLT.

RESOLUTIONS OF RESPECT

Since God in His infinite wisdom and boundless love has seen fit to remove from our Missionary Society one of its most faithful and loyal members, Allie Mae Brown, therefore be it resolved:

First, That the heartfelt sympathy of the Young People's Missionary Society of Elon College Christian Church be extended to Mr. and Mrs. D. W. Brown and family in the great bereavement that has come to them.

Second, That our hearts are made sad because of her going, and that we shall miss her cheerful spirit and helpful service in our work.

Third, That we bow in humble submission to the will of our Heavenly Father who doeth all things well.

Fourth, That a copy of these resolutions be sent to the bereaved family, a copy be sent to the Christian Sun for publication, and a copy be spread upon our minutes.

JOSEPHINE FARMER,
ISABE CANNON,
FANNY PEARLE DAWSON.
Committee.

HELFINGTON

Mrs. Mary E. Helfington, daughter of J. E. Joyner, was born August 6, 1878, and died February 22, 1923 in her 45th year.

She was a member of Mt. Carmel Christian Church, and her relatives have the consolation of the belief that she died in the Lord.

Four children have the sympathy and prayers of the church. They are Gladys, Joyner, Lelia and Eley. Also her father, three brothers and three sisters.

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J. Pressley Barrett, D. D. - Editor.
P. J. Kernodle - - Managing Editor.

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Called Home

SARAH ELIZABETH CUTHRELL

Mrs. Sarah Elizabeth Cuthrell, wife of Mr. John Cuthrell, died at her home, corner of Ohio and Rogers Avenues, South Norfolk, Va., January 9th, 1923. Mrs. Cuthrell was ill only a few minutes before her death and the news was a severe shock to her family and friends. For more than thirty years she has been a faithful member of the First Christian Church of Berkley Ward. Nothing seemed to make her happier than to fill her certain pew at church with the members of her family. Her last Wednesday on earth was spent in entertaining the Ladies' Aid Society at their annual Roll Call Service, at her beautiful home that was always open to the church for any purpose. On the Sunday evening before her death and the last time she attended service she took part in the Christmas Pageant, directed by her pastor and given as a Christmas Service.

The First Christian Church of Norfolk overflowed with friends who came to attend her funeral service that was held January 11th, at 3 P. M., conducted by her pastor, Rev. Edwin B. Flory, assisted by Rev. O. D. Poythress. The mass of beautiful floral designs expressed in a way the sympathy of her many friends.

Mrs. Cuthrell leaves her devoted husband and six children to mourn her loss, but they have a rich heritage in her memory.

The family has lost a devoted, faithful wife and mother, the church a loyal, liberal and true member and her large number of friends a sincere companion whose place cannot be filled.

If Mrs. Cuthrell had a motto that she daily lived by it was, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

A Friend.

STRICKLAND

Juanita Strickland was born August 27, 1919, she departed from this life February 21, 1923, age 3 years, 5 months, 24 days. She leaves to mourn their loss, a father and mother, W. C. Strickland, Hattie M. Strickland, three sisters, Gladys, 8 years; Edith, 7; Emma, 6; one brother, Horace, fifteen months, and a number of relatives and friends. She was sick 25 days, taken with the Flu, going into pneumonia. All was done for her that could be done by father, mother and friends, but the Lord had called and she had to go. There were times that father, mother, and friends thought she was better, but she never said she was any better until a short time before she passed away, when she said that she was well, and called all the family and told them it was time to go home, and bid them go with her. Juanita was the idol of her home. She had won the love of father, mother, children and friends. All loved her and hated to see her go, but her mission was filled and she has gone to be with Jesus. She is not lost but gone before. Although it was short, I believe the mission of this child's life was great, and trust that her influence will remain with us, and the loving invitation by her to prepare for the heavenly home will ever linger with us, and may we, father, mother, children, friends and pastor, in the name of Christ, who died for us, prepare to meet her in that home where there is no sorrow, sickness or separation.

The funeral service was conducted in Elk Spur Christian Church by the writer, with a number of friends present, and her body was laid away in the family burial grounds, to wait the resurrection morning. My deepest sympathy is extended to father, mother, children and friends, but friends we do not weep as those that are without hope, for Juanita has only gone before, and bids us follow to that home God has prepared for His children.

Elisha Bradshaw.

ALLYE MAYE BROWN

Miss Allye Maye Brown died at her home, Elon College, N. C., February 9th, 1923, after a brief illness of influenza and pneumonia. The funeral services were conducted at the home by the writer, assisted by Rev. J. W. Patton and Dr. W. C. Wicker, and the body laid to rest in the Elon College Cemetery. Allye, as she was familiarly called, was the daughter of Mr. and Mrs. D. W. Brown, and passes out of a large and loving family circle, leaving, besides parents, five brothers, four sisters, grandparents, aunts and uncles, and a host of other relatives. She was a member of Elon College Church, a student in the college, and identified with the young peoples' organizations of the town and college. Young and attractive, loving and loyal in the home, kind and helpful to all, her death cast a gloom over the entire community. When all that human skill and wisdom could devise was of no avail, the loving parents bowed their hearts in humble submission and Allye sweetly said, "I am ready and willing to go." The appreciation and sympathy of friends were shown by the kind and abundant attention to the family and by one of the largest and richest offerings of floral designs ever seen here. May the precious memory of daughter and sister ever abide as a perpetual blessing in the home and may a loving Heavenly Father bless and keep the bereaved ones in His own dear name.

N. G. Newman.

LASSATER

Mrs. Sarah Jane Lassater, widow of the late Thomas B. Lassater, died at her home in East Durham on January 20, 1923 at the age of 69 years.

She had been in delicate health about twenty years, but bore her sufferings with an admirable patience which had characterized her life since she gave her heart and life to God when she was a girl. No amount of suffering could break her daily fellowship with the Lord, or dim the radiance of His love in her countenance and conversation. Death held no fears for her. Many times did she speak of her readiness for the change. Her will was lost in that of Him who was victor over death and the grave.

She was a member of New Elam Christian Church, and to that place her body was carried for interment after funeral services in the home by Rev. Stanley C. Harrell. Burial service by the writer.

She is survived by two sons and five daughters: Thomas E. and George D., of Durham, N. C.; Mrs. Rossie Brown, Misses Kate and Rosa, East Durham, N. C.; Mrs. Anna Williams, Sanford; and Mrs. Effie Williams, Dunn, N. C.

B. J. Howard.

ROBERTS

Mrs. Ambrose K. Roberts, daughter of George W. Turner, died February 18, at the age of 45 years, 6 months and 19 days. She had been a great sufferer for two years, but never complained. She expressed herself as ready and willing to depart and be with Christ. She was a member of the Christian Church in Windsor, having made a public profession of faith in early life.

She was a good woman and devoted to her church and children. These loved her in life and mourned her death. Besides her three children, Sallie, Julia and Frances, she is survived by one sister and seven half brothers.

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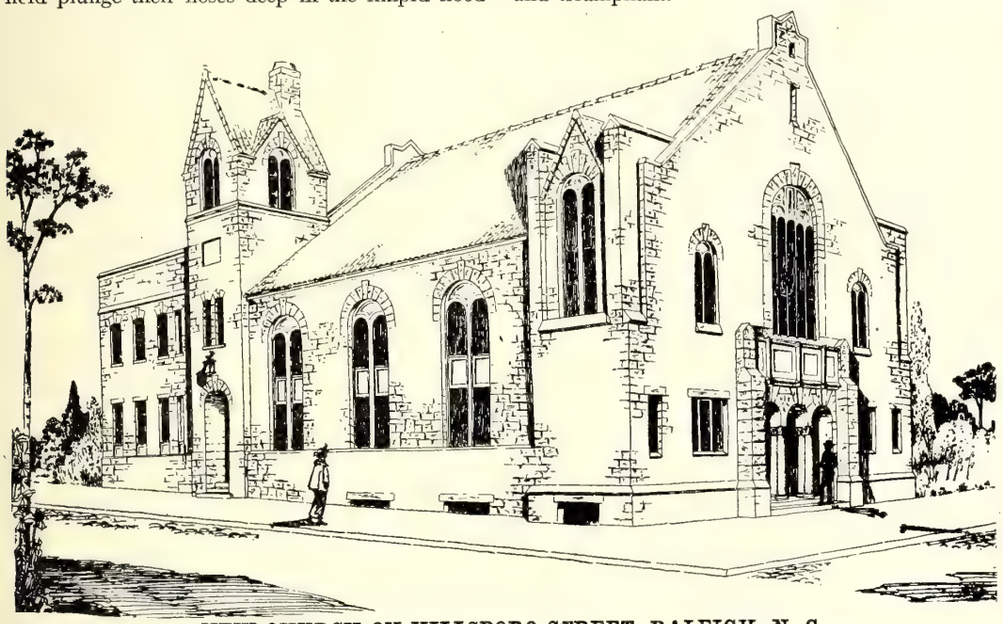
THE SUN'S OBSERVATORY

Great Sources of Refreshment—

The rivers of the world are the great sources of refreshment. How the clouds suck up their vapor to return it again in refreshing showers, making the parched earth to blossom as a rose. The little and the great creatures of the wood and field plunge their noses deep in the limpid flood until their eyes shine and their hearts beat with new life. The trees that rise by their banks wave their green branches in a joyful greeting to the friend that brings them abundant life. So the righteous are planted by the rivers of waters that God's refreshment may keep them beautiful and happy with the evergreen life that is abundant and triumphant.



NEW CHURCH ON HILLSBORO STREET, RALEIGH, N. C.

Plans are now complete and work will start on a new Church building for the First Christian Church, at the corner of Hillsboro and Dawson Streets, within a few months, officers of the Church have announced. Arrangements have been made for the disposition of the old Church auditorium and the work of tearing down and hauling away will be started in a few weeks.

The architects are Nelson and Cooper, of Raleigh, and the new building as designed will cover the entire lot at this location, where the old building formerly covered only a portion of the available space. It is intended to make the structure modern in every particular, and the cost is estimated at from $75,000 to $100,000.

The Church auditorium as planned will seat about 650 people, and when both Church and Sunday School auditoriums are thrown together, the total seating capacity will be approximately 1,000. The second story above the Sunday School auditorium will be given over to class-rooms for the Sunday School, while the balcony of the Church auditorium will be so divided into sections that it may also be used for Sunday School classes.

The exterior of the Church is to be finished in stone according to the specifications. It is hoped to use a native Wake County stone.

Social Center Also.

It is also expected to have the basement so constructed that it may be used for a community meeting place, making the Church a social as well as a religious center.

The new pastor of this Church, Dr. W. D. Parry, comes here with wide experience in Church building. He has been pastor of both big and little Churches, but in no case has one of the little Churches remained small. Dr. Parry gave his time during the war to Y. M. C. A. work, since then having been on the lecture platform until the beginning of his work here January 1st of this year. Under his vigorous administration, all members of the Church are confident the work will go forward rapidly.

The Church building committee is composed of L. L. Vaughan, chairman; C. H. Stephenson, W. C. Adkins, Mrs. L. L. Vaughan, P. T. Hines, and the pastor as an ex-officio member. Work has just begun in raising the necessary funds and will now be carried on without intermission until the necessary amount has been subscribed and paid.

A Prophecy of the Coming of the Auto—

The Northwestern Christian Advocate puts it this way—look up Nahum and see what you think about it:

In the light of the fact that one out of every eight persons in this country owns an automobile, and that the population of several States could motor down their highways at one moment of time, the prophecy of Nahum is of peculiar interest. "The chariots shall rage in the streets, they shall jostle one against another in the broad ways, they shall seem like torches and they shall run like the lightnings." The automobile of 1923 fulfills this description to a finish, particularly the "jostling" and the "running like lightning."

Good for King Albert—

The Congregationalist brings to the American people a bit of good news from the Congo. Many of our readers will recall the awful tales that were told of the cruelties practiced by rubber dealers in the Congo. Again and again we were told that poor, helpless African men and women, and even boys and girls, were horribly mutilated in body by having their hands chopped off, done by rubber traders in an effort to make them bring more rubber in day by day. If a man failed to bring as much rubber as they thought he ought one day, the trader would chop off the laborer's hand as a punishment for not doing enough. They did not expect that the man with a hand chopped off would be able to do any better the next day; of course not, but they did hope to scare the rest of the laborers into doing their best, lest if they came up with only a little rubber they might suffer like treatment. This was in the days of the Emperor Josef of Austria. But Josef is gone to judgment, and Albert now reigns in his stead. The following will be good news to every lover of man:

Dr. William H. Sheppard, a colored missionary of the Southern Presbyterian Church for twenty years, author of "Pioneers in Congo," "A Fellow in the Royal Geographical Society," recently addressed the students in Hampton Institute on missionary problems in Africa. He described what King Albert has been doing to improve conditions in the Belgian Congo. He said:

"A change has come in the Congo. We have five great concessions now throughout the Kasai Valley. Since King Albert has come to the throne things have changed altogether. He is building railroads, bridges, hospitals and schools. He is doing all that he can for the natives of the Congo. There are now five great mission stations, with sixty-five white native evangelists, who are also school teachers. Thirty years ago they had not heard of the Sabbath day, and now the Sabbath day is kept beautifully all through the country."

NOTES-PERSONALS

In less than two months the Southern Christian Convention will be in session at Henderson, N. C. Will you be there if all goes as now appointed?

Rev. D. P. Barrett is a busy man in the Porto Rican mission. For almost a year he has had to look after that whole field. Miss Williams is now back on the field, and will as soon as able look after her part of the field, but just yet she has not the strength to do much.

Miss Olive C. Williams has landed in Porto Rico and we hope may soon be able to enter upon her work again. She had several months for vacation in the home land, but she really did much work for missions while here by visiting and speaking before conventions, conferences and churches. When she is able, we would be glad if she would write a newsy mission letter for THE SUN.

We hear through friends that the work of the Durham Christian Church is doing well under the labors of the Rev. Stanley C. Harrell. The renovation recently given their Church building will greatly add to its attractiveness and usefulness. The work is expected to be finished early this spring. Bro. Harrell has the reputation of being a strong preacher, and that is a reputation worth having.

God makes the world new every morning. When one goes out of doors in the early morning, how fresh and sweet and beautiful the world is! How is he rebuked who has spent the night in drunken revelry. The man who with a clean body, drinks in the ozone of the early morning and lifts his heart in praise of the Creator is the normal man. The world has nothing to give that man to increase his riches.

Devoutness of life is hard to define, but there is nothing more beautiful or worth while. It chastens the spirit into humility. It radiates with love and tenderness. It walks in the wilderness places and finds God in the burning bush. It worships at every wayside altar and sits in heavenly places with Christ Jesus. What a contrast it is to this hatchet, and chisel, and saw religion which seeks to carve the soul into spiritual beauty.

And what do you think of the situation in Europe as presented by Rev. J. L. Barton, D. D., in this issue? Indeed, we are in perilous times, even though the world be getting better, as so many claim. His is indeed a most interesting article, and if you will read it carefully you may be waked up to the fact that the world is now largely dominated by the worst people in the world—the Turks. You may be sure that they will use every advantage they can get.

Some one has well said: Eventide is the hour of home coming. It is the hour when God's peace rests like a mantle over His creation. In the anticipation of the home-coming man bears the toil and heat of the day. To rest from labor, to feel the clasp of love's welcome, to sit by the warmth of one's own hearthstone, and to converse with those who understand you; it is this that explains more of life's felicities than all of your philosophy. Excepting God, home is the biggest word in human speech. The eventide of life is the hour of our home coming to the Father's house. The soft arms of an infinite love are awaiting us there.

We have all kinds of preaching in this community, but it is lacking in sweetness when they leave out the blessing of the Holy Spirit, as many do.—*Ellis.* The man who does not hear preaching which is of the Spirit scarcely knows that he is getting almost nothing, for although the truth is right and good, even the truth without the power from above is not likely to strike us in a way to help us in our search for the real Christian life.

Well, what are you doing for Men and Millions? It is a good time to work right now, and it is a good time because none of us have any lease on time beyond the present. If we do not work now, we may never work, for before the coming of another sun we may be called away. Dr. Atkinson and his helpers are working hard to finish up the task involved in the Men and Millions movement, and we do not wish the good work to languish. Co-operate with your captain and help him to do his best.

Now that it is definitely settled that the convention will be held at Henderson this spring, let all due preparation be made for the occasion. Henderson is on the Seaboard Railroad, a little more than half-way between Weldon and Raleigh, N. C. The proposition came to the Church with the thought of giving lodging and breakfast free, and the delegate or visitor to pay for dinner and supper, but the Church said: "No, our hospitality shall be free." If any of the delegates prefer to go to the hotel at their own charges, rather than accept such as we can give, that is all right, but the delegates who come into our homes must come free of any charge so far as entertainment is concerned. The Henderson is a small Church in point of numbers and wealth, but it will give our convention a generous welcome.

Be sure to read what is said in this issue of "Christ or Chaos." It is a wonderful admission from a modernist who is all the while holding up the claim that the world is getting better morally and spiritually. If it is, why does a leading modernist say it is Christ or chaos? You know many of these modernist brethren claim that Christ is not a divine Saviour, but a good man and a great teacher of moral and spiritual truth. If Christ were not a divine Saviour, then He could hardly claim to be even a good man, as His claims as to being divine and the Saviour of the world and the Son of God would be proven false, and if these claims were false, then how could our modernists say it is *Christ or chaos?* Let us try to be consistent as well as patient. If it be Christ or chaos, then it must be that Christ was indeed the Son of God and the divine Saviour of the world.

A good, old-fashioned brotherly letter sent now and then to the aged minister of the Gospel from members whose churches he has served in other days would be a blessing. It would cheer the aged servant who is now waiting the Master's call to come up higher, and if you feel that you did not contribute as much to his support, when he was serving your Church, as was due him, it might do you good, and certainly be a means of blessing to the aged man in these days of his need and old age. Write a good, brotherly letter to him any way and so cheer him up for the good he has done. We mention a few of these men and maybe you will think of others. We name Rev. C. M. Dollar, Malone, Ala.; Rev. J. D. Wicker, Sanford, N. C.; Rev. W. G. Clements, Morrisville, N. C.; Rev. W. S. Long, D. D., Chapel Hill, N. C.; Rev. Jas. W. Wellons, D. D., Elon College, N. C. Let us not forget these veterans of the cross in their old age. A message of good cheer would bring sunshine to them, and if you should feel that you wish to add a bit to their means in their old age, we believe it will be doubly welcome because given in recognition of service rendered in the long ago. Do not forget or neglect the veterans. They appreciate a kind remembrance as much so as any one.

J. H. Haugh said a good thing when he penned the following thought. Read it carefully and prayerfully and see if you can endorse what he says: "Shall we teach our people to pay tithes or not? I don't believe any preacher will say that we shall not teach tithing, but how shall we teach? People will scarcely be influenced by a teacher unless the teacher is a living example of what he teaches. Do we believe in tithing? do we believe it is scriptural? do we believe it is God's plan for his children? If the child does remember the Father in all he possesses and brings to the altar a tenth, he will be happy. The Father will rejoice in his children for he receives his own. Let all of our preachers pay tithes first and then they can teach their people to pay tithes. Our preachers must be leaders in this as well as in all Christian work. If men called of God to preach and teach and lead the Church fail to tithe their salary and whole income from other sources, how can they teach the people until they themselves set the example? It is up to the ministry to say whether we shall be a weak or a strong Church. Will the Lord be patient a little longer"?

The world needs the missionary not only to preach the Gospel to him, but to lead him into the lights of civilization. *The New York Christian Advocate* brings us this piece of good news in regard to the enlarging field of the missionary, laboring among heathen:

Everywhere and every day three-fourths of the people in foreign mission lands spend their time in the fields. Hence it is not strange that Christian missionaries should endeavor to adapt their message to agricultural workers. There is even an International Association of Agricultural Missions in this country. Its annual meetings are attended by missionaries and college teachers of agriculture. At its recent session in this city, Mr. David Fairchild, of the Bureau of Plant Industry at Washington, asked for the appointment of "a committee to meet with representatives of the Department of Agriculture and work out a way to give more training to agricultural missionaries before they go out to the field, and to point out to them how they may more effectively help the particular countries to which they go." President Butterfield, of the Massachusetts Agricultural College, recently returned from Asia, told his hearers that they must influence China through its 300,000,000 farmers, living in tiny market villages. The united purpose of the association is described as putting Christianity into the day's work of all who till the soil, and of putting the resources of American science at the service of the farmers of the world. Already the Methodist Episcopal Mission Board has begun to send out graduates of agricultural colleges, and the experiment is succeeding.

BETTER NOT DO IT!

We heard only recently a lady say, as we were speaking of the work of a certain minister: "What I have against him is the fact that no matter how great a sinner a man has lived, when he dies, if he preaches the sermon on the occasion of his funeral, he preaches him to heaven." Well, now let us think of what that means. The minister who preaches a sinful man to heaven is making himself ridiculous in the estimation of

good honest people, and especially is this true with men and women who are not Christians, who knew the dead man and knew that his life was anything but Christian. Why, that disgusts such people with a preacher who has no respect for the truth as it relates to the life of a man, whose funeral sermon he is preaching. Just as this lady was talking she turned to the obituary department of her Church paper and she began to read the obituary of one who had but recently died. Her pastor was telling of her life and death. He ranked her high as a member of the Church, when the truth was she (the lady who was reading) had known her to attend Church but once during a long number of years in the Church under consideration, and she was not even a member of this Church and had not been in her life. She was ranked high as a Church member and Sunday School worker, although she not only did not attend Church hardly at all, but she took no part in the work of the Sunday School.

Now, does any one think this dear pastor was lying as to this lady's Church life? He would hardly do a thing of that sort intentionally, but, then, he was saying what was not correct. Surely he did not intend to lie in what he was saying of this lady, and yet he was saying what was not true. It did the dead woman no good, while it put the preacher's influence in that community where the facts as they pertained to the life of this lady were well known in a bad light. Now, Brother Pastor, how do you suppose your people feel as to how you displayed your honesty and faithfulness to truth in this case? Brethren, as ministers of the Gospel, we cannot afford to make ourselves ridiculous just to please men. It is a shame that we should allow ourselves to do such a thing. Let us quit it, and let us do it at once.

JESUS' TOUCH.

Jesus sees every need of your life and is ready and waiting to meet that need if you will submit to His touch, if you will trust and obey as the man born blind did. He took Jesus at His word, doing just what our Lord told him to do, and he came seeing. It is only when we take Him at His word and yield to His control completely that we do see clearly. But what a commotion that touch of Jesus caused.

First, the neighbors took the matter up, some saying one thing and some another. Then they brought Him to the Pharisees, who questioned Him and argued among themselves. Some of them said, "This man is not of God, because he keepeth not the Sabbath day." Others said, "How can a man that is a sinner do such miracles"? That caused division among them. There were always those who tried to draw men's attention from Jesus' supernatural works, because He did not follow their laid-down rules. Their kind is not yet extinct. Envy and jealousy are not dead yet among Christian workers. Would to God it were, and only God's glory was the aim of each one.

The Jews did not believe concerning him whose sight had been restored, so they questioned his parents. They said, "We know that this is our son and that he was born blind." But fear of the Jews made them deny any knowledge of the source of his healing. Those parents thought more of their standing with the Jews than with God. Our standing with Church officials amounts to nothing. Our standing with God amounts to everything.

Their questions to the one born blind brought out a wonderful truth. "If any man be a worshiper of God and doeth His will, him he heareth." But they would not accept it, although it came from one in whom the works of God had been made manifest. Hear them saying, "Dost Thou teach *us?*" And they cast him out. There are still those who are ready to cast out the one who has felt the supernatural power of God working in his life.

A few years ago, in our Sunday morning service, a stranger told briefly and with great sorrow of a life so filled with sin that it finally landed him in the State's prison. He had been raised a Catholic, but he said when the gates clicked behind him, he resolved he was going to find out if there was anything in the Christian life. He had his wife get him a Bible, which was read faithfully. As he read God's wonderful promises and His faithfulness in keeping them, it greatly impressed him. There in his cell he gave his heart to God and accepted Christ as his Saviour. He promised the Lord if He would set him free, he would do all he could to win men to Christ and try to teach them the power of prayer. One morning after a whole night spent in prayer, he told one of the men, "Today I go out of here." That day the prison gates opened for him and he walked out a free man.

Through prayer he obtained work. Through prayer he won his Catholic wife to Christ. As the way opened, he told others his story, that he might get them to believe more fully in the power of prayer. We never heard of one in that congregation being persuaded to try out the "everything by prayer" method. But we did hear remarks about having a "penitentiary bird" take part in the service. Not so! He was one whose sins, though like scarlet, had been made white as snow in the blood of the Lamb. He was one who had received his sight at Jesus' touch, and was faithfully warning against the life of sin, and was trying to teach others that "if any man be a worshiper of God and doeth His will, him He heareth."

Those neighbors, Pharisees and Jews, all saw the change in the man. All knew that whereas he was blind he now saw. Be careful you do not cast out any who have been made whole by this same Jesus. His mark is always upon them, for those who respond to His touch "purify themselves even as he is pure." They do not go on in the same old sinful course, but the sins are put out of the life and Christ is put in.

Mt. Vernon, Ohio. MINNIE LOHR.

FIRST CHURCH, PORTSMOUTH, VA.

The Portsmouth Church during the past year did not grow with leaps and bounds, but made commendable progress. The year was marked with signs of steady growth. Thirty members were added to our church roll, and many of these are proving themselves to be loyal and substantial. Three Christian Endeavor Societies were organized—senior, intermediate and junior—with a total membership of about seventy. These societies have done good work and have met regularly every week since their organization.

Our ladies awaken with their societies. The Ladies' Aid and Missionary are always busy, and their work is progressive and substantial. Our men folk, because of their daily toil in making a living for themselves and family, cannot be as active in the work of the Church as the women, but they are doing well. They are loyal to their Church and liberal in their gifts, and so by having a combination of workers, loyalty and generosity, the Church goes forward and the kingdom advances.

The attendance at Sunday School during the past year, I have been told, was the largest in the history of the Church. While the school is not large yet, it is gradually growing. Bro. B. F. Collins is our faithful superintendent.

Last Wednesday night we held our first quarterly Church conference for the new year. The reports were good and the meeting was characterized by a spirit of harmony. The total amount received during the last quarter was $815.35. Some of our organizations did not make a report.

The pastor, at this conference, read the names appointed on the Church official board, composed of twelve men and eight women. The names composing the standing committees for the year were also read and the duty of each committee outlined. Along with these appointments, the pastor made some recommendations. A motion was made that the Church approve the appointments and recommendations by a rising vote. The motion was carried, and every member present stood, and of course the pastor was pleased with the fine spirit of co-operation and willingness on the part of our people to lengthen our cords and strengthen our stakes.

During the Christmas season an interesting Christmas program was rendered by the children. Mrs. C. J. Heath and Mrs. Alfred Edmonds had the children in charge, and the occasion was pronounced a decided success. At this time gifts were brought for the children of the Christian orphanage, and those who gave seemed happy in the giving. At this season, while our good people were remembering others with their gifts, they did not forget the pastor, for they, too, gave unto him gifts, such as fresh sausage, a ham, fruit cake, fruits, nuts and money—and, last but not least, a handsome overcoat and a nice pair of gloves. The overcoat came as a gift from the Church and Ladies' Aid Society. The gloves were presented by the Young Men's Class, of whom I have the honor of being teacher. I fail to find words at my command to express fully my deep gratitude and appreciation to these kind and generous-hearted friends for their useful and valuable gifts. During these cold days the gloves and overcoat are proving to be of real comfort. I shall try to prove my appreciation for these gifts by being, with the help of the Lord, a better preacher and a more faithful shepherd. May God richly bless and prosper every one who shared in these gifts is my prayer.

W. L. WELLS.

Recommendations offered by the pastor and approved by the Church conference in session Wednesday night, January 10:

1. That the Church elect two additional deacons and that a nominating committee be appointed at this conference, the same to report at our next official board meeting.

2. That the Church, beginning not later than March 1, put on a campaign to raise all indebtedness of the Church.

3. That during the month of February the Church set aside one week known as "CHRISTIAN SUN Week," and that we set our goal to secure not less than twenty-five new subscribers to THE CHRISTIAN SUN.

CAN YOU ANSWER? IF SO, DO.

Holly Pond, Ala., R. No. 1.
February 26, 1923.

Dear Bro. Barrett:

I wish to enquire through THE SUN for the names and addresses of all our members anywhere in North Alabama who are not at present identified with one of our churches here. It is our purpose now to hold as many meetings in this section this summer as time and opportunity will afford.

The lumber is being sawed for our new Church at Arab, but due to several handicaps the building of the house may be postponed until summer. Pray for us. With best wishes for you in your work, I am, Fraternally yours,

W. C. CARPENTER.

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor,*
Henderson, N. C.

"IT IS CHRIST OR CHAOS."

That is an unexpected statement with reference to the present world outlook to come from one of our "liberal" brethren, but that is just the fact. Most of our American people are in favor of the separation of Church and State, and yet many are beginning to say the Church must come to the rescue and save the world from utter wreckage—that no one else can do it. That means that politicians and statesmen combined are unable to handle the present world situation, and at last they are turning to the Church for hope for the mess they have made of civil government. But is civil government in a mess? If it is not, tell us, please, just what the present conditions of the civil governments of the world mean.

We have the greatest respect for the Church and the work it does for righteousness and for the maintainence of good government, but our brethren who are turning to the Church will have to go a step further in their call for help to save the world from chaos—to save human governments from utter wreckage. Some have even gone far enough to say that the civilization of the twentieth century is in danger of destruction, and yet they declare that the world is getting better. Oh, how can that be, if civilization is so near to the end of its modern career? Be that as it may, the facts deserve the most serious consideration, and we may as well go one step further now, and admit that even the Church is helpless, unless she can realize that the declaration of Zeph. 3:17 is true. If she will do that, then she may turn to God and get the wisdom, courage and power to lead the world to safety in this crisis. In Zeph. 3:17, it is declared:

"The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in His love; He will joy over thee with singing."

If the Church will but get the Lord our God to be in the midst of her, then she can prevail to save the world and its present civilization—otherwise, even the Church can do nothing.

Looking to getting help from the Church, a great world conference of the Church in all lands and of all denominations is called to meet in Stockholm, Sweeden, in 1925.

The American Branch Committee recently held a meeting, which was reported by the Rev. Frederick Lynch, the editor of *Christian Work*. It is said that the aim of this world gathering of the representatives of the Church is to get the whole of Protestantism together, so that this conference may speak with authority for the Church Universal, at least so far as Protestantism is concerned. They admit, if this cannot be done, the conference would not be worth holding.

In reporting the matter from the standpoint of the American Branch Committee, Dr. Lynch says:

Three Things Brought to Light.

"The meeting held in New York was well attended, and the day's discussions brought to light three things. First of all there was a general feeling that unless the conference at Stockholm should be really representative of the whole of Christendom—at least of Protestant Christendom—it would not be worth holding. All communions must be there and have many of their ablest leaders there. The churches must feel such an interest in the matter that the conference will stand out in history as having as determining an influence upon the life and work of the Church as Nicea or Constance had upon its doctrine.

The Church on Moral, Social and International Problems.

Secondly, some message must go out from the Church that shall be so arresting that all Christendom will heed it and know where the whole Church of Christ stands upon the great moral, social and international problems of the world. The time has come for the Church to make some pronouncement as to just where it stands in regard to the whole social order. Particularly did the delegates present feel that the time had come for the Church of Christ to speak to the world some word upon war.

Unless—Not Worth While at All.

Thirdly, the feeling was expressed that unless the Church was willing to take the conference so seriously that it is willing to have its delegates take time—no matter how much time—to give the utmost debate and prayer to the great issues facing Christendom, it was not worth while to meet at all. Upon this point we feel very strongly. The very existence of civilization is at stake. Great wounds exist that can be healed only by divine wisdom and divine help. Millions of men in all lands are confused, distracted, perplexed, looking for guidance and finding none. Faith is at a very low ebb. Enmities and hatreds are poisoning humanity. Powers of darkness are stalking over the earth. These millions are looking to the Church for some word of faith, of light, of guidance, of assurance—some positive, confident word. Many are waiting upon the Church to utter this word. The right word from the whole Church of Christ might be the one saving, stabilizing word for civilization. The conference in the light of these chaotic, threatening conditions should be willing to sit together for weeks, or months, until this word is framed. If the conference at Constance could sit five years to save a doctrine, surely the conference at Stockholm should be willing to sit as many weeks or months to save a world. Has not the time come when the Church must take itself seriously and count no cost of time or money if it can save the world from the present slough of despond? It is Christ or chaos."

A Few Speak for All Without Authority.

The Methodist Protestant, Baltimore, Md., commenting on what Dr. Lynch has said, as above, says, and with much force:

"We are calling attention to this gathering as a hopeful sign of the reaction of the leaders of the Church to present social, economic and religious conditions which exist all around us. Such a gathering ought to do great things in stabilizing our world order, but the getting together the men who ought to be present, and to interest the organizations which ought to be represented, is an immense task. To get together a few great men representing only a small part of the great Church Universal would only produce criticism and more unrest. There are organizations already in the field composed of federated churches who are too quick to speak for the general Church without finding out the sentiment of the great bodies for which they speak. If this meeting means anything, it must have the whole Church, and with authority to speak and act. This is emphasized in the words quoted above, and we heartily agree with them."

Civilization at Stake.

The same editor continues:

"But we are bringing this article to the attention of our readers to show them the kind of language the great leaders we have are using in describing world conditions. The language is as strong as it can be made. Dr. Frederick Lynch is a man of the broadest knowledge, and the widest acquaintance with world conditions. He is a world-traveler, and knows what he is talking about, and yet he says: 'The very existence of civilization is at stake.' And at the end of the article he says, with the concurrence of the committee, 'It is Christ or chaos.' But this same language is being used by the great national leaders in all the nations, in regard to the grave perils to civilization everywhere."

Lloyd George's Mistake.

Great men do sometimes make mistakes, and the mistake of a great man is the more serious because he is great and so commands a following. Mr. Lloyd George has been recently quoted as saying: "The Church alone can save the world."

Nay, Mr. George, the Church alone cannot save the world. If the Church is to save the world, she must be an instrument in the hands of God to such an end. If she undertakes it alone, then she is already doomed to failure—in herself she is not able to do it; she can never do it in her own strength.

Our Baltimore exchange, continuing on this question, says:

"In national councils a battle royal is on to save civilization, but it seems to us there is an apathy in the rank and file of the Church which is very disheartening. If things are as these great leaders of the world declare, it is high time for 'Zion to awake and put on her strength.' If there is any wisdom and leadership in the world, it is behind these alarming words of warning."

A Great and Glaring Inconsistency.

But in the same paper from which these words are taken, an editorial utterance defends Dr. Grant's right to deny the divinity of Christ from the pulpit that honors Him as divine, and another one of the editors uses this expression in regard to what he calls "true scholarship." "Those mistaken clergymen and laymen who attempted to placate an effete orthodoxy by strangling the thinking and inquiry will fail, and they ought to fail." All this leads us to say we believe that these are perilous times, and we do not believe that they have been exaggerated in the article we have quoted. We believe "It is either Christ or chaos." But it is either the divine Christ or chaos. The authority of Christ by which He healed the sick and raised the dead and uttered the unchanging truth of His Gospel was in the fact that He spoke and acted as the Almighty God. If this body is going to Stockholm to change world conditions and to bring in a new world order by enthroning Christ, in order to avert chaos, they must have no lingering doubt concerning the divinity of Christ. There is nothing that would so quickly and surely change the conditions that we all deplore, as to preach everywhere, in the street, in the home, in the halls of legislation, in our schools and colleges and universities, in our church councils, and seminaries, in great gatherings of the Universal Church like this of which we are speaking, the declaration of the faith of the early Church, "Thou art the Christ the Son of the living God."

THE FIGHT AGAINST PROHIBITION.

If ever the devil was in command of his earth forces in any battle, we believe he is in charge of the fight against prohibition. Every conceivable effort seems to be making in order to defeat the eighteenth amendment to the Constitution, but there is one most encouraging fact in all

this, and that is, every pitched battle the devil and his forces have staged against prohibition since the adoption of the eighteenth amendment has met with an inglorious defeat, so far as we can recall. Only recently several such battles have been fought, but practically every one has gone down in defeat. Let us notice just a few of them.

1. When the Shipping Board of the United States Government undertook to run a liquor business on their ships plying between the United States and other countries, the "wet" forces stood behind them; but when the Shipping Board was told by the authorities that they must obey the law just as truly as others, they yielded and obeyed the law, and this victory was so complete that the Shipping Board is now advertising that it is running dry ships and that soon they will put on their line the biggest dry ship afloat. So, instead of the dry law doing the Shipping Board harm, it seems to be doing it good, just as it has every one else who has obeyed it.

2. The wet forces have sought to make a gain through false impressions as to the influence of the working man. They have said that the working man is opposed to prohibition. They even got Samuel Gompers, the head of the Labor Federation, to proclaim the labor man as in favor of liquor; but that did not work as it was expected. Some of the labor men arose in their power and put a quietus on the story. The Oil City, Pa., Carpenters' and Joiners' Union went to work and passed resolutions repudiating the statement made by Mr. Gompers. They protested against labor being exploited in the interest of booze. Not only so, but they demanded that national officers of the Federation keep hands off. There was another defeat.

3. In Illinois not long since there was a big fight to defeat certain Congressmen in the State. Those opposing them made their boasts that if elected they would do certain things in the interests of liquor, and among the things they were pledged to do was to modify the Volstead Act. The candidates opposing them and running on a dry ticket, took the opposite, even to opposing any modification of the Volstead Act. One of the dry candidates was elected by an overwhelming majority of 277,101, and the other by a majority of 245,016, and again away went the hopes of the "wets."

4. Then the "wets" not long ago sought to make it legal for ships to handle liquor beyond the three-mile limit, but the "drys" met them and defeated them in this effort, and now the United States dry agents may seize the ships supposed to be handling liquor and take them in charge and confiscate their liquors as well as the ships. Down again went the efforts to strangle the prohibition law of the land. Defeat again!

5. The wets have tried in many, perhaps all, States to get around the dry law by bootlegging" and otherwise handling poisonous liquors. But when this came to a test, the government met their plans by making it murder to sell poisonous liquors when such liquors caused the death of the drinker.

6. The wets are trying this month to bring in a lot of liquor from the Bahama Islands. They say it will be done on a big scale from time to time, but before March got here the right of the government to stop all such violations of the dry law have been conceded, and the rum business coming from the Bahama Islands goes down in defeat.

7. Now the "wets" are undertaking to raise a club of many thousands of people who will band themselves together to defeat the prohibition law, and the same club is to raise, if they can, a fund of $7,000,000 dollars to be used in a fight in several dry States to defeat dry men and elect wet men to Congress; but, as big an effort as that may seem, they will find that they have undertaken more than they can do, for even seven million dollars cannot defeat the Constitution of the United States, nor the will of the great majority of her people.

Here is an overwhelming fact that even a "wet" man cannot gainsay:

June 30, 1919, six months before the eighteenth amendment went into effect, the deposits of all the banks in the United States aggregated $37,000,000,000. Then came prohibition and, according to wet prophets, disasters were to follow thick and fast, and the prosperity of the country was expected to vanish, and business go to the bow-wows. But in June 30, 1922, after two and a half years without saloons, the deposits of all the banks in the United States aggregated $43,000,000,000, or $6,000,000,000 in excess of 1919—a record high level. These figures cover all the national, State, loans and trust companies, savings and private banks. More money on deposit in the banks of the country after two and a half years of prohibition than ever before in history! These wet croakers had better throw away their hammers and buy horns.

So, everywhere there seems to be a falling down of the "wet" side and a victory for the "drys." We believe the "dry" side has come to stay, and the "wets" may as well save their time and money, too, by abandoning the fight they are making against the cause of righteousness and the welfare of the people.

The Indiana Legislature has passed bills to strengthen the dry laws, not having any thought of going back to liquor as a means of money-making. Men-making is a much better and a far more profitable business.

The Kansas Legislature, after trying prohibition in the State of Kansas for forty-two years, has just passed a law to tighten the State prohibition law, having no notion of going back to the liquor business. Hurrah for Kansas!

Everything seems to be going against the "wets." Even President Harding has determined to call for another conference in Washington as soon as the various Legislatures adjourn, and the purpose of the conference, we are told, is to bring about a closer co-operation between Federal and State authorities in the enforcement of prohibition laws throughout the country. This is a very wise point to be gained. If the Federal and the State authorities do not work in harmony, why then the chances are that the "wets" will make big gains; but with both working together, something will happen and the "wets" will find out pretty soon what it is.

Our readers may rest assured that the "wets" will leave nothing undone that they can possibly accomplish in order to bring back the liquor business for the moral and physical ruin of thousands of our people—people who, away from liquor, are industrious gentlemen and doing well, but put liquor back where they can get it just when they please, and you will see that the moral and financial status of the United States will go backward rapidly, and this the fairest land under the sun, cannot afford to do, or to have done. The liquor business has been proven an outlaw, and no country which has any respect for itself can afford to go on record before the world as a friend of the most accursed and moral-deadening influence in the world. Let us stand for the utter destruction of the whiskey business in all of its varied phases. We have no place in the United States for the accursed business. Let us have no place for it in our law-abiding country.

A CALL TO PRAYER.

For the Pre-Easter Period and the Holy Week of Prayer, March 25 to April 1.

When has the world's need for sympathy and brotherhood been so impelling and beseeching as it is today? When have hate and selfishness so nearly brought ruin to all that is helpful and good? How shall the Church perform today the task to which God has sent her as the light of the world and the salt of the earth, if her own lamp is not trimmed and burning and her own life so true that she can be the purifying influence in a time of selfishness and sin?

The call to the Church is first of all a summons to prayer and consecration. We need to confess our shortcomings and to be ashamed of our aloofness, our sinfulness and complacency. Let us examine ourselves before we take others to task. Hatred and selfish unconcern will cease among the nations when they cease in the individual hearts of men and women.

There is a deepening conviction among men that the greatest power on earth is the power of prayer. It will release more energy for the world's help than any other agency. Pentecosts are ever at hand and will fall upon the Church when by the same method that precipitated the first Pentecost she brings herself close to the Infinite.

"Day long a craven cry goes up,
The people drink a bitter cup,
They languish, seeking stones for bread,
Brave faith seems fallen—the old hope dead,
The babblers will not cease,
The people have no peace.
Wake, make your strings of fire!
God for us—strike the lyre!

Our topics for the Easter season present Jesus Christ as the Saviour of the world. There is no human need so great that He cannot meet it; there is no want that He cannot satisfy. Once more we follow in his footsteps through the tender teaching, the holy fellowship, the cruel scourging and the agony of the cross. With greater hope than ever we hail the Easter dawn and pray that the light of that great day may illuminate the world.

"He went out into a mountain to pray and continued all night in prayer to God."

"And when it was day * * * He came down * * * and stood in the plain * * * There went virtue out of Him and healed them all."

Thus, with the Master, he who would do the work of the world in the daylight hours must find his way back, at every eventide, to the source of his spiritual strength. There is no vital service without its commensurate spiritual life and the one will be as real and abiding as the other is deep and reverent.

The world's deepest need is not political, is not economic; it is, in every age, and above all at the present hour, the need of vital personal religion.

Week of Prayer.

Sunday, March 25—"If thou hadst known" (Luke 19:42).

Monday, March 26—"If ye have faith" (Matt. 21:21).

Tuesday, March 27—"Ye are my friends" (John 15:14).

Wednesday, March 28—"I go to awake him out of sleep" (John 11:11).

Thursday, March 29—"In remembrance of Me" (Luke 22:19).

Friday, March 20—"I lay down My life" (John 10:15).

Saturday, March 31—"Today thou shalt be with Me in paradise" (Luke 23:43).

Sunday, April 1—"Thy brother shall rise again" (John 11:23).

CONTRIBUTIONS

SUFFOLK LETTER.

The endless chain of organizations and plans to carry on the Lord's work proves the imperfection of man when compared with God as Creator. The organization of the universe and the world as a part of the universe, was complete in the beginning. It would upset the world to change or add a new organization. The weakness of man is seen in his inability to create a permanent organization. That eliminates creeds and confessions of faith as binding upon the consciences of men. The modern numerous organizations are no doubt honest efforts to find a real working plan to make the kingdom more efficient among men; but the effort often reveals the lack of wisdom. The organizations in creation are simple and all the parts work together. The human body is "fearfully and wonderfully made," but it is simple in its parts and a unit in its activities. Any church organization that operates independently is a defective organization. All organizations within the Church, from the Sunday School to the Christian Endeavor Society, should co-operate with the Church. As Paul puts it: "The eye cannot say unto the hand, I have no need of thee; nor again, the head to the feet, I have no need of thee. Nay, much more, those members of the body which seem to be more feeble, are necessary." The feeblest member is not only necessary, but the strongest is useless alone. Harmony is the essential thing in music; co-operation is the efficient thing in organizations.

Complaint has arisen in many quarters that organized classes in Sunday schools, and even Sunday Schools themselves, neglect the Church by non-attendance. Men's classes meet, worship, listen at lectures, do works of benevolence and then go home. Sunday School teachers do the same way.

The eye can *see* work, but the hands must *do* work. There would be no Sunday School, no organized class, were there no Church. On the other hand, what is the attitude of the Church toward the Sunday School? Many Church members do not even have their names on the Sunday School roll in any class. The *ideal Church is every member in the Sunday School and every member of the Sunday School in the congregation.* The good members of the Church have no right to complain at the non-attendance of Sunday School members at the Church until *they* go to Sunday School. All the organizations make one body. It is time for a reorganization of organizations. The Church is one, the work is one, the end is one—the salvation of the lost and the edification of the saved—and then all together in Christian service. In fact, the organizations within the Church should be co-ordinated, report their operations to the Church conference, and the Church, in turn, report the total result to the annual conference. Churches do much more than they get credit for, and even then they do all too little. I doubt whether twenty-five per cent of the human energy in the United States is at work, and I am sure that no more of the spiritual energy of the Church is at work for Christ. We are overorganized and underemployed.

W. W. STALEY.

ELON LETTER.

Day by day, in every way, the outlook for Elon grows brighter and brighter. This is my deliberate judgment, and on its verity I am ready to risk my reputation. I speak thus in Coueist vein despite indifference in some places where normally and rightfully there should be warmest and most sympathetic championing of the cause of our stricken college. The sky is beginning to clarify for Elon and a new day to dawn. Taken in the large, the outlook grows brighter and brighter with each succeeding sun, and it is only morning as yet. When noon is reached, the larger and better Elon of which so many have confidently prophesied will be a realized fact.

But between these morning hours, sweet as they are with the dews of sacrifice from loving hearts, and the high noon of our expectant hopes, there is a long, long trail awinding up the heights of Christian duty to the mountain peak of unobstructed view and heartening victory. Some of us have mortgaged our future to make the first ascending cliffs of this climb possible for our cause. We have achieved the victory over ourselves and for our cause and we are happy. A noble army shall follow in our train. God alone can give our ranks the increase we must have. And He will do it.

It is barely two months yet since our administration building went up in smoke. Standing by the smoldering ruins that morning, one of the great-souled women of our Church extended me her hand in sympathy, and through her tears said, "Poor Elon College"! With oppressed heart, my response to her was, "Say also, 'poor Christian Church.'" Like Gehazi, our vision was obscured and we could not then see through the smoke of the ruined building the army of the Lord encamped around about. They were there, nevertheless, a great host of them, ready to succor Elon in her hour of need, and in these days since have proved not only their presence, but their determination to build on a larger and better scale.

The trustees, on January 24, projected the Elon emergency fund of $600,000 to be equally divided between buildings and endowment and to include all that should be paid in since December 31, 1922. Up to this writing there has been received in cash and pledges toward this program $232,276.52, of which $64,500 go to permanent funds and $167,776.52 to the rebuilding program. The endowment total includes the magnificent gift of $25,000 from the Carlton family and another of equal amount from one of the great-hearted men of our Church. For reasons which to us are entirely satisfactory, his name is withheld at this time, though later a grateful people will know this generous friend and can express to him by letter and in person their gratitude. When we have raised the money for our rebuilding program and discharged the other obligations of indebtedness resting upon our college, we can confidently expect liberal support from certain chartered boards whose function is to aid colleges in endowment projects, but not for other purposes.

With four hundred thousand dollars yet to raise, I again assert the conviction expressed in the opening lines of this letter, that "Day by day, in every way, the outlook for Elon grows brighter and brighter." That outlook, please God, shall not be dimmed by indifference or unwillingness to sacrifice in this crusal hour in which our future, not to say our existence, hangs in the balance. We must do this challenging deed. We can do it and, God helping us, we shall do it.

W. A. HARPER.

HELLO, CHARLIE, HOW'S THE BABY?

BY SION M. LYNAM.

The patient has been ill a long, long time—since when, nobody knows. It began in that hour when one man possessed more of this world's goods than another. It began in that hour when labor and capital were recognized as entities separate and distinct.

Through innumerable ages the malady has existed, but not until a hundred years ago did men become conscious of its acuteness. The slave, in a condition far worse than is imaginable today, made no outcry against his unhappy lot, but assuaged the pain that must have eked out his living with some strange opiate.

A hundred years ago the world underwent a vast volcanic eruption in the social order. It was the most gigantic upheaval of all time. The social strata, standards, and conceptions of a thousand years were deranged. The malady which had lain dormant for so many centuries refused longer to be drugged into oblivion, and made itself felt acutely. Vast multitudes whose fathers and whose fathers' fathers had spent miserable existences in unfathomable reaches of darkness were thrust suddenly upward into a sphere pervaded by something akin to light. They were nearer, millions of leagues nearer, the places of earth's high and mighty, but in the half-light of their new-found sphere, they caught a vision of the immeasurable distances which differentiated man from man. Like Tantillus and Dives, they became vividly conscious of their own position. Hell would not have been so intolerable had heaven not been so near. Poverty would not be so unendurable were it not contiguous to wealth. It was the bringing into close proximity of all the varigated strata of society which caused the problem to become acute and made the world cognizant of its own awful illness.

There must always be labor, and there must always be capital. There must be those who toil and those who direct. There must always be individualism, and opportunities for the expression of that individualism. These things must always be, and it is the problem of the present age to create a condition of such harmonious relationships that these may exist without either clashing with each other or with the social order.

Men have long assumed, like Napoleon, that there must be aristocracy in the hands of the nobility, in the houses of opulence or in the hands of the proletariat. History is one continuous record of the efforts of men to shift this aristocracy. The Grachii in Rome, Robspierre in France, and Trotsky and Lenine in Russia are but outstanding incidents in this eternal restlessness. They rose from darkness into a blinding light, and in those moments of blindness went too far afield; but it is to such men that the world owes what measure of progress it has achieved.

There must always be labor, and there must always be capital, but there need not be a recognition of these as entities separate and distinct. All the world's troubles grow and have grown out of misunderstandings, and this direst of all earth's ills grows out of a most stupendous failure to see facts and realities in their correct relationships. The mighty magnate of moneydom, who dwells in his magnificent mansion, who drives about the streets of Vanity Fair in his palace car, and whose draft for a million would be honored at the nearest bank around the corner, sees in the surging multitudes mere automatons whose sole excuse for living is that they may send streams of gold flowing into his lordship's coffers. On the other hand, the toilers see but the magnificent mansion, the palace car, and the tyrant. They see his ease and luxury, and contrast it with their toil and poverty. Both fail to

see the essential in both, man in all of his glory.

There are two hundred and ninety thousand industries in the United States. Were it possible to assemble all those employers and to ask of them one by one what they desired most from their workmen, almost without exception the reply would be "Efficiency." Yet, were it possible to grant them the decree of efficiency which they now desire, it would satisfy them only momentarily. It isn't the money they want, but they are unable to define that something for which they yearn, and they seek to satiate that heart-hunger with an ever-increasing gold pile.

There are millions of workers in the United States today, and were it possible to condense their replies to the question of what they most desired, the answer would be better working conditions, shorter hours and better pay. Could one select from all that mighty assemblage the most daring, the most radical in his demands, and grant his uttermost hope, there would be somewhere in less than a year a strike for identically the same demands. It isn't in every case better working conditions, shorter hours and better pay that the workmen want; they seek the gratification of a heart-hunger for which they have no name. If efficiency will not satisfy the capitalist, and if better working conditions, shorter hours and better pay will not satisfy the toiler, then, what will satisfy them? What will solve the problem and bring industrial peace?

Several decades ago a Dayton manufacturer decided in his great heart that his factory should be flooded with light, his machinery and workers clean. It was done for humanity's sake, but it paid financially. His fellow-employers laughed, then followed in his train. Soon, however, Dayton's labor was demanding better working conditions, and Dayton's capitalists were crying "ingratitude." Capital had erred, not in that they had given better working conditions, but they had given paternity when the hearts of men desired fraternity. It is not paternity, but fraternity, that labor wants. It is not a benevolent despotism, but a democratized brotherhood which will bring industrial peace.

When the capitalist sees in the toiling hosts manhood with hopes and loves, aspirations and ambitions like as his; when the workmen see beyond the mansion, the palace car, and the tyrant to the man; when they understand that he, too, is a toiler, the problem will be far toward solution.

When the capitalist and his foremen know their men as Napoleon knew his soldiers, and Charlie Schwab his shipbuilders; when they know the condition of their homes through a mutual sympathy, so that in the morning when Charlie comes to his work they can say, "Hello, Charlie, how's the baby"? in a tone assuring him of sympathy; and when both understand that they are brothers engaged in the great work of creation for the improvement of the condition of mankind, and that if one suffers all suffer, the problem will be solved.

BRO. WHITE HEARS FROM HIS FORMER PARISHIONER.

My dear Brother White:

Yes, I am still here, and I am not quite through talking about the big sermon you preached at that conference, how those "Big Guns" did appreciate it, and how they honored you, by requesting that it be published in The Christian Sun. Whatever may be said to the contrary, I have always rejoiced in the exaltation of others. If I cannot do the work in an honorable way myself, I will lend my loyal support to those who can, but you know of others in the church, who if they cannot be bell sheep, they won't be any sheep at all. I was pleased to learn that you enjoyed Christmas, and received many valuable presents. Of course I did not expect any presents, so I was not very much disappointed. I never give presents expecting something in return. If I know of anyone really in need, I slip around the corner and give what I think I can spare and say nothing about it. I believe that is carrying out more of the spirit of the Master, than to give expecting something in return, and if you do not get anything, feel a little disappointed or sore about it. That big check of fifty dollars and sixty cents from the Agent of The Christian Sun was not a Christmas gift, that was a reward for service. I have wondered whether you would have worked quite as hard to get subscribers, for The Christian Sun if it were not for the reward you were getting out of it. Is reward to be the prime incentive to larger and better service, or is it love? Paul said: "The love of Christ constraineth me"—to endure and to serve Christ and his church. That is the way I look at it, may be my ideal is too high. I see you are still meddling with the Men and Millions, looks as though that thing has become one of your hobbies. All I have to say is, be careful you do not ride it to death. I guess it is all right, but I just can not comprehend it, it's just too big for me. When my religious habits were forming we were thinking in terms of pennies and nickles. Millions, millions, what would we do with so much money if we had it? One trembles to think of the multiplied activities, stupendous organization and tremendous financial drives of the Christian Church in this busy age. We see all around us a Church toiling with unexampled expenditures of wealth, and effort and time. It is difficult to repress the suspicion that the WORK is out of proportion to the LIFE. Ah, Brother White, I have just been wondering, how much of all this energy of effort, so admirable in many respects will He whose fan is in his hand accept as true service, how much of it will be wheat for the garner, how much chaff for the fire? I am not knocking the Men and Millions, but I just cannot comprehend it—it is too big for me, but I will resolve to work with it and for it now and hope to understand its infinite proportions and divine effects in the great bye and bye.

I was somewhat hurt when you started in again to berate my abilities or capabilities, notice I did not say under rate them, for you could not possibly do that, but you have caused me to loose faith in myself, and faith in self has ever been the miracle worker of the ages. You called me a half Christian, half church member, half church attendant, half financial supporter of the church, half subscriber to The Christian Sun and said I compelled you to be a half preacher. Allow me to say this, without insulting your dignity, that I am putting vastly more into the church and all of its departments, than it ever put into me, at the time my habits were forming. The wise old preacher said: "Train up a child in the way he should go, and when he is old he will not depart therefrom." He might as truthfully said: "Neglect the training of a child in the way he should go, and when he gets old it will be difficult or (impossible) to change his habits thereof." I am half a man, with half a character, only able to do half for the Kingdom, with half developed powers, because the church only did half its duty for me in the adolescent period, or even in earlier childhood. Then was the time when I was susceptible to impressions, like a brick before being burned, or a sprout before it becomes a tree, but my habits are formed and impressions slight, at this late hour.

Simon Abe.

HOW DOES THIS VIEW STRIKE YOU?

There are many questions confronting the average man and woman in this day which require not a little wisdom to answer well and wisely. How to control boys and girls—to go far enough, and not to go too far, well that is what takes wisdom—wisdom from above—to enable a true father and mother to do the right thing by their children. If we do not properly restrain the children, they will go wild; if we do restrain them and are over severe in doing so, then we may make just as much of a mistake, as in the other case. When a child is not restrained at all, he will go wrong almost surely; when he is over restrained, then when he does get free from over much restraint, then he is likely to go into the excess which had been forbidden him in the days of his childhood. Now there you are! What are you going to do about it?

In one of our exchanges we find the matter presented rather forcefully, if not wisely, and we are publishing it here, not as the surely correct thing to do, but as likely to get parents and others who are responsible for the training of children to think, and it may be that thinking will lead them to praying and praying may lead to getting wisdom from above and so be able to learn how to do the right thing.

Our exchange says:

Of course we do not understand them. These boys and girls that move about in our homes are so different from their fathers and mothers. They do not take life as a serious dose of medicine; they have little fear of getting into trouble; the decalogue was never written for them; they never for a moment live in the shadow of Mount Sinai; its thunderings and lightning flashes give them little trouble; they dance and sing and parade and stay out nights and make love like the birds with no fear of the consequences. These young folks of today refuse to listen to the council of their betters. They drive past sign-posts; they laugh in the face of the warning, "danger, slow down;" they plunge over the precipice with "hurrah" upon their lips, as though they were going at a venture. We, their seniors, are amazed and scandalized. We give up. We confess we cannot understand them. We can scarcely endure the flighty foibles and the flippancy of the flapper. We would unceremoniously send her to the edge of the social derelicts. We want modesty; we want reserve; we want control and poise; we want womanliness, restrained beauty; we desire queenliness and majesty of personal conduct. O, we do want so much that grace of modesty, so lacking in the life of the average girl today! Will we get it? Well, why should we want it? Why not stop wanting and train ourselves to put up with what we have? We cannot train them any better. They must have their fling; they cannot resist the atmosphere in which they live. We should not expect them to do that; they are young and wild things; they should not be expected to settle down and be old. Certainly not. This is not what we mean. We are with all our equals and with all their betters, wanting the return of that grace known as "Christian modesty." Who can return it? Who has it in keeping? Who has made it possible for this beautiful grace to absent itself from the life of the present day? Who? Ask the winds. Who? Ask the birds that fly about your head. Who? Let the wise man answer. Hear him. He answers—the mothers of the land!

Dr. C. H. Rowland, of Franklin, Va., is to have charge of the morning devotional services at the Chautauqua and School of Methods at Elon College July 30th to August 5th.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

THE TESTIMONY OF A TITHER.

"Dear Brother Atkinson,—Enclosed find check for $5, to be applied to the mountain work in Virginia, where you think it will do the most good. Since I have begun to tithe I find I can help in new fields. With very good wishes,

Your friend."

If I thought he would pardon me I would give his name, but he is a modest man, and does not care to advertise his virtues. It may be said, however, that he does not live in Virginia, but in Alabama, where he is helping our Bethlehem College most liberally and loyally. But when people begin to tithe, God always enlarges the scope of their benevolence and the vision for greater usefulness and service. Yes, the Bible way is always the best way; and tithing is as plainly taught there as any conduct of life can be taught. Why not quit our way and adopt God's way for us? That is always better.

J. O. ATKINSON.

A CHEERING WORD, INDEED.

This comes from Rev. G. D. Hunt, Wadley, Ala., and will carry great joy and satisfaction to all who have the work at heart and know the man.

"Dear Brother Atkinson,—I have entered actively upon the work of financial secretary for Bethlehem College and will appreciate any suggestion or advice or helpful word at any time. I must say that I have had two of the happiest days of my life—yesterday and today. Was at Mt. Zion Church and among her people, and plan to finish there tomorrow. The people are responding nicely to the call and interest of our Bethlehem College, and I find a sweet spirit of co-operation manifest everywhere, both among our own people and others."

Knowing Brother Hunt as I do, and our people in Georgia and Alabama and the deep determination on their part, by the help of God, to have a Christian college, the spirit of co-operation I am sure is not only hearty, but sweet indeed, and the happiness of Brother Hunt is of no surprise. He is engaged in the great task for a most worthy cause.

Two men amongst us who are bearing now more than their share of our burdens are Brother Hunt and Dr. Harper. The former that our junior college may begin, the latter that our great and good Elon may be rebuilt and go forward on a larger and better scale than ever before. Both these men are beneath tasks that command our ardent prayers, profoundest interest and heartiest co-operation. Surely our God is leading on and has revealed to us of the Southern Convention a task large enough for our united effort and heavy enough to bring us shoulder to shoulder in an endeavor that knows no failure. We of the Christian Church are living in days of great undertakings for our God and the Church. Let us follow steadfastly where He leads, and pray without ceasing that He will give strength to our leaders and heart to all of us to follow and to do our best in His name.

J. O. ATKINSON.

OUR MOUNTAIN WORK.

The mission secretary had the duty and the privilege of going last week to Fancy Gap, Va., and to visit our work and the workers there. First of all, our long-time friend, Brother W. E. Lindsay, took charge and gave us hospitable shelter and protection on arriving at Mt. Airy. And then this brother's kindness had just begun, for he laid aside all his work for the day and, with his Ford, went on the entire journey and helped unceasingly in all the tasks and efforts of the trip.

Repeated pleas had come for a new church and school building for our Sandy Ridge and Rocky Ford congregations and people. These two churches organized last summer and want to consolidate and help to build a house for teaching and for worship about midway between the two present preaching places. This location we found on the main highway between the North Carolina line from Mt. Airy and Hillsville, Va., at the fork of two roads, which make the location accessible to a large number of the people. Though the day was unfavorable and threatening, we found Pastor Bradshaw and about thirty or more of his people awaiting our arrival at 10 A. M. About an acre of ground had been surveyed and a deed had been drawn, and I was asked to accept the same as a free gift to the Mission Board from the former owners. It seems a most promising location for a school and church. Mrs. Meredith, Miss Morey, Brother Bradshaw and others who have worked in the community and are acquainted with the situation feel that there is no more promising place in all the mountain section and among a no more worthy and appreciative people than are to be found here. The people are intelligent and eager for a school and a place of worship and are willing to do all within their reach to secure it. They will certainly make their full contribution to the establishment of the church and school and to its support here. The people seemed of one mind and of one heart and were universal in their plea for our efforts in their midst, and expressed the deepest appreciation for what we have done and are trying to do. It would be difficult to imagine a community more worthy of a church and a school and more willing to do their best to secure and support it.

A visit to the Elk Spur School found Miss Midyett, with twenty-five pupils, busily engaged either in working arithmetic or learning and singing songs of gladness and of praise together. She is happy in her work, and the pupils, as well as the parents, seem grateful for her unselfish service in their behalf. Miss Margaret Morey, who went for us last fall soon after the A. C. C. at Burlington, has proven herself a worker that needeth not to be ashamed and has won her way into the affections and esteem of all who know her there. She is recovering now from a fierce seize of the "flu" and is happy in the thought of being in the class room and in her Sunday school again in a few days.

Rev. Elisha Bradshaw is the pastor of the whole mountain district and is devoting his consecrated energies and efforts to the task of helpfulness and Christian service to all with whom he comes in contact. He is happy in his work, has won his way into the esteem of the people and is constantly winning souls to Christ.

Our mountain work is most hopeful indeed. I found the people whom we have sought to help most responsive and most appreciative. Our mountain friends are certainly responding to the challenge for educational and moral and spiritual uplift, are most heartily co-operating in all our endeavors, and thoroughly appreciate the sacrifices our people are making in their behalf.

The board needs growing and constantly enlarging contributions to assist in this great Christian service and to help these fine people who are seeking to help themselves as they have the light. I doubt if any money contributed for any cause is spent amongst us to better effect than that which we have spent in Carroll County, Va.

I visited Mrs. Iola Meredith in her home, and she is most happy in seeing the great work go forward, which she so wisely and courageously began. Her heart is still in the work, and the burden of it is constantly upon her.

Brother Lindsay is authority for saying that we had truly a great and a good day, and one that was worth living through, and every effort put forward to meet and measure up to it. Our dear friends of the mountains in Carroll County are one with us in Christian service and the forward march toward progress and kingdom enlargement.

J. O. ATKINSON.

THE FOUNTAIN OF YOUTH—PLUNGE BENEATH ITS WATERS.

The following article recently appeared in the Norfolk, Va., *Ledger-Dispatch* from the pen of Rev. Edwin B. Flory, pastor of the First Christian Church, Berkley Ward, Norfolk, Va. We commend its reading with pleasure.—EDITOR.

Ponce de Leon made a long journey at great expense and with grave danger, that he might discover the Fountain of Youth. It was but a mythical place and this romantic voyage failed. Paul found it, in a dark and damp prison cell in the city of Rome while suffering for the cause of Christ. Poor Ponce passed by it in Spain and missed it in Florida. As you and I watch the new calendar and discover that one more year has been added to the world's age and ours, some of us must view in alarm with what Van Dyke says: "Realizing that our work is almost ended and not yet finished."

What is the secret of youth that we might keep young even while the "shortening step tells the tale of lengthening years"? Youth is to be desired for its vigor and its hope. No matter how oft defeated, it arises undaunted and unafraid. But when strength and hope are gone, then old age and decrepitude of spirit have come, it matters not the number of years. A forward look of hope and an indomitable energy prove that the fountain has been found for that soul. In his letter to the Philipians, Paul tells them that he has found it. "Forgetting the things which are behind" is the first plunge into that refreshing pool. Whenever a man discovers that his conversation is upon events of his yesterdays, he may be sure he is getting old. When he can remember the coldest winters and the "biggest storms" of his past with more zest than he can anticipate the tomorrows, then the balance of power has gone over to old age.

Youth forgets yesterdays and every one of us that would be strong dare not be bound by the past. No year of blight and despair dare grip our hearts and minds so that our energies cannot be released for the year ahead. All too many of us have had heavy burdens and deep sorrows in the past years. The very light of our life has flickered. The hope of many homes has been lost in the death of a son or daughter. The sun has set in cloudy sky with the loss of precious loved ones and the days are all dark and dreary.

> "Be still, sad heart, and cease repining,
> Behind the clouds the sun is shining.
> Thy fate is the common fate of all—
> Into each life some rain must fall,
> Some days must be dark and dreary."

It is certain that all too many of us have made a mess of life during the years past. Our cher-

ished plans went to pieces. But this need not be our doom unless we keep forever under the wreckage. No failure can be so terrible as long as life lasts that tomorrow cannot heal the wound.

Queer as it may sound, yet it is surely true, that success drives the spirit of youth away as often as failure. For success is fully as hard to bear as failure. Too many of us lost the enthusiasm and hope of youth because we got what we wanted and were satisfied. We are now living on last year's success and may be classed with the "lame ducks" and "the has-beeners." Last year's success looks about as glorious as last year's apples on the trees this spring. Fruit trees are valuable when they bear a new crop each year and we might well consider the fruit tree. There are all too many folks of all ages who can't forget they won the game winter before last. Shackled to past glories, the world smiles, pities and then leaves them behind still talking of the times when they were young. Only tottering and doddering old, old folks have time to talk much of the days when they were boys.

There was enough discouragement and success to have kept Paul's mind and spirit tied to the days of yesterday, but he refused to be old. Instead he arises from the comfortable bed of yesterday and takes a plunge into the fountain of youth. It is always a cold morning dip coming up to face a new day and a glowing sun. But too many of us like a nice hot bath and then sit down comfortably and doze off in the thoughts of long ago. The fountain of youth is filled with sparkling cold water, invigorating and life-giving. There will be but one thing left to do if we have turned our back on the past, being unwilling to be bound or held either by its sorrows or its glories. We must look to the tomorrow for our thoughts, our hopes and our glories.

"And stretching forward to the things which are before" we must now face a rising sun and not a setting one. The new effort may cause us pain and discomfort. We may discover unused muscles that easily become fagged and worn with strenuous exercise. Any unusual effort as simple as Camp's "Daily Dozen" is sufficient proof that we will move forward with pain. But it is the development of the unused powers and the securing of reserved strength that will prove our youth. Old thoughts and old habits are as comfortable as old clothes and old shoes, but a man always steps quicker and gathers more self-respect with new shoes and new clothes. There is a lot of enthusiasm in giving your mind and your spirit new garments. They gather self-respect and pride to themselves.

But there are too many who live by another philosophy. They refuse to make New Year's resolutions. They say, "If I don't make them I can't break them." They would rather be content and satisfied than to suffer failure which to them is the worst disgrace. That is false. Failure need not be feared. Rather shall we fear stagnation and decay. Only to the man who has the courage to risk all can real power and growth come. Failure may be an index to the bigness of a man's soul. As Browning says:

"Then, welcome each rebuff
That turns earth's smoothness rough,
Each sting that bids not sit nor stand, but go!
Be our joys three-parts pain!
Strive and hold cheap the strain;
Learn nor account the pang; dare, never grudge the throe!

For thence—a paradox
Which comforts while it mocks—
Shall life succeed in that it seems to fail?
What I aspired to be,
And was not, comforts me:
A brute I might have been, but would not sink in the scale."

Jesus took the same attitude in the parable of the talents. Praise and commendation were given freely to the ten and five talent men who returned with other talents. Contempt and condemnation followed by disgrace were given to him who feared to try and dared not attempt.

He lost even that which he had. Far better would it have been if he had returned with but a half talent and the proof that he had stretched himself, yet had lost. The Master could have done no less than have rewarded him as He had the others. It is most certain that the worst failure is the failure to try.

If the business world finds it worth while to take an inventory just now of its business affairs to discover the places of strength and weakness and the stock on hand, it surely behooves every man of us to check up and discover ourselves. The facts may be disagreeable, but, nevertheless, profitable. Having found the facts, let us stretch every nerve to go forward.

The goal toward which we move will determine largely the zest of our activity and the achievements to be expected. Paul says: "I press on toward * * * Jesus." Now, indeed, have we found the fountain of eternal youth, and here is the source of this cool, refreshing stream.

No half-way goal shall satisfy the real man, and the ultimate goal is Christ Jesus. I press on until the Christ shall live in me and my life shall have acquired His spirit. I shall be pure within as He is pure. That every effort of mine, re-enforced by the grace of God, shall be given to the making of my individual life blameless. Moreover, I shall serve my fellowmen as He served them, and all their weaknesses and sufferings I shall view with compassion. And I shall love God with His love. Here, then, I shall approach the goal of mankind's perfection of character in that I shall be pure in heart, a servant of my fellowmen and a child of the Heavenly Father. I must be young in spirit and strength if I shall attain this goal. My very attempt will bring youth itself. Because I have not reached His purity, my golden age must be tomorrow. Since the kingdom of love and brotherhood has not come, I must toil severely for the kingdom of God. Because my promise of life is to know God and I have ventured but a little ways on this path of friendship, I must look forward to a closer relationship to Him. With my hopes and ideals ahead and so much yet to do, I must be young. I dare not be old. He indeed finds that fountain of youth who can turn his heart and soul upward and onward and find the glories of tomorrow more enchanting than any yesterdays.

Every day is a fresh beginning.
Listen, my soul, to the glad refrain:
And spite of old sorrows, and older sinning,
And troubles forecasted and possible pain,
Take heart with the day and begin again.

ROSE HILL CHURCH CALLS PASTOR.

From a secular paper we print the following clipping:

At a conference of the Rose Hill Christian Church, following the regular morning services yesterday, on recommendation of the pulpit committee of that congregation, Rev. R. A. Whitten, well-known Christian minister, who was reared at Athens, was called to the pastorate of the Church to succeed Rev. R. F. Brown, who, it will be remembered, resigned some weeks ago, effective the first of March, to accept the pastorate of a large Church of that denomination in Ohio.

Rev. Mr. Whitten was present at the time action was taken by the Church and accepted the call with the understanding that his work here will be actively taken up about the first of May. At present, Rev. Whitten is with the Mission Board of the Church, doing field work, and will not be in position to leave that work for about a couple of months, during which time he will be in Virginia and North Carolina.

Rev. R. F. Brown will leave for his new field of work in Ohio immediately, he stated to a representative of the *Ledger*. Mrs. Brown and their son, R. F. Brown, Jr., left last Thursday for North Carolina, where they will spend a few weeks with Mrs. Brown's mother.

Rev. Mr. Whitten states that Mrs. Whitten and their three children will move to Columbus right away from LaGrange, where they have been living recently, and will occupy the Christian parsonage at 1020 Park Place soon after it is vacated by Rev. Brown.

During their residence in Columbus, Rev. and Mrs. Brown have made many staunch friends, who regret their departure but wish them every success in their new field.

Rev. Whitten is well known in Columbus as an earnest Christian workers and able speaker, and the Church is being congratulated upon having secured his services. Until he is able to actively take up the work here, the pulpit will be supplied by different ministers from time to time, it is expected.

S. S. MISSIONARY OFFERINGS FOR FEB'Y.

Linville Va., $2.09; Christiana, Dadeville, Ala., 54c; Suffolk, Va., $43.86; First Church, Raleigh, N. C., $2.50; First Church, Portsmouth, Va., $9.86; Rose Hill, Columbus, Ga., $1.64; Winchester, Va., $8.29; Wakefield, Va., $2.91; Piney Plains, Cary, N. C., $8.78; Henderson, N. C., $3.87; New Providence, Burlington, N. C. (Nov.-Dec.), $7.24; South Norfolk, Va., $3.84; Chapel Hill, N. C., $4.25; Leaksville, Luray, Va., $2.62; Ramseur, N. C., $1.51; Richland, Ga., $1.27; Liberty Vance, Henderson, N. C., $2.15; Durham, N. C., $11.92; High Point, N. C., 67c; Union, Virgilina, Va., $6; Rose Hill, Columbus, Ga., $1.32; Reidsville, N. C., $5.51; New Providence, Burlington, N. C., $3.70; Haw River, N. C., $5.60; Shallow Ford, Burlington, N. C., $2.04; Graham, N. C., $5; Burtons Grove, Wakefield, Va., $1; Elm Ave., Portsmouth, Va., $4.75; Sanford, N. C., $4.38; Ramseur, N. C., $2.15; Linville, Va., $4.06; Dry Run, Seven Fountains, Va., $2.00; Christian Temple, Norfolk, Va., $570.90; Burlington, N. C., $55.81; Burlington, N. C., $23.12—total, $817.15.

Thanks, dear Sunday School workers and friends. Your loyalty and devotion to a great and good cause are appreciated. Gratefully,

J. O. Atkinson,
Missionary Secretary.

HELPFUL LITERATURE ON REQUEST.

We now have on hand the following leaflets and folders, needed copies of which we will send to any pastor or captain of Men and Missions for distribution in your congregation, namely: "Our Account With God," "Can a Woman Tithe"? "Obedience, the Master's Test," "Does a Tenth Belong to God"?

If any reader wishes either or all of these and desires to know what the Bible teaches on the subject of tithing and stewardship, we will be pleased to furnish copies without charge.

Let us be up and doing, for the night is coming in which no man can work. We cannot buy salvation with work, but, being saved, work may bring us a blessed reward.

WHAT HAPPENED AT LAUSANNE?

By Rev. James L. Barton.

(This address by Dr. Barton, the first after his return from the Lausanne conference, was delivered at a meeting of the Commission on International Justice and Good Will of the Federal Council of Churches.)

After the Smyrna tragedy there was an almost universal appeal from the missionary and religious organizations of America to the President and to the State Department that the United States should do something to prevent the transporation of the Smyrna tragedies across the Bosphorus into Constantinople and Europe. In view of a proposed conference for the settling of the Near Eastern question, this appeal included a request that the United States should have official representation in the conference and be ready to take its share in its conclusions. It is doubtful whether in all the history of the United States there has ever been an appeal to the government so generally endorsed and backed up by the religious and philanthropic and moral interests of the nation. I was told in Washington that the mails of the President and of the State Department were flooded even in excess of the way they were just before America entered the war against Germany; that the sentiment of the country was more united on the question whether America should take her place in stopping the tide of barbarism that was threatening to sweep across into Europe. And you know the result. Three delegates represented the United States on the sidelines in the conference, and that was the conclusion of the whole matter.

An Impossible Position.

Our delegates were there and they were in an impossible position. I never have had greater sympathy with any group of men in any assembly than with these men who represented the moral sentiment and the interest of the United States in that significant conference that was sitting to settle all the great Near Eastern affairs. I talked with many newspaper correspondents—and I want to say that they were of the very best type that can be gathered out of the experienced body of newspaper men—and every last man with whom I talked said that the unofficial representation of the United States would not have been tolerated for one hour if France and England had not been heavily indebted to us and had not been afraid that the United States might send them a note and say: "When will you pay some of that interest, and what about the principal?" They were bound, in dealing with our representatives, to consider them simply as advisers because just before the conference there was an official interview at Washington, published in the London papers quite at length, to the effect that no matter what was done at Lausanne, the United States would take no responsibility for the result and would join no demonstration against Turkey nor make any other arrangement whereby the representatives of the United States should assume any responsibility for the conclusions of the conference. Our representatives were there to advise England, France and Italy as to what they should do in the settlement of Near Eastern affairs, with the assurance that whatever they got out of the Lausanne conference, the United States would expect the same. Whenever our representatives spoke, they spoke on what ought to be done, not to help do it.

The Pity of it All.

You can imagine the position they were in. How different that situation from what it would have been if the sentiment expressed in the many petitions to the State Department had been listened to and followed. Suppose the United States had been there taking its share of responsibility, with the Secretary of State as its representative (for this was an official conference and the nations were represented by their ministers of foreign affairs), saying at the outset that the American nation would stand together with the several nations in this conference to carry the matter through, and carry it through right. I think there was not a man at Lusanne who did not believe that if they had done that, the whole thing could have been finished in six weeks, and finished right. But that was not the condition. We were there simply to advise and to see that the allies secured the most possible in the concessions that were to obtain in the treaty, so that when America made her treaty we might secure all they had won. So far as was possible under those limiting circumstances, our representatives did well.

A Great Loss.

For three months the discussion continued and our men stood for certain specific things. Without doubt we helped secure the freedom of the straits. Another objective which the American representatives struggled to secure was an Armenian national home. I suppose they put more time and more effort into that than anything else. They had strong instructions from Washington to find a place to which the Armenian population could be taken, orphans from the Near East Relief and others dependent on charity, where they could speedily become self-supporting. They lost out on that. The Turks came there after a tremendous military victory, much elated at what they had achieved. They came feeling their way. They moved cautiously until it became apparent that France and Italy would not join with England in any coercive measures. Lord Curzon gave them two or three ultimatums. At first they yielded; they did not want to fight even England. When they began gradually to sense the situation and to see that no force was to be used against them, they became bolder.

The Turks are in the Saddle.

Another point was the old question of whether Christians should be driven out of Turkey. Our delegation said they should not. But Dr. Nansen came over from the League of Nations with the statement that the only solution of the Turkish question was an exchange of populations. That sounds very good until you begin to figure out what it means—it means chiefly driving the Armenians out of Turkey. But the Turks were allowed to remain in Thrace as long as the Greeks remained in Constantinople. An order was issued that the Armenian populations should get out of Turkey. They were given thirty days to do so. Strong opposition arose to such an extent that the order was modified to allow "liberty" to go for thirty days. In some places the notices were worded as follows: "You now have liberty to go out of the country. If you fail to go out of the country now, the government will not be responsible for anything that happens to you later." So they got out. Practically the whole Armenian population evacuated except the men from fifteen to fifty years of age who were retained as prisoners. The exchange of populations came to mean the elimination, possibly temporary, of the Armenian from the Turkish empire, except in Constantinople, and many there are receiving notice to leave.

What the Turks Have Gained.

Let us see what has been won by the Turks.

In the first place, the Turk has won control of Constantinople. The English have some troops there for the protection of the city, but Lord Curzon himself said that in case of war between Turkey and Great Britain the whole army would be sacrificed. In Constantinople, I am informed, they have the archives of the embassy boxed and ready for shipment.

The second point that the Turks have won is the right to expel a non-Mohammedan population. It is the one thing I most feared from the conference. Here was a principle which has never, so far as I am aware, been discussed in any other great international conference. At Lausanne it was discussed and Turkey was virtually accorded the right to expel her Greek and Armenian population because they were not satisfactory to her. This has been done at a conference at which seven nations sat as participants. I raise the question whether that is not a dangerous precedent to set—to say that a nation that wants to rid itself of any part of its population should have the right to send them out with no warning and no place to which they can go?

Turkey is Not Bound.

Turkey has secured also the "right" to abrogate previous engagements that she has entered into during all time. That fact has been tacitly acknowledged, although under protest. I raised the question with Ambassador Child before I left, "Suppose this treaty is not signed, what about the treaty of 1832 with the United States"? "Oh," he said, "that has been set aside by Turkey." All the concessions, all the capitulations, all the permits, all the agreements that have been entered into by previous Turkish governments prior to 1918 are wiped off the slate. The Turks are starting anew and the powers are practically accepting the situation and have labored for months trying to get something in place of the capitulations, tacitly acknowledging that the capitulations are abrogated.

No Help Can be Given Armenia.

Again, the Turks have won the absolute elimination of the Armenian question from any future discussion. I believe it is true that this is the first international conference in Europe that has been held to consider matters of the Near East since and including the Berlin conference, where the Armenian question has not been up for consideration. Ambassador Child made some strong representations on the subject. Lord Curzon gave a great message, and the Armenians made a complete case, prepared with great skill. I was informed that the Turks had said that they would not sign a treaty in which the Armenian question was mentioned or the word "Armenian" or "Armenia" appeared. The treaty, I believe, does not mention them at all. They are spoken of only under the name "minority population." In this conference that was supposed to settle the Armenian question, and with out delegation instructed to try to secure an Armenian national home, in a night the question was thrown over and the Armenian question was dead.

A Clean Bill of Health.

Another point that Turkey has won is the securing of a clean "bill of health" from the Lausanne conference. There was much said about atrocities. Ambassador Child made some splendid utterances, Lord Curzon was very frank about things that have shocked civilization, and they all said things that many of us have said, but in the final conclusion there is no indictment.

As far as I can see, there is no appeal from the findings, whether the treaty is signed or not. The highest tribunals we know for the trial of a nation, a tribunal made up of representatives of five powers who gave two or three months to the consideration of the subject, arrived at conclusions written into a treaty. There can be no appeal, unless you were to call the same group

again and get them to reconsider the case. It seems to me we must acquiesce in the findings of this conference as the conclusion of a superior court of nations from which there is no appeal, however much we may rebel against the conclusion.

Greeks Must Evacuate.

So the Greeks must evacuate the country they occupied two thousand years before they ever heard of Turkey. The conference accepted it, and there is little use in raising protest against it now or of talking of its cruelty. We must acquiesce in the fact that the Armenians will not be given a national home within the boundaries of the Turkish empire, even though it be contrary to every moral sentiment of our being. Those questions have been discussed in the highest court and it has been decided that that is the solution of the race question in the Near East. We must also recognize that the Turk has the right to expel any other populations he does not like. In Constantinople I was told by some of our missionaries who have lived among the Kurds that the Turks feel towards the Kurds much as they do toward the Armenians. Turkey now has the right, under the sanction of this court, to turn out the Kurds.

Now, as to Some Conclusions.

My first conclusion is that we are forced to consider this Turkish case closed. The Turk has carried on his government by processes of massacre for a generation. He has been tried by a court of his peers and they have found no indictment against him. There is no court of appeal. Some say, "Appeal to the moral judgment of the world." It has been appealed to. It was appealed to in 1915 and after the tragedy of Smyrna. It was appealed to when that tragedy was in danger of being repeated in Constantinople. And nothing came of it. And immediately upon the heels of that tragedy this conference was called and they have come to this conclusion, and there is no higher court. The United States can now do nothing for the protection of the Armenians unless it were to declare war on Turkey and fight the war alone. We could have joined, three months ago, with England, France and Italy in a firm stand. Then the case could have been settled right and without war.

Only One Thing Can be Done.

There is just one thing that can be done. The question was raised in Lausanne after the Armenian case was closed as to whether England, France and Italy would appoint a representative each on an international commission to look into the condition and needs of the Armenian refugees, an "Armenian refugee international commission." Ambassador Child was heartily in favor of it. He agreed to do everything possible to secure co-operation on the part of the United States. This would create an international commission of four men, whose object would be to look into the needs of the Armenian refugees and see what could be done, even if it demanded national appropriation.

We have seen physical force fail in dealing with the Turkish empire. It has accomplished nothing. Whatever physical force was represented at Lausanne failed to make any impression upon the Turk. We are driven to the one thing we can stand for, namely: moral force. The only course open to us is to recognize the facts as they exist and muster our Christian forces. We have not lost faith in the power of Jesus Christ to win a nation and a people. We are driven from our confidence in physical force to our absolute belief and confidence in the power of the Gospel to change conditions in the world.

It is an interesting fact that the Turks in Lausanne recognize that there is a moral need. They said they want missionaries; that religious liberty is accorded. Turkey is no longer a theocracy. The government is divorced from religion. Religion centers in Constantinople and the civil government in Angora.

And Yet Turkey Needs Help.

Again, Turkey is going to need help to reorganize her government. They will be slow to take experts from Great Britain, France and Italy. America must be ready to furnish these. I believe that if we go into the League of Nations with Turkey (she has been accepted by the Lausanne conference and we cannot turn her out), we can bring to bear on Turkey a moral force that will have weight with her and will help her to be worthy of a place in the sisterhood of nations.

Coal's Cost in Human Life.

The Literary Digest gives us some very interesting figures as to the cost of coal in human lives. It says:

Twice in a decade have coal miners of Dawson, New Mexico, been trapped and entombed by mine explosions which snuffed out a total of 383 lives. And in both instances the mines were owned by the same corporation. In ten years, declares the New York *Evening Post*, "we have killed approximately 24,000 miners." Quite properly, then, the Denver *Rocky Mountain News* asks: "Are we utilizing everything that science can devise to make mines safe? Or do we hold human life cheaper than the cost of proper precautions that might cost a few cents more per ton to mine the coal?" In the latest disaster at mine No. 1 of the Phelps-Dodge Corporation, only two miners out of 122 entombed were saved. These had wrapped wet garments about their faces, and stretched full length in the shaft until the fatal gases cleared. Some of the others were burned almost beyond recognition.

On the same day, by a strange coincidence, an explosion occurred in mine No. 4 of the Canadian Collieries, at Cumberland, B. C., in which thirty-three men lost their lives. Little hope is held out for the twenty or more who remain entrapped, say Associated Press dispatches. The origin of the explosion, according to a telegram from the company, is unknown. Hence the query by *The Focky Mountain News*, which is published less than 300 miles from the New Mexico tragedy. Continues this paper:

"True, the Federal and State governments have taken in hand the question of mine safety, and experienced men are employed at strategical points as mine rescuers. Still the question remains of whether everything is being done that can be done to make coal mines safe.

"That familiarity breeds contempt for danger is true in the mine among certain classes of employees, but all the same it is the first duty of owners of properties to do everything possible to save the innocent from the criminally careless and to use precaution against conditions known to exist."

The latest available figures in *The International Labour Review*, of London, indicate that coal mining is much safer in the United Kingdom than in the United States:

Year	Number Workers Employed United States	Number Workers Employed United Kingdom	Number Fatal Accidents United States	Number Fatal Accidents United Kingdom	Fatality rate per 1,000 Workers United States	Fatality rate per 1,000 Workers United Kingdom
1917....	757,317	1,021,340	2,696	1,370	3.56	1.34
1918....	762,426	1,008,867	2,580	1,401	3 38	1.39
1919....	765,000*	1,191,313	2,317	1,118	3 03*	0 94
1920....	775,000*	1,248,324	2,260	1,103	2.92*	0 88

*Provisional figures.

Is your Church going to send its pastor to the Chautauqua and School of Methods at Elon College, July 30th to August 5th?

WANTED—WANTED

Five thousand (5.000) members of churches in the Conferences of the SOUTHERN CHRISTIAN CONVENTION during the evenings of one week to study carefully and prayerfully their Bibles on the subject of Tithing, to see whether it is right, Biblical, unerring Word, and, To Learn whether Tithing is God's method of teaching His supreme sovereignty, asserting His ownership, and financing His Kingdom.

If tithing is not a law of God and a command from God to man, then a halt should be called and a stop made to this teaching and preaching. Let's Appeal to the High Court of God's infallible Book and rest our case there. Christians should all do this since they preach and teach that "The Bible is our only Creed and is a Sufficient Rule of Faith and Practice." Then to our Bibles to settle this vital and all-important question. To Tithe or not to Tithe.

The Mission Board of the Southern Christian Convention.

J. E. WEST, Chairman
J. O. ATKINSON, Secretary

ANNOUNCEMENT

The revised edition of "Principles and Government of the Christian Church" will be off the press on or before February 15.

The new edition of this book may be secured in either cloth or leather binding at the following prices:

Cloth binding.....$1.00
Leather binding.....$1.50

(For postage and wrapping add 10c to the above prices for all orders by mail).

Names lettered in gold..... .75

(Please write name plainly just as you want it to appear on book.)

The Convention has officially designated the Church Supply House, Burlington, N. C., as distributing agent. All orders will receive prompt attention after February 15.

Order from

CHURCH SUPPLY HOUSE,

Burlington, - North Carolina

RELIGIOUS EDUCATION

MISS LUCY M. ELDREDGE, *Field Secretary,*
1012 E. Marshall Street, Richmond, Va.

COMING EVENTS.

Sunday School Institutes—Eastern Virginia Christian Conference.—March 17th-April 1st.
Alabama Sunday School and Christian Endeavor Convention—Rock Stand—April 28th-29th.
Valley of Virginia Sunday School and Christian Endeavor Convention, Dry Run, May 16th, 17th, and 18th.
North Carolina Sunday School and Christian Endeavor Convention—Catawba Springs, July 10th, 11th, and 12th.
Eastern Virginia Sunday School and Christian Endeavor Convention—Mt. Carmel, July 17th, and 18th.
Chautauqua and School of Methods—Elon College, July 30th-August 5th.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

MARCH 25, 1923.

SUBJECT: Jesus, the World's Saviour.

GOLDEN TEXT: "Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."—1 Tim. 1:15.

DEVOTIONAL READING: Rev. 7:9-17.

LESSONS FROM LUKE'S GOSPEL.

This lesson completes the six months' study of the life of Jesus Christ as it is portrayed by St. Luke. The third Gospel aims to bring out those traits and elements in the character of Jesus which bind Him ever close to us. The eleven stories of the last months of the Saviour's life are filled with some of His most precious teachings. By parables, by healing, by counsel, and, most of all, by the example of His own life of service and sacrific, these lessons bring truths and lessons as vital to Christians today as to those who heard them from His lips.

A helpful preparation for this review lesson will be to read thoughtfully and prayerfully the eleven chapters of Luke which bring the lessons of the quarter (Luke 12 through 23), with the theme, *"Jesus the World's Saviour,"* kept in mind. Make a list of the great teachings which impress you most in these chapters. Such lists may be compared in class.

One lesson may be assigned to each member of the class, with instructions to come on Sunday ready to tell, in not more than two minutes, the essential teaching of the lesson, or the truth which Christ impressed by the parable, or deed, of that day. This may be done in the lesson period, leaving the last five or six minutes for the teacher's summary.

Briefly, the lessons taught by the life and words of Jesus during this quarter, have been:

1. *The Right Uses of the Lord's Day.*—Luke 13.

It was the custom of Jesus to be in the synagogue on the Sabbath, and while there to be teaching. By healing the suffering woman, in spite of the condemnation of His enemies, Jesus placed His divine approval on deeds of helpfulness on the Lord's Day. Sunday is established to be a blessing to man. The right use of the day brings Christian strength and peace and happiness.

2. *The Spirit of Christian Service—Humility and Sacrifice.*—Luke 14.

To be willing to pay the price, is the cost of discipleship. This price is paid in service, in humble love, in sacrifice. These Christ exemplified in the highest degree. God is calling for faithful disciples. But many are still making excuses. Many are still crowding for the places of honor, rather than the posts of service. "Whosoever he be of you that renounceth not *all* that he hath, *he cannot be my disciple.*"

3. *The Reach and the Power of the Father's Love.*—Luke 15.

The lost sheep, the lost coin, the lost son—all tell the story of the loving concern of the Heavenly Father for His lost children. He is seeking them by the Holy Spirit. He is longing for them. He stands ready to welcome them home. "There is joy in the presence of the angels of God over one sinner that repenteth."

4. *Right Uses of Wealth.*—Luke 16.

Wealth offers an opportunity. Shall it be thrown away in selfish pleasure and self-gratification? Wealth is a blessing when used rightly. Wealth has often been a test of consecration. Wealth is a trust, calling for faithful stewardship. It may make the life richer and happier because used to help others. Its right use depends upon the heart of the possessor. "God knoweth your hearts."

5. *The Grace of Gratitude, or Remembering to Thank God.*—Luke 17.

"He who forgets to be thankful may one day find himself with nothing to be thankful for."—BISHOP THOROLD.

Ten lepers were healed. One came back to glorify God, and his life was greatly enriched. Men have food and homes and clothing today. How many glorify God? Men have health and strength and work? How many remember to thank God? "Count your many blessings, see what God hath done." *"Remember God"* is a good motto for the Christian.

6. *The Spirit of Prayer.*—Luke 18.

Sincere, humble petition to God, "in faith believing" is prayer. "Prayer is a power. Through prayer God does things which would not otherwise be done. When He says: "If ye ask, I will do," he very clearly hints that if we do not ask there will be some lack in His doing."—MCCONKEY. God is listening for our prayers. The Pharisees prayed to be noticed by men, the publican, because he knew that he had sinned, and needed divine mercy. "Prayer is the soul's sincere desire," not a flight of oratory and self-praise. "Prayer is the Christian's vital breath," the strength by which he lives and grows.

7. *Entertaining Jesus.*—Luke 19:1-10.

Jesus visited the home of Zacchaeus, the little man whose whole heart had been filled with a desire to see the Master. The influences of that visit were far-reaching. Salvation came to his house. The whole trend of his life was changed. His standards of conducting his business affairs became different, because he had a Christian conscience after that day. An important work of the Church is to develop in men and women Christian consciences, which will lead them to apply in all affairs of life Christian principles. *"Does the world take knowledge that you have been with Jesus"?*

8. *What returns Does Christ Require of Us?*—Luke 19:11-48.

In the parable of the talents, the characters were especially gifted, with a different amount of genius. In the parable of the pounds, all start alike. It is a story of every-day life, of the common people. The return required by the master was faithful stewardship, industrious service. The man who made his one pound earn ten other pounds was rewarded with great responsibility. Christ wants faithful, consecrated followers, and He entrusts much to their care. Are you a profitable servant?

9. *Jesus, the Fearless Teacher.*—Luke 20:1-21:38.

Jesus was the Great Teacher of all times. He took the little children tenderly close to Him and taught of the kingdom of heaven. He was a loving Teacher to the suffering, the weak and the oppressed. And He was a fearless Teacher when approached by those who were seeking His very life. In the realm of politics he exhorted the people to give to the State what was due to the State, and to God what they owed Him. He answered their questions. He ignored their subtle flattery. He was not confounded by the Pharisees nor the Herodians, nor the Sadducees, all of whom came to Him with doctrinal queries. Every day he was teaching, and the people came early in the morning to hear Him. From Him they heard the truth.

10. *Submission to the Father's Will.*—Luke 22.

"Everything comes to him who gives everything." General Booth has declared that the secret of his success has been that God has had all of him for His work. Jesus Christ, in the darkness of Gethsemane, with His closest earthly friends sleeping where He had set them to pray, faced the crucial moment of His earthly life. He was concerned for the world which He had come to save. He faced the whole problem of human sin. He came forth victorious, saying "Not My will, but Thine be done." Great sorrows, great perplexities, great suffering come into every life. The all-important thing is: "Is there complete, willing submission to the Father's will"? Then all is safe.

11. *The Ghost of Our Salvation.*—Luke 23.

"He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon Him, and with his stripes we are healed." "Our salvation cost Christ everything and costs us nothing; yet it requires our all after we are saved." We can never repay Him for the great sacrifice, only as we dedicate our all to Him. To accept His love, to believe on Him, to tell others the story, is what He asks. Can we do less?

"'It is finished' Christ in thee
Faith shall claim the victory
By the deeds that thou hast done:
In the battle thou hast won."

CHRISTIAN ENDEAVOR TOPIC.

MARCH 25, 1923.

Educational Missions at Home and Abroad.—Acts 19:8-20.

THOUGHTS FOR THE MEETING.

Men need to know "the things concerning the kingdom of God." Bold, fearless, consecrated teachers are needed.—Verse 8.

The early Christians met opposition and abuse and criticism, but they continued teaching until "all they that dwelt in Asia heard the word of the Lord." Persecution is no reason for ceasing a good work.—Verse 10.

God gives power to His faithful servants—Verse 11.

Impostors, pretending to serve God for their own selfish interests, will be overcome. God's power will make the work of His followers triumph over sin.—Verse 16.

The truth was victorious. Men believed, and confessed their sins. They destroyed their books of magic. They turned from their wrong-doing. "The word of the Lord grew and prevailed." This is what happens in all non-Christian lands when the word of God is preached.—Verses 18-20.

Ignorance must be overcome in order that Christianity may enter a country. Many men and women are crying for knowledge. Mission schools have a great work to do in spreading the Gospel.

Home Missions.

Religion and education go hand in hand. In many sections, the school paves the way for the Church. Our own work in Carroll County, Va., under the direction of Mrs. Iola Hedgepeth Meredith is a striking illustration. Through providing schools for the boys and girls, who had been deprived of all educational opportunities, Sunday Schools have been started, and a Church organized. Have the president of your Missionary Society tell the story of this work at your meeting.

The world survey by the Interchurch World Movement revealed the fact that there is in the United States 5,500,000 people over nine years of age who can neither read nor write.

Educational work goes hand in hand with the work of the Church at Haverhill, Mass., where Miss Frieda Kirkendall is making Christian-American citizens of the newcomers to our country living there. That is an important part of our own work in educational missions.

"God give us strength to make them men
And teach them brotherhood's own song!

"To be great, a nation does not need to be of one blood, but it must be of one mind." It is important that the foreigners who come to our shores in such throngs shall learn the spirit of America. They present the opportunity for foreign mission work, without going far from home. Can the man who despises the Italian in his own town, ridicules the Pole, or oppresses the Russian, have the true missionary spirit? Prejudices can be overcome in the spirit of the Christ.

The Christian ideal of universal brotherhood must be applied to the education of the negro race in America.

Logging camps present an opportunity for educational missions. Rev. W. R. Caldwell is in the State of Washington doing work of this type for the Christian Church.

Twenty-six different mission boards are carrying on work with the American Indians. There are twenty-five Protestant mission schools for Indians.

The opportunities for mission work at our very doors are challenging our very best work. If we are to be the "Christian nation" which we claim and wish to be, educational missions cannot be disregarded.

"Our country's voice is pleading,
Ye men of God arise!
His providence is leading,
The land before you lies;
Great Author of salvation,
Haste, haste the glorious day
When we, a ransomed nation,
Thy sceptre shall obey."

Foreign Missions.

In his most recent report, Rev. C. P. Garman, our missionary in Tokyo, Japan, says, after speaking of the few missionaries now on the field to do the great work that needs to be done, only four families, a single woman and twelve Japanese pastors, without a ministerial candidate in sight. "We have no school to turn out Christian leaders, as have most bodies working abroad. This seems to me to be responsible for a number of our difficulties." It is impossible to separate missions from educational work.

Our Girls' School at Utsunomiya, and Miss Stacy's kindergarten work in Japan, and Miss William's kindergarten work in Porto Rico, are all teaching agencies which make a great contribution to the work.

A letter from Mrs. D. P. Barrett, in the January *Christian Missionary,* tells of her interest in the schools of Ponce, and of her efforts to keep the girls of her Sunday School class in school.

When we realize that in the non-Christian world not more than one man in a dozen, nor one woman in twenty-five can read or write, the immense task before the Church is before us. In lands where people cannot read, darkness and suffering and sin reign.

Christian schools wield a mighty power. There are less than 40,000 mission schools working for the millions of illiterates in the non-Christian world. There must be more, for India, and China and Africa, and many more are calling for knowledge.

Japan has shown the power of education of the people in a country that did not know God. Fifty years ago, Japan adopted as her slogan, "Not a village with an ignorant family; not a family with an ignorant member." Today there is scarcely an illiterate to be found in all Japan under the age of thirty years.

"Lord of all power and might,
Father of love and light,
Speed on Thy word.
Oh, let the Gospel sound
All the wide world around,
Wherever man is found!
God speed his word."

PLANS FOR THE MEETING.

Secure all the information possible concerning educational missions and present it to the members in an interesting way at this meeting. The world survey of the Interchurch World Movement, Home and Foreign Volumes, contain much information that will be helpful. Invite the members of the missionary societies in your Church to be guests at this meeting.

Have "The Vision of a World's Need" from the little book "Making Missions Real," by Jay S. Stowell, given as a reading. (Copy of this will be furnished to any who will write the field secretary.)

Hymns to sing: "Tell Me the Old, Old Story," "Open My Eyes that I May See," "I Gave My Life for Thee," "Tell Me the Story of Jesus," "Jesus Calls Us."

DID YOU KNOW THAT—

In 1892 there were 20,080 Christian Endeavor Societies in existence, and in 1922, 80,000?

That United Evangelical Endeavorers have erected a Church in Siangtang, China?

That this year Governor Oliver H. Shoup, of Colorado, has offered to give for State Christian Endeavor work 25 cents for every dollar contributed for this purpose by Endeavorers?

That North Carolina had last year 1,014 registered delegates at its Christian Endeavor Convention—the largest number that ever attended a Christian Endeavor Convention in the South?

That Texas has a list of 1,000 Endeavorers who have offered themselves for the ministry or mission field?

In New York State last year 597 new Christian Endeavor Societies were organized?

That an average of sixteen new Christian Endeavor Societies has been organized in the United States every day in the past twelve months?

That India has today more than 2,000 Christian Endeavor Societies?

That before the war there were 600 Christian Endeavor Societies in Germany; and today there are more than twelve hundred?

That in the United States, Christian Endeavor Unions employ for full time nearly thirty field secretaries as compared with half a dozen ten years ago. That there are today eight full time Christian Endeavor field secretaries in the South, as compared with one seven years ago?

That in China there are now more than 1,200 Christian Endeavor Societies?

That one church in Christiana, Norway, has eighteen Christian Endeavor Societies?

That Christian Endeavor is doing a stronger and better work every year "For Christ and the Church," and that your Church needs the blessing, and your young people the inspiration, which a Christian Endeavor Society can bring?

ELON CHAUTAUQUA AND SCHOOL METHODS.

July 30th to August 5th.

The Board of Religious Education is making every possible effort to make the Chautauqua of 1923 mean much to the work of the Christian Church. Suggestions as to how this may be done will be welcomed by the board from those who have attended the Chautauqua in other years and those who are planning to come this year.

Details of program and plans for the week will be published in THE CHRISTIAN SUN, and any one who is interested in receiving special information regarding the Chautauqua, may receive the same through the office of the Board of Religious Education, 1012 East Marshall Street, Richmond, Va.

Plan now to have your Church represented at Elon July 30th. Plan now to spend your vacation with us there.

THE SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR INSTITUTES IN THE EASTERN VIRGINIA CONFERENCE.

There will be found in this issue of THE SUN a program in detail, together with the dates and places, of the Institutes.

We regret more time could not be given to each Institute. However, let us make the most of the time allotted us. Let us be prepared and let us be punctual.

We could not hold an Institute at every Church, so we have chosen for the places of meeting those Churches most central and convenient. We trust the participating schools and societies will make every effort to be well represented at the Institutes. They are just as much for you as for the Churches where they are held.

Mr. Hermon Eldredge will be at all of the Institutes. This means an excellent opportunity for us all not only to hear this great Sunday School man but to work with him.

Miss Lucy Eldredge will also be present at each Institute, and her mind, heart and soul are consecrated to the causes in whose interests the Institutes are held.

We are still hoping Mr. Frank B. Wilson will find it possible to be at several if not all of the meetings. Mr. Wilson is the Christian Endeavor field worker for North Carolina and Virginia.

As there are to be an open forum on Christian Endeavor efficiency and conferences on Sunday School work, we suggest that, in order to conserve the precious minutes of these periods, questions and subjects for discussion be prepared in advance.

In conclusion, let me urge a hearty co-operation on the part of all our schools and societies in these Institutes. JAS H. LIGHTBOURNE,

Exec. Secy. E. V. C. S. S. C.

Christian Orphanage

THE GINGHAM DRESSES AND SHEETS ARE COMING IN.

Dear Friends:

Our good women are answering the call for sheets nicely, indeed. It is always very encouraging to us when our people will hear and heed the calls in behalf of the orphan children.

Mrs. Ada Hampsten, Eaton, Ill., sent to us two quilts, one shirt, five yards gingham.

Zion Christian Church, N. C., fourteen sheets, two towels.

Mrs. B. F. Gwaltney, Disputanta, Va., two sheets, two pillow-cases.

Mrs. B. B. Gwaltney's Sunday School class, Disputanta, Va., one sheet.

Missionary Circle No. 3, Burlington Christian Church, Mrs. C. M. Walters, president, thirteen sheets.

We are very grateful for these contributions. This makes thirty-two sheets in answer to our call. We feel sure the goal of 200 will be reached.

Ninety-four children in the orphanage family. Four others have been accepted, and will be here in a few days, and then we will lack just two to make our number 100. We hope our people will realize that 100 children make quite a family and that it takes quite a good deal to run them when we do the very best we can.

The spring months are always expensive, as it costs us right much to get our spring crops in the ground, with seed and fertilizer to buy (or much of it); then, too, the spring dresses, shoes and hats for the girls, and suits for the boys.

Easter Sunday will soon be here, and we always look forward to the Easter offerings to help us meet our spring expense bills and keep us from being embarrassed. I hope our people will put in a little extra when the Easter offering is taken, remembering we now have practically 100 children to care for—many more than we had last year.

CHAS. D. JOHNSTON,
Superintendent

REPORT FOR MARCH 15, 1923.

Amount brought forward	$2,014.53

Sunday School Monthly Offerings

North Carolina Conference

Mebane	$ 3.00
Ebenezer	2.05
Six Forks	2.00
Pleasant Ridge	2.50
Wake Chapel	5.00
Catawba Springs	9.16
Pleasant Hill (A)	2.56
Burlington S. S.	56.60
Pleasant Grove	2.00

Eastern Virginia Conference

Oakland	$ 9.38
Liberty (H)	2.20
South Norfolk	6.09
Wakefield	2.53

Alabama Conference

New Hope	$ 5.50
Wadley	3.58
Total	$114.15

Special Offerings

Jr. Philathea Class, Durham, on support of girl	$14.00
A Friend, Durham	15.00
A. M. Allred, on support of children	10.00
Rent	12.50
Mrs. J. L. Barksdale	1.00
W. W. Brown	15.00
G. L. Gwinn, on support of Lula Johnson	10.00
Nannie L. Hawkins	2.00
W. H. Thomas, on support of children	25.00
Pleasant View Church, of the So. Wabash, Ill. Conference	19.09
Total	$123.59

Children's Home Fund

A. M. Jolly, Franklin, Va.	$20.00
Mrs. C. H. Edmondson	20.00
	$40.00
Total for week	$277.74
Grand total	$2,292.27

CHRISTIAN EDUCATION INSTITUTES.

Eastern Virginia Christian Conference, March 17th to April 1st.

Arrangements have been completed for the series of Christian Education Institutes in the Eastern Virginia Christian Conference. Meetings will be held at the following points, and at each place there will be two sessions, one at 2 P .M., and an evening rally at 7:30 P. M.:

March 17—Old Zion.
" 19—Rosemont.
" 21—Newport News.
" 22—Portsmouth.
" 23—Oakland.
" 24—Suffolk.
" 26—Holland.
" 27—Franklin.
" 28—Windsor.
" 29—Wakefield.
" 30—Dendron.
" 31—Waverly.

Sunday, March 18th, will be spent in Churches in Norfolk and vicinity. On the 25th, Mr. Hermon Eldredge will visit the Holland Sunday School and speak at the Holy Neck morning service. On April 1st, Mr. Eldredge will address the Richmond Church at its anniversary service. April 2, a Sunday School Institute will be held for the officers and teachers at Richmond under the direction of the superintendent, Mr. D. J. Kelley.

The afternoon sessions of the institutes will be opened with devotional services conducted by the pastor of the institute Church, followed by an address on Christian Education by Mr. Hermon Eldredge, the field secretary of Young People's Work, of the Board of Christian Education. Conferences on Young People's work in the Sunday School and Christian Endeavor Society, and on Children's Work will follow. It is hoped to make these afternoon sessions practical in an attempt to face squarely local problems, and solve them as far as possible. The evening program will include as its main feature an address by Mr. Eldredge on "Makers of Men."

This series of meetings has been arranged by the Eastern Virginia Sunday School Convention, through its executive secretary, Rev. James H. Lightbourne, of Holland, Va., in co-operation with the field secretary of Religious Education, Miss Lucy Eldredge, of Richmond. The Board of Christian Education, of which Dr. W. A. Harper is chairman, is co-operating generously by sending its field secretary, Mr. Harmon Eldredge, of Erie, Pa., for the full two weeks' service. Through this uniting of the forces directing the Christian educational work of our Church, it is hoped to conduct meetings that will be interesting, inspirational and most helpful to our workers in Eastern Virginia.

Sale Sale

Army Shoes

We have just bought a tremendous stock of Army Munson last shoes to be sold to the public direct. Price $2.75. These shoes are 100 per cent solid leather with heavy double soles sewed and nailed. The uppers are of heavy tan chrome leather with bellows tongue, thereby making them waterproof. These shoes are selling very fast and we advise you to order at once to insure your order being filled.

The sizes are 6 to 11 all widths; Pay Postman on receipt of goods or send money order. Money refunded if shoes are not satisfactory.

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WHAT MEN HAVE SAID OF PRAYER.

Whoever prays most, helps most.—William Goodell.

Expect great things from God.—William Carey.

Every step in the progress of missions is directly traceable to prayer.—Arthus T. Pierson.

He who faithfully prays at home does as much for foreign missions as the man on the field, for the nearest way to the heart of a Hindu or a Chinaman is by way of the throne of God.—Eugene Stock.

Let us advance upon our knees.—Joseph Hardy Neesima.

Communion without service is a dream; service without communion is ashes.—Robert E. Speer.

I never prayed sincerely for anything but it came at some time—no matter at how distant a day, somehow, in some shape, it came.—Adoniram Judson.

I resolve to devote an hour morning and evening to private prayer, no pretense, no excuse whatsoever.—John Wesley.

Ten minutes spent in Christ's society every day; aye, ten minutes, if it be face to face and heart to heart, will make the whole life different.—Henry Drummond.

We must not conceive of prayer as an overcoming of God's reluctance, but as a laying hold of His highest willingness.—Archbishop Trench.

On all my expeditions, prayer made me stronger, morally and mentally, than any of my non-praying companions. It lifted me hopefully over the one thousand five hundred miles of forest trays.—Henry M. Stanley.

I am so busy now that if I did not spend two or three hours each day in prayer I could not get through the day.—Martin Luther.

UNCERTAINTY OF THE FUTURE.

There are no guarantees of security in any department of human life. The one thing certain is that everything is uncertain. If we allow the past to teach us, and if we reflect on the ccurse of any year remembrance calls up, it was eventful, but scarcely ever in harmony with our anticipation. The curtain lifted upon unexpected experiences. We were the actors in peculiar adventures, of which nobody could ever have prophesied. Now, there is no prescience by which we can foretell what will come to any one of us. Health may be good or it may fail. Trade may revive or slacken. Circumstances may be congenial or compelling. Friends may be loyal or may desert us. Life may be prolonged on its earthly pilgrimage or the fruit of Canaan may be eaten this year. Nobody knows.

PASTOR'S HELPER

Has open dates after March 25th. Reasonable terms. Address Alfred Shumate, Box 351, Lima, Ohio; or General Delivery, Greensboro, N. C.

The companionship of God is our stay in the midst of our uncertainty. The divine knowledge is the complement of human ignorance. "He knoweth the way I take." Nothing can transpire without his knowledge. Let me dwell in his presence and commit my way to him, for the steps of a good man are ordered by the Lord, and so—

"Every hour in perfect peace
I'll sing, 'He knows, He knows.'"
—*Exchange.*

"ABIDE WITH ME."

There are few hymns whose notes are more tender and more comforting when comfort is needed than the familiar one of Rev. Henry F. Lyte. The circumstances of its writing appear in a little story which is told. He was pastor in a little fishing village for more than twenty-five years. His ministry has been richly blessed to the sailors and fishermen of the village. His health failed, and his physician ordered him to a milder climate—Italy. Before leaving he alarmed his friends and his family by announcing that he intended to preach to his people once more. He did so, and administered the Communion. That same evening he handed to a friend the words and music of his great hymn. The first stanza shows its appropriateness:

"Abide with me! Fast falls the eventide,
The darkness deepens—Lord, with me abide!
When other helpers fail, and comforts flee,
Help of the helpless, O abide with me!"

In less than two months after writing this hymn he died, was buried at Nice, Italy, and a marble cross marks his last resting place.—*The Presbyterian.*

One important measure passed in the final hours was the Farm Credit Bill, providing for the establishment of twelve intermediate farm loan banks, each with a capital of $5,000,000 subscribed by the government. It was one of the bills for which the Farm Bloc was contending most ardently.

MARRIED

On the 2nd day of March, 1923, as the day retired to a peaceful rest, were joined in matrimony Mr. William Edgar Stout to Miss Maggie Scott at the home of W. E. Scott. This indeed was a very impressive wedding, because of its unfeigned simplicity. The writer wishes for them a long and happy life.

A. K. Scotten.

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Called Home

DEATH

Little Hubert Hackney, the seven year old son of Bro. Jack Hackney and wife, of Bynum, N. C., departed this life at Watts Hospital, Durham, N. C., on January 26th. His body was taken to Hanks Chapel on the 27th and was buried in the church cemetery. He leaves to mourn his going a father, mother and three sisters with a host of friends. May the blessings of God abide and comfort the bereaved ones. Funeral conducted by the writer.

J. S. Carden.

TAPSCOTT

Clement Eugene Tapscott died at Elon College, N. C., February 16, 1923. The funeral services were conducted at Stony Creek Presbyterian Church, of which he was a member; the writer officiating, assisted by Revs. Sample and Robertson. He leaves a widow and six children: Claude Edward, Bettie Van, Ruth, Francis, Grace, and Polly Anna; two brothers, A. L. Tapscott, Burlington, and J. H. Tapscott, Union Ridge, and two sisters, Mrs. Nannie Kernodle and Mrs. Fannie Graham, both of Union Ridge. Mr. Tapscott was a good citizen and a devoted and self-sacrificing husband and father. May our heavenly Father bless and comfort his loved ones.

N. G. Newman.

JOHN L. HOLLAND

Mr. John L. Holland, a life long farmer, and for many years a member of the Holland Christian Church, died February 5th, 1923, age 76 years. Mr. Holland leaves a widow and many friends but no very near relatives.

Funeral services were held at the home, three miles north of Holland, Va., February 7th, and the burial was in the family cemetery on the farm. The pastor, Rev. J. H. Lightbourne, and a former pastor, Dr. W. M. Jay, officiated.

DEATH

Walter H. Kelly departed this life at his home in Richmond, Va., on February 20th, and on the 21st his body was brought to Durham, N. C., and interred in Maple Wood Cemetery on the 22nd.

Walter spent his early life in Durham. He was twenty-two years of age. He moved to Richmond, Va., with his parents about ten years ago. He joined the church while just a child and lived a consistent Christian life. To mourn his going is his father, D. J. Kelly, stepmother, four brothers and a host of friends. May the blessings of God abide with those who are left behind, is my prayer.

Funeral by Rev. J. S. Carden, assisted by Rev. M. T. Plyler.

J. S. Carden.

UPCHURCH

Mr. J. C. Upchurch, after several months of illness, died on the 21st of February, 1923. He had for a number of years been a member of Pleasant Union (Harneth) Christian Church where he was faithful and loyal. He will be missed at the church as well as in his own home.

He leaves a wife, one daughter, several sons (all grown), and many grandchildren and friends on the shores of time, whose hearts are sad because of his going.

The burial services were conducted from Neil's Creek Baptist Church and the body laid to rest in the Church Cemetery. Rev. Mr. Minese assisted the writer.

My own heavenly Father bless the bereaved ones and prepare them for the great reunion.

J. Lee Johnson.

JAMES MADISON DUKE

James Madison Duke was born April 29, 1838 and departed this life February 11, 1923, aged 85 years, 9 months and 18 days.

He was married to Sallie Parker in 1859 and was the father of 12 children of which number five boys still are living; G. W., A. T., J. C., and O. J. Duke, of Holland, and E. D. Duke, of Southampton County.

Mr. Duke was first united with Holy Neck Church at an early age but afterward moved his membership to the Christian church in Holland, where he remained a member till his death.

He was a veteran of the Civil War, and fought in this struggle for four years.

It is rather a remarkable fact that Mr. Duke should live and die at such a ripe old age, on the very farm where he was born. Funeral services were conducted at his residence by Rev. J. H. Lightbourne.

RODGERS

The funeral service of W. E. Rodgers was held at Liberty Springs Christian Church Monday afternoon, February 5, and although the weather was very inclement, many friends and relatives came to pay the last tribute of respect to their comrade and friend.

The funeral was conducted by one of our best beloved pastors, Dr. W. W. Staley; his remarks were both fitting and suitable for this sad occasion. His portrayal of a Christ life made your desire greater to become one of God's chosen.

Dr. I. W. Johnson led in prayer and Dr. W. M. Jay conducted the Woodman ceremony, which was very beautiful and impressive, expressing the high esteem in which the deceased was held as a member of their order.

In the passing beyond the veil of this loyal member, there is sadness in their hearts and a vacancy in their lodge.

They expressed their appreciation of his character and faithfulness in all the walks of life, and extended their sympathy to the bereaved family and prayed that Almighty God bring comfort to the heart of his beloved companion, who so faithfully ministered to his every need during his illness of many months.

Although he is dead but not forgotten, and though his body be laid in the earth, we believe that his soul disengaged from its cumbrous dust flourishes and blossoms in eternal day. The floral offerings were many and beautiful.

A Friend.

FACING.

Fleeing from trouble is the first escape for the coward. Fleeing from trouble is the last escape for the hero. The shame of it—cowardice!

When life becomes burdensome, lay it down, they suggest. Should Lincoln have laid down the duties of his office in the stress of the Civil War? Should Washington, or William of Orange, have laid down his burden when trouble faced him? Does it mean that Jesus Christ should have made His escape from the anguish of the crucifixion?

We shall not get rid of this cancer of divorce by law, either State or Federal. The Church is the solution. It should teach us that no life is worth living unless lived right. —Lyman Abbott.

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Official Organ of the Southern Christian Convention

IN ESSENTIALS, UNITY | IN NON-ESSENTIALS, LIBERTY | IN ALL THINGS, CHARITY

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THE SUN'S OBSERVATORY

Steamship Earnings—

Net income of $277,166 for the year 1922 is disclosed in the annual report of the Pacific Mail Steamship Company made public today as compared with a deficit of $495,591 in 1921. The corporation, which has operating headquarters in San Francisco, operated 32 steamships in 1923.

Operating revenue for the year totaled $4,616,513, compared with $5,948,931 the previous year. President Gale M. Carter said the company's ability to show a profit for the year was due to a policy of most rigid economy.

Pirates on the High Seas—

A schooner was recently started from Halifax, N. S., loaded with 600 cases of liquor, but before she had reached her destination she had been robbed, by pirates, of the liquor, and when she reached her destination she had no cargo. It seems the boat had reached the New Jersey coast and had anchored, when men, armed with pistols, boarded the vessel just at dusk and fired a volley of shots, wounding the super-cargo, Philip Knowles, and then at the point of the pistol they robbed the vessel of 600 cases of liquor and $8,000 in cash. That is a great tale, and it may all be true, but there is something "rotten in Denmark" most likely.

Will the Women Stand the Test?—

Miss Alice Robertson, of Oklahoma, has given up politics. In 1920 she was elected to Congress from Oklahoma. She was the owner of a cafeteria when she was elected to Congress. She has now retired from politics and says she is so glad to be at home once more. If Miss Robertson tired of political life in two or three years, what may we expect of others? While we have no opposition to offer to women voting, we think Miss Robertson's course shows, or may show, that woman enjoys a home more than she does life in politics, and we must admit that while we have no objection to women voting, we believe she is better suited to reign on the throne of home than she is to hold forth in the political arena.

World Conference on Education Planned—

A world conference on education, at which more than 400,000,000 school children will be represented, has been called by the National Education Association, to be held in San Francisco and Oklahoma City, Calif., June 28 to July 2.

The conference is called for the promotion of international peace and the mutual understanding of nations and peoples. Fifty nations of Europe, Asia, and North and South America assured the attendance of 1,000 delegates. In addition, 1,000 exchange professors will attend to sit with the delegates of their respective countries and act as interpreters.

With the idea that public school education is the foundation not only of democracy, but the beginning of lasting world peace and the solution of all world problems, the world conference on education promises a real leadership in educational means, methods and programs. This, according to the president of the National Education Association, is the one outstanding problem in education today.

"No private institution, no great foundation or endowment, no higher institution is competent to furnish the leadership or formulate the policies for the public schools. Education, even in the lower schools, demands a special training and the command of special technique," he said.

The Irishman Is Mad—

Perhaps he has cause to be, but if so, he ought still to have enough moderation to do things in a common-sense way. She has almost destroyed herself by internal strife, and now the daily papers of March 12 brought us the news that Ireland is plotting against the King and the State. We are wondering if that can be true? Is it possible that after Ireland has done her utmost to destroy herself, and so far having failed, that she now is going out to see if she can destroy the British government? It is said that England has arrested about 100 Irish radicals, who it is believed were in England plotting the destruction of the King and the government over which he rules. What a pity that common sense cannot rule in the affairs of state!

Billions Lost on Crops Each Year—

Prevented production aggregated a total average value of $4,230,000,000 yearly in eleven of the country's important crops during the thirteen years, 1909 to 1921, the Department of Agriculture estimates. Weather, plant diseases, defective seed, and insect and animal pests account for this prevented production.

The corn crop is the chief sufferer, its annual average prevented production being 1,568,879,000 bushels which at the average December 1, farm prices makes its value $1,256,282,000.

Next in order is the cotton crop, whose prevented production averaged 8,418,000 bales, valued at $882,585,000, including seed.

Wheat follows with an annual average damage of 448,762,000 bushels, valued at $599,372,000.

The average prevented production and value of other crops are estimated as follows:

Oats, 596,493,000 bushels, and value $280,277,000; barley, 108,063,000 bushels, valued at $81,318,000; flaxseed, 11,777,000 bushels, valued at $26,494,000; rice, 11,267,000 bushels, valued at $14,919,000; potatoes, 210,921,000 bushels, valued at $201,849,000; apples, 163,456[illegible] $186,946,000; hay, 34,425,000 tons, valued at $576,401,000, and tobacco, 455,720,000 pounds, valued at $80,774,000.

College Library

How Is the "Five-Five-Three" Proposition—

There is something else strange in the air. We are now told that the United States are three hundred thousand tons short in sea shortage. Mr. Denby, of the Navy, says he will ask Congress to increase in personnel to Congress as soon as that body reconvenes next December. If the United States is bound by the decisions of the arms conference, how can this deficiency be repaired? We did not suppose that the United States would have to destroy its sea power until the armament proposition had been ratified by the various nations which had put it forth, and if that be true, what need has the United States to destroy her naval power and then go back and replace in less time than five years. Verily, some common sense must be lacking on the part of some one, and if this be not true, then some one must have some most uncommon sense. Where are we going, and what are we going to do as a nation?

The French on German Soil—

Some time ago the French got very tired of waiting on Germany to pay the reparation money which Germany owes to France, and believing that Germany did not mean to pay, France sent an army into the Ruhr section of Germany with instruction to occupy that territory and collect by force money to pay what Germany owed to France. It was done, and it made quite a stir in Germany, and more throughout the world. Even the allies, associated with France, opposed her course in making this effort to collect the money due her, and the world is still divided as to the wisdom of the course France is pursuing. We are not wise enough to see the "ins and outs" of this situation, but to us it is plain that Germany means to keep from paying her money to France, if she can; but why the allies of France should stand against her in this effort, we know not, unless they fear, with this great sum of money, France might be put in a position where she could dictate to others as well as to Germany. We believe that France showed not much wisdom in accepting Turkey as an ally, but we believe she did show wisdom in seeking to make Germany pay to her the money which the peace conference said she should pay. France evidently knows how Germany made her able to pay a big sum of money when Germany conquered France in 1871, and so France is using a similar means to gain her ends with Germany. What Germany sowed, she is reaping.

NOTES-PERSONALS

Dr. A. M. Kerr, editor of *The Herald of Gospel Liberty,* who was detained from his work by illness several weeks ago, has recovered sufficiently to take up his work again.

Our Baptist brethren are to hold next summer a *World Congress* at Stockholm, Sweden. Many are expecting to go from this country, and in fact, from all parts of the world.

We are glad to announce that there is steady, though slow, progress in the recovery of Dr. W. S. Long, of Chapel Hill, N. C. He is able to sit up a part of each day, and his family and physician now hope for his speedy recovery. The burns are healing slowly and his general condition is improving.

Rev. H. E. Rountree is beginning a series of articles on the Trinity. He has a most difficult task before him, but he has evidently given much thought to the subject, and we ask for him a careful reading through the whole series of six articles. These truths have been discussed too little in our pages.

Rev. R. F. Brown has arrived on his new field at Pleasant Hill, Ohio, and we trust he may find that his lines have fallen to him in pleasant places. He has a strong congregation to minister to, and we hope to hear of fine fruitage as coming from his work under the blessings of God.

Deacon J. F. Coghill, of Fuller's Church, out a few miles from Henderson, N. C., has been very feeble much of the time during the past winter. It is to be hoped now that the spring days are upon us that he may come to his usual good health. He has many friends who wish for him a speedy recovery and yet many days of usefulness in the Master's service.

This is a day of big things, including debts! Perhaps there has never been a time from the days of Adam down to the twentieth century when the debts of the world were so large as now. Even North Carolina has a debt of $110,000,000. How will she ever pay it? Well, some say it can be done, and we suppose it will be paid in the course of time, but we doubt if many of all now living will live long enough to see this enormous debt paid.

Rev. D. A. Long, D. D., has returned to his field from his winter's sojourn in Florida. He came back looking well and strong, only he was much grieved to learn of his Brother William's severe illness. He preached at Mount Auburn the second Sunday in March, at Franklinton the third, and expects to preach at Pope's Chapel the fourth Sunday. His many friends gave him a real old Tarheel welcome. His present address is Franklinton, N. C.

Rev. J. O. Atkinson passed through Henderson, N. C., last Tuesday on his way to Suffolk, Va., where he was to meet the Emergency Committee, which has in charge the campaign committee for raising funds for the rebuilding of Elon College. He may not be a globe-trotter, but he is certainly doing his part as an interstate trotter. It would seem as if he has nerves of steel, as he keeps going and going in the interest of the cause, and does not break down. We wish him the greatest degree of success for the cause in which he is laboring.

Rev. L. E. Smith, pastor of the Christian Temple, Norfolk, Va., was recently called upon to give a series of Lenten sermons in St. Luke's Protestant Episcopal Church in that city, and he did it so well that there was a good attendance throughout the series. His themes were as follows: (1) "Christ and His Vision"; (2) "Christ and His Passion"; (3) "Christ and His Cross"; (4) "Christ and His Hope." We asked Dr. Smith to furnish these sermons for publication in THE CHRISTIAN SUN, and we hope he will do so at an early day.

Rev. J. G. Truitt, now a student in Princeton Theological Seminary and expecting to graduate there in a few weeks, preached in the Christian Church, Suffolk, Va., twice on Sunday, March 11, 1923, and we have no doubt he gave to his hearers messages that were worth listening to, for he is a young man of rare gifts and real ability. Churches in need of a pastor will do well to look after this young minister at an early day, for his services will be much desired, we think, in many places. We fully believe that the Church which gets him will get a treasure for its pastorate.

Bro. Chas. D. Johnston, Superintendent of the Christian Orphanage, is making a plea for an Easter offering for that institution, and it is most worthy of your help. He now has ninety-eight orphans there to provide for, and, of course, he must look to our people for money to take care of these dear children. Will you help him? He is not asking for support for his own family, but he is asking you to help support this big family of the helpless children of the Church. You cannot afford to refuse him help. These children must be clothed and fed and given a chance to make good in life's great battle. Let us get ready for Easter and give him real help by a liberal offering.

Bro. Ledbetter, the new pastor at Reidsville, N. C., certainly seems to be feeding "in clover," judging from reports coming from his field. The latest is from a correspondent on the field, who says: "Our Sunday School has increased wonderfully. There were in attendance last Sunday 257. The offering which goes to missions was good. We are hoping to reach 300 in Sunday School by Easter. A Christian Endeavor Society has been organized, and I am hoping that our woman's organization will very shortly be a Woman's Missionary Society. Congregations are all that one could wish." That is fine for the Reidsville Christian Church, and we wish that the good work may continue to grow. May God bless Bro. Ledbetter and his people in their noble work for the cause of Christ.

Even the best informed sometimes lack information. For instance, *The Continent,* in making some reference to the work of the chaplains of the navy, not long since, said: "The government, for instance, furnishes no hymn books; it dares not undertake to say what hymns suit the theological ideas of the various chaplains. The chaplain who has books for the boys to sing out of has to furnish them himself. He needs money, too, to put on occasionally 'something special' for the boys." Now, we have it from Chaplain Rountree, who is now stationed in Haiti, direct, and he says: "* * * the government does furnish us the Army and Navy Hymn Book, which is a very fine work. They have furnished about 250 copies of that book to me." We think *The Continent* may well afford to correct itself in this matter and let its readers know that the government does furnish hymn books to their chaplains, at least in part.

Rev. M. W. Butler, Muncie, Ind., is publishing and editing *The Friendly Visitor,* in the interest of the local work of his pastorate. We are not authorized to say as much, but we feel if any of his friends in the South would like to see a copy, a postal card addressed to Rev. M. W. Butler, Muncie, Ind., asking for a copy, will get one by an early mail. Bro. Butler has real editorial tact, and if he had a good chance would produce a most readable paper for our brotherhood at large.

It is quite amazing to see how differently people see things, even in matters of religion. It is not surprising that we differ in many minor matters, but it does seem strange that there should be such diversity of opinion on matters which are regarded as fundamental. Take as an instance the virgin birth of Christ. A number of people hold that it matters not whether He was born of a virgin or not. As we see it, if Jesus were born of natural parents, then He is not the only begotten Son of God, and if He were not the only begotten Son of God, then He could not be the Divine Saviour of the world, and in that event no one could be a Christian in the true sense of that name, and for the reason if Christ be not our Saviour, then men and women cannot be Christians, and if we cannot be Christians, then we should not be called CHRISTIAN. As we believe the whole question of salvation through Christ turns on the fact of His having been born of a virgin.

Many people have come to regard doctrine as of little importance. We suspect that is due to a lack of proper distinction between sectarian doctrines and the doctrines of grace. A sectarian doctrine may be of little consequence anywhere, but the doctrines of grace are divine, and therefore of the utmost importance to the salvation of the lost everywhere. The Christian life is built on the teachings of Jesus, and the teachings of Jesus are simply His doctrines. The doctrines of Jesus are vital in His plan of salvation. Bone and sinew make up the strength in an arm of flesh, and so in the plan of salvation, the doctrines of Jesus constitute the strength of the plan of salvation.

Rev. R. A. Whitten has been called to the pastorate of the Rose Hill Christian Church, Columbus, Ga., to serve in the place of Rev. R. F. Brown, who has recently been called to, and has accepted, the pastoral care of the Christian Church at Pleasant Hill, Ohio. Bro. Whitten is regarded most highly by his brethren who know him well. We wish for him the largest possible success in his ministry there. As we understand it, Bro. Whitten is a young man, just the kind the Rose Hill Church needs, and we wish he may be permitted to spend many years in that service and see the Church grow to large life and membership and great fruitfulness. It takes time to do a great work in the ministry. Dr. Staley has been at Suffolk, Va., for more than forty years, and his ministry has been greatly blessed in the establishment of a great Church there. A short ministry cannot do that sort of work. We wish for Bro. Whitten great usefulness in his ministry at Columbus, Ga.

BRO. WHITE AGAIN HEARS FROM HIS FORMER PARISHIONER.

MY DEAR BROTHER WHITE:

Old Simon Abe is not dead yet, and he won't be as long as he sees anybody else living, mind that. You may not be fool enough to write my biography, and if you did it would be somewhat biased, as I already see from the remarks you

have made about me. You had not opened your eyes on this world until I was as big as I am now, and yet you want to advise me; but you are a minister, and that is a part of your prerogative. I always take all the advice I can get, and then do as I please—I guess this is, again, a matter of habit. I might be more able to distinguish my Christian duty if it were not for the things that men have piled about and hung upon religion, such as traditions and customs of men, with their ever-multiplying confusions of doctrines and creeds and sects, beautiful as they are, hide religion even as the ivy hides the wall.

I am perfectly elated over the editor of THE CHRISTIAN SUN finding him a helpmeet, for he is certainly worthy of the handsomest, self-cultured, Christian lady in our land, and here's hoping that he found her in the Windser Church. We know you have a lot of fine folks over there, because you have told us so, and your word is law and gospel, but you said the same things about the folks of our Church. You have admitted that I have a fine lot of Christian boys and girls eligible to matrimony; if you have any worth-while boys and girls over there you might send them around, but you do not need to send any 2-cent dudes—what I mean by this is a walking stick with a hat on one side of his head, a cigarette in his mouth with a fire on one end and a fool at the other, with a pistol in hip pocket pointed downward, which if it happened to go off would blow his brain out. One who considers it a disgrace to toil with his hands, and thinks that the great curse that was put upon man was that he had to earn his bread by the sweat of his 12--CHRISTIAN SUN— .. .. face. No, sir, I would rather my girls remain old maids all their lives than to marry such good-for-nothing society trash as that. Believe me, there is right much worse things in this old world than old-maidhood. You let a fellow like that come hanging around here and you will see whether I don't break it up. I could take a lighting bug and a corncob and run a thousand of them.

I want my sons to marry women who are not afraid of work and who know how to do it; that know how to cook and keep the house in a presentable condition; one who can at least boil water without burning it, and who will keep everything tidy about the house, for one might want to take the preacher home with him some time and he would not want to be embarrassed—have his wife feel ashamed and the preacher disappointed and disgusted; one who spends more time reading the Bible than she does looking at the mail-order catalogue, and who lives within her means when it comes to her wardrobe.

Your questions are very important—is he a Christian? is he intelligent? and is he healthy? I want to add two more—do they know how to perform their daily tasks? and are they anxious and willing to tackle the job? I suppose I am a little old-fashioned, but I never taught my sons and daughters to be afraid of honest toil. I know you will say that the wife should have a servant to look after the domestic affairs of the home, but they are costly and often good-for-nothing. If you are searching for one, you will find most of the dependable ones in the graveyard. But I don't think much of this servant business any way—it gives too much time for dolling-up, walking the streets and society teas. While that is bad, that may not be the worst feature about it. It causes women to deteriorate. The leisure of life is paralyzing the development of the wife's individuality. If possible, she should have a liberal college education, for if she would hold her husband's affection she must continue to grow. He is in a perpetual school, a great practical university, continually coming in contact with new people and things, being molded by a vast number of forces.

Mother always taught her girls all the domestic science they needed right here in the home. They may not know how to play all kinds of classical music on the piano, but they do know how to get up a first-class meal on short notice and to keep the house in proper trim. I do not mean that a wife should be a drudge; that she should put herself in a position where her inventiveness, resourcefulness and individuality will be paralyzed by lack of motive. She should be chief dictator in the management of the home and have a large part in her husband's business affairs. The happiest marriages are those in which the right of husband and wife to develop broadly and naturally along all lines has been recognized by each.

Brother White, the time will come when men will be ashamed that they ever opposed woman's suffrage, for think of a man considering it right and just for his most ignorant workman to have an equal vote with himself on public matters and yet deny the right to his educated wife and daughters until such a short time ago! If women, equally with men, do not continue to grow and expand after marriage, how can we expect race improvement? There is no separating them—they must rise or fall together.

I certainly have some fine sons and daughters, as you will agree. Likely, they are quite an improvement over the old stock, and why should they not be, when they stand upon the shoulders of their parents, with better opportunities presented and heeded. We conceived the idea after we had largely wasted our chance, that children and wife were one; that they were the producers and preservers of life. That if we would strengthen the race, exalt manhood, perfect lives, equip them to fulfill their mission in life, we must begin in childhood. If we would contribute to the age to come, persons better than ourselves qualified, physically, mentally and spiritually, for the larger duties devolving on this age, we must begin in the plastic state of life. The exaltation of life is the remedy for all the evils that threaten the race. The reformations we are attempting in the social, religious, political and industrial world are only attempts to change the flavor or quality of the fruit when it is ripening on the tree, when the real remedy lies in the life of the tree—the soil from which it springs, in the source from which the fruit derives its quality and flavor. The real hope of the race lies in the appreciation, passion, perfection, exaltation and salvation of the *young life* of *mankind*.

Now, Brother White, I do not know when any of my children will get married or who they will get to perform the ceremony, but I do not think they will be foolish enough to get the justice of the peace. I suppose the daughters will have Church weddings and send out of town to get some big preacher to solomnize the marriage; not because I think it is right to do so, but because it has been the custom for years in this community; not because he can do any better job than our own pastor, and maybe not as good. I have always told them that the Church would never amount to much in the eyes of the community as long as they sent away to get somebody to preach their funerals and perform their marriages, but they do not consider I know anything about it; but it is the truth, just the same. If the pastor is not big enough for all the special occasions, he is not big enough for any of their services, and I have been telling them so for a long time.

No doubt, you have plenty of good people in Virginia, but I am still swearing by North Carolina, and you can count on them to be right here when you need them. I suppose you heard of our calamity at Elon. Well, the whole State is in mourning because of the loss her great institution has suffered; and right up there in Alamance County, right where the college was located, where a prophet is usually without honor, they held several big mass-meetings, and the biggest speeches, outside of Dr. Harper and a few others, were made by men that did not belong to the Christian Church. And what do you think they said they would do to show their sympathy? They said they would raise $100,000 in Alamance County alone! Governor Morrison sent out an appeal to the people of the State to help Elon in her present need. He said that "a great calamity has befallen one of the State's most honored and efficient institutions of learning," and he hoped every citizen of North Carolina would contribute liberally, and they will. Hurrah! for the State of North Carolina; hurrah! for Alamance County, and hurrah! for Elon College. I am wonderfully enthused over the whole matter, and feel like throwing my old hat up in the air. If I were forty years younger than I am I would just pack my old grip and start right off for Elon College. Some folks think this school is not big enough for their boys and girls, but I shall be highly elated to have all of my sons and daughters graduate from this great institution of the Christian Church.

Brother White, don't you think the reason so many parents in the Christian Church do not see that their children go to Elon is because they do not think it popular enough? They want it said that their children graduated from one of the big institutions of learning—they are not thinking of their rounded-out education or their complete equipment for life, or they would send them to Elon to receive all that Elon had to give them before going elsewhere. There is one thing that Elon cannot do, and that is to give the capacity—nature must do that. I have in mind a young man who sent his sweetheart away to college. He wrote a letter to the president to ascertain how she was getting along, and he replied that she lacked the capacity. The young man replied by saying, if you tell me where I can get it I will send it to her.

Many parents who are members of this great Church, who are contemplating sending their children to the larger schools, would find that Elon would impart all the knowledge their craniums could hold for at least four or five years, saying nothing about the moral and religious influence, which is a thousand times better than you will find in any secular school.

I have tried to be honest in my reply to you; of course, I could not be otherwise and remain true to my namesake, which was "Honest Abe." They did not think much of him down here before he was killed, but the years have made him great; and so may it be some time that some of my imperfections will be buried with me in the grave and some people will see that I did have a few good traits which I am not mentioning or boasting of that will be lived out by my offspring throughout the years to come.

I know I have done but little, and will soon have to step aside and let the progress of the world and Church go by. You infer that I am mostly out of sympathy with all of its great movements anyhow, so I will not have far to step, but I still cannot get away from the impression that the Church stood carelessly, indifferently and idlely by when I was passing by that way in childhood and youth, susceptible to deep impressions and the building of character. I might have been a worth-while man today, with a worth-while job, serving the world and the Church in a worth-while way.

Very truly yours,

SIMON ABE.

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor,*
Henderson, N. C.

BRUTALITY INTENSIFIED.

We recently had something to say as to the appeal of prize fighters to the lawmakers of Virginia to pass a law which will allow this prize-fight business, and we hope our readers will be careful to see that no one shall lead them to believe that it is only an innocent pastime, or that it is simply to encourage the manly sport of self-defense.

In the State of New York they got such a law passed under the plea of the manly sport of self-defense, and after it was passed, why it seems, judging from the clipping below from a New York paper, that it turned out to be a law which allows prize fighting, and now they are going into business of prize fighting right along. They have one advertised for May, and it is to be for "sweet charity," only the two prize fighters are to get the neat little sum of $25,000 each for their part in the affair, and yet they are calling on dear old Virginia to do likewise, and some people are silly enough to favor giving them the right to hold prize fights among the so-called decent people of that grand old State. That is just what they did in New York—they got a law passed permitting them to have exhibitions of the manly sport of self-defense, and now they are going to have, under that law, as it seems from the New York paper from which we are quoting, a regular prize fight for "sweet charity's" sake and for $25,000 each. It is time that something was done to put a stop to this degrading business. Think of the people of any State giving two men $25,000 each to fight one another under the plea that it is for "sweet charity"—charity, indeed!

The Wesleyan Methodist, published at Syracuse, N. Y., puts it this way as the matter now stands in the State of New York. It makes a call to the Legislature to pass a law to put a stop to this business, and we hope it will be speedily passed, and so set the great State of New York free from such a degrading curse. Think of a great State permitting its sacred soil to be used for a bloody prize-fight!

The paper mentioned above eays:

While young Andy Thomas lay stiffening, killed in a prize fight, arrangements were made for a battle between Jess Willard, former heavyweight championship, and Floyd Johnson. This affair is to take place in the New York American League Ball Park on May 12th. It will be for "charity"—and $25,000 for each boxer.

The "charity blanket is provided to cover the loathsome ill-repute into which the whole fight game in New York has fallen. So widespread are the suspicions and conviction of fakery, grafting and extortionate greed that it was not believed the public would tolerate another spectacular prize fight. But, of course, if it is to be for "charity" and $25,000 each—it is thought that the public will be gullible enough to flock to the ball park in thousands.

No real boxing will be done on May 12th. It is perfectly well known that the average scrub lightweight sparring partner can box rings around either Willard or Johnson. The only reason these two men are not allowed to bite and gouge each other's eyes is because our descent from civilization has not progressed far enough for the public to tolerate it. Those who go will not go to see boxing. They will go to see bruising and blood.

There is nothing whatever that can be said in defense of this prize fight.

Gambling, graft, fakery and bloody brutality make up the fight game today. The New York Legislature should come to the defense of civilization and the gulled public at its next session and repeal the infamous boxing law which has done nothing whatever to promote boxing.

QUESTIONS FOR THE MINISTER'S CONSIDERATION.

The Continent, a Presbyterian paper, published in Chicago and New York City, has some thoughts for the minister which it seems to us are most timely and suggestive. We, therefore, take the liberty to transfer the same to our columns, as worthy the study of our ministers. *The Continent* asks the question: "What is the minister trying to do? If God should offer him just what he wants as the fruit of his labor, what would he ask"? Well, now, these two questions are well worthy much thought and prayer. The following is the article from *The Continent*:

What is a minister trying to do? If God should offer him just what he wants as the fruit of his labor, what would he ask? The question is pertinent both to the minister himself and to the people among whom he ministers. The answer determines much of the direction and speed of the driving energy, and it determines the standards which his people set for him and the demand which they make upon him. What is it he is trying to accomplish? In one of the revived volumes of Dr. T. DeWitt Talmage is a paragraph in which he said to a church congregation that there were two great desires in his service that evening—to go to heaven himself and to take all the congregation with him.

One can imagine his enlargement upon this theme, with his rich imagery of heaven and of the incoming hosts which he and they should join. Something is surely lacking from the great desire of a minister if this does not enter into it. Earth is a very different place if there is no heaven over it, and work is a very different thing if there is no eternal and heavenly consummation of it. There was a real gain to the ministry of men who preached as dying men to dying men, who counted on meeting their congregations again before the judgment seat of God. That was no factitious background for preaching. The only point of question is whether this expresses the deepest or greatest desire of the minister at his best.

Dr. Adam Philip, recently moderator of the United Free Church Assembly, has enlarged his Murtle lecture on the devotional literature of Scotland until it has become a sizable book. Of course, he has occasion to refer to Samuel Rutherford, and he quotes this incident regarding an English merchant, who wrote to a friend: "I came to Irvine, and heard a well-favored, proper old man (David Dickson), with a long beard, and that man showed me all my heart. Then I went to St. Andrews, where I heard a sweet, majestic-looking man (R. Blair), and he showed me the majesty of God. After him, I heard a little fair man (Rutherford), and he showed me the loveliness of Christ."

Here were three elements of ministry—the revelation of the human heart, of the majesty of God, of the loveliness of the Redeemer. Obviously, they belong together. The human heart as it is, in presence of God as He is, must cry out for Christ as He is. It is the clouding of the heart or seeing God dimly that makes it seem feasible to do without Christ at his greatest. Will it do, then, to say that the great desire of he minister is to make Christ seem in the hearts of men the reality and necessity that He is?

A few years ago the Christian student group in Japan cabled a message to their American fellows in three English words: "Make Jesus King." Since that time there has been a growing accent on the kingdom of God, and a message in those terms would be more of a matter of course today than then. Many men have set it for the goal of their lives to extend or establish the kingdom of God in the earth. Would this be the great desire of the minister? Is he striving toward that end—to make Christ the King in the world that he rightly is?

It is not the purpose of this writing to complete the phrasing, but only to ask the question. Half the battle is won in such work as the ministry when the objectives are made clear. The vast amount of energy spent in fumbling or circling around for lack of a goal is killing. It leaves a man at the end of a period of work wondering if it has been worth while and hardly knowing how to decide if he has made progress or not.

In some pastorates there are outward achievements to be used for marks of progress; a church or a manse has been built, a playground has been established, the building has been refurnished. Sometimes there are new programs of church life accepted or enlarged congregations noted. But such things cannot be noted each year in all places. Are they what a minister would ask if God gave him his heart's desire? Do they not sometimes leave the pastoral heart barren and dissatisfied? Is it not something deep and lasting, possible of approach with each year, that expresses the great desire of the earnest minister of Christ?

What is that great thing? John Knox said: "Give me Scotland or I die"! What would a minister of today say in such a supreme hour? What does he want more than life?

ARE OUR CHAPLAINS IN THE SERVICE OF OUR COUNTRY FORGOTTEN?

Again and again it has come to us from various sources that our chaplains in the service of the government of the United States are quite forgotten, even by their brethren in the home field. Now, we should like to ask, Is that a fact? Forgotten! If so, why? We know of no reasson why they should be forgotten. They are, in so far as they are faithful to their trust, doing a great work. In fact, they are not only on the firing line, but they are actually face to face and hand to hand in the thick of the battle, seeking to keep a large company of our young men from going down under the steady fire of the wicked one. They should be remembered not only as our chaplains, but they should be remembered often in prayer, and not only so, if they have needs which the government does not provide, the home Church should take a pleasure in helping them, for their work is tiring and it is almost constant, while their duties are many on every hand. The average pastor does his work as to him seems proper, but the chaplain has to do his work under the orders of government officials, and if it come short, he is called to tell why, and maybe be put out of his position. The average pastor does his work as he thinks proper, and when the end of the year comes he reports to his Conference, but it is a rare thing that a pastor is reprimanded for any failure in his field, but the chaplain's report shows that he has not done his duty by the men committed to his care by Uncle Sam, then he must face the fact before the Secretary of the Navy. We wish to speak a word in the interest of the chaplains. Let us not think they are off on a picnic and having a fine time at play. If our readers read the report recently published in these columns from Chaplain Rountree, they could, we are sure, find not much evidence of picnic work on his part during the time for which he was reporting.

A paper representing one of our larger denominations has this to say concerning the chaplains in that Church, and we doubt not the same is just as true of our own:

The chaplains in the army and navy of the republic are, like other good men and true, quite indisposed to parade their work for public attention. They have no mind to sound trumpets before them. Still—once more like other good men and true—they feel it mighty discouraging to find their brethren apparently unaware that they are doing anything at all. It seems still to be the ingrained notion of the Church at large that ministers who accept chaplaincies have abandoned the ministry for a life of official seclusion and ease. The wrong that such a conception does those thirty men from the Presbyterian Church is sad in the misconstruing of motives; it is sadder in the deduction drawn from such a misjudgment—that these men have voluntarily gone off out of range of church-fellowship and the Church is under no further obligation to them.

If they received the regard which their Church really owes them, they would be looked on instead as missionaries. As truly as any missionary, the army or navy or marine chaplain gives up home and goes out into the big, broad world on a spiritual crusade. He accepts a commission to be champion, defender and friend of a great host of America's young men, who without him would have not a single human hand to help fight their moral battles.

It has, therefore, come to pass that "the only influence to keep them religiously true is their chaplain." This is especially the fact when far from home—as on cruises in foreign waters or on tours of duty in Panama or the Philippines. The government indeed has organized welfare divisions in both army and navy, but they are for entertainment only. It cannot be expected that the government's welfare officer will often take a "buddy" off by himself and remind him solemnly of mother—and God—as the "Y" man used to do. No, that is up to the chaplain now. And the chaplain does it oftener than the civilian imagines. The big job of the chaplaincy is not holding Sunday morning services; it is holding on to young fellows all week long.

"REMEMBERING THOSE WHO LED US TO CHRIST."

It is good to follow the way that leads to Christ. It is because of this fact that we are copying from a recent issue of *The Religious Herald* the following article, which shows, as we think, the way the true penitent goes to find Christ. We are, as we fear, having too few of these experiences on the part of men and women who are seeking Christ. The man who comes to Christ, but has no burden to bring for Him to take away, we fear finds no deliverance from his sins. We are not holding that all men must have the same experience in finding Christ, but we do hold that all men must feel the burden of sin resting heavily upon their hearts and minds before they are likely to find Christ in the forgiveness of sin and in the gift of eternal life. The following personal experience is from the pen of Rev. J. E. McManaway, with whose two older brothers—Rev. A. G. and J. M. McManaway—we spent many a pleasant hour while we were in college together. This fact no doubt gives us a quickening touch for this narrative. We only wish THE CHRISTIAN SUN'S large family of readers may enjoy reading it as did the editor of this paper.

Rev. J. E. McManaway, writing to *The Religious Herald,* says:

The evangelist who awakened me and led me to Christ was my own cousin, J. Bunyan Lemon. Though it has been nearly forty years ago, it seems as yesterday, so sweet is the memory of it and so deeply stamped upon my mind. He came to assist the pastor, Rev. G. Wheeler, in a meeting in Old Beaverdam Church, Bedford County. It was in the good old summer time; in the month of August, and the weather was ideal for a meeting—and what a revival we did have! Near a half-hundred people were baptized into the membership, and among them were my youngest sister and myself.

The people had been requested to pray each evening as the sun set for the meeting that night. What glorious sunsets they were, not a cloud in the sky during these revival days, and the sun would go down in a blaze of glory while there arose to heaven the sweet incense of pure, earnest prayer.

Not only was that community aroused, but people came from adjourning neighborhoods and attended the services. The meeting continued two weeks. On the first Monday night I was *convicted.* It was one of the most unexpected events of my life. I had made my boast before the meeting began as to how I was going to conduct myself, and *conviction* and *conversion* were not given a place in my plan.

On that Monday night my cousin told the beautiful story of Queen Esther and deducted his lessons and drove home his points. It was a truly great sermon. I had never heard anything like it before. For the first time in my life I saw myself a lost sinner. I held up my hand for prayer that night. I wanted to go forward with those who were moved to do so, but my knees trembled so my young limbs were unable to move me from the spot where I stood. My cousin went home with us that night. My father lived three miles from the Church, but they were mountain miles and very rough, as well as long. They all had a jolly good time after we arrived at home. Cousin Bunyan was a favorite with us all and we were proud of his record he was making even that early in life. There were hearty conversation and light refreshments, but I could enter into none of these enjoyments, for I was lost and I wondered how the others could be so lively when there was a lost boy in the house.

That night I slept very little, if any at all. I spent the night praying the Lord to have mercy on a lost boy and save him.

The next morning I planned to walk to the Church, taking the path that led through the fields. I wanted to get to myself and be alone. I was lost. But my father had his eyes upon me, and when I started off he called to me and said my mother wanted me to ride with her in the buggy. I thought no one cared for me in my lost condition, but ah! my parents cared, and they had talked it over and arranged for me to go in the buggy. To go in a buggy in those days was the way of honor. But I begged off and carried out my plan. My "Help," as John Bunyan expressed it, came to me that morning as I walked the path through the fields. As I was climbing a hill I looked back toward home and I saw coming after me, walking rapidly a tall, lean, lanky man, a typical mountaineer. I quickened my steps, for I wanted to be alone, but it was impossible for a boy to remain long ahead of the one who was taking those long strides. When he came up with me he gave me the short, blunt, honest, mountaineer's greeting and then walked a little, while in silence, by my side. He was walking under the guidance of the Spirit. Then he did the one thing that needed to be done, and did it in the right way—looked down into my face he said: "John, I have been praying for you all night." O, how my heart thrilled at his words. Before that time I had felt that I was doomed and doomed forever, but somehow at his words hope sprang up within me and I thought maybe there is a chance for even me. That morning at the Church I surrendered to the Lord and made the great profession. The name of my "Help" was Moses Wills, one of our nearest neighbors, and a man in whom I had perfect confidence. He had not been a Christian very long, but I had watched his life, and so far as I could see it had rung true to the Gospel requirements.

The years have slipped by since that morning we walked together along the path through the fields to the Lord's house. My noble "Help" has grown old and feeble and the passing years have touched his cheeks and worn deep furrows over his kind face, and the tears of bitter sorrow have washed his loving eyes until they are dim, and their lights almost put out, and the locks as they cluster about his noble brow are as white as the driven snow. He has taken, one by one, the outstretched hands of his loved ones and said, "Good-by," and watched them, through the tears, as they left his side and until they passed from his earthly view—but he still walks in that straight and narrow path that leads up to the Pearly White City, for he is a pilgrim and a stranger and has been for many years and is seeking a city which hath foundations—whose Builder and Maker is God, and he has now come so near to the end of his journey that methinks he surely can hear in the quiet and loneliness of his home the sound of the voices of his loved ones as they talk together of his coming and of the goodness of the Lord there in their dwelling-place of light.

My evangelist has long since been numbered with the great and eloquent preachers of the land.

The boy who was lost has gone up and down the Southland telling in his blundering and stammering way the old, old story, and calling men to come to the One who came to seek and to save that which was lost. The mountaineer has lived his honest, simple life among the hills and mountains he so dearly loves with a heart as true and honest as ever beat in a man's breast. These three have each acted his part in different sections on the great stage of life. But the curtain will soon be rolled down on their earthly labors and activities, but in the great day of the Lord that trio will stand together again and will share together any rewards the Lord sees fit to bestow.

Moses Wills was converted in a meeting in Bedford County in which my brother, Jim, did the preaching. In the last meeting I ever helped my brother, Jim, I told one morning the story of my conversion and the part Moses Wills had in it, and when I came out of the pulpit my brother met me, extending his hand and, with beaming face and shining eyes, though filled with tears, said: "Well! after all, I am your spiritual grandfather. I am glad I had a little part in it." He was then treading close to Jordan's chilly waters, a fact he and I both knew, and the "shadow that waits for man" was already falling across his face. I looked into those glad eyes and I was thankful I had told the story before he went away. As I pen these lines I am satisfied he is in the land of glory, where the shadows have lifted forever, and knowing all, as he now does, I trust he is as glad as he was that day when the mists were still on the hills and the shadow was across his pathway.

Greenville, S. C.

Rev. R. A. Whitten, of Alabama, is giving some help to the captains of the Men and Millions work in the Eastern Virginia Christian Conference. Brethren, give him an old Virginia welcome and help him along in the good work he is doing, all you can. He is, we are told by those who know him, a worthy brother.

CONTRIBUTIONS

SUFFOLK LETTER.

The Southern Christian Convention will meet in extraordinary session in Henderson, N. C., on May 1st, of this good year, 1923. Many questions will require the wisest judgment for their solution, and all of them will be in charge of wise and devoted men, who will present their claims with good reasons for their adoption. But I want to submit a question for thought and consideration by members of the churches, as well as delegates to the Convention, before that body is in session.

Plans have been laid, and obligations have been assumed by the Convention, through its boards and departments, based on financial returns from the Men and Millions Movement; but that period is limited to *five years*. What is to become of the work already begun when that period expires and money ceases to come in from that source? Will it require another drive to meet an emergency, or can some permanent system be adopted, and made efficient through Conference and local Church approval? It seems to me that a permanent system, with elasticity enough to grow, is what the Convention needs and what the people will gladly approve. *Something* will have to be done to maintain progress in the Convention and Christian activity in the Conferences and churches.

No doubt the most equitable method would be the allotment or apportionment to the Conferences and churches on a *per capita* basis. That would, no doubt, fit more churches and meet more favor than any other plan that could be adopted. Any arbitrary allotment or apportionment would be subject to criticism and opposition; but the *per capita* plan would be easy of explanation and application, and easy of operation. To make apportionments for Convention purposes, two dollars per member per year would be less than four cents per week, and there is hardly any member who would be unable to pay that little sum to help the cause. We have, say, thirty thousand members in the Southern Convention. Subtract five thousand for non-residents, destitute, and indifferent, and twenty-five thousand remain to pay two dollars apiece. At two dollars per capita per year, that would give fifty thousand dollars per year. That sum would make a permanent working basis for education, missions, publications, orphanage, Sunday School, Christian Endeavor, and the Convention itself. That sum could be distributed in the following or some similar way:

	Per Cent.	
To education	30	$15,000.00
To missions	30	15,000.00
To publications	10	5,000.00
To orphanage	10	5,000.00
To Sunday Schools	6	3,000.00
To Christian Endeavor	6	3,000.00
To the Convention	8	4,000.00
Totals	100	$50,000.00

Provision *must be made* by some workable method to prevent collapse in the present plans and obligations of the Convention; and this should be done beforehand in time to operate upon the termination of the Men and Millions period in 1924. It will not do to wait till the end of that period to provide for this necessity. Unless some better plan than the one herein suggested is proposed, I shall hope to have an opportunity to present the above plan for consideration and adoption by the Convention. Once in operation, such a plan would work smoothly and successfully; and it would not be burden on the churches nor a drain upon their resources. Think it through before you pass judgment upon it.

W. W. Staley.

ELON LETTER.

A most far-reaching session of the Elon Emergency Fund Committee met in the directors' room of the Farmers' Bank of Nansemond, Suffolk, Va., on March 14. The membership of this committee consists of Col. E. E. Holland, Dr. J. O. Atkinson, Dr. W. W. Staley, J. D. Gray, Col. J. E. West, P. J. Carlton, Dr. E. L. Moffitt, Hon. K. B. Johnson, Dr. W. H. Boone, and Dr. L. E. Smith—ten of our busiest and most consecrated men. Dr. I. W. Johnson and the writer were also present by invitation. When such men turn aside from the great interests that crowd their lives to consider the ways and means of discharging a great responsibility imposed on them by the Church, it puts new zeal and enthusiasm into the cause and guarantees its success. These are the men, beloved, who have accepted the call to duty. These are the men who will lead us to victory. These are the men for whom our prayers should ascend, that wisdom may be given them to direct this undertaking in all ways pleasing to God and profitable for His Church and kingdom.

This committee, after careful, painstaking consideration, unanimously adopted the following resolution: "That W. A. Harper be authorized to represent the emergency committee to raise $150,000 additional on building fund for Elon College by private subscriptions of money or buildings, which, together with the amount of $167,000 already raised in cash and subscriptions for buildings, will exceed the required $200,000 to meet the proposition made by citizens of Alamance County, N. C., and also he is authorized to accept gifts to increase the endowment fund."

As reported in The Sun last week, we have already raised $64,500 for endowment and slightly beyond $167,000 for buildings. Alamance County has raised $100,000 of this. The gift of Alamance was conditioned on our raising $200,000 additional for buildings. By the resolution quoted above, it will be seen that the emergency committee plans to do all that the Burlington gift requires, and more.

The endowment feature of the emergency fund is equally important with the building program. But the emphasis in the field work for the immediate future is to be on the building feature. When that is completed, the entire attention of the committee and field worker will be directed toward raising the additional endowment, which is absolutely necessary if Elon is to remain an A-grade college.

In this connection it should be said that all money paid in on the standardization fund will count toward the endowment total of the emergency fund. Subscribers to this fund are urged to anticipate their payments to this fund so as to enable the college to pursue her regular work with the extra costs entailed on the current operating expenses by the fire. Every penny paid in on this fund will be immediately invested and will thus begin to earn an income to help the college over its crisis. Our friends will recognize their opportunity and will avail themselves of it.

I have never had a moment's hesitation since January 24, 1923, the date when the trustees adopted their $600,000 emergency program, but that success awaited our efforts. My faith has been confirmed by the assembling of the emergency committee in Suffolk. It is inspiring to be associated with such men, busy men, men of splendid judgment, but withal, men who love the kingdom of Christ and the institutions designed to promote that kingdom. These men will lead us to victory.

W. A. Harper.

BETHLEHEM COLLEGE.

Dr. Abercrombee, Superintendent of Education for the State of Alabama, said to me a few days ago, while talking of Bethlehem College, "It is not so much education we need as it is the kind of education." In his remarks further, he emphasized the importance of religious education. When men of his standing, as well as the rank and file of the Church, become convinced of such a need, surely there is no mistake.

And, too, all the institutions of higher education are crowded, and the place for the junior college was never so important. It is said that since 1890, State universities have increased their attendance sixfold. Such institutions train more than half the college students in the United States.

Of course, we understand about the religious training in the State schools. The young people need to have special care in the formative or the earlier state of preparation. If the Church intends to discharge its responsibility to these young people it must take care of them where they are. It should take them through an adequate program of religious guidance. This would the more likely enable them to retain their identity, even though they must, for professional requirement, attend the State universities.

There is no one who cares so much for the child as do the parents of the home where the child is reared. Thus it may be said of our young people and the Church school fostered by the homes in which they grow up.

The Building Committee for Bethlehem College held a meeting on the 13th and decided to let the building by contract to the lowest and best bidder. The plans and specifications will be ready in a few days. These are to be given to contractors for review and consideration.

By motion, the committee is to meet again the second day of April to receive bids and let the contract. Work on the building is to begin at least by May 1st, earlier if possible.

Rev. G. D. Hunt is succeeding beyond his expectations as financial secretary. The people where he has been have responded liberally and are much enthused over the work.

E. M. Carter.

THE FUTURE OF MEN AND MILLIONS.

The lessons learned in the Men and Millions Campaign and the benefits derived therefrom are too valuable to be lost. The extraordinary session of the Southern Christian Convention should, either through the Mission Board or some other agency, provide a permanent plan for conserving the results of the campaign. The goals on membership increase, tithing, life recruits, and systematic giving to all our Church enterprises should be kept before our people.

There should be an annual campaign for members, for tithers, and for life recruits. These need to be emphasized as much as the raising of money and in the end will mean more to our Church than the temporary raising of the sum set as a goal, though I believe the canvass should be continued until the full amount is paid. I suggest that either through our Mission Board or an executive secretary, who might also be the statistician for the convention, a list of the names of all new members joining our churches be secured and periodically they be given the opportunity of signing the tither's pledge, the life recruit covenant and the subscription to the Men and Millions Fund.

W. T. Walters.

Richmond, Va.

"CHRIST THE ONLY HOPE OF THE WORLD."

Abstract of Address by Dr. J. Campbell White, of New York, to the Laymen.

"God was in Christ, reconciling the world unto Himself, and hath committed unto us the word of reconciliation."—1 Cor. 5:19.

"Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."—Acts 4:12.

These two great Bible statements clearly make the claim that Christ is the only hope of the world. I would like to indicate some of the main lines of my thought on this subject by a quotation from James Russell Lowell. Mr. Lowell was attending a meeting where some sceptics were speaking about having no need of religion. When his opportunity came to speak, Mr. Lowell had the following striking answer to make to all such cheap scepticism:

"Some gentlement tell us very complacently that they have no need of religion; they can get along well enough without it. Let us tell you, friends, that the very worst kind of religion is no religion at all. And those men who live in ease and luxury, indulging themselves in the amusement of going without religion, may be thankful that they live in a land where the Gospel they neglect has tamed the beastliness and ferocity of men, who but for Christianity, might long ago have eaten their bodies, like the South Sea Islanders, or cut off their heads like the monsters of the French Revolution.

"When the microscopic search of scepticism, which has hunted the heavens and the earth to disprove the existence of a Creator, has turned its attention to human society, and has found a place on this planet ten miles square where a decent man can live in decency, comfort and security, supporting and educating his children unspoiled and unpoluted; a place where age is reverenced, infancy respected, womanhood honored, and human life held in the regard; when the sceptic can find such a place on this globe where the Gospel of Christ has not gone and cleared the way, and laid the foundations and made decency and security possible, it will then be in order for the sceptical literati to move thither, and there ventilate their views.

"But so long as these men are dependent upon the religion which they discard for every privilege they enjoy, they may well hesitate a little before they seek to rob the Christian of his hope and humanity of its faith in that Saviour who alone has given to men that hope of eternal life which makes life tolerable and society possible, and robs death of its terrors and the grave of its gloom."

The simple fact is that without Christ and His religion—the world would have no adequate conception of God, of morality, of prayer, of salvation, or of immortality.

Pagan conceptions of God are almost utterly false. Polytheism and Pantheism dominate the minds of the bulk of the human race. When I have asked educated Hindoos how many gods they have in India, they have told me 333,000,000. And their most popular gods were grossly immoral.

No wonder that the whole moral level of the pagan world is so low, in view of their immoral gods, and the absence of any adequate moral standards in their religions.

Even prayer has been degraded to a mechanical process by vast masses of mankind. Genuine prayer is dependent upon a right conception of God.

Salvation, in the Christian sense, is an absolutely new idea to the pagan mind. We believe that salvation includes present forgiveness, deliverance from the power of temptation, fellowship with God in Christ, and partnership with God in His great work for mankind. All of these conceptions strike the heathen mind with surprise and novelty.

Jesus Christ also gives the final word about immortality. Mr. Edison is reported to be trying to devise an instrument by which he can weigh spirits—in order to satisfy his own mind as to whether there is any immortality. Why not take the testimony of Christ about this?

He said: "In My Father's house are many mansions. I go to prepare a place for you. I will come again and receive you unto myself, that where I am, there ye may be also."

Where nations and races are ignorant of these great spiritual truths, they are also apt to be ignorant of nearly everything else that makes life worth living. One-half of the human race can't read a word of any language. One-half the world has no scientific knowledge of hygiene, sanitation, medicine or surgery.

Every blessing comes into human life, where Christ is known.

He alone can settle the industrial conflicts of the world. He is doing this through hundreds of Christian employers and employees. Nothing but the Christian solution is adequate. Christ alone can banish war from the world. Our Vice-President, Mr. Fairbanks, coming back from a trip around the world, declared that one well-equipped mission station would do more for the permanent peace of the world than a whole fleet of battleships. Yet one battleship costs more than the whole Protestant Church in America spends on missions each year.

If Christ is the only hope of the world, what should the Southern Presbyterian Church do?

It should make an intelligent, serious effort to give Christ to its share of the world. Thirty-two millions of people in Asia, Africa and Latin-America are in the special fields of the Southern Presbyterian Church; 475 Southern Presbyterian missionaries (including all wives of missionaries) are at work, or one to over 67,000 heathen on the average. You ought to increase the force of missionaries to at least 1,000. This would still give every missionary an average field of 32,000 people. These additional 525 missionaries can be sent out and supported by an increase of 10 cents a week to this object by the 411,000 members of the Southern Presbyterian Church. You could do this by increasing your gifts to foreign missions to the amount you are already giving to home missions, education and other benevolences in America. With 32,000,000 of people to reach in your foreign field, ought you not to give at least as much to this great enterprise as to all home causes, apart from congregational expense? If you do this you can really occupy and evangelize your share of the world. Ought not this to be made the first object of the entire Church until it is accomplished? In the wake of this achievement, would come the greatest spiritual blessing to the whole Church that it has ever known.—*Presbyterian Standard.*

THE NEW ERA IN THE FAR EAST.

Dr. Sidney L. Gulick, secretary of the Commission on International Justice and Goodwill, has just arrived in Japan after his itinery of several months in China.

During the latter part of his stay in China he visited the southern part of the country, and among the important conferences, in addition to those held at all points with the Christian leaders, was an interview with Dr. Sun Yat Sen, with whom Dr. Gulick discussed at length the internal problems of China and its relation to the other nations. From China, Dr. Gulick went to the Philippines for a brief visit. Among the distinguished persons with whom he talked while in the Philippines were Governor General Wood and General Aguinaldo.

In Japan a most important program is to be carried out. So significant is his visit regarded there that a joint committee has been constituted, representing the Federation of Churches, the Federation of Missions, the World Alliance for International Friendship Through the Churches, the Japan Peace Society, the League of Nations Association, the Woman's Peace Society, the Y. M. C. A., the Y. W. C. A., the Association for Reduction of Armaments and the Woman's Christian Temperance Union. This committee is responsible for directing Dr. Gulick's itinerary while in Japan.

Later parts of Dr. Gulick's program will include a stay in Korea and in Manchuria, followed by a return visit to China for the special purpose of being present at the meeting of the new National Christian Council in May. At the earnest solicitation of the Rt. Rev. Logan H. Roots, who is to be one of the secretaries of this new council, Dr. Gulick has decided to remain until after the meeting.

Concerning his reception in China and the deep interest in his mission, Dr. Gulick writes:

"I find myself warmly welcomed by both missionaries and Chinese; they are glad to know of the international interests of the Federal Council and listen with the deepest attention to my statements of our activities in connection with the Washington conference."

Dr. Gulick lays special emphasis upon the contribution which the Christian movement in the Orient is making toward the reconciliation of Japan, Korea and China. In the *Japan Advertiser* of February 4 he is quoted as saying in an interview:

"If the military policy of Japan in 1915 had been continued until the present day, Shantung today would be as much a part of Japan as is Korea. The permanent barracks, wireless stations and hospitals erected at Tsinanfu are evidences of the decision of the militarists to make the occupation of Shantung permanent. All these have been handed over to China, however, and today everything points to a new era in the relations between Japan and China.

"While Christianity may not have progressed as rapidly as many think it should have in point of number of converts, there is no doubt that a remarkable advance in Christian thought and activity has been made. Christianity promises to play an even greater role in shaping the destinies of the Far East with the ushering in of the new era of peace and good will heralded by the changed policies of Japan and the accompanying change in the Chinese attitude toward this country." F. C.

RICHMOND LETTER.

There has been quite an increase in the interest in the Richmond work since the first of the year. The Ladies' Aid Society, the Woman's Missionary Society and the Young People's Missionary Society have all been active. The membership of the Sunday School has increased 50 per cent. One new member was received into the Church Sunday.

Work on the Church building has been delayed on account of not getting material. However, that is being delivered now, and the work will be resumed. Our third anniversary service will be held Easter Sunday. Mr. Herman Eldredge, of Erie, Pa., will be the speaker on that occasion.

We want *five hundred persons* to send us *ten dollars* each within the next thirty days for the Richmond Church. W. T. WALTERS.

March 15, 1923.

MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

WHAT I SAW IN A BOOK.

It was this:

"It is always easier to overcome antagonism and active opposition than to overcome passive indifference and lack of interest.

"Probably nothing is more serious in the religious life of England today than the fact that for many people Christianity has lost its note of challenge. They do not defy it—it does not warrant that—but its call does not come to them in such a way as to awaken that love of adventure and quest, which is in all healthy human beings. Evil continues to exist in the world, and the story of the One who come 'conquering and to conquer' has to them become remote and not in any way related to life as they knew it.

"Paul may have carried the challenge of Christ into the very heart of the Roman empire, but the message which he gave does not seem to compel the attention of the men of today. Nothing, then, is more incumbent on us as Sunday School teachers than to help our boys and girls to feel the power and activity of the religion we profess, and to become conscious of its challenge. We need somehow or other to help them to realize that a conflict between the forces of good and evil is going on in every department and sphere of life today; a conflict as tremendous as that which took place on Carmel when alone, yet not alone, Elijah, the prophet of Jehovah, faced the prophets of Baal; a conflict in which every true servant of God plays a no less heroic part than did the prophet that day.

"We must enable them to see that Christ, who faced the evil and sorrow, the hypocrisy and blindness of Judea 1900 years ago, is the same yesterday, today, and forever. That He who demanded of His followers in the far-off days, "Whom say ye that I am"? is asking those who know the story of His earthly life the same question still.

"In short, we are called to help our girls and boys to understand that the call to the service of the kingdom, for which Jesus of Nazareth lived and died and rsoe again, is a call to the most heroic and glorious adventure which has ever come to man. And, because of their natural love of activity, the emphasis of our teaching must be on the active, heroic and triumphant aspects of our religion, if it is ever to mean all that it should mean in the lives of our girls and boys. We must show that, in the ranks of the followers of Christ there have been some of the most courageous of the world's adventurers and victors, and that this is true, not only of the remote past, but of every age up to today.

"For these reasons it is essential that our Bible teaching shall be, not superseded by, but supplemented by stories from the long succession of missionary heroes who link St. Paul to today.

"How David Livingstone illuminates Paul, and Paul David Livingstone! 'I am persuaded that neither death nor life * * * shall be able to separate us from the love of God, which is in Christ Jesus our Lord,' wrote Paul. And in a journal written in the depths of an African jungle we find the echo, ' "Go ye, therefore, and teach all nations, and lo, I am with you always." It is the word of a gentleman of the most sacred and strictest honor. I will not cross furtively by night as I intended * * *.' How the Beatitudes are lit up by the stories of men and women missionaries, who were poor and in sorrow, who were meek and merciful and pure in heart, who were peacemakers and persecuted, and who hungered and thirsted for righteousness, not only in their own lives, but in the life of all the world, and who truly became 'salt of the earth' and 'light of the world.'

"Throughout the centuries the missionary enterprise has been the expression of the abundant spiritual life of the Church. When her spiritual life was weak, then she ceased to be missionary; when her spiritual life was strong, she invariably expressed it so. For the modern child, the foreign missionary work of the Church may also form a means of expression. Here is something in which he can help even now a little—one day perhaps much more, and in and through service his own spiritual life will grow strong

"Not only because of the needs of those peoples who 'sit in darkness and in the shadow of death,' but because of the spiritual needs of our own children at home, we must include missionary teaching in the work of our Sunday Schools."

The book in which I read the above is by title "The Missionary Enterprise in the Sunday School," and came to me on order from London, England. Evidently, religious writers, teachers and thinkers in England feel as we do in this country, that there is a challenge in missions sufficient to awaken the slumbering ideals of the young and bring new life and vigor to the Church.

Again we say the missionary message and teaching must be carried to the Sunday School.

J. O. Atkinson.

WHY WE TEACH IN CARROLL COUNTY, VIRGINIA.

After a recent visit to our schools and work in the mountains of Virginia, an intelligent and sympathetic friend asked this question: "Why do we teach school in Carroll County, Va., and why does the State of Virginia not do the teaching there"? There are doubtless other Sun readers in whose minds this inquiry has arisen.

The answer to the first part of the double question is that we are teaching in order to carry the light of learning, uplift of knowledge and the saving power of Christian scholarship to those who have not had the opportunities for such that we have had. This is no fault of their own, but a fact, a stubborn fact, due to geographical and economic conditions. There are as fine and worthy people in the mountains of Virginia and North Carolina as there are anywhere, and with equal privileges for learning and improvement they are measuring up to the very best.

The answer to the second part of the double question is that the State of Virginia, whatever the cause, is simply not doing the work of instruction and uplift in proportion to the need and the opportunity. The visit to which reference is made was March 5th and 6th. I was told, I presume reliably, that the schools of the county supported by the State, and certainly those anywhere within the reach of our work, had already closed for the present academic year. The presumption was that the available means in the county treasury for this purpose was exhausted. It may be that the State of Virginia has not what is known as the equalization tax, by which rich counties bear the school burden of the more needy counties. Or, on some account the money seems not available for school purposes. However, these are speculations as to cause, and that which confronts us is the simple fact.

We have in our school boys and girls who have not had heretofore school opportunities and advantages to any appreciable degree, and I found in these schools some of the very brightest and best prospects for real scholarship and development. I recall saying to one fine, intelligent, ambitious young woman that I hoped to see her receive her diploma on the platform of Elon College as a graduate some day. With hope and ambition expressed in her appearance, she declared that to be her desire also. We have given her, and scores of others like her, an opportunity, and are doing so, and that seems to me to be suificient and worth while. Because of such opportunity and achievement, and because of the wonderful appreciation of these most worthy and deserving of our neighbors and friends, those who are there in the work are most enthusiastic over it, and those who have seen and know rejoice over what has been done and what yet remains to be done. With our two teachers crowded to the limit with willing and ready pupils, with Pastor Bradshaw busy and happy in his devoted ministerial labors, with one splendid Church building already in use, and another needed and soon to be built, the work goes well, and the people of Carroll County are responding readily to the great and good work the Christians are doing there.

J. O. Atkinson.

THE PHILOSOPHY OF FAITH.

Faith is an intellectual process, action or attitude and not a substance of any kind. It is not feeling, but when the soul surrenders itself, unreservedly in trust to God, his glorious presence comes into all its avenues and powers, filling it "with joy unspeakable and full of glory."

"Faith is the assurance of things hoped for, but not seen." It is the assurance, belief, or confidence that the things we desire will be ours, and that some of the most desirable things, though invisible, are already ours—as justification, heirship to God, a title to heavenly mansions above, membership in God's family, and the present working together of all things for our good.

The words: faith, trust, belief and confidence, are employed in the Bible to convey the same idea. "Abraham believed God, and it was counted to him for righteousness"; "Faith was reckoned to Abraham for righteousness."—Rom. 4: 3, 9. God saves men "because they trust in him," and "we are made partakers of Christ if we hold the beginning of our confidence steadfast to the end."

Faith has a foundation, object and end. The foundation of faith is the evidence on which it rests. The object of faith is the power we rely on or trust in for the accomplishment of the end. The end of faith is the thing desired, the thing to be accomplished, the achievement to be made, the thing hoped for.

The foundation of the Christian's faith is the Bible and the book of nature. It embraces all that reveals the attributes, character and resources of God, and all facts of history and experience that contribute to the manifestation of his disposition toward his creatures. "God manifested in the flesh," is the object of faith, and its end is the salvation of the soul and the glory of God. "Receiving the end of your faith, even the salvation of your souls."—1 Peter 1:9. "Whether ye eat or drink, do all to the glory of God." "Faith cometh by hearing, and hearing by the word of God." That is to say, faith comes by attention to Gospel light, or it is the result of an honest contemplation of evidence. Hence, the absurdity of praying for faith when it may for aught he knows involve a desire to believe, what may prove to be untrue. Faith is based on the apprehension of evidence. A man who approaches God acceptably must have faith to start with, for

"Without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."

Predestinarians hold that God gives faith to some men and then saves them because they have it; and withholds it from others, and damns them because they do not have it. This is shocking theology, involving, as it does, the gross slander on God that he is running a system of government in which some subjects are unconditionally—without regard to their moral choices—elected to the joys of heaven, while others are unconditionally—regardless of their moral choices—doomed to endless ruin. But we know that God is infinite in goodness; and that His government is founded on righteousness and equity.

God does not give saving faith to any. If He did, it would be a delusive cloak under which to carry on a system of capricious, unreasonable, haphazard despotism. He gives abundance of light—abundance of evidence of all the truths and facts essential to our salvation. He is always ready to quicken the apprehension of every honest enquirer after truth and the way of righteousness, so that "wayfaring men, though fools, shall not err therein." "He that believeth on the Son is not condemned; but he that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light has come into the world, and men loved darkness rather than light, because their deeds were evil."—John 3:18, 19. There is a vast difference between light and faith. Light is given from heaven in ample abundance to produce faith in all who will open their eyes and look; faith is justly required of all on account of abundance of light. When we reject the light by closing our eyes, then comes, as an inevitable consequence, blindness, darkness, sin, guilt and spiritual death.

The two Greek words rendered faith and believe, occur in the New Testament over five hundred times. Pistuo is the verbal root and expresses action. It is translated believe, and signifies an act of the creature, and never predicated of God. The other word is Pistis, translated faith and its only legitimate meaning is an act of trust, performed by the creature. Faith is made up of acceptance and trust, which is a personal act or habit of the creature—the exercise of his natural gifts on natural evidence and the exercise of his natural gifts under the influence and direction of the Holy Ghost with regard to spiritual or divine things. Christian faith always embraces the personality and works of the Lord Jesus Christ.

Our salvation is not conditioned on money, proficiency in science, large natural endowments, noble lineage or even on suffering, but on faith; neither is it conditioned on external mechanical obedience to God's law. External obedience can never cure the soul of its inner malady," for the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." No mental effort of the soul alone can change its affections from enmity to love; it requires the perfect acquiescence and co-operation of two minds—man and God—to bring the soul into normal condition. Faith is psychologically and absolutely essential to such a reunion. "Where is boasting, then? It is excluded. By what law? Of works? Nay: but by the law of faith. Therefore, we conclude that a man is justified by faith without the deeds of the law."

Trust includes belief, faith and confidence; but there are multitudes who believe in God's Bible and have confidence in Him who do not trust Him with their whole heart. Trust includes unreserved commitment of the soul and body, time, talent, possessions, friends, reputation and pleasures, all, over into the hand of the Holy one, to be His and completely subject to His will and control for time and eternity. It also includes a decision of our will-power—a determination to please God, a purpose of perpetual harmony with the divine mind and the divine law, to love God with all our heart, soul and might.

Hence, the propriety and beauty of Paul's statement: "Being justified freely by grace, through the redemption that is in Jesus Christ, whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time, His righteousness, that he might be just, and the justifier of him who believeth in Jesus."

S. L. Beougher.

Graham, N. C.

CHALLENGE TO STUDY THE GREAT CLASSICS OF DEVOTIONAL LITERATURE.

By Rev. W. D. Parry, D. D.,
Pastor the Raleigh Christian Church.

Many lament the apparent lack of spiritual life among the men and women of today. Earnest souls exclaim, "Hosannas languish on our tongues and devotion dies!"

Still others are of a most optimistic temper and assure us that we are living in the best age the world has ever known. We are called upon to consider the improved conditions of living and to note the efforts being made for the amelioration of human suffering.

It is not the purpose of this article to pass judgment upon the Church or arraign society for its shortcomings. That there is room for criticism of the Church and condemnation of society we do not doubt; all human institutions are imperfect. We are confident that the Church has a definite mission, even in this age, that gives her mandates scant consideration, in many instances. And we are sometimes inclined to believe that there is a reason for the treatment received.

Willard L. Sperry, minister of the Central Congregational Church, of Boston, and professor of practical theology, in Andover Theological Seminary, Cambridge, declares in a recent publication: "If sentimentality is bad in art it is even worse in religion. All of the initial energy of emotion in the theology of Romanticism has spent itself. We may no longer conjure with human feelings as the single talisman of the spiritual life. The temper of the age in which we live is that a candid realism, suspicious of all vague descriptions of religion is emotion barren of idea. We renounce all heat of feeling which is not also a light for the mind." May it not be that the reason for the dying of devotion and the silence of exultant praise, lies in the fact that we are stressing an "emotion barren of ideas"? Do we not need to heed the apostolic admonition, "to study to show ourselves workmen that need not to be ashamed, rightly dividing the word of truth"? Has it not been made apparent to us that all "heat of feeling which is not also a light for the mind" is very uncertain and unreliable? Must we not give a reason for the hope that is within us?

Every age has been rich in devotional literature. Our age is no exception. The man or woman who selects, with discrimination, will find many books, the reading of which will not only enrich the spiritual life, but enlighten the understanding as well; books that will enable us to give a reason for the hope that is within us, in no uncertain language. Perhaps we shall not be able to satisfy a materialistic science that stubbornly refuses to believe in either the delectable mountains or the vision beatific, but we will find ourselves better equipped in the things of the spirit.

I am aware that there is much that is published under the head of devotional literature that is nothing but trash. The chief benefit conferred, by its publication, is the enrichment of the publishers. Like the jazz music and doggeral verse of many of the popular hymns of the day, no other purpose is served. But serious damage has and is being done, both by a literature of sentimentality and a syncopation of church music. For that reason, I have stated above that those who select with discrimination will find many books that will enrich their experience and enlighten their minds. If, for any reason, one may find that he is not qualified to select, it will not be difficult to receive assistance in making proper selection. There are excellent book reviews and one can always consult his pastor, who will gladly help him in such selection.

The value of books of a purely devotional character cannot be overestimated. They are testimonials from men and women who have realized God, not merely as an abstraction, but as a living power. From the richness of their experience they bear witness of the Unseen. They have met their Master in the secret place and come forth with an assurance of His love that tomes of theology could never have made possible. They know that He is and that He is the rewarder of those who diligently seek Him. To them all ages are indebted. When doubt and uncertainty have caused the feet to wander into some "by-path meadow," when "giant despair" has cast the soul into the deepest dungeon of his grim fortress, their word brings the message of hope and their assurance gives strength to break the shackles that bind the spirit and rout the enemy. They do not present an argument. It is not what they think about God, it is rather what they know of God. The great religious awakenings have come as a result of spiritual illumination. Spiritual illumination is always born of devotion.

But let it be remembered that no man can find God merely by hearing or reading. The illumined soul gives the message, points the way, but that is as far as messenger can go. The message of hope is given, the assurance of strength affirmed, but he who hears must heed or "Doubting Castle" will be his permanent abode. "Not by might, nor by power, but by my spirit, saith the Lord." He who prefers to fill the role of a doubting Thomas will have no difficulty.

We live in a scientific age, an age when more than at any other indubitable evidence is demanded. We cannot believe that men have become so self-sufficient that they no longer feel the need for God in their lives. We believe that there are many, as many as ever, who hunger and thirst after righteousness. And we believe that God is just as willing to be found of men as ever. And we also believe that were all men who have been plunged into doubt by the apparent triumph of science over religion, to investigate the evidence offered by those who have experienced God, and not only investigate, but seek as they ought, with open minds, many would come to know peace of spiritual realization.

I have no desire to detract from the results of scientific research, no inclination to stay the progress of investigation along scientific lines, but I have as little patience with narrow dogmatism in the scientist as I have in the churchman. Nor am I disposed to dispute the claim that science has taken from the Church the intellectual leadership that was once here. If such be the case, the Church and not science stand condemned. But I have little respect for the man who contemptuously affirms that religion has had its day. I do not think, so long as he holds such an attitude, there is any use to appeal to him. He is not, as he boasts, an honest investigator. He has become a dogmatist, of the most narrow and bigoted type. I challenge such a man to examine, with fairness, the classics of devotional

literature, to give the illumined souls of the ages a hearing.

It is a significant fact that present-day publications, of a devotional character, emphasize the fact that devotion to God manifests itself in service to men. The best books that have come under my notice for the last few years have stressed the fact that he who serves God must serve humanity. Certainly this is a hopeful indication that the Church is not quite ready for the discard. Her strong men make clear the fact that ease in Zion is neither godlike nor Christian. Choice souls, who have heeded the Master's command and have gone into the by-paths of life, seeking to help and to save, tell us that they have met their Lord in the most unexpected places and have heard Him declare: "Inasmuch as ye have done it unto one of the least of these my children, ye have done it unto me."

It is my conviction that the strength of the Church is dependent upon the apprehension of God by her communicants. She must do the will of God, must present a living Christ to men. She need not be disturbed by progress of thought or changing viewpoint. Humanity will always need God, and He will never be outgrown. If there were a larger reading of devotional literature and a profiting by what was read, the results would be quickly noticeable.

I am also convinced that if every honest doubter, every sincere seeker after the truth, would examine the evidence supplied in literature of devotion and follow those who know the way, the darkness of doubt would be dispelled and the light of truth make radiant the life.—Written for the *Raleigh Times,* for their special "Religious Book Week" number.

THE TRINITY OF GOD.

PREFACE.

In presenting to the readers of THE SUN the subject of the Trinity, I am offering a discussion of a subject which is seldom seen in our papers and scarcely ever read in books by any but theological students and ministers of the Gospel.

Further, regarding this doctrine, I am attempting a scientific explanation which I have never seen in print nor heard from the lips of any teacher except the Rev. A. R. Lloyd, D. D., Episcopal missionary and archdeacon to Haiti, than whom there is not a more thorough scholar, under whose tutilage I have had the great fortune to sit for the past two years. What follows herewith is in accordance with his instructions and is a result of my studies in connection therewith. In this I do not claim any originality whatever, except in expression, arrangement of thought and its immediate application. However, his explanations are so thoroughly clarifying on that subject, I offer it for the edification of all who may be interested to give it a careful reading, and it is to him, the sacred memory of my mother, the love of my father, and you, I dedicate its worth.

THE TRINITY.

"God the Father, God the Son, and God the Holy Ghost." This is called the "Trinity," and since it has been used as a term fundamental in our religious life, it means something, and it is the most stable unity of knowledge the world possesses. It is the one big view of the divine nature which offers to us for our contemplations the real Magna Charta of faith.

Some state that this is an age too practical for doctrinal teaching, but it is believed that we are also in an age of search for knowledge and intelligent people are glad to hear an explanation of the great truths of Christian faith, provided it is explained reasonably and with clarity. It is undoubtedly a great fault of many, both of teachers and listeners, that we do not familiarize ourselves with the right interpretation of these doctrines, and often it is with a blind faith that does not attempt to understand or explain at all; therefore, they are merely proclaimed to be mysteries, which, of course, they are.

In this discussion, may it be understood that everything is a mystery. No one can tell how the intellect thinks, how the will exerts force, or how affections extend toward a person; and yet the fact that man does all these things, makes him certain of each and that they are a part of his existence. That God exists, no one denies, but how He does is a mystery; and yet He has told us enough of Himself and the nature of His being, His Son and His Spirit, so that we may understand Him quite well.

Although all being is mysterious, yet God is a being we ought to know something about. He revealed Himself to the Jews for fifteen hundred years through law-givers, priests, kings and prophets; and at the end of that time He sent His Son to complete the revelation so that man would know all that it is possible to know in this life concerning himself. The Bible is before us a bold testimony of the Great One in Three. What follows is to present a scientific, as well as religious, explanation of that fact.

MEANING OF THE TRINITY.

The Trinity is said to be a "distinction of Divine Persons within one common individual Divine Substance, known as God."—Rev. A. R. Lloyd, D. D. This implies that God is one, indivisible, insoluble and eternal; and that He exists in three persons, who are equal and co-existent with Him, making the three persons one God, and in the three He is complete in His manner of subsisting and in His operations for perfecting mankind.

THE TRINITY FROM THE SCRIPTURES.

1. *The Divine Commission.*

"Go ye therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost."—St. Matthew 28:9. This is the simple statement of the doctrine of the Trinity.

These were the words of Jesus just before He ascended into Heaven, and in them He declares that it takes three words to name God in His relation to the world and humanity, and in stating the process by which we are saved--Father, Son and Holy Spirit—and that each name is appropriate with and corresponds to the special relation that each bears to Christianity. Each name—Father, Son and Spirit—is distinct from the other, functions differently in a special way, and they all complete our idea of God and that in Him is an indisoluble unity.

It is assumed that the fact that God is One needs no argument. From Genesis to Revelation, the Scriptures are full of it. But this is not said of the Trinity, for it could not be given until Jesus, the Son, came in the flesh and accomplished the work of redemption; yea, not until Pentecost, when the coming of the Spirit was manifested. After that, the minds of the apostles seemed marvelously filled with his presence, and their ministry began to be filled with expressions in threes, all in one, for then they knew the Father, had seen the Son, and had felt the Spirit.

For instance, take the baptism of Jesus. There was Jesus, the Spirit and the Voice from heaven.—Matt. 3:16, 17. On the material side there was John, Jesus and the water. The supreme religious act of our Lord is covered with threes.

Paul's writings are full of threes, such as "the grace, the love and the communion."—2 Cor. 13:14. "One God and Father of all, who is over all, through all, and in all."—Eph. 4:6.

Peter speaks of "the sanctification of the spirit, unto obedience and the sprinkling of the blood."—1 Peter 1:2.

Revelation proclaims him in threes, "Holy, Holy, Holy, who was, who is, and who is to come."

One cannot read far in the Scriptures without noticing this threefold manner of expression. Would they thus be linked together unless they did exist in the understanding of these writers? And would they be so used unless in some wonderful manner they were one?

Notwithstanding that the Trinity was not understood until after Christ, quotations from the Old Testament, such as we find in Isa. 6:3, Num. 6:24-26, are showing that the Trinity had some plan in thought. It seemed natural for the Jews to express God in threefold functions, making it easy for the apostles to take it up.

GOD'S METHOD OF DISPATCHING HIS AMBASSADORS.

The different persons of the Trinity are represented as being sent, such as "The Holy Spirit whom the Father will send in Thy name."—Jno. 14:26. "Thou didst send me into the world."—17:18. "Thou lovest me."—17:24. And yet all this distinction does not destroy the unity, for it is through these we have our access in one spirit unto the Father.—Eph. 2:18.

It is thus that we have the Father as Creator and Provider of redemption—Jno. 3:16; the Father in the Son, becoming man for the purpose of that redemption—Eph. 1:7; and the Holy Spirit applying the benefits of that redemption. Not unlike a tree, it is. A tree consists of three parts—roots (source), stem (manifestation), and leaves (or fruit), the benefits of the other two. So does God. God the source; Jesus the manifestation; the Holy Spirit the fruit. It is thus that our baptismal formula—Father, Son and Holy Ghost—has become the expression of the truth which is fundamental in all life and especially in God toward man.

THE PERSON OF GOD.

What is meant by person? An individual like James, Peter and John. That is not hard. But when we speak of God being three persons, that is different.

We are told that a person used to mean a masque which an actor used representing the part he played. Afterward it became the character he assumed to play. Although this was inadequate to explain the person or persons of God, it was taken for that purpose because it was the best that could be found, and the Trinity —"three persons in one"—was set forth. Thus we have God the Father, God the Son and God the Holy Ghost, all one God or one "divine essence." So entire and indivisible are the three in one that they cannot be set apart. Their being, their thought, and their activity are harmonious and without conflict. None is greater nor less than the other, and all exist co-equal and co-eternal; so that every one who believes in Him may have eternal life, instead of perishing.—John 3:16, modern speech.

It is thus that whatever we think about it, believe it or not, it makes no difference, the Trinity is one big fact, the foundation rock of the Christian religion. It is the revelation of the Lord himself, representing His character, without which he nor his redemption would be complete; and therefore it is worthy of the acceptance of every man.

[To be continued. The next subject to be "The Revelation of Man in the Trinity."]

WORKERS FOR MEN AND MILLIONS.

Rev. R. A. Whitten, of the Georgia and Alabama Conference, is now assisting the captains in churches of the Eastern Virginia Conference in their work of making collections on pledges so as to get pledges and books brought up to date where possible; and Rev. J. Fuller Johnson, of the North Carolina Conference, is working in churches of that Conference to the same end. These brethren are doing a much-needed and a noble work for the Church and the kingdom, and any assistance rendered them in their faithful labors will be appreciated.

This is the first time individual helpers have gone to the assistance of the captains in their work of collection, and they have so far met with hearty response and willing co-operation. The captains seem to welcome with real relish some assistance in getting their pledges and obligations in better shape.

A TITHE OF THE MEMBERS.

If we Christians could get one-tenth of our number to adopt the Lord's plan of giving, and abandon our own self-willed plans, we would go a long way in kingdom progress and do much in solving our most difficult Church problems.

Last week we sent to the captains of Men and Millions just a few tithe-pledge cards—to be exact, just one-tenth as many cards as there were members in their Church—with request that at least this number of tithes be secured if possible. We sincerely hope and pray that this number may be secured. Why not search the Scripture on this vital theme, and then having found God's word as taught therein, adopt that way and abandon our human and man-made way? God's way is better. Try it. J. O. A.

REPORT OF C. D. JOHNSTON.

We are greatly gratified that February made a better showing on payment of pledges to Men and Millions than January. Now for March! Surely, every person who made a pledge to this the holiest and divinest movement ever initiated amongst the Christians will make an effort to pay something now on the obligation. Thanks, dear friends. J. O. ATKINSON.

Amount Paid by Men and Millions Forward Movement by Conferences during the month of January.

North Carolina Conference

Popes Chapel	$ 18.00
Chapel Hill	55.00
	15 0
Amelia	22.00
Union, Ala. Co.	43.00
Mt. Auburn	204.00
Liberty (Vance)	125.00
Pleasant Hill (A)	9.00
Shallow Well	30.00
New Hill	30.00
Burlington	275.70
	$811.70

L *Eastern Virginia Conference* L

Berea (Norfolk)	$ 70.00
Washington, D. C.	5.00
Johnson Grove	18.10
Ivor	25.00
Liberty Springs	54.00
Newport News	169.30
	$341.40

Valley Virginia Conference

Timber Ridge	$35.00
Dry Run	5.00
Bethlehem	46.00
	$86.00

Georgia and Alabama Conference

Enigma	$48.00
Noon Day	67.00
Rock Stand	2.50
Lanett	62.80
New Hope	42.00
	$222.30

Total for month.....$1,461.40

Amount paid to Men and Millions Movement during the month of February, 1923.

North Carolina Conference

Elon	$ 20.00
Eures	5.00
Parks Cross Roads	100.00
Randleman	5.00
Henderson	121.85
Mt. Zion	40.00
Union, Virgilina	70.00
O'Kellys Church	10.00
Morrisville	17.00
Mt. Auburn	47.00
Sanford	325.00
New Providence	35.00
Mt. Gilead	27.00
Haw River	25.00
Sarem	19.00
Reidsville	10.00
Christian Chapel	13.00
Big Oak	2.00
New Elam	20.00
Turners Chapel	48.00
Marthas Chapel	9.00
Wake Chapel	40.00
	$1,024.65

Eastern Virginia Conference

Holy Neck	$346.60
Waverly	126.41
Rosemont	300.00
Mt. Carmel	62.00
Bethlehem	130.00
S. Norfolk	55.11
Cypress Chapel	10.00
Franklin	25.00
Suffolk	1,262.00
Wakefield	128.56
Peoples Church, Dela.	20.00
Antioch	10.00
Barretts	12.00
Oakland	42.00
Union, Southampton	51.00
	$2,648.68

Valley Virginia Conference

Concord	$ 5.00
Dry Run	5.50
Newport	1.55
Palmyra	2.79
Joppa	8.25
Lineville	60.40
Leaksville	80.00
Mt. Olivet (G)	16.00
Mayland	7.51
Bethlehem	16.00
Bethel	1.20
Antioch	10.00
	$214.20

Georgia and Alabama Conference

Ambrose	$11.00
East LaGrange	5.25
Providence Chapel	9.00
Richland	20.25
Noon Day	23.00
Beulah	32.00
	$100.50

Total for the month.....$3,988.03

C. O. JOHNSTON, *Exec. Sec.*

WANTED—WANTED

Five thousand (5.000) members of churches in the Conferences of the SOUTHERN CHRISTIAN CONVENTION during the evenings of one week to study carefully and prayerfully their Bibles on the subject of Tithing, to see whether it is right, Biblical, unerring Word, and, To Learn whether Tithing is God's method of teaching His supreme sovereignty, asserting His ownership, and financing His Kingdom.

If tithing is not a law of God and a command from God to man, then a halt should be called and a stop made to this teaching and preaching. Let's Appeal to the High Court of God's infallible Book and rest our case there. Christians should all do this since they preach and teach that "The Bible is our only Creed and is a Sufficient Rule of Faith and Practice." Then to our Bibles to settle this vital and all-important question. To Tithe or not to Tithe.

The Mission Board of the Southern Christian Convention.

J. E. WEST, Chairman
J. O. ATKINSON, Secretary

ANNOUNCEMENT

The revised edition of "Principles and Government of the Christian Church" will be off the press on or before February 15.

The new edition of this book may be secured in either cloth or leather binding at the following prices:

Cloth binding.....$1.00
Leather binding.....$1.50

(For postage and wrapping add 10c to the above prices for all orders by mail).

Names lettered in gold..... .75

(Please write name plainly just as you want it to appear on book.)

The Convention has officially designated the Church Supply House, Burlington, N. C., as distributing agent. All orders will receive prompt attention after February 15.

Order from

CHURCH SUPPLY HOUSE,

Burlington, - North Carolina

RELIGIOUS EDUCATION

MISS LUCY M. ELDREDGE, *Field Secretary,*
1012 E. Marshall Street, Richmond, Va.

COMING EVENTS.

Sunday School Institutes—Eastern Virginia Christian Conference.—March 17th-April 1st.

Alabama Sunday School and Christian Endeavor Convention—Rock Stand—April 28th-29th.

Valley of Virginia Sunday School and Christian Endeavor Convention, Dry Run, May 16th, 17th, and 18th.

North Carolina Sunday School and Christian Endeavor Convention—Catawba Springs, July 10th, 11th, and 12th.

Eastern Virginia Sunday School and Christian Endeavor Convention—Mt. Carmel, July 17th, and 18th.

Chatauqua and School of Methods—Elon College, July 30th-August 5th.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

APRIL 1, 1923.

SUBJECT: The Walk to Emmaus. The Easter Lesson.—Luke 24.

GOLDEN TEXT: "Why seek ye the living among the dead? He is not here, but is risen."—Luke 24:5, 6.

DEVOTIONAL READING: Isa. 53:7-12.

REFERENCE MATERIAL: Deut. 18:15-19; Ps. 16: 10, 22, 110; Isa. 61:1-3; Matt. 28:1-10; Acts 2:22-36; 1 Cor. 15:3-20; Col. 3:1-4.

A WALK WITH JESUS.

The story of the walk to Emmaus tells of just one of the appearances of Jesus to His disciples after His resurrection from the dead. Dummelow gives a list of twelve appearances of Jesus, including the following:

(1) To Mary Magdalene.—John 20:16.
(2) To the other women.—Matt. 28:9.
(3) To Peter.—Luke 24:34; 1 Cor. 15:5.
(4) To the two disciples at Emmaus.—Luke 24:15.
(5) To the ten apostles without Thomas.—Luke 24:35.
(6) To the apostles with Thomas.—John 20:26.
(7) To seven disciples.—John 21:1.
(8) To the eleven in Galilee.—Matt. 28:16.
(9) To over 500 brethren.—1 Cor. 15:6.
(10) To James the Lord's brother.—1 Cor. 15:7.
(11) To the apostles at the ascension.—Luke 24:50; Acts 1:14.
(12) To Paul.—Acts 9:3.

Other scholars make other lists, but all show that the Lord did appear on several occasions to His followers after the resurrection.

The two disciples were sad as they walked along the Emmaus road that day. They were thinking and talking of the events of the past three days, events which had engaged the interest of everybody near Jerusalem. The men had hoped that He was to be the Redeemer. They had believed it with all their hearts. But now He had been condemned and killed, and for three days buried, when the strange news came from the women that He had arisen. They could not understand it. As they talked, Jesus drew near. The One who could explain the difficulties, cheer their sadden hearts, and dispel the gloom, was right at their elbows, but they did not know it. Jesus is always near, eager to comfort the sorrowful, and to guide the perplexed. To walk with Him means to walk in light and joy.

"He leads me in the path of light,
Beneath a sunny sky;
And so we walk together,
My Lord and I."

As they walked along together, the two men told Jesus of the events of the past few days, and He explained to them the Scriptures, from "Moses and all the prophets." He was a stranger to them, but they listened earnestly to His words, and their interest was so deep that when they reached home they insisted that He should stop with them. Jesus would have gone on, but they "constrained" Him. Jesus does not force His company on any one; but how gladly He stays when he is wanted and asked! Have you invited Jesus to live with you? Can you sing:

"I could not live apart from Him,
I love to feel Him nigh;
And so we dwell together,
My Lord and I."

In the house after the walk, they sat down together to supper. When Jesus asked the blessing, "Their eyes were opened, and they knew Him," and then He disappeared from their sight. *They knew Him,* and all of their sadness was gone. *They knew Him,* and they longed to tell others that He lived. Their first deed was to start that very hour to go to tell the eleven "The Lord is risen indeed."

This was a wonderful walk with Jesus. First He heard the story of their doubts and fears. Then He explained to them God's word, and His divine plan. Then He came into the home, and let them know Him. And they went out to tell others. This is the story of the Christian life. Our confession brings us His help. We come to know Him, and then we wish to work for Him. Dr. Bosworth expresses this thought from the walk to Emmaus in prayer form. May it be the prayer of His followers:

"O Lord, walk with me in the hours when the great certainties of life seem to be fading away, when the lights seem to be going out, and the soul grows cold. Win from me all the story of my doubts and fears. Bless me by the influence of Thy strong presence before ever I know that Thou art by me in the way."

CHRISTIAN ENDEAVOR TOPIC.

APRIL 1, 1923.

The Easter Psalm.—Ps. 16:1-11; Acts 2:22-27.

(Consecration Meeting.)

THOUGHTS FOR THE MEETING.

"They sing the song that ne'er grows old,
The sweetest story ever told—
Christ lives! Christ lives!
Forevermore!"

The fourth consecration meeting of the year brings lessons from the Easter Psalm (the 16th Psalm), which has for its theme, "Jehovah, the psalmist's Portion in life and Deliverer in death."

The psalm opens with a prayer, for safety, from the one true source of safety—the Heavenly Father. In life or in death, He is the one great refuge for His children.—Verse 1.

The best things in life come from God. His greatest gift to the world was Jesus Christ, and the resurrection of Jesus, after His death on Calvary, comes our greatest blessing.—Verse 2.

"God is the strength of my heart, and my portion forever."—Ps. 73:26. Other psalms testify to Jehovah's goodness and that He cares for us. No greater heritage could be desired than His blessings "in pleasant places."—Verses 5, 6.

"I have set Jehovah always before me. * * * I shall not be moved." The God who strengthened His Son through the dark hours on Calvary is the same God who cares for us, *always.* Even the end of life cannot separate Him from a faithful child of His.—Verse 8.

"My heart is glad." Easter is a time of gladness, of new life, of great promise. It gives expression to the Christian spirit of joy.—Verse 9.

The Easter lesson is "forever more." It points out the path of life, for death was conquered. There is fullness of joy in the presence of God—forevermore.—Verse 11.

On the Day of Pentecost, Peter quoted from the 16th Psalm as he addressed the Jewish people. He told them how Jesus of Nazareth lived, and did mighty works, but how He was crucified and killed by their very hands. But God raised Him from the dead. He showed the meaning of Jesus' risen life. Jesus spoke of one who died: "Our friend is fallen asleep." Peter said to the men of Israel "having loosed the pange of death," speaking of the resurrection. What is your view of life beyond the grave? Does Easter bring to you the blessed lesson of immortality?—Acts 2:22-27.

"She shall teach thee that the dead have slept
But to waken in more glorious forms,
And that the mystery of the seed's decay
Is but the promise of the coming life."
—*Bryant.*

"The voice of nature loudly cried,
And many a message from the skies,
That something in us, never dies."
—*Robert Burns.*

"O may I join the choir invisible
Of those immortal dead who live again
In minds made better by their presence."
—*George Elliot.*

PLANS FOR THE MEETING.

Make this a real Easter Consecration Meeting, with decorations and music in harmony with the theme of the meeting. The meeting may very appropriately be called an "At-the-Cross Meeting." Aarrange a tall, white cross on the platform in the room in which the prayer-meeting is to be held. On the cross have holes, in which white candles are set, at least one for every member present. After the song, "At the Cross," ask each to take part with an Easter verse, thought or prayer, showing what Easter means in their lives, and as each one takes part, the chairman of the Prayer-Meeting Committee will light a candle. Every one must take part in order to make the cross shine brightly. At the close sing softly, "In the Cross of Christ I Glory."

The Easter meeting may be made a "flower meeting," when each member will bring flowers to decorate the room during the meeting, to be used as gifts to sick members at the close. The flower and an Easter call from a Christian Endeavorer will bring Easter cheer to the sick room.

Can it Be True?

Can it be true He lives again,
That we His loving face may see?
Will He who gave His life for men
Again our friend and helper be?

Can it be true the Crucified,
Just as of old, will walk life's way
And with His faithful few abide,
To guide and cheer from day to day?

Can it be true Death had no pow'r
Upon the Man of Galilee;
That life divine shall be our dow'r
Because He gained the victory?

Oh, yet it's true, we know it's true,
He walks once more with mortal men;
Oh, yet it's true, we know it's true,
The loving Lord doth live again.
—*Selected.*

DIXIE ENDEAVOR DAY—MARCH 18.

Christian Endeavor Societies throughout the South will be observing "Dixie Endeavor Day" on March 18th. The copy of the program sent out for the day has just reached us, and it includes special songs, and a pageant written to tell of the work of Christian Endeavor. It presents "Thelma," who is not interested in Christian Endeavor work, in spite of the efforts of her friends. One night she has a wonderful dream, in which the "Spirit of Christian Endeavor" impresses upon her subconscious mind that which her friends have been trying to get her to realize. Twelve characters take part in the pageant.

The Christian Endeavor Societies of the Christian Church should plan to make this a big event. Given on Sunday night, it makes an impressive service. An offering for the great Christian Endeavor work now being undertaken in Dixie should be taken in connection with the pageant, and made as liberal as possible.

If your society has not received a copy of the pageant, or planned to observe Dixie Endeavor Day on March 18th, write today to the Dixie Endeavorer, 5 Ferger Building, Chattanooga, Tenn., and a copy will be sent you without cost. Then plan for the greatest celebration in the name of Christian Endeavor that your Church has ever had, and express your appreciation for the great work of the All-South Christian Endeavor forces by a generous offering.

The pageant prepared for this program is one of the best ever offered to a society which wishes to present the work of world-wide Christian Endeavor—its value and blessings, to the whole Church.

A NEW PERIODICAL.

The Journal of Christian Education.

The initial copy of *"The Journal of Christian Education,"* succeeding *"The Teachers' and Officers' Journal,"* has just been received. This is to be a monthly magazine of thirty-six pages, devoted to Christian education, with special emphasis on Sunday Schools and Christian Endeavor. The following departments are found each edited by an able writer: " Our Christian Homes," "Worship," "The Children's Division," "The Young People's Division," "The Adult Division," "The Administrative Division," "The Church School Plant," "Our Christian Colleges," "Who's Who in Our Church Work," "What's What in Our Church Work," and the "Question Box," and "Sunday School and Christian Endeavor Comments."

Through these departments, the Board of Christian Education of the Christian Church is endeavoring to link up the many agencies of the Church into one program with one aim—the Christian nurture of the child and youth. Dr. W. A. Harper is the editor-in-chief of this new journal.

No Sunday School teacher nor Christian Endeavor worker nor Christian interested in the great work of Christian education, through our churches and colleges, can afford to be without this magazine. The subscription price is one dollar per year, or seventy-five cents to club of five or more to one address. We know of one Sunday School in the Southern Christian Convention which voted last Sunday to include in its order of supplies for the next quarter a copy of this magazine for each teacher and officer. We hope that many more will do this, and that the *Journal of Christian Education* may be widely read and many of its suggestions adopted in the churches of the Southern Christian Convention.

THE RELIGIOUS SIGNIFICANCE OF THE HUGUENOT-WALLOON TERCENTENARY.

BY REV. JOHN BAER STOUDT.

Protestants in America are looking forward with great interest to the celebration of the three hundredth anniversary of the coming of the first Walloons (French and Belgian Huguenots) to America. This colony, the first which came to the Hudson River country, was composed almost entirely of Walloons who, like the Pilgrims, had found asylum in Holland and sailed thence, under the flag of the Dutch West India Company, seeking an opportunity to settle in the new world. In the newly built ship, "New Netherland," they entered what is now New York Bay in the spring of 1624, and made their home in the territory bordering on and lying between the Connecticut and Delaware Rivers, then known as New Netherland.

These exiles for the sake of their faith were filled with a deeply religious spirit. They were accompanied on their voyage by Sebastian Krol, a lay chaplain, who conducted services every morning, noon and evening on the way over, and on arrival at Fort Orange (now Albany), to which most of the thirty families in the colony went, he immediately began the work of providing for organized worship according to the tenets of the reformed faith. The religious policy of the colonial administration of New Netherland breathed a spirit of toleration and liberality which was rare in that age, and which echoed the spirit of freedom then found almost solely in the Dutch republic.

The following record in the rules laid down by the Dutch West India Company for the government of the colony bears interesting witness to its point of view:

"Within their territory they shall only worship according to the true Reformed religion, as it is done within this country (Holland) at present, and by a good Christian life they shall try to attract the Indians and other blind persons to the knowledge of God and His word without, however, committing any religious persecution; but freedom of conscience shall be left to every one. But if any one of them, or if any one within their territory, shall intentionally curse or speak blasphemy against the name of God and our Saviour Jesus Christ he shall be punished by the commander and his council according to circumstances."

The Huguenot-Walloon New Netherland Commission has been instituted by the Federal Council of the Churches of Christ in America for the proper celebration of the arrival of this first Huguenot-Walloon colony. Its chairman, Mr. Robert W. de Forest, of New York, is himself a descendant of a distinguished Walloon exile, Jesse de Forest. The personnel of the commission is made up of representatives from the constituent bodies of the Federal Council, from the Huguenot societies throughout the country, and from a number of outstanding civic and historical associations interested in the tercentenary. The President of the United States has accepted an honorary chairmanship of the commission, as have also the Queen of the Netherlands, the King of Belgium, and the President of the French republic—the three European countries most directly associated with the anniversary.

Co-operating committees have been set up in these countries, and likewise in Switzerland, Italy and England, which will all be reached by the Huguenot memorial pilgrimage planned by the commission for the summer of 1923, as the first part of the celebration. The pilgrimage will cover a period of two and a half months, including such outstanding religious centers as La Rochelle, Montpellier, the Cevennes and Paris, in France; Torre Pellice, the Waldensian capital in Italy; London, Canterbury and Edinburgh, in Great Britain; Geneva and Zurich, in Switzerland; Worms, in Germany; Brussels, Mons and Louvain, in Belgium; Amsterdam, Leyden and The Hague, in Holland. In the last country named, the participants in the pilgrimage will be the guests of the Leyden Pilgrim Fathers' Society, and the program will be arranged to fit in with the celebrations which will then be going on in Holland in connection with the silver jubilee of the reign of Queen Wilhelmina. Rev. Charles S. Macfarland, the chairman of the executive committee, and Rev. John Baer Stoudt, its director, will accompany the tour and will interpret the religious and historic significance of the places visited. Applications for participation in the pilgrimage should be made as soon as possible, either to the commission, at 105 East Twenty-second Street, New York, or direct to Dr. H. W. Dunning, 188 Rawson Road, Brookline, Mass., who is making the arrangements for the trip.

For 1924, the plans (so far as they have been worked out) call for the observance by the American churches of "Huguenot-Walloon Tercentenary Sunday" on April 24th of that year, when it is hoped that many special commemorative services will be held in honor of the Huguenots. Local civic and historical celebrations will be held in the several Dutch and Huguenot centers in the Middle States, and also along the Atlantic coast, since a strong Huguenot-Walloon emigration went to Virginia, Florida and South Carolina. An international Huguenot congress is to be held in New York; another local event in that city will be the dedication of the Huguenot Memorial Church in Huguenot Park on Staten Island, near the site of an early Huguenot colony which was massacred by hostile Indians. Preparations are being made to compile a series of Huguenot memorial volumes, the separate articles or chapters to be written by authorities of note.

The tercentenary celebration will carry over to 1926 in order to join in the civic commemoration of the three hundredth anniversary of the founding of New York City by the purchase of Manhattan Island from the Indians by Peter Minuit. The year 1526 also marked the organization of the colony into a Protestant congregation.

At this time, Rev. R. A. Whitten, Columbus, Ga., is in Eastern Virginia, working in the interest of the Men and Millions Campaign. Dr. J. O. Atkinson writes, under date of March 6th, saying: "Bro. Whitten is a fine fellow, a good brother, and I think a devout Christian. He was licensed at last session of the Georgia and Alabama Conference and has since then been in the active ministry. The captains and pastors will find him agreeable, energetic and loyal to work with. Brethren, whatever you can do for this cause, do it now, as the leaders in the work are calling on you. The days are passing and soon the five-year period for the work of the Men and Millions will be gone, and will the work be done?

Christian Orphanage

EASTER SUNDAY AND THE ORPHANAGE.

DEAR FRIENDS:

Easter Sunday comes the first Sunday in April. It comes at one of the most beautiful seasons of the year. The trees are dressing out in their beautiful suits of green and arrayed in trimmings of flowers of the most beautiful colors. The fields, dotted with peach and apple trees in full bloom, are a thing of beauty. The young girls are happy over their new Easter hats and dresses, and the young men rejoice because they had encugh money to buy a new suit. The sun seems to shine brighter, and the birds sing sweeter than at any other time in the year. We have left the cold, winter winds behind, and we are emerging into breezes more pleasant and days more balmy. We are happy, we hold no grudge against any man, and just feel like we want to help every one in need and make them happy, too, so all the world can rejoice together because we are commemorating the resurrection of a living Saviour.

While we are happy and have a heart full of love, let us make it complete by doing a kind and noble deed. Let us make a special offering (one that will be in keeping with the beautiful season) to help our ninety-eight little orphan boys and girls at the Christian Orphanage. They have been unfortunate. You have been richly blessed. They appeal to you for help; you can help them. They must be fed; they must have clothes. They cry to you; they are dependent upon you.

Be at your Church on Easter Sunday morning, or the one Sunday in April when the annual Easter offering is made, and join in with a big, open heart and help swell the offering to large proportions, so you and your Church membership will be happy over the event. Help build up an institution of charity that will be a great blessing to helpless humanity and one we can point to with pride.

We are dependent on the Easter offering to bridge us over the spring and summer months.

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR MARCH 22, 1923

Amount brought forward.....$2,289.27

Sunday School Monthly Offerings

North Carolina Conference

Berea	$ 2.20
Pleasant Union	4.00
Mt. Zion	5.41
Mt. Auburn	6.10
Reidsville	1.00
Chapel Hill	2.35
Bethlehem, Altamahaw	2.92
New Providence	3.23
Mt. Carmel	5.84
Class No. 6	2.00
Pleasant Cross	7.50
High Point	2.80
Zion	1.00
Ramseur	3.77
Sanford	5.96
Monticello	4.60
Durham	12.61

Eastern Virginia Conference

Hobson	$ 1.25
Elm Avenue, Portsmouth	4.00
Antioch	6.00
Holland	11.10
First Church, Portsmouth	10.12
Rosemont	23.90
New Harmony	1.30

Valley Virginia Conference

Timberville	$ 1.52
Lineville	2.60
New Hope	1.00
Dry Run	1.80

Georgia and Alabama Conference

Richland	$ 1.66
	$139.54

Special Offerings

Irene Reiber, on support of Inez Ferrell	$ 15.00
Marie Saunders, on support of Mary Smith	5.00
Missionary Society, Sumner Christian Church, Sumner, Ill.	13.60
Rosemont Christian Church, for furnishing room in Baby Home	110.00
G. E. Lingle, on support of little boy	15.00
Cash item	20.39
Cash item	20.25
Cash item	6.00
Cash item	3.80
Cash item	8.90
Town of Elon College, for use of tractor	12.50
	$230.44
Total for week	$369.98
Grand total	$2,659.25

A CANADIAN WINTER.

Believing our Southern friends would like to know about a Canadian winter, I shall write a brief description. I was present at the convention of the World League Against Alcoholism, held in Toronto, thirty miles from here, and some of our Virginia delegates asked if they were seeing a sample of Canadian weather. I replied, "Yes."

It was snowing and melting then—the last of November. It has been snowing quite frequently ever since. We did not see the bare earth from early in December till last week. During that time it snowed nearly every week, sometimes every day a little. And then keeping the streets cleaned of snow was more than fun, even requiring horses and wagons to haul it away. Nevertheless, many bright, sunshiny days intervened, and even a few weeks of brilliant sunshine with the thermometer registering zero, above and below to 18 degrees. My two-year-old daughter enjoyed tobogganing rides on the snow slide in our backyard. Skating rinks for ice skating were seen in almost any yard where there were boys and girls. These were made by banking a little snow around the plot, pouring water on snow which froze, then sprinkling the plot as often as necessary to obtain the proper thickness of ice.

Everybody enjoys winter here except the sick and shut-ins. Games of all kinds are played on ice. People from three to fifty can skate. Snowshoeing and skiing amused some. Of course, the pleasure driver and farmer with his load of hay, bread man and milk man, all used vehicles on runners—sleighs and cutters. However, automobiles and trucks could travel nearly every day in the city. Last week brought us a visit of spring, but as quickly vanished, for Mr. Canadian Winter was displeased and snowed us in again. Great fun to shovel off sixteen inches Monday morning, with snow banks three feet high on either side. If I were able I would send some snap-shots of snow scenes to my Southern friends, for I know you would get a better description from the picture.

I always appreciate the warm, spiritual rays of the CHRISTIAN SUN, which is still shining in our Canadian home. May the Lord continue to bless our editor and also the good wife, whom I know is a jewel of the Southern type.

Oshawa, Ont., Canada. E. T. COTTEN.
March 9, 1923.

Sale Sale

Army Shoes

We have just bought a tremendous stock of Army Munson last shoes to be sold to the public direct. Price $2.75. These shoes are 100 per cent solid leather with heavy double soles sewed and nailed. The uppers are of heavy tan chrome leather with bellows tongue, thereby making them waterproof. These shoes are selling very fast and we advise you to order at once to insure your order being filled.

The sizes are 6 to 11 all widths; Pay Postman on receipt of goods or send money order. Money refunded if shoes are not satisfactory.

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MARRIED

EDWARDS-WARREN

At the residence of Mr. and Mrs. A. W. Warren, Burlington, N. C., Saturday, March 10th, at 8 P. M., Mr. Emmett Jackson Edwards, of High Point, N. C., and Miss Emma Mildred Warren, of Burlington, were united in marriage. It was a quiet home marriage and only a few invited friends and relatives were present. The Warren home was beautifully decorated for the happy event, and following a charming musical program the two plighted their troth at the improvised marriage altar, using the impressive ring service and ceremony.

Immediately after the marriage Mr. and Mrs. Edwards, amid showers of rice, left for a Northern trip.

Miss Warren, since her graduation at Elon has been a very successful teacher for two years at High Point, and the past year in the City schools of Burlington, and is exceedingly popular among a host of friends and acquaintances.

Mr. Edwards is a promising and prosperous business man of High Point.

The writer officiated.

J. O. Atkinson.

COPELAND-BEAMON

On December 27th, 1922, Mr. Mathias Copeland and Miss Hettie Beamon, both of Savage, N. C., were quietly married. Only a few of the near relatives of both parties being present. Mr. Copeland is a successful farmer of Gates County. Miss Beamon is the daughter of deacon W. C. Beamon, of Oak Grove. Both are popular and have a host of friends who wish for them a long and happy life. They were married in Suffolk, Va.

J. M. Roberts.

Dendron, Va.
March 9, 1923.

Died at his home, Dendron, Va., March 4, 1923, little Prior Cox, only child of Mr. and Mrs. R. P. Cox. The funeral service was conducted by Rev. Mr. Hall, his pastor; assisted by Mr. Flowers and Mr. S. C. Owen.

The floral tributes were many. After the service at the home the body was taken to the family burying ground near Dorey.

It has pleased our Heavenly Father in tenderest love, to transplant to His garden above one of our choicest flowers. Prior was loved by all who knew him. He was courteous to all people, a faithful, dutiful child in the home, and a most patient little sufferer in his recent illness.

"O, not in cruelty, not in wrath,
The reaper came that day,
'Twas an angel visited the green earth,
And took our flowers away."

We extend our love and sympathy to the bereaved parents, who, more than we, will miss him, whom God's angel bore away.

"And the mother gave in tears and pain
The flower she most did love,
May she find that flower again
In the fields of light above."

Mrs. W. L. D.

CLARK

Mrs. John T. Clark, of near Wakefield, Va., while visiting in the home of a near neighbor, on the afternoon of December 3rd, 1922, was suddenly taken ill, and as the shades of night were darkening on this lovely Sabbath evening, she fell asleep, passing quickly to the reward she had so deservedly won. Because she was our friend and coworker, because we are feeling our loss so keenly, and because her genial smile and helpful deeds will be greatly missed in our community; we the Ladies Aid Society of Spring Hill Christian Church offer the following resolutions:

First: We extend our sincere sympathy to her family, who so deeply mourn the loss of wife and mother. We bid them look to the Father for peace and comfort, in this hour of their affliction. May her passing away serve to strengthe the bonds between earth and heaven, and some day may there be an "Unbroken Circle" around the Great White Throne.

Second: That a copy of these resolutions be sent to the family, a copy spread upon the minutes of our Society and also that copies be furnished The Christian Sun and The Waverly Dispatch for publication.

Mrs. J. L. Foster,
Mrs. E. B. Richardson,
Miss Adelle Matthews,
Committee.

DIED

Mrs. W. J. Rothgeb, of Luray, Va., Route No. 3, was called to her eternal home on Sunday, March 11, 1923, after a lingering illness of several years' duration. She had been confined to her bed, however, for only a short time, although her suffering had been intense for the past two years or more.

Her age was 60 years, 6 months and 3 days. She had been a member of Leaksville Christian Church since April 5, 1906.

Her thoroughly consecrated Christian life and example was one of rare beauty, consistency and devotion. She died as she had lived, firm in her trust in God, fully resigned to His will and plans concerning her, and perfectly willing to go when He saw fit to take her.

She is survived by her husband and three sons. One of the sons, R. O. Rothgeb, is Secretary of Leaksville Church and President of the C. E. Society of the same church. Another son, Keyser, is Treasurer of Leaksville Church and Superintendent of the Sunday School.

The funeral was conducted in Leaksville Church on Monday, March 12, by her pastor, assisted by Eld. J. B. Jenkins and Eld. A. W. Campbell.

R. P. Crumpler.

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Called Home

RABY

Dr. J. M. Raby, of Windsor, Va., died February 28, 1923 at the age of 60 years. For several months he had been confined to his room, suffering a severe stroke of paralysis.

He had a large practice, won and held the confidence of the people. He was a great asset to his town and community, and his death is a serious loss.

He wielded a wholesome and constructive influence in the business affairs of his community, and was the founder and president of the Farmers Bank of Windsor.

He was interested in religion, and in health was active in the church. Many will remember him as their Sunday School teacher.

He is survived by his widow, who was Miss Maie Watkins, of Windsor, his mother, Mrs. Mrs. M. F. Raby, of Roxobel, N. C., two sisters, Mrs. Thos. Liverman, of Roxobel, N. C., and Mrs. B. W. Edwards, of Philadelphia.

The funeral services were conducted at the grave in Windsor cemetery. The pastors of all the Windsor churches taking part.

T. E. White.

EURE

Whereas it has pleased our heavenly Father to take from our church community our beloved sister, Martha L. Eure, be it resolved:

First: That we, in great faith, humbly bow in submission to the will of Him who is too wise to make a mistake. Sister Eure was afflicted for many years before her death, but she bore her afflictions with great patience and often expressed herself as trusting in the Lord.

Second: That we, one and all, strive to imitate her in all that is good and let the Christ light shine in us.

Third: That we extend our deepest sympathy to our aged companion and friends and commend one and all to the Father who is able to heal all that come to Him.

Fourth: That a copy of these resolutions be placed on the church records, that a copy be sent to the family and a copy be sent to the Christian Sun for publication.

Bro. W. J. Felton,
Bro. D. S. Harrell,
Miss Frances Eure,
Committee.

RESOLUTIONS OF RESPECT

Friday evening, February 9th, 1923, after a short, but serious illness, the angel of death entered the sick chamber, loosened the silver cord and took from our midst, Miss Allye Maie Brown, just in the bloom of womanhood. She was a devoted and loyal member of the Elon College Christian Church.

Therefore be it resolved:

1st. That in her death, we have lost a faithful member, one who taught by her life, the beautiful lesson of loving kindness.

2nd. That while we deplore her death, we bow in humble submission to the will of Him, "Who doeth all things well."

3rd. That we extend our sincere sympathy to the family in their sadness and bereavement.

4th. That a copy of these resolutions be sent to the family, a copy spread upon our minutes, a copy sent to the Christian Sun and Maroon and Gold.

Respectfully submitted,
Mrs. H. D. Lambeth,
Mrs. N. F. Brannock,
Mrs. W. P. Lawrence,
Committee.

RESOLUTIONS OF RESPECT

God in His great wisdom removed from our midst, Monday, January 15, 1923, Miss Addie Mae McCauley, age 14 years.

Therefore be it resolved:

1st. That we record our appreciation of her Christian character and faithful service to the church and the cause of Christ.

2nd. That we miss her kind and congenial presence among us, but yielding to Divine Providence which has taken her to a world prepared for those who believe in the one true and ever living God, we humbly submit to His will.

3rd. That to the bereaved family, we extend our love and sympathy and commend the bruised and broken hearts to the Supreme Dictator of the Universe, who is the Supreme Helper and Comforter.

4th. That a copy of these resolutions be sent to the family, also written in our minutes, copy be sent to the Christian Sun and Maroon and Gold.

Respectfully submitted,
Mrs. H. D. Lambeth,
Mrs. N. F. Brannock,
Mrs. W. P. Lawrence,
Committee.

DIED

Mrs. Russel Dofflemyre, of Elkton, Va., R. F. D., died February 13, 1923. She was fifty one years and ten months old. Although she had been in bad health for two years, her last illness (pneumonia) lasted only about one week. She is survived by her husband, who is a son of the late Rev. James W. Dofflemyre, four children, and several grandchildren. Sister Dofflemyre was a faithful and consistent member of St. Peter's Christian Church.

The funeral services were conducted in East Point U. B. Church, February 15, by her pastor.

R. P. Crumpler.

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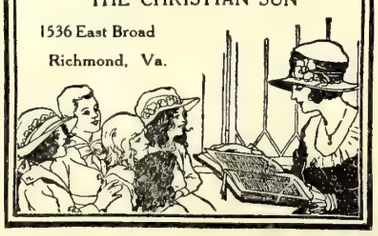

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Official Organ of the Southern Christian Convention

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Jesus the Emancipator of Women—

Woman had little chance in the world before Jesus came. Yet she figures largely in the Old Testament. Sarah, Rebekah, Rachel, Miriam, Hannah, Ruth, Esther, and a host less conspicuous, many of whom are unnamed, occupy an important place in those ancient Scriptures. Hannah, as the maker of great men; Ruth, as a passionate pilgrim at whose feet the world bows in admiration and praise; Esther, the uncrowned queen whose unselfish daring ever commands the admiration of mankind, occupy the front seats upon the stage of earth's immortals. Study the Bible with the influence of woman in mind and one will be amazed to find what God wrought through her in spite of existing ignorance and prejudice.

How Henry Ford Dispenses Charity—

Henry Ford, of automobile fame, is said not to believe in charity, in the sense that the term is ordinarily used, meaning giving something to the poor to help relieve temporary needs. He thinks it is far better to help a man to help himself. To this end he has had a careful analysis made of every job in his great manufacturing plants to find out just what physical qualifications are necessary for the performance of each job. He has found that in some jobs a man need have only one leg, so when a one-legged man applies for a job he gives him a job of that kind. Some jobs do not require legs at all. Some jobs can be performed by men with only one hand, and two jobs were found that could be performed by a man without either hand. He found ten jobs that could be performed by blind men. When these handicapped men want work they are put into places which they can fill. The result is that he has nearly 10,000 of these subnormal men in his employ. He insists that he is not employing them for any sense of rendering them charity, but says he puts men where they can earn their wages. Is not this the real way to bestow charity? For charity, in the true sense, is that love for men that will prompt one to do everything that he can for their real welfare. It is far better to give a man a job that he can perform, and out of which he can make a living, than to treat him as a beggar and give him a dime or a dollar.

Let Us Have the Two Properly Related—

In intellectual processes there is an extremism which is ever the foe of soundness and stability. The idea of balance seems either to be absent or considered false. Thus there is no middle of the road. Conservatism must either be tabooed or swallowed up in ruthless, one-eyed radicalism. Now, here is an editor who is making a plea for educational evangelism. This is good. Such a plea cannot be made too strong. But why does he teach by implication that revivalistic evangelism, while once useful, has become a failure? The primal impulse of true religion is evangelism. Christianity is organized evangelism, and true evangelism is always a process in which two stages are as natural as seedtime and harvest. What is erroneously called revivalistic evangelism is bringing the seed into a form of radiant life in a new-found light. Educational evangelism is bringing that form of radiant life into its highest and most useful maturity. Neglect the seed in the beginning, fail to pass it through the darkness and travail of self-immolation, forget that except a man be born of the water and the spirit he cannot see the kingdom of God, then what is called educational evangelism will lack that vitality which is linked with eternity. Neglect the plant after it has sprung into life, and what is called revivalistic evangelism will have proved a vain and evanescent thing. But have a proper seed sowing and a proper cultivation and there must be one of God's own harvests. Then why talk about a new evangelism? Why indulge the hope that the educational evangelism will finally supplant the revivalistic? Why not follow the teaching so harmonious with common sense and nature itself that one must be converted and become as a little child that he may grow into the fullness of God?

The Immense Cost of Governing the U. S.—

It may astonish some to know that each one of us who works with hand or brain for wages, salary, or other compensation, is, on the average, contributing one day's work a week to the expense of governing the nation. In other words, something like one-seventh of the annual earnings of the people of the United States are paid back to the nation or some other political entity in the form of taxes. The sum total of all our annual taxes—Federal, State, municipal, county, and the rest—"equals the sum total of the cost of the government of the United States, the price-tag on the garments of American democracy." The staggering total of eight and a half billions is the estimate made after careful study by William P. Helm, Jr., in *The Budget* (New York), published by the National Budget Committee. In making his estimate, this writer reminds us that the total of all public employees in the United States, including all political subdivisions, aggregates 2,000,000, or one out of every twenty employed persons in the country. Now, "if to govern free America requires the undivided attention of one man or woman out of every twenty of its workers, what is the cost in dollars and cents"? Mr. Helm uses census returns, and makes careful estimates where such figures are lacking and finds that "the total cost of American government in 1921 was about eight and a half billion dollars," distributed as follows:

Cost of maintaining the Federal government	$4,666,671,954
Cost of maintaining 28 State governments	1,008,540,232
Cost of maintaining 253 municipal governments in cities of more than 30,000 inhabitants	1,638,296,052
Cost of maintaining the municipal governments of all towns and cities of from 2,500 to 30,000 population	431,287,059
Cost of maintaining municipal governments in 12,905 incorporated communities of less than 2,500 population	123,147,687
Cost of maintaining county governments in the 48 States	592,068,972
Total cost of American government in 1921	$8,460,011,587

The writer for the National Budget Committee tries to give us an idea of what this enormous sum means:

"Assume, for instance, that all this money had to be paid out in gold. If we were to ferret out all the gold above ground in the world today the sum would be but little more than sufficient for one year's payments.

"The national income of the United States recently has been estimated by leading economists at from sixty to sixty-five billions of dollars annually. The government's own investigation dates so far back as to be of little value, but lends some credence to these estimates. Assuming that sixty billions is approximately correct, the cost of government is about 14 per cent—more than one-eighth—of our national income.

"We have forty million workers, or thereabouts. If the cost of government were to be equally distributed among them, the burden on every man and woman in business or professional life, including the two million government workers, would be about $220 a year. On the basis of five persons to one family, the cost of government is about $400 per family per year.

"Or figure it still another way. Our forty million workers enjoy an estimated gross income of sixty billion dollars. Of that they contribute about 14 per cent for the maintenance of the government. If they should contribute labor instead of dollars (and they do, of course, pay in labor), every worker would give as his share more than seven weeks' labor every year. Every week every one of us would work approximately one day without pay as our share of government upkeep and our contribution to the cost of government.

"Such is the price we pay today for life, liberty and the pursuit of happiness under our present intricate and far-flung system."—*Literary Digest.*

NOTES-PERSONALS

Get ready for the Convention which meets at Henderson, N. C., on May 1, 1923. The time is not far off—get ready for it now.

Since quite a number of new subscribers have been recently added to the list, as it seems, of their own accord, THE SUN must be meeting with general approval. The fact speaks well for the paper.

Did you notice the message in the SUN from the women of the North Carolina Conference Woman's Board, concerning the one-day school of missions? They begin at Henderson, N. C., April 8th.

And What do you think of Rev. Jack Spratt's sermon in this issue? He is not fooling, but much in earnest. He will likely preach for the SUN family frequently, and you may as well get acquainted with him now by reading his first sermon, as it appears on page three of this issue.

Beginning with the first issue of THE CHRISTIAN SUN for April, the publishers will offer a classified list of premiums for those who will solicit subscribers for the paper. A prize will be placed in the reach of all, and all may win. Begin at once to line up prospective subscribers. When the list appears you can make a choice and work to secure it.

You will do well to follow Chaplain Rountree in his discussion of the trinity. Did you say that you cannot understand the trinity? And did you say that you will believe nothing which you cannot understand? Then you will miss believing many things which are true, for many true things few of us, if any, can understand. Read Chaplain Rountree's discussion of the trinity.

When you wish matter to get in the next paper you must be sure to get it into the hands of the editor not later than Saturday morning before the next issue is to appear. The other day two communications came on Tuesday morning for the paper of the same week. It was then getting ready to go to press, and the editor was more than one hundred miles from the office. Of course, we could not get it in. Another sent an official paper, saying, if possible, get it into the next paper. It was important to have it so appear, but it reached us on Tuesday morning, and as in the other case just named, the paper was then getting ready to go to press in Richmond, while we were in Henderson. We are not only willing, but glad, to accommodate our friends just as far as we can, but the time limit ties our hands so that we cannot do as wished in many instances.

We were called to Liberty, Vance County, N. C., a few days ago to attend a funeral service. We had not been there in about forty years, when we were there to dedicate their (then) new house of worship. There was a big crowd and a splendid house of worship, but since then things have changed a great deal. That house grew old, and it has been replaced by another and a much larger one, and by far more handsome. Though we were there but an hour or two, yet we were definitely impressed as to the situation. It is one of the finest openings for a great country church with which we are acquainted. They have a large constituency, a big and a good house of worship, and a fine farming country. They have a fine pastor, but he comes to see them and preach to them but once a month, when they need him for every Sunday, and we believe they are well able to have preaching every Sunday, if they could only see it that way. Rev. J. E. Franks, of Wake County, is their pastor and a man with a strong hold on the affections of the people. If he could only live among them and preach for them every Sunday, we believe that Church would spread its influence far and near, covering a much larger area than it does now, although it now is doing much good, we believe. Let Liberty move its present popular pastor to that community, and let them take care of him, as we fully believe they are able to do, and the work there will greatly enlarge in even one year. Brethren, do not lose your opportunity.

In estimating the weight and influence of the Methodist Episcopal Church, the Rev. Clarence E. Flynn, of Indiana, makes use in a recent issue of *The Northwestern Christian Advocate* of some forceful language. He says that Methodism was raised up to spread Scriptural holiness throughout the lands. He takes the stand that there was no other Church that could do this work of combatting worldliness. He declares that there had to be a voice to cry out against worldliness. Then he affirms that Methodism was that voice. Then he declared that there had to be a force launched against political graft, social privilege, and ecclesiastical abuse. Then he adds: "Methodism was that force." Again he asserts that an emphasis had to be laid upon the necessity for an experience of Christ within, the hope of glory. Methodism was that emphasis. Our brother is plumbing the tract for his Church, but we really thought there were some other churches in the land that did combat worldliness. Bro. Flynn, are you not mistaken? It may be that in that day your Church was the only one that would preach holiness, but, beloved, have you not gone back on it? does the Methodist Church now preach holiness as it did fifty years ago? If it does not, then tell us, please, just what that means. But we still feel that you must have been dreaming, or doing something else, when you said that the Methodist Church was the only force to combat worldliness. Why, brother, we really supposed that there were a number of bodies of Christians who had long been making a fight against worldliness. Are we in this surely mistaken? Tell us, please, for if that is true we wish to give honor to whom honor is due.

From the same source comes another paragraph which is surely interesting. We are glad to have a brother speak out so boldly as this brother does when he says: "Frequently we hear some one talking about the changing church and the evolving faith. The Church is changing and the outward form of the faith is evolving, it is true; but in what direction? Is the movement upward or downward? If we are moving forward to a more deeply spiritual Church and a more effectually saving faith, well and good; but let us have a care lest we be moving backward to the very condition against which Methodism was a protest. If we are on the way to higher standards and better things, all is well. If we are drifting back to easy and self-indulgent ways, to empty display and heartless formality, all is not so well. The world still needs a saving gospel, and ours is the Church to preach it. Shall we prove true"? Good, indeed! We are drifting, no doubt about that, but as our brother well asks, Where? That is the question and a question which some one in the Methodist Church ought to answer to the awakening of that great brotherhood. Not only so, but some one in all of our Churches ought to ask and then answer in the spirit of the Master. If we are drifting, will not some one get up and tell us whither? If the Methodist Church is drifting, as Bro. Flynn suggests, we may be sure that she is not drifting alone—some others of the same, or a similar, class are drifting along with her. If we are drifting and all unaware of the fact, it may be that we are drifting into whirlpool and not even awake to the dangers which may await us in such a place.

We have received Vol. I, No. 1, of *The Journal of Christian Education,* published at Dayton, Ohio, by The Christian Publishing Association of that city, and edited by Dr. W. A. Harper, president of Elon College, assisted by Rev. Hugh A. Smith, D. D., Versailles, Ohio; Miss Helen Stearns, 9 Shawmut Avenue, Bradford, Mass.; Mrs. F. Bullock, C. P. A. Building, Dayton, Ohio; Mr. Hermon Eldredge, Erie, Pa.; Rev. J. E. Kauffman, 412 Green Street, Piqua, Ohio; Rev. W. T. Walters, D. D., 108 Stafford Avenue, Richmond, Va.; Rev. H. Shelton Smith, Ph. D., 90 Phalley Avenue, New Haven, Conn.; Rev. W. G. Sargent, 138 Lenox Avenue, Providence, R. I.; Rev. C. B. Riddle, Burlington, N. C.; Rev. R. C. Helfinstein, D. D., 109 South Bradford Street, Dover, Del. Price $1.00 per year, monthly. This journal has been established by the General Convention of the Christian Church and will become the mouthpiece of the Convention in its effort to correlate and unify all of its forces for Christian education. The undertaking is stupendous and will call out the best there is in its corps of editors. The front page has the picture of youth as the center of these forces, which are named as the Church, the Home, the Christian College, Sunday School, Missions, Christian Endeavor, Social Life, Boy Scouts, or Camp Fire Girls, Recreation and Amusement, Week-Day Religious Instruction. The motto of the journal is: "We are builders together with Him." The fine face of the youth on the first page has hair only on one side of his head, and apparently has a big tear running down the cheek. We suggest that that tear be taken off his face and that the other side of his head be given some hair, for then he will be a better-looking boy and seem more ready for training. We wish the new venture real and great success, but to bring complete success will call out all the talent the men and women who have it in charge can command. It is a great undertaking. It will be sent in clubs of five to one address for 75 cents a year. Send all subscriptions to the Christian Publishing Association, Dayton, Ohio.

THE SOUTHERN CHRISTIAN CONVENTION TO MEET IN EXTRAORDINARY SESSION WITH HENDERSON CHURCH.

The First Christian Church of Henderson, N. C., Dr. J. P. Barrett, pastor, has extended the Convention an invitation to meet in Henderson for the extraordinary session, to be held this spring.

The Executive Committee appreciates this invitation and hereby gives official notice of this acceptance.

The Convention will open Tuesday, May 1, 1923, at 3 P. M., and will close with the evening service Thursday, May 3rd.

The Henderson Church is a good Church, but not as strong as some, and I, as President, without the Church's consent, am suggesting that if any minister or delegate wants to help them in the entertainment, you can do so by simply writing, requesting them to arrange for you at the hotel, you paying your bills. This is only a suggestion, and I apologize to the Church now for making it. L. E. SMITH, *Pres.*

Building the Christian Life on the Right Foundation and the Outcome

By Rev. Jack Spratt.

"For other foundations can no man lay than that is laid, which is Jesus Christ. Now, if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss, but he himself shall be saved; yet so as by fire."—1 Cor. 3:11-15.

One striking difference between the unsaved and the saved man is the unsaved man rather likes to lower the standard of the Christian life, while the saved man seeks to keep it at least as high as the Bible puts it. This is perfectly natural—the unsaved man sees no need of living so circumspectly, but the saved man realizes that he has an ensample and that he must follow his leader. The unsaved man likes to lower the Bible standard of the Christian life, and for the reason that he does not wish to conform to its teaching. Let us study some facts in the Christian life.

1. *The essential part in every building is the foundation.*

A building without a foundation would be a monstrosity in architecture. It is just as true that a Christian life built on no foundation is practically impossible. Take away the foundation in either case, and you have nothing on which to build, either for time or eternity. In the Christian life, no man can lay the foundation on which the building must be erected—it is already laid, and the man who would build safely must build upon the one foundation which God has laid for him—Jesus Christ.

2. *Every man must build on Christ as the sure Foundation, or He will build on a sandy foundation.*

You can choose to suit yourself. You can build your Christian life on Christ, or you can build on a sandy foundation. Building on Christ means life everlasting; building on the sand means death. If you build on Christ you will erect the spiritual structure of gold, silver or precious stones; or, if you build on sand, you will build of wood, hay, stubble, and these mean loss to the builder, for they cannot hold up the structure when the storm comes, and under its pressure all will go down in a crash.

3. *But keep in mind the work you do in building must be tested.*

Your work must stand the test before it can be accepted. The one for whom you build must be assured as to the character of the work you have done, whether it is safe and sound, or shoddy and unreliable. The work must be of the highest character if you are to get a good reward. If it be of poor workmanship, then your reward will be of the same class as your work. It is said that a certain woman who, when she went to heaven, was greatly surprised because the mansion given her was a small and an ordinary building. There was hard by a very elegant mansion. She wished to know why she could not have that. She was told that this handsome mansion belonged to Mrs. Mary Jones. "Oh"! said she, "Mary Jones! why she was my servant down in the world and sure she is not to have a better mansion than I"! "But," said the angel, "we gave you the very best we could, for we put into its construction all the material you ever sent us that could be used for that purpose—all your life yielded—and we did the same for Mary Jones, but she put her life into her Lord's service and served faithfully, and of course she has a better house on that account. You gave very little of your time, talents and means to the cause of your Lord, and naturally enough you have smaller reward—a small mansion in which to spend eternity. You are rewarded according to your works. See Rev. 22:12. That is also the teaching of Paul when he says: "If any man's work shall be burned, he shall suffer loss, but he himself shall be saved, yet so as by fire." Jack Spratt says he would rather be saved as by fire than not to be saved at all, but that he greatly desires to be saved by the blood of the Lamb and through faith in the crucified One. You may be *saved* as a believer, but condemned as a *builder*. What a life that will be to have it all saved—

Soul saved,
Life and character saved,
Example saved, influence saved,
Time saved, the whole of life saved.

Here are *two* members:

One is saved.

He is a regular attendant in most of our services.

He hears his minister preach in every service.

He goes to the prayer-meeting regularly.

He goes to the business meeting.

He goes to the Sunday School.

The other *one* of the two is a half-way Christian, and that means he is only a professing Christian. Jack Spratt says, as he sees it, that is no Christian at all.

He only occasionally goes to Church, and once in a while he goes to prayer-meeting, and less often to the business meeting, and still less often to Sunday School. He rarely visits the sick, and is hardly ever heard in public prayer.

Now, do you think there is any difference between these two church members? Would you just as soon be the last as the first? Do you think even if both should be saved that both would be entitled to the same rewards? Jack Spratt says he does not believe in that sort of religion getting a man a full reward of that which is good.

Such an one may be saved as a *believer*, and yet be lost as a *builder*. That means, so Jack Spratt thinks, that he had in his life nothing but leaves which left the Holy Spirit grieved over a wasted life. Would you like to go to heaven and appear before your Saviour and the angels with nothing but leaves, a life wasted in sin and not a trophy to lay at the Master's feet—not one! Jack Spratt says he would rather go that way than not at all, but at the same time he says he would be awfully ashamed to go to heaven and appear before the Saviour empty-handed—and nothing but leaves. Alas, for a half-way Christian! Will there be any room in heaven for him?

WHICH?

Has Our God Lost His Power, or Has the Church Lost Its Faith?

Nothing is plainer in the Scriptures than that the believer must contend earnestly for the faith which was once delivered unto the saints. If the Church is to grow in spiritual life and bring men into the kingdom of God she must be strong in the faith.

When the Church was first established on the Day of Pentecost three thousand persons were added to the Church. The secret of this great ingathering was in the fact that the disciples had tarried at the feet of Jesus till they were all filled with power from above. When that was done, the Church was praising and glorifying God's name for a Saviour and the gift of the Holy Ghost. Under the Spirit's power, the demons came out of the man. In those days the preachers preached Christ crucified and that He rose again from the dead. Then He saved men and women from sin.

When I was a child, men preached and prayed with such mighty power that I, though a child, could then feel the influence, and do feel it till this day, and that has been forty years ago. I now expect to feel it as long as I live. Of course, in those youthful days I thought as a child, but now I understand that Jesus lives in the hearts of men and women, as the guest of the soul, making them happy in His presence.

We pray for power that can save the people from worldliness, the lust of the flesh and the eye and the pride of life. In all my life of fifty-two years I never visited a movie or a circus, or anything of the kind. And why should the movies stop the mouths of the preachers? Let the ministers seek and get the power that comes from above on the faith that was once delivered to the saints. Let us carry Jesus into our churches and then we shall have no more trouble in keeping our members out of questionable places. When Jesus is abiding within the heart of the believer, the believer will not be found in the movies—certainly not. I am not saying that the man or the woman who has only a formal sort of religion will not go to the movies and other places of doubtful propriety, but the man who is filled with the spirit of God will not even desire to go, and he will not, because he has something infinitely better than a movie, a circus, a theater or a card table. A Church filled with the Pentecostal spirit will bring men and women to Christ. He will save them and their children. Christ must reign in the human hearts if He is to save the people from their sins, for the human heart is the throne of Jesus. Without Jesus in our hearts we cannot live for Him, or do His will in bringing men into submission to His will.

Remember, you cannot whitewash Satan's work by carrying it into the Church. Let the Church do away with Satan's work and then allow Jesus to clean His temple—that will mean something.

Mrs. R. N. Murphy.

Chipley, Ga.

A GIFT.

It is impossible for me to make public mention of all the gifts I receive from my friends. I serve a people who are so thoughtful of their pastor that gifts are inevitable. The gifts of such men as Brother Sam Pickard and Brother Everett Neville to their pastor amount to more in value than all that some families pay to their church's every enterprise. But I received a "present" the other day that deserves special mention. It was a Morrocco-bound volume of "The System Bible Study," presented by Brother Albert M. McCauley.

Now, I want to commend Brother McCauley's example to others whose pastor has not been thus remembered. It is a fine thing to supply the need of your pastor's pantry, but it is a rare and highly appreciated thoughtfulness that considers the need of his study.

B. J. Howard.

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor*,
Henderson, N. C.

UNBALANCED WORK FOR THE KINGDOM.

We need to watch very closely our tendencies, or we may go far astray and so come short of the end in view. Well and wisely balanced work is the need of the Church. Even a ship at sea needs to be properly loaded, or its safety may be endangered. Today is a busy day with the Church. Perhaps it never was so occupied with work, and especially with money-raising, as it is today. Now the raising of money to finance the kingdom is a great and a good thing, if properly done. Indeed, for many years this one phase of Church work was terribly neglected, but now the load has been shifted and we are working the financial side to the neglect of more weighty matters, not that the finances of the Church are not very important, but that the spiritual side of the work of the Church is more important.

Human nature seems to be given to extremes. If we be going too fast in one direction, and for some reason a halt is called, we are just as likely as not to shift and go to an extreme in some other direction. Fifty years ago not much was said or done in the interest of the financial side of the work of the kingdom. The stress was on another side of the work, but since then the wind has shifted, and now the other side is neglected, but the financial side is the all-important matter. We have felt for several years that the tendency is not to even up the work and so keep the whole field well under cultivation. It has for some time been apparent to unbiased minds that the Church which can give the most in money is naturally looked upon as in the lead in the Lord's work, and most certainly such a Church is worthy of unstinted commendation, and yet after all that something remains to be done with great zeal on the part of the Church is very clear, for a Church without spiritual life and power is to all intents and purposes not a Church at all.

The raising of great sums of money by the Church is to be commended most highly, but if we raise big sums of money and yet have no revivals, we are but paving the way to have a big human and barren institution so far as spirituality is concerned. A Church is, or should be, the custodian of spiritual gifts sent from above. When it, therefore, ceases to be such a custodian, it ceases in essential elements to be a Church. What we really need to be doing is not raising less money for the spread of the Gospel and the building up of the kingdom, but we need to be seeking for far more spiritual power. This is vital to the very life of the Church, and the ministers and Churches need to recognize this as a fact and work to see that the financial side of the Church does not unbalance the spiritual elements. A ship at sea with all of its load on one side may keep along to its destination unless a storm arises. If the ship should get caught in a storm, loaded all to one side, it would have a poor chance to reach its haven of safety. It is just as true of the Church—if she is upheld by money rather than by the Holy Spirit and money, then you may expect to see failure come at almost any moment.

We have been led to this line of thought by a confession which *The Presbyterian Standard* has recently made as to this very matter in the Presbyterian Church in the Southern States. We have an idea that this confession would be true if it should come from any one of by far the larger portion of the various denominations, and so far as that is true there is the pity of the present situation. We are laying too much stress on the money side of our work as compared with the stress we are laying on the spiritual side. But to that confession we now ask your attention. It appeared in the *Presbyterian Standard* of March 14, 1923. The editor says:

PROGRESS NEEDED ALONG ANOTHER LINE.

"Ministers from across the sea who have been studying the methods of the Southern Church, all seem impressed by our great progress in raising money for our work. Compared with other churches we have done a great work, and we have reason to be proud of it.

"Since the progressive program was instituted, we have increased our gifts to the benevolent causes from four million to nearly twelve million dollars a year. The severest critic of the Church can certainly find no fault with this work.

"These visitors, however, have found one defect to which they point—a defect that is very serious, which if not remedied, will tell in the end upon every line of work. They call attention to the fact that we are laying our stress upon raising money, but do not seem to be doing much toward bringing souls to Christ.

"It seems that from an increase of 42 per cent on profession of faith we have come down to 14 per cent increase. If this decrease continues, we shall be forced to sing another song, which will not be one of triumph. We need to take care lest we develop in a one-sided way. We should push every side of the program, if we are to have a symmetrical Church."

In a few short years an increase from four millions for benevolences to about twenty millions! What an increase! But wait a minute. When they were raising four millions a year they had an increase in professions of faith, but when they got to raising about twelve millions a year in money for the work of the Church the professions of faith had fallen from forty-two per cent to fourteen per cent. Now that sets forth the point for which we are contending. Let us increase our money gifts all we can, but then see that the increase in professions of faith keeps up with the increase in money raised. That will somewhat balance the work and make the Church far more effective in its efforts to save the world from sin through our Lord Jesus Christ. The one defect in the work of the Presbyterian Church, we fear, is the one defect in many others, and among them our own. We are glad that *The Standard* has spoken out on this matter, and we sincerely wish that it may lead us all to open our eyes and see what we are doing—which way we are going in the first great work of the Church of Christ. We must not count the raising of large sums of money as the sum total of our work. Indeed, the winning of souls to Christ and building up the spiritual interests of the kingdom come first and should be the leading feature of our Church work. Let us get to work on the spiritual side of our work as well as the financial side. The one should at least keep pace with the other, for then great things will come to pass and the cause of Christ will certainly go forward, ultimately reaching the ends of the earth.

NOW IS THE TIME TO LEND A HELPING HAND.

That is encouraging news from Elon College. Of course, our readers will recall the fact that on January 18, 1923, the administration building of that institution was burned to the ground, leaving only a few pieces of the walls standing. This great loss laid upon the college authorities Herculean tasks, but the gratifying part of it all is that the tasks so far seem to be yielding to the touch of the men and women who have undertaken to rebuild and on a much larger scale than ever before.

The progress already made is, as it seems to us, assurance to all that the work is in good hands and that the building will be ready for the opening next September. Mr. Stout, the contractor, is already on the job with a force of men and the work of rebuilding is beginning. Alamance County, the county in which the institution is located, promises one hundred thousand dollars, and the cash and pledges so far from all sources reach to $232,276.52. That is fine and a good promise of what will be given by the people before the day of winding up the campaign comes.

Every one who has any interest in the institution seems to be very hopeful of a fine outcome ere the work is completed. The progress of Elon College, backed by not a large constituency, so far as numbers are concerned, has been phenomenal. The people are acquainted with the circumstances by which the beginning was surrounded. Little or no money and not many friends, the outlook was not promising, and but for the unyielding devotion and the untiring labors of Dr. W. S. Long, its first president, it would seem that it could not have been made a success. When Dr. Long retired, the presidency fell into the management of Dr. W. W. Staley, who gave to it much valuable time and labor. Then came Dr. E. L. Moffett, who put his best strength into noble and faithful efforts to build it up. When he retired, then came its present president, Dr. W. A. Harper, whose ability in the handling of the institution has commanded the admiration of our people generally. And now to his hands is committed the work of rebuilding, and so far he has shown unusual ability in directing the new enterprise. Let us all lend a helping hand and see that he has the encouragement and money that he must have to bring success to the undertaking. Success now means a new day for Elon.

THE FREEWILL BAPTIST AND OURSELVES.

For fifty years we have heard much said of Christian union, but we have not seen much come of it—not much in the way of real union—but we must admit that under this much-talked-of union, sentiment has grown largely. The thing to be regretted is that the practice of union has not grown with the talk and the sentiment.

Many have been the union efforts which have promised much, but came to little—little as to real union. In a number of instances the progress made has been most promising, till the parties on both sides seemed to be ready to say, "I will," and then both sides either stopped the proceedings or backed out, not showing any disposition to go any further.

Recently there was what has been called a gesture at union between our people of the Christian Church and the Freewill Baptist. It may be well to call it a mere gesture at union, as union may be on the way, and yet it will take some time for it to actually arrive. However, union on the way is better than disunion going downhill. Union is in the air, and it is as an aroma filling the room and preparing us for a sweeter fellowship, and may be some day for union in fact.

There are yet many peoples (denominations) which cannot unite because they are so unlike in their doctrinal views. There are others which

are so much the same in their views that it would seem to be an easy matter for them to come together, viz: the Christians, the Freewill Baptists and the Methodist Protestants. As we see it, there is no good reason why these three bodies might not unite in a short while, if all parties could be properly approached. These three bodies are much alike in their doctrinal views and in government, and we know no reason why they might not come together as one body. It is true there are some minor differences between these peoples, but nothing that need be a barrier to union. We might just as well, and better, be one body than three. Together, we could do a great deal more for the cause of Christ. The union of these three bodies is well worth considering.

THE SECRET OF THE POWER OF THE CHURCH.

Perhaps not in many years has there been as much criticism of the Church as there is today. One reads and hears in many directions the expression that the Church is not making good. Perhaps the most insistent criticism of the Church comes from people who have never in their lives done anything to make the Church a power in the world. Indeed, most of these people have no proper conception of the distinctive work of the Church. The newspapers especially are busy telling the Church where it is failing and how it may make good. We think that it is not unjust in the beginning of a discussion like this to say to a great many of the critics of the Church, "You do not know what you are talking about." It is usually supposed that intelligent people do not discuss that about which they are in sublime ignorance, and yet men do discuss the Church who are entirely incompetent of making a sensible criticism because they have never taken the trouble to find out what Jesus Christ intended His Church to be. A great deal of the inefficiency of the Church today is the result of the attempt of her ministry to allow external forces to control their activities. The one thing upon which emphasis is being laid in these days is the duty of the Church to create a better social environment for the people. They seem to think that the salvation of a man is to produce in him a physical comfort. So we are lectured constantly upon feeding the poor, giving them better homes, providing them with a better companionship, instructing them in the laws of hygiene. All these are very familiar to those who are reading the output of the modern lectures of the Church and her failure. We are perfectly free to say that the greatest charitable organization in the world is the Church of Jesus Christ, although we have organized charity into a science. If the Church for one minute were to drop charitable work, not one of these scientific organizations could live. The Church has always shown an interest in the social life of the young, but she has constantly refused to commercialize her talents in this direction. The Church has always been the mother of education, and although the tendency now is to steal it away from the Church and secularize it, scarcely any university in this land exists which was not organized and financed by the Church of Christ. In fact, there is no more unjust criticism in the world today than the criticism of the Church that she has not concerned herself in regard to the physical comforts and intellectual growth of men.

But it was not to answer the cry for physical comforts nor for the mental development of men alone that the Church was formed. Man is a triune creation—a body, a mind, a soul, but the greatest of these is the soul. Man has a relationship to the physical world and to the physical fact, and these are apprehended through the physical senses and through intellectual training. But there is in every man born of woman a sense of something that is more than physical fact, and that is not alone to be apprehended through a mental process. The savage in the wilderness had the intuition of immortality burning in his heart. He built altars to God and worshiped Him in his ignorance, and the Church that is a success is the Church that teaches men the infinite glory of their spiritual natures, the necessity of the worship of God, and further even than this, the possibility of personal, spiritual contact with God on earth. It is not the duty of the Church to get up a final ritual, and to magnify the external appeal of the luxury and beauty of worship so much as it is to make the house, dedicated to God, a place where men are conscious of God and His presence, and from which they go out into the world subdued by the sense of a divine fellowship. We must insist that the soul-life of men is the result of the abiding spirit of God in the hearts of men. Any other religion than this is only a polite paganism. It follows, then, that the power of the Church is in its worship. The Master spoke of worshiping in spirit and in truth. John upon Patmos saw marvelous things. He came into the knowledge of spiritual facts because he was in the spirit on the Lord's day. Whatever may be said in opposition to it, it is a fact that there is a spirit that apprehends God and truth, and it only comes to him who lives in the spirit of worship, who hears God speak in his deepest consecrated soul, because he lives in Him to do His will. This ought not to seem to be a very strange thing. A thousand men will behold the sun as he sinks beneath the western hills and see nothing but the sunset, but the poet and the artist will behold a thousand mingling shades and tints of colors in the dying sun. His soul will be filled with rapture at the pure beauty of the sunset. It is the vision of the poet and the artist that interprets the beauty of the sunset. An old organ may lie for years, dusty and neglected and without a voice, but a Mendelssohn will come and touch his fingers to the keys, and all the harmony of the world will begin to speak at the wooing of his touch. It is no wonder that some men know nothing of God and write like pagans, for they have not the spirit of worship in them, and the Almighty God cannot speak to stone and make it understand the truth. The power of the Church, then, is the power which comes from a worship that is inspired by the ever-present and enthralling spirit of God. There are other things that might be said, but this is the secret of it. The Church can never fail of power as long as the holy spirit of God abides in her precincts and within the hearts of her worshipers. The Church is more than an enterprise. It is the only kingdom over which God presides, and whose citizenship are men who have heard the Holy Spirit speak.

We must not be too much impressed by these modern critics of the Church, but we must pray to the Holy Father to help us teach to the world that holiness of life is the very first requisite to the vision that can understand God and His will. Only through this divine endowment can men understand the Church and recognize her power in the world.—*Methodist Protestant.*

CANNOT TRUTH RUN DOWN ERROR?

Cannot truth run down error? In the greater plans of God it must, and possibly it may in every way and in every place, but there are some instances in which it seems that human agencies are not sufficient to accomplish so great an undertaking. Take the matter of the so-called letter from Jesus Christ, which was found eighteen miles from Iconium forty-five years after the crucifixion of our Saviour. It has been denounced as a forgery so many times, and yet there are some good-hearted people who cling to it and seem unwilling to give it up, notwithstanding the many exposures which have come to it. Now, the editor of THE CHRISTIAN SUN has received a copy of said letter, sent by a brother who says he would like very much to see it in THE CHRISTIAN SUN. It gives us real pleasure to accommodate our readers, but we cannot become a party to any such forgery. Some person who wished to do something unusual forged the letter and gave it out, since which day the world has not been lacking in people who accept this story as truth and claim to believe it and wish to see it given to the world. Before we could publish it we should feel constrained to have the brother who asks us to publish it to make a personal journey to Iconium, and there get the proof that the story of the finding of this letter under a stone near Iconium is true, being vouched for, not by the man who claims to have found it, but by the highest and most reliable government authorities in that country. Then come back to us, and if the evidence seems beyond the possibility of a doubt, we will then consider the wisdom of publishing it, but till we can thus be assured, please do not ask for its publication, as we do not believe the letter is genuine. It is too bad that so many excellent people can believe such pleas, and yet cannot believe the sure promises of the Bible. Bro. C., be careful how you give encouragement to such a forgery as this letter undoubtedly is. It does not become God's people to have part in getting such a letter circulated among the masses, for many have had no chance to know the whole thing is spurious, and therefore they swallow it as a sweet morsel. Do, please, have nothing to do with such a fraud.

DID CIVILIZATION EVOLVE FROM BARBARISM?

That foremost archeologist, Professor A. H. Sayce, of Oxford University, says it does not. Let us note what he has to say as quoted in a recent number of a contemporary:

"Neither in Egypt nor in Babylonia has any beginning of civilization been found. As far back as archeology can carry us, man is already civilized, building cities and temples, carving hard stones into artistic form, and even employing a system of pictorial writing. And of Egypt it may be said that the older the culture the more perfect it is found to be. The fact is a very remarkable one in view of modern theories of development and of the evolution of civilization out of barbarism. Whatever may be the reason, such theories are not borne out by the discoveries of archeology. Instead of the progress we should expect, we find retrogression and decay; where we look for the rude beginnings of art, we find advanced society and artistic perfection. Is it possible that the biblical view is right after all, and that civilized man has been civilized from the outset? If so, we can no longer go to the savage to learn how our first ancestors lived and thought, for the savage will represent either degeneracy from a higher type or else a different race. In any case, the culture and civilization of Egypt and Babylonia appear to spring into existence fully developed, as Greek mythology averred that Athene had sprung from the head of Zeus. Archeology, at all events, has failed to discover the elements out of which, according to the doctrine of evolution, they ought to have grown."

CONTRIBUTIONS

SUFFOLK LETTER.

The more one thinks about system, the more obvious its value appears. The more chaotic or spasmodic any enterprise is, the less permanent its results. Speculation is not to be compared with systematic business. Drives for money are not to be compared with a financial *system*. "The children of this world are in their generation wiser than the children of light." It is a sad commentary on Christianity that it has produced the real activities of the world and then allows the world to make better use of its wisdom than the Church itself. The world is using every principle of Christian teaching, in this generation, while the Church lags in the application of real business. There are streams that are rushing torrents after torrential rains; and then run dry when rain ceases for a time. Then, there are streams that seldom roar, but send forth a steady current to water meadows, farms, turn mills, and supply thirsty beasts with a drink. There are people who flare up with big subscriptions, and then diminish in enthusiasm on pay day. Excitement is not a good standard for donations, though sometimes good contributions are made under the enthusiasm of a great meeting or a great plea; but for permanent support, the systematic contributor is the more reliable. Even in the conduct of local Church expenses it is the regular contributors that furnish the means to meet the monthly demands.

It is surprising to listen to people, who give occasionally to charity. They seem to think they are liberal; but such contributions are inspired by a Christian atmosphere and lack crystalization. Granite is composed of quartz, feldspar and mica; but piles of these in different quantities and places can never make granite. These elements must come together under a fixed law or system. All the elements of Christianity enter into a full-fledged Christian. His donations, like his life, are regular, systematic, continuous. It is the function of the Church to plan and teach a system that will enlist the approbation and co-operation of all faithful members. Big gifts should be voluntary, and not in the spirit of rivalry. A challenge may sometimes be worthy, but a system is far better.

Subscriptions are often made under enthusiastic appeals, by telling what others have done, and payments are made reluctantly, under protest, or not at all. All this weakens the sense of financial and moral obligation, and leaves the subscriber indifferent, sour, or resentful. Any method that fails in Christian satisfaction and loyalty is doubtful in its application. The *five-year* subscription plan for Men and Millions has produced that dissatisfied condition in some churches, and we must devise some plan that will prevent its recurrence. In the meantime we must exercise Christian patience in the collection of Men and Million pledges, try to keep subscribers loyal to their pledges till they are fully and finally paid, and plan so as to relieve them of the apprehension of another drive when the *five-year* period expires. The constituency must be restored, somehow, to a normal and hopeful feeling of loyalty and liberality to the cause of Christ. This desire is righteous, needful and possible. All obstacles to this end must be removed, criticisms of delinquents must be avoided and condemned, whole-souled faith in members and their pledges must be cultivated, and generous judgment extended to all. As a rule, we are too censorious toward others. We need to expect the best of men. A good collector never expresses doubt of collections. If God were to lose faith in us it would kill the Church. His faith in us seems to be greater than our faith in Him. We trust Him because He trusts us. We love Him because He first loved us. His faith in us should inspire out faith in one another. Faith works upward, inward, and outward—upward in God; inward in self; outward in others. This is the spiritual triangle by which all spiritual problems are solved, as the triangle is the basis of all mathematical calculations. Faith is the working power in religion. "Without faith it is impossible to please God." The Church needs an increase of faith as a working dynamic, as the eleventh chapter of Hebrews shows.

W. W. Staley.

ELON LETTER.

With appropriate exercises, the first shovel of dirt was removed for the foundation of the new administration building given by the people of Alamance on March 21 at 2 P. M. Dr. J. W. Wellons offered prayer, and then with a new shovel removed the dirt. Prof. A. L. Hook was present with his camera and photographed those who were present, and this picture will be preserved. As I write, a large force of laborers are removing dirt at a rapid rate, and soon the concrete footings will be poured. Before another week is past, with open weather, the noise of the bricklayer will be abroad on the campus. By September we are expecting to be in our new buildings. The building committee is likely to proceed with the erection of the administration building, auditorium and science hall, and, if possible, get them ready for September. The library will be erected later.

Present at the removing of the first shovel of dirt was the daughter of the first student who ever made arrangements to enter Elon. I am referring to Mr. H. C. Simpson, of Greensboro, who came over and arranged with Dr. Long to go to school and then helped build the administration building to pay his expenses.

Dr. Long is still devoted to the college he fathered. He attended the trustee meeting on January 24 and was optimism itself throughout the day. So also were Drs. Staley, Watson and Wellons, of the original trustees. Since returning to his home at Chapel Hill, Dr. Long, as has been stated in The Sun, has been suffering from illness and a severe burn. He is now better, and will soon be entirely well again. The Christian Church will earnestly pray that this splendid leader and seer may be spared us many, many years.

A characteristic message has come from his sick-room. Dr. Atkinson brought it to me. Our founder and first president is agonized in spirit about the rebuilding program. He has prayed constantly that God would open up the hearts of our people to respond liberally. He sent me word that he is ready to borrow a thousand dollars on his home and give it. No sooner had Dr. Atkinson told me this than I determined to write him a letter of dissuasion. The letter has gone. We ought not to let this grand old patriarch of our Church thus burden himself in his sunset period of life. I do not believe the Christian Church would approve our allowing Dr. Long to make such a sacrifice, and I so wrote him. But who can fail to admire the spirit of the man who loves the cause of his manhood's devotion with such consecration of purpose and dedication of means that he, in his eighty-fourth year, will propose to do what Dr. Long has proposed? So long as the Christian Church has such men as Dr. Long in it to befriend the cause of Christian education, and sacrifice for it, Elon is safe.

We honor you, beloved leader, for your splendid spirit of sacrifice and devotion, but, like David, when the water from the well was brought him, we cannot accept your gift. Your fine loyalty will, however, win us friends from other places, many of them, and your beloved Elon will go forward toward the realization of the ideals you set for her in the days preceding her birth. We shall all try to do our full duty, inspired by your example. W. A. Harper.

AND THE SUN WAS DARKENED.

We will soon be studying the Sunday School lesson, the subject of which is, "Jesus Crucified." In it you will notice the words, "And it was about the sixth hour, and there was darkness over all the earth until the ninth hour."—Luke 23:44. One of my lesson helps has, "Darkness came over the whole land," and says, Prof. Moffatt adds, "Owing to an eclipse of the sun." Where did Prof. Moffatt get that idea, and what does he mean?

I do not find the thought or the utterance in the original Greek. Does he mean to say that the darkness was from a natural cause just as we have an eclipse of the sun by the moon's shadow coming between the sun and the earth? Or does he mean that the sun was obscured by supernatural power? Was that "darkness" of the sun a natural eclipse, or was it a supernatural darkness?

If he means a natural eclipse, then how could that be? I have been taught that the time of the Jewish Passover, the time when Christ was crucified, was the time of full moon; and hence, if it was full moon, the "darkness" when Christ hung on the cross could not have been a natural eclipse of the sun, because the moon was full.

An eclipse is the obscuration of light of a heavenly body by the intervention of another body. If this "darkness" could not have been caused by the obscuration of the sun by the moon's shadow, what other heavenly body did or could have eclipsed the sun on that fateful day when Christ hung on the cross? Did any heavenly body eclipse the sun that day? Was it not a supernatural darkness rather than simply an eclipse of the sun.

As I understand it, an eclipse of the sun is caused by the moon's shadow passing between the sun and the observer, or, what comes to the same thing, by the passage of the moon's shadow over the observer.

A total eclipse of the sun observed at a station near the equator, under the most favorable conditions, it is said, may continue total for about seven minutes and fifty-eight seconds, while in latitude 40 degrees, the duration can barely equal six minutes and fifteen seconds.

It is evident that no ordinary eclipse of the sun could have occurred at this time, for the moon was full, and the darkness lasted about three hours, which is several times the length of an ordinary eclipse of the sun. The duration of this "darkness," if my calculations are correct, was about twenty-three times the length of an

ordinary eclipse of the sun under the most favorable conditions and at a point where total eclipses are longest.

There were strange and mysterious things which took place on the day that Jesus was crucified—the sun was darkened, and the veil of the temple was rent in the midst, and the earth did quake, and the rocks were rent, and the graves were opened, and many bodies of the saints which slept arose.

In all of these things do we not see the hand of the eternal God wonderfully and supernaturally displayed?

In my thought, I limit not God, who created the heavens and the earth, in His workings to the laws of nature. To me, He is the great free Spirit, all wise, all powerful, perfectly good and holy, and a loving Heavenly Father, who, as the great free Spirit that He is, can do all things commensurate with His will.

P. H. Fleming.

DRIFTING.

Are we drifting too far from the shore? There is the danger in this age of forms and fashions. It is so easy to drift from the ideals of the Christian life, as given to us in the Scriptures. We are inclined to give more thought and time to material things, forgetting the more necessary, the spiritual factors, in life.

We have tried to shade things between good and evil into a sort of middle ground, but it cannot be dont in fact. There is no such possibility. We must make our choice of one or the other; we must choose to live for God or we shall live for the world—Jesus or Barabbas. There is no middle ground in the Christian life. He that is not for Me is against Me, said Jesus. He also said that he that gathereth not with me scattereth abroad. So we may be sure that if we are not gathering with Him and for Him we are scattering abroad, so giving our life and service to the wicked one. We all agree that it is of great importance that the physical body be kept in good condition, but to place the physical above the spiritual is not reasonable. We desire and need a vigorous body, but the body minus the spiritual life is like a closed house, with neither light nor warmth.

Great souls are those whose lives are filled with the love of God. It matters not whether that life exists in a vigorous or a frail body. It may be that we have not a strong, vigorous body, but we can, through faith in Christ Jesus, be strong spiritually. Of all things which we need most in this life is to have Jesus Christ as our personal Saviour and the guidance of the Holy Spirit in everything we do.

Well did the poet admonish us to—

"Take time to be holy."

And he might have added, with much force, to take time to study God's word, for it is in such a study that we learn what we really need. Are we, as Church members, making our every-day life a living example, worthy of following? Or are we drifting so far from God that they are afraid to follow us? If the Church as a whole were devoted to God and working for the saving of the people through Christ, then the light of the Church would shine so bright that others would be constrained to follow and so glorify our Father in heaven. Let us not drift with the tide of worldliness by which we may be surrounded, or we may fail to reach home in safety.

The Word tells us that out of the abundance of the heart the mouth speaketh, yet it is sad to see how seldom you may meet one who desires to talk of God and the life He gives, and the love with which He invests such a life. Now, if we talk of the things which we love most, do we talk in trying to teach others the way of the Cross? I think God wishes us to take His word as our waybill to heaven. He wishes us to study it and then to talk it in our homes, in our community, whether among friends or foes. If we were careful to do this, we would shine out for Christ. We would grow strong spiritually. Now, may I appeal to you as an humble follower of Jesus to shine out for Christ, not by putting on, but by putting in, by putting in Christ and His truth to the enrichment of our lives, and at the same time resolve not to drift from Him and from our allegiance to Him. As Christians, let us keep up the family altar in our homes. Let us never neglect the daily reading of God's blessed word. The best gold of the kingdom lies in the Bible. Let us get it out and use it in the spread of the truth. Just remember that every coin of this gold bears the image of a bleeding heart and a face of wondrous love. But do not forget that it will do us no good unless we open its pages and study its messages. The greatest wealth for the human heart and life is locked up in *unread* Bibles. What a shame this is for the man or the woman who calls himself or herself a Christian and yet allows the dust to accumulate on all this wealth and for the reason that it is not used.

Let us read the Bible, let us love it, and let us live it, and so become one of God's happy millionaires.

Mrs. R. J. Newton.
Liberty Church, Epsom, N. C.

"NATURE'S SPRING PLOWING."

"Every spring, nature, the most industrious and persistent of farmers, gets the soil ready for the spring planting." All winter long she is working through the frost to loosen up the earth so that the yield may be great.

The floods come down the valleys, carrying with them the richness of the highlands, thereby enriching the lowlands.

Nature's work is indispensible, and yet the work of man may, and does, supplement nature and increase her yield in proportion to the expenditure of time and energy.

But why talk about spring when we seem to be having typical winter weather, and what bearing does it have upon our lives?

When I refer to spring, I would not have you think of any particular season of the year, but rather to those days, months, or periods of time when we are able to see God in nature, when everything is taking on new life and presenting an attitude of upward striving toward God.

The only thing that is necessary to put new life into us is the omnipotent power. When we walk and talk with Him, then it is that "December's as pleasant as May." When we acknowledge Him in all of our ways, then does He acknowledge and guide us.

Winter might be thought of as the obstacles and disappointments—the rain and gloom of life. I believe the same process is going on in our lives during days of disappointment as was taking place during the winter months in the fields, preparing for spring. Our days of disappointment are preparatory to higher, nobler and more appreciative life. We might compare the obstacles in our lives to the winter.

Springtime will be better appreciated and sweeter because of the winter experiences.

I believe we may have springtime in our hearts the year around, provided we take Christ into our lives; provided we seek the kingdom of God and put Him first into our lives and every-day experiences; provided we see our duties in terms of God's will for us. God has a plan for each of us, and we must seek His will concerning these lives.

The religion of the Greeks was very much like ours in some particulars, and yet very different. They consulted many gods for their welfare, whereas we only consult one—that one being all-powerful.

If they wished to win in battle they consulted the war god. They consulted the god of agriculture for abundant crops. They had a god to represent every material walk in life. Our God embraces all of these.

He is able and willing to strengthen us over different obstacles of life so that our hearts may be purer and nobler and our Christian experiences sweeter as the years go by.

I believe we may have springtime in our hearts in winter as well as summer, but to me the beginning of real spring weather is when all nature seems to be in tune, when new life is springing up on every hand, when every cloud feels a stir of might, and even the odor of the air seems to tell us that "God is present every where."

We may say with Lowell—

"Everything is upward striving. 'Tis as easy to be good now as for the grass to be green, and the skies to be blue; because my heart is pure."

May the spring season bring us new visions of Him and our work, and may we be able to retain such experiences throughout the whole year.

Susie B. Riddick.
Durham, N. C.

THERE CHRIST IS BORN AGAIN.

Wherever one repenting soul
Prays, in its agonies of pain,
By God's sweet grace to be made whole,
There Christ is born again.

Wherever (bond of ancient thrall)
A strong soul bursts its shackling chain,
And upward strains to meet the Call,
There Christ is born again.

Wherever vision of the Light
Disturbs the sleeping souls of men,
Night trails away its shadowy flight,
And Christ is born again.

Wherever a soul in travail turns
And climbs the barriers that constrain,
With steady cheer Hope's sweet lamp burns,
And Christ is born again.

Where one foul thing is purged away,
And life delivered of one strain,
Love rims with gold the coming day,
And Christ is born again.

—*John Oxenham.*

QUESTIONS AND ANSWERS. A NEW EVANGELIST

It is a pleasure for the undersigned to speak a word by way of introducing to the pastors and the churches of the country Mr. N. D. Nielsen, of Elyria, Ohio, who for many years has figured prominently as one of our exceptionally successful business men, but who is now under the leading of God, to devote his time exclusively to evangelistic work.

Mr. Nielsen is a man of splendid personality, of wide experience, full of zeal for Christ, original in the style and content of his message, an earnest and attractive speaker, and a man whose ministry we believe God will be especially pleased to own. Mr. Nielsen's address is 1114 Middle Avenue, Elyria, Ohio.

Evangelist W. E. Biederwolf.
Rev. Wm. B. Riley, D. D.,
Minneapolis.
J. L. Kraft, *Elkhorn Cheese Co.,*
Chicago.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

THESE BUSY DAYS.

The writer wonders if CHRISTIAN SUN readers really know the character and extent of the many activities of the Church now going on in the Southern Christian Convention. His work as mission secretary has called him into many parts the last few weeks and he has reason to know that the Church is neither dead nor sleeping.

In the far South he found Rev. H. M. Gray at Lanett, Ala., already in a campaign to raise $9,000.00 by June 1st, so as to build for cash a much-needed Church in that city. Bro. Gray is a man of vision and of action, and his people are with him. We fully expect to see a beautiful new Christian Church built, completed and dedicated at Larrett during this good year 1923. Rev H. W. Elder is beginning his campaign for a $15,000.00 Church at Richland, Ga., and those who know Bro. Elder's faith and energy have no doubt as to the outcome of his desires and dreams.

In North Alabama our new mission field of the Alabama Conference, Pastor J. D. Dollar, is pushing toward completion a new house of worship at Arab, Ala., and hopes to begin another building in that field soon.

And then the entire brotherhood in the far South is aroused to wonderful liberality and activity for the completion of the initial building of Bethlehem Christian College at Wadley, Ala., so as to be able to open that institution for students September 1, 1923. Rev. Geo. Hunt is throwing himself with all the energy, hope, courage and conviction of his soul into the great task of raising funds for the great undertaking so that the building may be pushed to completion. The spirit of co-operation and determination is beautiful, and the work is being done as unto the Lord.

Coming to North Carolina, our Raleigh faithfuls are launching out into the deep indeed. Plans for their new Church building have been adopted, the old building is being torn away, and the campaign for funds with which to erect the new and modern house is already on. Their new pastor, Bro. W. D. Parry, has taken hold of the work in great earnest, and he and his people are moving in great harmony toward their goal of a $75,000.00 Church.

Our Durham Church is nearly complete and will seem when finished much like a new home "out and out" and will be ample and attractive.

Our people in Carroll County, Va., are pulling for another house of worship, and under the leadership of Pastor Bradshaw it seems they will soon have a house going up. The land has been donated, the plans are being drawn and the work is shortly to begin.

At Norfolk, Va., Dr. L. E. Smith and his people are building a real temple of worship. This is to be one of the handsomest and most adequate Church plants in the two States. It is of Indiana limestone and it required over twenty-five freight cars to bring the stone from the quarry to Norfolk. The inside of the walls is of brick, and it required over a million bricks to go into these walls. There are tons of steel and miles of piping for wiring and heating in the building, and when completed the main auditorium, which is only a fraction of the building, will seat 1,700 people. It is an enormous and imposing structure and promises to be ready for occupancy by September 1.

Our Richmond brethren are racing with Smith and Norfolk in their endeavor to get into their new and imposing house of worship. Dr. Walters and his people are happy and busy as their splendid edifice grows under the hands of skilled workmen.

And then President Harper is turning all eyes toward Elon. Alamance County has raised $100,000 in cash and pledges for a new administration building. Others have given or pledged $60,000 on buildings, and at Suffolk last Wednesday the emergency fund committee voted for the president to raise $150,000 more to complete a $300,000 building fund. Already the work of building has begun and workmen are gathering for the great task.

These are some of the activities coming under the direct notice of the mission secretary the past few weeks. There are others he has not seen, but the above will suffice to show that there is activity in many quarters of our Zion, and that the Christian Church is not asleep, but is up and trying to do things worth while in kingdom service.

J. O. ATKINSON.

ALBERT FRANK SMITH.

Albert Frank Smith was born February 21, 1856, in Person County, N. C., and died February 28, 1923, in Rex Hospital, Raleigh, N. C., whither he had been carried for a surgical operation from his home at Fuquay Springs, N. C., some three weeks previously. He was born into a family of twelve, of whom five brothers and three sisters survive, namely: T. J., J. H., R. Y., S. M., and C. L. Smith, and Mesdames B. Brown, B. H. Peed, and R. L. Daniel. He was married three times. From the first marriage there survives one daughter, Mrs. S. S. Puckett, and from his second marriage a daughter, Mrs. W. W. Howard. Fifteen years ago he was married to Miss Ella Johnson, of Wake County, who survives him.

Soon after moving to Wake County, Brother Smith united with Wake Chapel Christian Church, and with his membership carried a heart of loving devotion to his God and an unceasing passion for the welfare, success and progress of his Church and Sunday School. He served for several years as a most efficient and faithful Sunday School superintendent and a worthy and beloved deacon of his Church. No man of the community was held in higher esteem and more universal admiration for his Christian walk and work than was Brother Smith. He assured the writer while in the hospital during his fatal illness, and a few days before he departed, that he was absolutely and wholly reconciled to God, was not afraid to depart, and that if it was God's will he himself was most ready and willing. Only a day before his going away he requested the song which was a great favorite—"If Ever I Loved Thee, My Jesus, 'Tis Now"—and this in his weakness of body, but in perfect composure and strength of mind, he himself endeavored to sing. One seldom witnesses such triumphant faith and victory over disease, pain and death as one witnessed in the sick room of this goodly and godly man. As his pastor and brother-in-law said on the day of the funeral, "Everybody loved Brother Smith."

An immense throng of neighbors and acquaintances met at Wake Chapel at the funeral hour—3 P. M., Friday, March 2d—to pay last and loving tribute to this faithful soldier of the cross and devout man of God. The floral designs were most abundant and appropriate, and the Masonic fraternity, of which the deceased was a member, interred the body according to their ancient and solemn rites and customs. The funeral was conducted by the writer, assisted by Dr. White, of the First Presbyterian Church of Raleigh, several others, ministers and laymen, voluntarily offering their words of testimony to the love and life of their departed neighbor and friend.

The workers die, but the work goes on, and the community of which he was a great part will pay perpetual tribute to the memory of this fallen prince in the house of Israel by carrying forward to greater success and achievement the work of the Church and Sunday School to which his own loyal life was so thoroughly dedicated and consecrated.

J. O. ATKINSON.

MOODY BIBLE INSTITUTE'S NEW DEPARTMENT.

The Moody Bible Institute of Chicago announces that Rev. Solomon Birnbaum, director of the Emmanuel Neighborhood House, Baltimore, Md., has accepted a call to its chair of Jewish missions.

In this connection, Dean James M. Gray states that the institute had long desired to add a course in Jewish missions to its educational department, and about a year ago had received the acceptance of the Jewish Christian scholar, Rev. Joel Levy, to head up the work, but unhappily the latter was taken ill soon afterward and passed away in June, 1922. Mr. Birnbaum, he says, was unanimously recommended for the new chair by the Educational Committee of the Hebrew Christian Alliance of America, and was commended in the highest terms as a student, a worker among the Jews and a Christian man, by Pastor Dolman, head of the Church of England Mission to the Jews in Wansbeck, near Hamburg, Germany, under whose ministry he was converted to Jesus Christ.

Testimony to the same effect was received also from the well-known Prebendary Webb-Peploe, of London, and from the secretary of the London Society for Promoting Christianity Amongst the Jews, under which he labored in Leeds and London.

Mr. Birnbaum is under middle age. He was born in Austria and received his early education there and in Constantinople, where, as a student, he made a beginning as a Christian, though he dates his real conversion to his later contact with Pastor Dolman. He took his B. D. from the University of London in 1914, and studied theology at St. John's Hall, Highbury, the Theological Seminary of the Church of England, from which also commendatory letters were received. In 1916 he received his B. D. honors in Semitic languages and comparative religions.

Dean Gray mentions the growing feeling among Christian Jews and also Gentile Christians engaged in Jewish evangelization, that the time is ripe for a forward movement in this so greatly needed and much-neglected work; adding that a hindrance to greater progress in this direction has been a lack of proper training on the part of missionaries to the Jews, both Jewish and Gentile. Comparatively few have been fully equal to the task, which calls for a knowledge of Hebrew, of Jewish history, Rabinnic literature and the Yiddish dialect, not to mention Messianic prophecy with its Jewish interpretation and the refutation of it from the Christian standpoint.

Mr. Birnbaum will enter upon his work in the institute at the beginning of the summer term, about May 1. Earnest prayer is desired of all readers interested in the salvation of the Jews, that God's blessing may rest upon the work then to be inaugurated.

FAMILY ALTAR

MONDAY.

"What time I am afraid, I will trust in Thee." —Ps. 56:3.

We shall never forget a remark Mr. George Muller once made in answer to a gentleman who asked him the best way to have strong faith. "The only way," replied the patriarch of faith, "to learn strong faith is to endure great trials. I have learned my faith by standing firm amid severe testings." This is very true. The time to trust is when all else fails. Dear one, if you scarcely realize the value of your present opportunity, if you are passing through great afflictions, you are in the very soul of the strongest faith, and if you will only let go, He will teach you in these hours the mightiest hold upon His throne which you can ever know. "Be not afraid, only believe," and if you are afraid, just look up and say, "What time I am afraid, I will trust in Thee," and you will yet thank God for the school of sorrow which was to you the school of faith.

O brother, give heed to the warning,
And obey His voice today.
The Spirit to thee is calling,
Oh, do not grieve Him away.

TUESDAY.

"Hold fast the confidence and the rejoicing of the hope firm unto the end."—Heb. 3:6.

The attitude of faith is simple truth. It is Elijah saying to Ahab, "There is a sound of abundance of rain." But then there comes usually a deeper experience in which the prayer is inwrought; it is Elijah on the mount, with his face between his knees, travailing, as it were, in birth for the promised blessing. He has believed for it—and now he must take. The first is Joash shooting the arrow out of the windows, but the second is Joash smiting on the ground and following up his faith by perseverance and victorious testing.

It is in this latter place that many of us come short. We ask much from God, and when God proceeds to give it to us we are not found equal to His expectation. We are made partakers of Christ if we hold the beginning of our confidence steadfast to the end and trust Him through it all.

Fainting soldier of the Lord,
Hear the sweet inspiring word,
"I have conquered all thy foes,
I have suffered all thy woes;
Struggling soldier, trust in Me,
I have overcome for thee."

WEDNESDAY.

"He will keep the feet of His saints."—1 Sam. 2:9.

Perils as well as privileges attend the higher Christian life. The nearer we come to God, the thicker the hosts of darkness in heavenly places. The safe place lies in obedience to God's word, singleness of heart, and holy vigilance.

When Christians speak of standing in a place where they do not need to watch, they are in great danger. Let us walk in sweet and holy confidence, and yet with holy, humble watchfulness, and "He will keep the feet of His saints." And "now unto Him who is able to keep us from stumbling, and present us faultless before the presence of His Glory, to the only wise God, our Saviour, be glory, and majesty, dominion and power, both now and forever. Amen."

What to do we often wonder,
As we seek some watchword true,
Lo, the answer God has given—
What would Jesus do?

When the shafts of fierce temptation,
With their fiery darts pursue,
This will be your heavenly armor—
What would Jesus do ?

THURSDAY.

"My expectation is from Him."—Ps. 62:5.

When we believe for a blessing, we must take the attitude of faith, and begin to act and pray as if we had our blessing. We must treat God as if He had given us our request. We must lean our weight over against Him for the thing that we have claimed, and just take it for granted that He gives it, and is going to continue to give it. This is the attitude of trust. When the wife is married, she at once falls into a new attitude, and acts in accordance with the fact, and so when we take Christ as Saviour, as Sanctifier, as Healer, or as a Deliverer, He expects us to fall into the attitude of recognizing Him in the capacity that we have claimed, and expect Him to be to us all that we have trusted Him for.

You may bring Him ev'ry care and burden,
You may tell Him ev'ry need in pray'r,
You may trust Him for the darkest moment,
He is caring, wherefore need you care?

Faith can never reach its consummation
'Til the victor's thankful song we raise;
In the glorious city of salvation,
God has told us all the gates are praise.

FRIDAY.

"Commit thy way unto the Lord."—Ps. 37:5.

Seldom have we heard a better definition of faith than was given once in one of our meetings by a dear old colored woman, as she answered the question of a young man how to take the Lord for needed help.

In her characteristic way, pointing her finger toward him, she said with great emphasis: "You've just got to believe that He's done it, and it's done." The great danger with most of us is, that after we ask Him to do it, we do not believe that it's done, but we keep on helping Him, and getting others to help Him; superintending God and waiting to see how He is going to do it.

Faith adds its amen to God's yea, and then takes its hands off, and leaves God to finish His work. Its language is, "Commit thy way unto the Lord, trust also in Him, and He worketh."

Lord, I give up the struggle,
To Thee commit my way;
I trust Thy word forever,
And settle it all today.

SATURDAY.

"Pray without ceasing."—1 Thes. 5:17.

An important help in the life of prayer is the habit of bringing everything to God, moment by moment, as it comes to us in life. This may be established as a habit on the principle on which all habits are formed, of repeated and constant attention, moment by moment, until that which is at first an act of will becomes spontaneous and second nature.

If we will watch our lives we shall find that God meets the things that we commit to Him in prayer with special blessing, and often allows the best things that we have not committed to Him to be ineffectual, simply to remind us of our dependence upon Him for everything. It is very gracious and mindful of Him thus gently to compel us to remember Him and to hold us so close to Him that we cannot get away even the length of a single minute from His all-sustaining arm "In everything * * * let our request be made known unto God."

Let us bring our least petitions,
Like the incense beaten small,
All our cares, complaints, conditions,
Jesus loves to bear them all.

SUNDAY.

"Lo, I am with you always."—Matt. 28:20.

This living Christ is not the person that was, but the person that still is, your living Lord. At Preston Pans, near Edinburgh, I looked on the field where in the olden days armies were engaged in contest. In the crisis of the battle, the chieftain fell wounded. His men were about to shrink away from the field when they saw their leader's form go down; their strong hands held the claymore with trembling grip, and they faltered for a moment. Then the old chieftain rallied strength enough to rise on his elbow and cry: "I am not dead, my children, I am only watching you—to see my clansmen do their duty." And so from the other side of Calvary He is speaking; we cannot see Him, but He says: "Lo, I am with you always, even to the end of the world"; and He puts it, I "am"—an uninterrupted and continuous presence. Not "I will be," but the unbroken presence still is with us forevermore.

Soon the conflict shall be done,
Soon the battle shall be won;
Soon shall wave the victor's palm,
Soon shall sing the eternal Psalm;
Then our joyful song shall be,
I have overcome through Thee.

TO THE PASTORS AND CHURCHES.

Try as hard as I may, I cannot get away from the impression that God is calling me to the evangelistic work. I have been so impressed since I was first called to the ministry, and I cannot get away from it.

I am truly convinced that there are some very good pastors that are not good evangelists, and many evangelists who would not make successful pastors. The Scriptures say some pastors, some evangelists. I am truly convinced that many of our best pastors at times need some one to help them in bringing about a revival. However, many of our best evangelists have to have (necessarily), because of their large expense in the way of organization, so much money that the country and smaller churches cannot employ Them. This being the case, I am still more impressed that the Lord would have me to offer my services to help any pastor, or church, that should desire my service.

I am willing to help any pastor or church, and trust it to the people to give as God directs them. I am going on the field with pastor and people, calling the people to prayer, consecration and personal work, bringing the simple message of the Cross, for I am not ashamed of the Gospel of Christ, as it is the power of God unto salvation to every one that believeth.

I will have to conduct two or more revivals on my mission field this year, but as I have not made dates for them yet, will make dates with any church or pastor for any time this year. It is quite probable that I will give full time to this work in the late summer and fall, so I would be glad to arrange dates with any church or pastor at once, that I may know how to make my future arrangements.

May God's richest blessings rest upon each pastor that is trying to lead his people to God by holding up the Christ to them, for He is the hope of the world today.

ELISHA BRADSHAW.

Fancy Gap, Va.

Questions and Answers.

Question.—Who was Aaron, the man of whom we read so much in the Bible?—J. G. S.

Answer.—Aaron was the brother of Moses and the son of Amram and Jochebed, who were of the tribe of Levi. He was born about 1,600 years before Christ. Aaron married Elisheba, who was a daughter of Amminadab. Aaron had four sons. They were Nadab, Abihu, Eleazer and Ithamar. He had an older sister, Mirriam. He was also the first high priest of the Israelites. He was also the spokesman for Moses at the court of Pharaoh, and, contrary to the opinion of many, Aaron was some three years older than was Moses, the great Israelitish law-giver. Aaron did much to help Moses in his great work of delivering Israel from the bondage in Egypt. It was Aaron and Hur who held up the hands of Moses in time of battle with Amelek. Aaron and his descendants were set apart for the priesthood. Later he was succeeded by his son, Eleazer. Aaron died at the age of 123 years on Mount Hor, which is now called Mount Aaron.

Question.—What was the meaning of Ab, as used in biblical literature?—B.

Answer.—There may be several meanings to this little word, but as used in the Bible it means *father,* and was the name of the fifth month in the ancient Jewish calendar, or more correctly speaking, the Hebrew calendar.

Question.—What was Abaddon, as mentioned in Rev. 9:11?—C. C. S.

Answer.—Abaddon is the name given in the New Testmanent to the bottomless pit. It is a Hebrew word and by some is supposed to mean the angel of the bottomless pit, or the world of darkness, the home of the lost soul.

Question.—Who was Abagtha, as named in Esther 1:10?—Janey.

Answer.—Abagtha was a chamberlain of Ahasuerus, the King of Persia.

Question.—Please tell me what Abana was and where we may find its place, as mentioned in the Bible?

Answer.—Abana was the chief river of Damascus. It is now called Barada. It was used in ancient times for watering purposes, to orrigate the many gardens along the banks of that river.

Question.—What was Bethabara?—D. J.

Answer.—It was a place in the days of Gideon unto which he told his men to take the waters unto Bethabara on the Jordan, and they immediately did as he told them. At the time they were fighting the Midanites. It was doubtless due to their prompt obedience that Gideon and his army took two princes, Oreb and Zeez. Then there was a place called Bethabara, in the New Testament. It has been identified as the place where John the Baptist baptized the people in the Jordan River. It is mentioned in John 1:28 as the place where John was baptizing.

Question.—Is there anything definite known of Bethany?—John T.

Answer.—Yes, there are a great many things known of Bethany. The name means the house of dates. It was a village on the Mount of Olives, near Jerusalem, and it was chiefly known as the residence of Lazarus and his two sisters, Mary and Martha. They were residing there at the time of the death of Lazarus. Christ often visited this home, and it became known as the scene of some of the most interesting events of his life. It was only a short distance from Jerusalem.

Question.—What were the Cherubim so often referred to in the Bible.—T.

Answer.—We do not know a great deal of these strange beings, but it is said that they were not angels. Their mission, it has been said, was to serve as witnesses of God's presence. Representations of them were often used in the Tabernacle and the Temple. The two golden cherubim stood in the Holy of Holies upon the mercy-seat in the Tabernacle. We know but little of these strange beings. We are told that they had wings, but beyond that we know very little of them.

Question.—Who is this man Grant, of whom we have heard so much of late as to his views of Christian teaching?

Answer.—Mr. Grant is an Episcopal minister in name, but he does not stand for the teachings of that Church. On the contrary, he stands against the doctrinal views of the Episcopalians, at least in some large degree. He is now and has been for several years, rector of the Church of the Ascension in New York City. He is also in favor of divorce—and what else, we know not.

Question.—Can you tell me if the use of the trench in warfare is modern or ancient?

Answer.—It is ancient. It was used in battle as a means of protection in old Bible times. Get your Bible and read the following passages and you can see for yourself: 2 Sam. 20:15; 1 Sam. 26:5; 1 Sam. 26:7; 1 Sam. 17:20.

Question.—What is meant by tribulation, as used in the Bible?—C. C. Z.

Answer.—Tribulation implies distress. The word comes from the word *tribulum,* a threshing sledge. The beating out of the grain in threshing gives force to the thought of tribulation. The tribulum beats out the good from the bad, even so does tribulation work upon the life of the individual who suffers from its torture.

Question.—How many orphans has the Christian Orphanage at Elon now under its care, and what does the institution profess to do for such as may come under its care?

Answer.—The Christian Orphanage, located near Elon College now has under its care ninety-eight orphan children and they are expecting two more soon, making the list an even hundred. That is quite a large family of children. That institution feeds and clothes its inmates, and in addition thereto, they teach them in morals and Christian truth; they also teach them to work, and give them training in the elementary branches, and as they reach the point in their grades where they are qualified, as far as they can, they give them a chance in the college course. The Christian Orphanage is one institution of which our people are very appreciative. It is worthy of all the help we can give to it in its noble work for the helpless. Bro. Chas. D. Johnston, the superintendent, is the right man in the right place. His administration has been eminently a success.

Question.—Are any of the descendants of James O'Kelly now living?—H.

Answer.—Yes. There are several, among them Morings, a Mrs. York, the Herndons, Mrs. E. T. Vickers and Mr. Fred. W. Harward. No doubt there are many others, scattered through the country, with whom we are not acquainted.

Question.—Was Barton W. Stone a member of the Christian Church?—A. C. X.

Answer.—He was, beyond the possibility of a doubt, as we believe.

THE TRINITY IN MAN.

Paul said: "God is one God and Father of all, who is over all, through all, and in all."—Eph. 4:6.

The Ancients.

It appears that what we know as "the trinity" was not known to the ancient world, except in a dim and shadowy way and then only to the more important religions of antiquity. It seems that their symbols did include some idea that was similar to a threefold existence of Deity. For instance, we are told that Egypt had a hieroglyph for God which was represented in a globe with wings and a serpent coming up out of it. The globe represents God's eternity, the wings his activity, and the serpent his wisdom; and they thought of their god as Osiris, whose wife was Isis and whose son was Horus, and, to them, all three were equal with one another as their god.

India's idols were represented with three heads, and the god of Greece is represented by the sun with three beams of light. Such ideas as these have been handed down in man's conceptions of Deity, making it easy for us to believe that it has pleased God to plant His threefold nature deep in the nature of man, so that any and all who give it any thought may gain a satisfying glimmering of its truth, thus making it not surprising that the idea of this threefold nature of God has been given and vouchsafed to the prominent religions of the world. The conception of the threefold nature of the Gods of the ancients was very crude and imperfect, and they were only brought into a clearer understanding when Christ came and the kingdom stood revealed in fullness.

Nature and the Trinity.

Nature itself is one of our best teachers. Turning to it, we find the very same principles and facts from which the ancients got their information. Take the fact of space, it is exhausted in length, breadth and thickness. *Time* consists of the past, present and future. *A person* consists of body, mind and spirit. *A circle* is exhausted in a center, a radius and circumference. Every length has two ends and a middle. The fewest straight lines that will enclose anything is three—the triangle. The *globe* itself is made of solids, liquids and gas—earth, water and air. All life is classified in three kingdoms—mineral, vegetable and animal, and these component elements are in turn each composed of three parts, which I will discuss later. Everything of nature has a threefold existence, and the threefold nature of God, who has created everything, has so manifested itself that it has come to be expressed in the dogma which we call "trinity."

Man and the Trinity.

Now, let us think of ourselves a moment. What are you made of? Answer: body, mind and spirit. The body is substance, form and force. The mind is intellect, will and emotion. The spirit is the outgoing influence of the others, and completes the personality.

Let us take the mind, as above—intellect is thought; will is energy, and emotion is the fountain of feeling. It is plain that thought is not feeling, neither is it energy. Feeling is not thought, nor is it energy. Energy is not feeling, nor is it thought; and each one of these is dependent upon the other. They cannot be separated. They all complete a thing we call "man" and they make one indissoluble whole. Again, take an act of yours. One may say that the act was the result of your thought, and another may say it was the result of your work; another still may say that it expressed your love. I say it was the result of all three, and to this we all agree. Thus it is, that you are three, and yet you are one indissoluble whole.

So we come to speak of God in the same way. God is to us the Creator and Protector. The Son becomes the Redeemer, and the Spirit is the Sanctifier; and the one God did it all. It is out of this understanding that we became conscious of the following facts and fall down and worship him:

First.—That God is the Father of us all, in all, and through all; and the universe (including us) is a unit of law and order which, when violated, becomes sin and provokes the wrath of God.

Second.—We also become conscious that our Father is revealed to us in His Son "God was in Christ reconciling the world to him." Through Jesus we become acquainted with God. "He that hath seen me hath seen the Father." Christ comes into our vision and in Him we see the Father.

Third.—We become conscious of an influence —a spirit—emanating from God through Jesus the Son, which reveals the character of God, inspires us and draws us to him, and this in turn moves our every power of love and directs every act of goodness. Notice how we cannot even express all this except in a threefold way.

If we understand this, can we not worship God with more joy? We are told that the Unitarian believes in one God only and a divine humanity. Well, he who believes in the trinity believes in something grander still, and that is the humanity of God.

God loves, and if He does, He must have a supreme object to love, and that object is man—you and I who are in His own image and created by Him. We are human, but at the same time we are His children and the supreme object of His love; if so, there certainly must exist in him all perfect human qualities and he lives in us to perfect us in those qualities, for it is by such qualities he reveals himself to us in the human form of his Son Jesus. We never doubt for a minute that He took upon himself the nature of man and lived under human conditions; and we also believe that it is through this medium that we come to know Him and are raised up by that is, to those perfect qualities in him.

This brings into our view a nearer and closer relation in which God stands to us. It is in this way that he is in our midst aiding our daily lives. He has not left us to "sink or swim, live or die, survive or perish." A god who made the world and placed it under law and order, and then redeemed it through His Son, and then left it to rise or fall eternally according as it is accepted or rejected, is not a God we like to think of, nor does it comprehend the work of the Holy Ghost at all. But a Father who, after sending His Son, still stays with us in the Son continually blending his life with our lives, guiding us into truth, guarding our lives against dangers, inspiring our lives with hope, consecrating our lives with affection—appeals to us as complete; and this is the work of the Holy Spirit. It is this blending, guiding, guarding, inspiring and consecrating that is the Holy Spirit working in all, and through all, to do His good pleasure.

The trinity is the master truth, then, that explains all departments of truth in God, nature and man.

[To be continued. The next subject will be "Substance, Form and Force."]

THE ONE-DAY SCHOOL OF MISSIONS IN NORTH CAROLINA CONFERENCE.

Mrs. W. H. Carroll, president Woman's Mission Board of the North Carolina Conference, desires all pastors of churches and presidents of missionary societies to publicly announce the place of meeting and dates of the One-Day School of Missions, which are as follows:

Vance, Warren, Franklin District.—Place of meeting, Henderson, N. C., Sunday, April 8, 1923; leader, Mrs. F. M. Harward, Henderson, N. C. Churches in this district: Fuller's Liberty (V.), Antioch (W), Mt. Auburn Bethlehem (W), Franklinton, Good Hope, Mt. Carmel, Mt. Gilead, New Hope, Oak Level, Pope's, Youngsville.

Alamance District.—Place of meeting, Union Ridge, N. C., Tuesday, April 10, 1923; leader, Mrs. J. D. Kernodle, Graham, N. C. Churches in this district: Berea, Bethel (C), Bethlehem, Burlington, Concord, Elon College, Providence, Pleasant Hill (A), Shallow Ford, Union, Long's Chapel, Haw River, Hopedale.

Guilford, Rockingham, Forsyth District.—Place of meeting (not named), Wednesday, April 11, 1923; leader, Mrs. M. F. Cook, Greensboro, N. C. Churches in this district: Apple's Chapel, Belew's Creek, First, Greensboro; Palm Street, Greensboro; High Point, Hines' Chapel, Monticello, Pleasant Ridge, Salem Chapel, Smithwood Happy Home, Howard's Chapel, Kallam's Grove, Mt. Bethel, New Hope, New Lebannon, Reidsville.

Lee, Chatham District.—Place of meeting, Shallow Well, Friday, April 13, 1923; leader, Miss May Gunter, Jonesboro, N. C. Churches in this district: Grace's Chapel, Lee's Chapel, Moore Union, Poplar Branch, Sanford, Shallow Well, Turner's Chapel, Zion, Antioch, Bennett, Christian Chapel, Christian Union, Hank's Chapel, New Elam.

Wake, Harnett, Johnston District.—Place of meeting, North Clayton, N. C., Saturday, April 14, 1923; leader, Mrs. L. L. Vaughan, Raleigh, N. C. Churches in this district: Christian Light, Pleasant Union, Amelia, North Clayton, Pleasant Hill (J.), Auburn, Bethel, Beulah, Catawba Springs, Ebenezer, Hayes Chapel, Morrisville, Mt. Hermon, New Hill, Piney Plains, Plymouth, Raleigh, Six Forks, Wake Chapel, Wentworth.

Durham, Orange District.—Place of meeting, Durham, N. C., Tuesday, April 17, 1923; leader, Mrs. W. H. Boone, Durham, N. C. Churches in this district: Chapel Hill, Damascus, Mebane, Mt. Zion, Durham, Martha's Chapel.

Halifax District.—Place of meeting, Liberty, Nathalie, Va., Thursday, April 19, 1923; leader, Mrs. Thomas Chandler, Virgilina, Va. Churches in the district: Danville, Hebron, Ingram, Lebanon, Semore, Liberty, Pleasant Grove, Union (Virgilina).

These meetings will begin in each instance at 10 o'clock A. M.

Mrs. W. H. Denison, Dayton, Ohio, president of the Foreign Mission Board, American Christian Convention; Miss Margaret Morey, Fancy Gap, Va., and Dr. J. O. Atkinson, secretary of missions for the Southern Christian Convention, together with local speakers, will be present at each meeting to present the various phases of our mission work.

Do You Help Fill the Social Garbage Can?

The knights of King Arthur took as one of their vows "to speak no slander; no, nor to listen to it." Could all people live up to that high standard, what a different world this would be! The same may be said of scandal. There is a strange relish on the part of many for the social garbage can. They take a special delight in drinking from the sewer ditches where the stench rises to heaven. Why this eagerness on the part of people for social filth? "To speak no scandal; no, nor to listen to it," would be a good vow for the scandal-monger and all who will listen to him.

WANTED—WANTED

Five thousand (5.000) members of churches in the Conferences of the SOUTHERN CHRISTIAN CONVENTION during the evenings of one week to study carefully and prayerfully their Bibles on the subject of Tithing, to see whether it is right, Biblical, unerring Word, and, To Learn whether Tithing is God's method of teaching His supreme sovereignty, asserting His ownership, and financing His Kingdom.

If tithing is not a law of God and a command from God to man, then a halt should be called and a stop made to this teaching and preaching. Let's Appeal to the High Court of God's infallible Book and rest our case there. Christians should all do this since they preach and teach that "The Bible is our only Creed and is a Sufficient Rule of Faith and Practice." Then to our Bibles to settle this vital and all-important question. To Tithe or not to Tithe.

The Mission Board of the Southern Christian Convention.

J. E. WEST, Chairman
J. O. ATKINSON, Secretary

ANNOUNCEMENT

The revised edition of "Principles and Government of the Christian Church" will be off the press on or before February 15.

The new edition of this book may be secured in either cloth or leather binding at the following prices:

Cloth binding.....$1.00
Leather binding.....$1.50

(For postage and wrapping add 10c to the above prices for all orders by mail).

Names lettered in gold..... .75

(Please write name plainly just as you want it to appear on book.)

The Convention has officially designated the Church Supply House, Burlington, N. C., as distributing agent. All orders will receive prompt attention after February 15.

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COMING EVENTS.

Sunday School Institutes—Eastern Virginia Christian Conference.—March 17th-April 1st.

Alabama Sunday School and Christian Endeavor Convention—Rock Stand—April 28th-29th.

Valley of Virginia Sunday School and Christian Endeavor Convention, Dry Run, May 16th, 17th, and 18th.

North Carolina Sunday School and Christian Endeavor Convention—Catawba Springs, July 10th, 11th, and 12th.

Eastern Virginia Sunday School and Christian Endeavor Convention—Mt. Carmel, July 17th, and 18th.

Chatauqua and School of Methods—Elon College, July 30th-August 5th.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

April 8, 1923.

Subject: Abraham, the Hero of Faith.—Gen. 12:1-25:8; Heb. 11:8-9.

(A Survey of the Life of Abraham.)

Golden Text: "Abraham believed God, and it was reckoned unto him for righteousness."—Rom. 4:3.

Devotional Reading: Ps. 145:1-10.

Reference Material: 2 Chron. 20:7; Neh. 9:7, 8; Ps. 105:6; Isa. 41:8; Matt. 3:9; Acts 7:2-4; Rom. 4:1-25; Gal. 3:6-9; James 2:21-24.

"Biography is the only true history."—Carlyle.

The International Uniform Lessons for six months will be a study of the great outstanding characters of the Old and New Testaments. Each Sunday will present a Bible hero or heroine, for the study of the characteristics which made that life great, and the qualities which may be admired and emulated. Twenty-five men and women appear in this series. The Scripture references in some cases are more lengthy than usual, but will be found full of interest, as they tell the story of men and women who lived for God, men and women who sometimes failed to live up to the highest, as men and women fail today, but still characters which, through trust in God and love for Him, have carried on His work, and represented Him on this earth. There is thus a double benefit to be gained from these lessons. It is helpful to know the facts of these great lives, presented as a whole, and not piecemeal. It is more inspiring to know the motives which guided them, to feel the spirit back of their deeds, and to carry the worth-while from this biographical study into our own lives, that as Christians today we may be heroes and heroines for Him, because we are carrying out His will.

Abraham, the Friend of God.

It is most fitting that this study should open with the character of Abraham, the father of his race, a man leading in the Old Testament, and mentioned again and again in the New by Jesus Christ and the Apostle Paul. He is called the "Friend of God." What more could be said?—Isa. 41:8; 11 Chron. 20:7; James 2:23.

Abraham's Friendship With God.

Charles Kingsley was once asked by Mrs. Browning the secret of his fine life. He replied, "I have a friend." In this way he expressed the secret of his beautiful life. His friendship with Jesus Christ meant everything to him. Abraham, too, had a friend, and he was the "Friend of God." That friendship kept him so close to God, that he enjoyed his constant counsel and protection and guidance. Abraham did wrong in his life, but the ties of love for God brought him back, and God understood and forgave.

Friendship makes demands. Abraham was called to leave his home to go from place to place, to give up his fertile fields and go to the hillsides, to rescue his nephew from danger and captivity. All grew out of his friendship with the Heavenly Father, which led him to be a friend to man. But with the demands, friendship brought blessings. True friendship, based on loving, understanding sympathy always does. Dr. George L. Robinson finds in the text of the lesson seven great promised blessings which God assured Abraham that he would receive—(1) country, (2) nationality, (3) blessedness, (4) greatness, (5) service, (6) protection, and (7) universalism. God called Abraham to fill a great place in the world, but with the responsibilities, he gave him strength to fulfill them. That is God's way. "God's biddings are His enablings."

Abraham's Faith in God.

"By faith, Abraham, when he was called, obeyed." One outstanding characteristic of this hero was his faith, or trust in God. This faith was manifested in unquestioned obedience to all demands. He left his home, not knowing where he should live, or what was before him. Can the world be brought to God, without men, like Abraham, who are willing to undertake great things, "in faith believing." Missionaries are going out in this spirit. Without a sublime faith in God, they could not face the new surroundings, the frequent dangers, and the many discouragements of the mission field. Many incidents in Abraham's life showed his faith. (1) His departure from Haran, when God promised that he should make of him a great nation, and bless him, first showed his supreme trust. (2) When the herdsmen of Lot began to quarrel with those of Abraham, or Abram, as he was then known, his separation from Lot, giving the nephew choice of location, revealed Abraham's feeling that God would care for him, and after the separation Jehovah told him to look north and south and east and west, and all that land that he could see would belong to him and his descendants. (3) Faith is revealed in prayer. In his prayer for Sodom, Abraham shows his deep concern for the city, his faith in the power and justice of God, and his persistency in desiring God's people saved. "Prayer is not bending God's will to meet ours, but is our willingness to meet the divine will." He believed that God would do right. He believed that God was listening to his petition. The man of faith is the man of prayer. (4) Abraham's faith was rewarded by the birth of Isaac. He had prayed long for a son. God had promised that Sarah should bear him a son. Then after the boy had grown larger, and they had come to love him very, very dearly, God called Abraham to sacrifice him, his only son. And the "Friend of God" never hesitated. He was willing to give his best to God, if that were the demand. Only the voice of the angel of Jehovah stopped the human sacrifice. This was the supreme test of Abraham's faith, and because he met it, still added blessings were given to him. "In thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice."

"The Hero of Faith," "the Friend of God," the "Father of the Faithful." surely here is a man who has a message for all ages, and all people. His life had an influence that affected a world. He followed God's plan. God has a plan for your life. He wants your love, and faith and obedience, that He may give you His friendship and guidance.

"Trust and obey,
For there is no other way
To be happy in Jesus,
But to *trust and obey*"!

CHRISTIAN ENDEAVOR TOPIC.

April 8, 1923.

What are wise and unwise uses of the Lord's Day?—Isa. 58:8-14; Ps. 118:24.

Thoughts for the Meeting.

"Another six days' work is done,
Another Sabbath is begun:
Return, my soul! enjoy thy rest,
Improve the day thy God has blessed."
—*Stennett.*

Observance of the Sabbath is one of God's most positive commands.—Gen. 2:2; Ex. 31:12-17; Deut. 5:15; Ezek. 20:12. The prophet knew these commands, and he knew that the Sabbath had oftimes been disregarded. The wise use of the Sabbath is to obey God's commands, and keep it holy, a day for rest and worship.

The prophet Isaiah is discussing the wrong and right observance of fasts. He has condemned the fast for pleasure or strife, or for show. God does not require such fasts. "Is it not to deal thy bread to the hungry," asks the prophet, "that thou bring the poor that are cast out to thy house"? When the fast day, or our Sabbath day is wisely observed, God is near to hear. He blesses the day and his glory is there. He is listening for His children to call upon Him on His day. *Does the Lord have a place in your Sabbath?*—Verses 8, 9.

Helping another is service to God.—Matt. 25:40. Ministering to the hungry, whether their hunger is physical or mental or spiritual, is an opportunity to let the Christian light shine, to glory of our Father who is in heaven. Jesus Christ taught: "It is lawful to do good on the Sabbath day."—Matt. 12:12. By His words and deeds He approved deeds of kindly helpfulness and relief on the Sabbath day.—Verse 10.

"And Jehovah will guide thee." Sunday is an opportunity to spend much time listening to His voice for guidance. Through public worship, and private communion, He has a message to give which is often missed, because the listener is not in tune with the Sender. His spirit can enrich the life. He wishes to satisfy. —Verse 11.

Placing God first insures a wise use of the Sabbath. To make His will and work foremost, wins His approval and blessing.

God never intended that the Sabbath should be a sad, gloomy day. "Call the Sabbath a delight." It should be a day of joy, real joy. There is a distinction between the pleasure that tears down the body and the character, and the joy which brings genuine satisfaction. God promises that His blessing shall be upon him who thus regards Sunday, and *God's promises never fail.*

"This is the day which Jehovah hath made." The Lord's day! Perhaps if we always called it that, we would be more careful about its observance. That is what Sunday means to the Christian—the *Lord's day.* Are you showing by your life, week after week, that Jesus is the Lord of your Sabbath?

How many Sabbaths have you spent in your life? What have they meant to you? Those are the hours that should bring you nearest to God. What are your Sundays bringing to you? Are you better fitted for work Monday morning? The feeling on Monday morning has been declared the test of a well-spent or wasted Sunday.—Mark 2:27, 28.

"I have seen it stated that two million people in England are obliged to labor seven days out of every week. A committee reported that 300,000 men in Greater New York never have a day of rest. So long as there is in the world one human being who is deprived of his weekly day of rest, there is a wrong to be righted, and a tragedy to be brought to an end."—*Charles E. Jefferson, D. D.*

"The intense pressure of modern living and the electric methods of business competition demand, as never before, a weekly rest day."—*Rev. Martin D. Kneeland, D. D.*

"As we keep or break the Sabbath day, we nobly have or meanly lose the last, best hope by which man rises.—*Abraham Lincoln.*

"Sundays the pillars are
On which heaven's palace arched lies;
The other days fill up the spare
And hollow room with vanities:
They are the fruitful beds and borders
In God's rich garden; that is bare
Which parts their ranks and orders."
—*George Herbert.*

PLANS FOR THE MEETING.

Give a special invitation to members of the Church and Sunday School to meet with the Christian Endeavorers to discuss this important subject. Surely to attend the Young People's prayer-meeting is a very wise use of part of the Lord's day.

Ask certain members to be ready to discuss certain questions related to the subject, as the following:

What methods of keeping the Sabbath bring us and others the most complete rest?

If Jesus is Lord of your Sabbath, how ought you to observe the day?

If Jesus were truly the Master of all we do and say and think on the Sabbath, what changes would we have to make in the way we keep it? (Give this question to several.)

What place has worship in our Sunday program?

How is the Sabbath desecrated in our community? How can the Christian Endeavor Sociey help to correct this?

What is our responsibility, as Christian Endeavorers, in setting an example of a wise use of Sunday?

What blessings come from keeping the Sabbath day holy?

SUGGESTED HYMNS: "Safely Through Another Week," "O Day of Rest and Gladness!" "One More Day's Work for Jesus," "Jesus is All the World to Me," "More Love to Thee."

For a solo, or other special musical number, "Just for Today" or "One Sweetly Solemn Thought," will be impressive.

One Christian Endeavor Society always found that they had their best prayer-meeting on the Sunday night after an hour or two had bene spent in a special song and prayer service with some shut-ins of the Church membership, or in a neighboring institution. Why not prepare for this meeting by carrying the Gospel in song to some one who is kept away from Church services?

TWO KINDS OF COUNTRY SUNDAY SCHOOLS.

"There's more in the man than there is in the land."—*Sidney Lanier.*

This was the decision of Dr. Emmet Hightower, associate editor of Sunday School periodicals of the Methodist Episcopal Church, South, after he had visited two country Sunday Schools on the same Sunday. The Church houses were quite alike. The neighborhoods were very similar. As far as material conditions were concerned, the situation in both places seemed about the same. But there was a difference—and that difference lay in the appreciation which the people of one Sunday School had for the worth and opportunity of their Church work, as shown in the way the Sunday School was conducted. Dr. Hightower gives the following descriptions of the two Sunday Schools in a leaflet published by the Sunday School Board of the Methodist Church.

1. Sunday School was set to begin at 10 A. M. The pastor and the editor arrived at 9:30 A. M. A few men and boys were grouped under a tree in front of the Church building, and a few women and girls were inside. Ten o'clock came, and the pastor inquired for the superintendent. A citizen said: "He has company from the city today and will probably be late." At 10:20 the superintendent arrived. He spent five minutes greeting the pastor and neighbors. Urged by the pastor, he finally led the way into the building, and was leisurely followed by the other men and boys. Then he sought out a song book and spent five more minutes finding a song and grouping some young people about the organ. At 10:30 he announced the first song. Two songs were followed by a long, rambling prayer. Then the superintendent turned to the regular Uniform Lesson for the day, and such as cared to do so read with him "respectively." At 10:45 the classes were asked to take their places. The result was a general moving about over the house amid great confusion. In two minutes everybody was again seated, but there was a buzz of conversation and general disorder. The confusion was augmented by the secretary, who moved from class to class to get reports and offerings. At 10:50 all the teachers were addressing themselves to the lesson. The teacher of the Women's Bible Class (ages 12 to 80) sat down with her back to the class and read the lesson through in a low monotone, while members of the class chatted and gossiped. The teacher of the Men's Bible Class asked a few general questions and sat down. We could not hear what took place in the other classes, but evidently the minds of the children were far away from the Sunday School. In ten minutes all the teachers had turned their backs on their classes and resumed their seats, and the pastor began Church service promptly at 11 A. M.

2. It was a small, rectangular building, similar to the one visited that morning. The Sunday School met at 3 P. M., and was followed by preaching. When the pastor and editor arrived at five minutes past three, after a hurried noon meal and a hasty drive, the Sunday School had already begun. Every class was in its proper place, and so was every officer and teacher, and a spirit of order and worship pervaded the very atmosphere. The opening program was brief, but appropriate and well-considered, and consisted of good singing, Bible-reading, appropriate prayer, and announcements. Then curtains were quietly drawn, separating every class from the rest of the school, the teachers began their work. The superintendent sat at his desk, and so did the secretary, and the pastor seated himself in a Bible class and gave good attention to the teacher and joined in the discussion of the lesson. Each teacher made the class record and took the offering, and these were quietly sent to the secretary. Thirty minutes were allotted to the lesson period, and no teacher finished before the set time, a fact which gave evidence of careful preparation for the task of teaching. At a single tap of a small bell, the curtains were pushed back, and without the slightest confusion the superintendent proceeded to conduct the closing worship. This done, all classes except those of the smallest children remained in place, no one left the house, scarcely a pupil moved and the pastor proceeded with the Church service. After the benediction the people remained in and about the house for quite a while in neighborly conversation.

Can you recognize your Sunday School in these two types?

Why not resolve to be the "man" or the woman who will make your Sunday School carry on its work better?

PLANS TO AMERICANIZE SEVEN MILLION ALIENS.

Hon. James J. Davis, Secretary of Labor, has announced plans for a country-wide Americanization drive, to the end that the half of the foreign population which is not American be educated to desire and be fit for citizenship.

"We are confronted with a serious problem in our alien population." said Mr. Davis.

"We have 14,000,000 foreigners in America, 7,000,000 of whom live among us without assuming the duties of American citizenship. We propose to enroll these aliens, to take an annual census of them, in order to provide for them the opportunity to learn what America means and what the privileges and duties of American citizenship are.

"We propose to Americanize the alien before he alienizes America. We propose to make him a citizen if he proves worthy of citizenship, and to send him whence he came if he proves unworthy.

"A blatant and cynical immorality is raising its head among us, and it must be conquered. We must drive home to all America that the honor of the individual is the honor of the family, and the honor of the family is the honor of the State. We must sanctify our family life, for no nation can long endure which is based on a foundation of broken families.

"From all the world there arises a miasma of foul political, economic, and social doctrine which breeds a fever of revolt against all law and order, a plague of hate and destruction.

"In this new conflict, America must hold fast to those eternal principles of right and justice laid down in our fundamental laws. American citizenship must have behind it honest patriotism, love of liberty, and respect for law. We must stand firm on the principles enunciated in the birth of the republic.

"We must pledge ourselves that representative government shall endure."

Plans for the organization of naturalized immigrant Americans for patriotic service are being worked out by the Labor Department.

Such an organization, the department believes, would be of great service in the Americanization of 7,000,000 foreign-born residents who are not naturalized. The title "Castle Gardeners" has been suggested for the organization, because old Castle Garden in New York City was for a long time the landing-place of immigrants.

Christian Orphanage

DEAR FRIENDS:

Since we have been in charge of the Christian Orphanage, a great many contributions of different things have been sent in to help us in the work. Each contribution has been highly appreciated and has brought joy to us and has made the work more pleasant. But one of the sweetest contributions that has come to us yet is a barrel of real old "Georgia Cane Syrup," donated by our Church and friends of Kite, Ga. It is the kind that the children would rather have than any other. I know the syrup is better than Dr. Atkinson's good old Porto Rican coffee, and I believe is as sweet as Bro. White's Royal food for bees. I know some mighty good preachers that were fed on this syrup, and I wonder if it doesn't make people grow sweeter and better. To say the least, it is very pleasing to the taste and makes all the children happy. I wish more of our churches in Georgia and Alabama would remember us in such a sweet way.

One call for sheets is being answered in a real sweet spirit, and the fololwing have been received since our last report: Mrs. Joel E. Harrell, Suffolk, Va., 2 sheets; a friend, Mt. Auburn Church, N. C., 2 sheets, 2 pillow-cases; Mrs. J. T. Brooks, Vass, N. C., 2 sheets, 4 pillow-cases; Mrs. J. A. Dees, Vass, N. C., 2 pillow-cases, 1 towel; Janie West, Vass, N. C., pictures; Mary E. Baird, superintendent primary department, Lincoln, Kans., 2 sheets and 2 pillow-cases; Mrs. A. S. Dunn, Lynchburg, Va., 2 sheets; Mt. Gilead Church, N. C., 10 sheets; Circle No. 5, Woman's Missionary Society, Burlington Church, Mrs. S. A. Horne, leader, 15 sheets, 1 dress, 1 suit, 5 pairs of hose; Truitt Philathia Class, First Church, Greensboro, 15 sheets; Christian Church and friend, Kite, Ga., 1 barrel of syrup (good old Georgia cane); Young People's Missionary Society, New Lebanon Church, Elberon, Va., 5 sheets; Ladies' Adult Bible Class, Liberty (Vance) Church, 1 quilt; Ladies' Missionary Society, Liberty (Vance) Church, 1 quilt; Mrs. C. O. Rem's S. S. Class, Liberty (Vance), 7 cup towels; Miss Rosa Best, Burlington, N. C., 2 sheets; Miss Myrtle Bloyd, Lincoln, Kans., 2 pairs pillow-cases.

We have received to the present eighty-seven sheets—still lack 113. Who will send them?

Rosemont Christian Sunday School (Va.) mailed us a check for $110 to furnish a room in the new building. We appreciate this very much. This leaves two large rooms in this building to be furnished yet. What Sunday School will be kind enough to do this for us?

Don't forget our ninety-eight children when you make your special Easter offering. They are dependent upon you for support. I feel sure you will be liberal, as you have always been good to us in this work. They are our neighbors' children in our own homeland. Let us be kind to them and give them a chance in life to grow up to be useful men and women.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MARCH 29, 1923

Amount brought forward.....$2,659.25

Sunday School Monthly Offerings

North Carolina Conference

Shallow Ford	$ .81
Shallow Ford	.78
Palm St., Greensboro	2.00
Hopedale	3.19
Mt. Auburn	4.00
1st Church, Raleigh	9.66
1st Church, Greensboro	14.14
New Lebanon	1.00
Baracca Class	1.00
Randleman	2.00
Seagrove	2.10
Bethlehem	3.58

Eastern Virginia Conference

Dendron	$16.30
Berea, Nansemond	10.00
Suffolk	25.00

Valley Virginia Conference

Leaksville	$ 2.20
Centerville	5.00

Georgia and Alabama Conference

Mt. Zion	$ 1.04
Rose Hill	1.49
Rock Stand	1.82
	$107.11

Special Offerings

J. H. Jones	$30.00
Cow s sale	35.00
Home Mission Dept., O. S. Thomas, Treas., Dayton, Ohio	106.32
	$171.32
Total	$278.43
Grand total	$2,937.68

PROGRAM FOR MISSIONARY RALLIES.

10 A. M.

Song service.
Devotional service.
Hymn, "Lord Speak to Me."
Scripture, 23rd Psalm, congregation.
Prayer—

1. For our men and women on the various mission fields, home and foreign.
2. For those who plan our work and direct our forces.
3. For our Conference and Convention officials.
4. For this meeting, that it may be divinely guided.

Message by district leader.
Introduction of officers of all local societies present.
Conference officials.
Pastors and visitors give brief message concerning their own work.
Goals.
Music.
Address—Dr. J. O. Atkinson, Mission Secretary
Transaction of business—Appoint committees.
Luncheon.

Afternoon Session.

1:30 P. M.

"Our Mountain Mission," Miss M. H. Morey.
Address.
Cradle roll demonstration.
Young People's Work.
Miscellaneous business—Reports of committees.
Last words.
Benediction.

The Christian Education Institutes in the Eastern Virginia Conference started last Saturday, with a luncheon and conference of leaders at the Norfolk Y. M. C. A., where plans were laid for the meetings to be held in and near Norfolk.

The first Institute was held at Old Zion Church Saturday afternoon and evening, with representatives present from Old Zion, Christian Temple, Ocean View and Berkley. Dr. L. E. Smith presided in the afternoon, and Rev. T. F. Wright at night. Speakers were Mr. Hermon Eldredge, Rev. E. B. Flory and Miss Lucy Eldredge. A fine interest was manifest. The Institutes will continue in the churches of the Conference through next week.

Sale Sale

Army Shoes

We have just bought a tremendous stock of Army Munson last shoes to be sold to the public direct. Price $2.75. These shoes are 100 per cent solid leather with heavy double soles sewed and nailed. The uppers are of heavy tan chrome leather with bellows tongue, thereby making them waterproof. These shoes are selling very fast and we advise you to order at once to insure your order being filled.

The sizes are 6 to 11 all widths; Pay Postman on receipt of goods or send money order. Money refunded if shoes are not satisfactory.

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MARRIED

DUKE-WORTHAN

A very pretty marriage took place on Saturday, March 10, 1923 at the residence of the bride's father on 1041 27th St., Newport News, Va., when Miss Ora Thelma Worthan became the bride of Mr. Charles Elisha Duke, Jr. Both the contracting parties are members of the Christian Church and very popular in the East End section of Newport News. The words that made them one were spoken by their pastor in the presence of quite a number of their immediate relatives and friends. Happiness and sunshine attend them.

B. J. Earp.

RAIFORD-BURTON

On the evening of February 21, 1923, at the home of the officiating minister, 1612 Prentis Ave., Portsmouth, Va., Mr. W. Emerson Raiford and Miss Amy V. Burton, both of Sedley, Va., were quietly united in marriage. They will make their home in Sedley where the groom is engaged in the mercantile business and the bride has for some time been stenographer in the bank of Sedley. They have the best wishes of their many friends.

W. D. Harward.

PARKER

Whereas it has pleased God to take from our church community, our beloved sister, Denie C. Parker, be it resolved:

First: That we, in great faith humbly bow in submission to Him who is too wise to err. Knowing that His will should be done on earth as in heaven.

Second: That in the death of sister Parker, Sarem Christian Church has lost one of its faithful members, her neighborhood one of its true friends, the home a loving wife and mother.

Third: That we, one and all, strive to imitate her in all that is good and let the Christ light shine through us as it did through her goodness.

Fourth: That we extend our deepest sympathy to the family in these great afflictions and commend one and all to the Father who is able to heal all that come to him.

Fifth: That a copy of these resolutions be placed on the church record, that a copy be sent to the family and a copy be sent to the Christian Sun for publication.

Mrs. Rosa E. Harrell,
Mrs. Sallie M. Gatling,
Mrs. Katherine Felton,
Mr. W. D. Langstun,
Committee.

CHILDREY

Earnest Childrey was born March 29, 1896 and died March 1, 1923. He was the son of R. C. and Rosa O. Childrey of near Waverly, Va. He had been a member of Centerville Christian Church for a number of years. He had never been a very strong young man, and had suffered more or less all his life; the last few years his sufferings were deep, and the treatment in the sanitorium under skilled doctors and nurses failed to relieve him of his tubercular trouble. He leaves to their loss a mother, two brothers, John W. and Shirley, one sister, Mrs. Florence Liverman. The burial was in a family burying ground on the farm of Bro. W. A. Tatum. The burial services by the writer in the presence of relatives, neighbors and friends of the family. Peace to his dust till the resurrection morning.

Jas. L. Foster.

GRAMMAR

Mrs. Alice Grammar died in Richmond, Va., February 2, 1923. She was about 72 years old. The family record not being available. She was buried in Waverly Cemetery February 23, 1923. She leaves 3 sons and 2 daughters. The details of her sickness and death are not known to the writer. The family formerly lived near Waverly, Va., but are now scattered. There were but few relatives and friends present, as the body was shipped in on railroad and the community and old friends did not know of her death. This is the fourth burial of aged women the writer has conducted and assisted in during the winter months.

Jas. L. Foster.

ISLEY

Earl Jones, the son of Mr. and Mrs. Clyde Isley, Burlington, N. C., Route No. 6, who died March 20, 1923, after a brief illness, was laid to rest March 21, in Bethlehem Church Cemetery. Funeral services were conducted from Bethlehem Church by Rev. G. O. Lankford and the writer.

The deceased was born August 15, 1911, and at the time of his death he was 11 years, 7 months and 5 days old. He leaves father, mother, grandparents, Rev. and Mrs. Frank Isley, and Mr. W. T. Warren, one sister, one brother, a number of relatives, and a host of friends who will miss his presence.

Earl was a member of Berea Christian Sunday School and was always happy in the Service of Jesus. He was esteemed highly by all who knew him. His care and respect for older people is a good model for every boy and girl. He loved with a true love all his associates and little friends, and during his great suffering he called the names of all his schoolmates. There will be a vacant place in home, in church and in school, which can be filled only by Jesus, and may He heal all those broken hearts and help loved ones to wait with patience the dawn of that crowning day. May this little one lead father and mother to higher hopes for glory at last, to those who are faithful. Earl waits for you, loved ones, on those shining tablelands, where the love of God alone is sung.

Wm. T. Scott.

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Advertising Rates: "Want Ads" 2 cents a word an insertion. Display Rates quoted upon request.

Called Home

EDWARDS

The four months old son of Mr. and Mrs. C. L. Edwards, of Newport News was buried on March 6, 1923. Wesley was not long with his parents, but here is hoping that he may be the guiding star that will lead papa and mama to the Homeland.

B. J. Earp.

FUNK

Vivian May Funk, daughter of Daniel and Dunie Funk, was born July 5, 1906, and died March 11, 1923, aged 16 years, 8 months and 6 days. Vivian was a member of the Dry Run Christian Church, as are also her parents. At the time of her death three other members of the family were critically ill, one of which died a few days later.

Funeral services at Dry Run, March 13, 1923.

May God's blessings be upon the home so sadly bereaved.

A. W. Andes.

HOLLAND

The infant daughter of Mr. and Mrs. Woodie Holland, of Newport News, only lived a few hours and God, who never makes a mistake, took it March 1, 1923 as a little flower, to the garden of heaven. God's blessing on the home.

B. J. Earp.

CANE

Raymond Lea Cane was born February 5, 1920, and died February 17, 1923, aged 3 years and 12 days. He is survived by his parents and one little sister. Burial service at Dry Run, February 19, 1923.

A. W. Andes.

WEST

Mr. T. N. West, of Newport News, was laid to rest in the silent cemetery on February 28, 1923, lacking one month and two days of being 53 years old. He leaves a widow and one brother. He had been a resident of Newport News about 27 years. He joined the Christian Church here with his wife about a month ago. God's blessings upon the bereaved.

B. J. Earp.

FUNK

Charles Clifton Funk, son of Daniel and Dunie Funk, was born March 18, 1916, and died March 14, 1923, aged 6 years, 11 months and 26 days. The family have suffered a great deal of affliction lately, and have the deepest sympathy of their friends. The funeral services of little Clifton were held at Dry Run Christian Church, March 15, 1923.

A. W. Andes.

UZZELL

At the hospital, Hopewell, Va., on March 10, at 7 o'clock A. M., 1923, Mr. Leonard Earnest Uzzell, aged 52 years, 11 months and 3 days. He was a member of Antioch Christian Church and had many friends. He leaves 2 daughters, Mrs. Dorothy V. Barrett, wife of Bro. M. T. Barrett, Jr., and Miss Leonard Madeline Uzzell, 2 grandchildren, 7 own brothers and 2 half-brothers. Funeral services at his church, conducted by his pastor and his remains were laid to rest in the Church Cemetery.

H. H. B.

PARKER

At her home, Saunders, Nansemond Co., Va., March 2, 1923, Mrs. Margaret V. Parker, beloved wife of Mr. E. R. Parker, aged 52 years, 8 months and 10 days. She was a member of Cypress Chapel Christian Church and will be greatly missed in her home community and church. She leaves a devoted husband and 7 children, six sons and one daughter, many relatives and friends. Funeral services were conducted at her church and her remains were laid to rest in the Church Cemetery.

H. H. B.

PARKER

At his home, Nurney, Va., March 2, 1923, Joseph Parker, the afflicted son of the late Mr. and Mrs. Joseph Parker, aged 28 years. He was confined to his bed, helpless, for 18 years or more. He was a member of Cypress Chapel Christian Church. His sufferings were great, though he bore them with much Christian fortitude, being fully resigned to his Lord's will. He leaves 4 brothers and 4 sisters. Funeral services were conducted at his home and his remains were laid to rest in Cedar Grove Cemetery.

H. H. B.

BRANCH

Little Lottie Eppes Branch was born October 7th, 1922 and died November 22nd, 1922. She was the infant daughter of Mr. and Mrs. Chas. H. Branch of Waverly. Though young, she had become the object of love of fond parents and grand-parents in whose home they dwell.

It is always sad to see these tender human flowers die. We always think what the child might have been could it have grown to manhood or womanhood. Much sympathy was felt for the parents in their loss. May God comfort the home. Burial at the Waverly, Va. Cemetery and services conducted by the pastor.

Jas. L. Foster.

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VOLUME LXXV. | RICHMOND, VA., THURSDAY, APRIL 5, 1923. | NUMBER 14.

THE SUN'S OBSERVATORY

Mrs. N. T. Farmer

Fighting the Devil With the Inkstand—

When Martin Luther was toiling at his version of the Bible, he imagined that he saw the devil and promptly hurled his inkstand at the arch-enemy. The incident is highly suggestive of the attack that Luther made upon "the devil and all his works" when he translated the Holy Scriptures into the vernacular of the common people. The inkstand is a good instrument with which to fight the devil. The Church has not been as wise as it should in carrying its books and periodicals to the very people who need them most; that is, the very large class which has not yet become interested in good religious literature. The effort should be to reach the multitudes.

Mexico Expels the Papal Delegate—

What is regarded as the most serious setback the Roman Catholic Church has had in Mexico is the recent expulsion of Monsignor Ernesto Filippi, papal envoy to that country. The law on which President Obregon based the expulsion decree prohibits the holding of large religious services in public, and dates back about seventy-five years. According to the Mexican authorities, the papal delegate refused to obey the orders of the governor of Guanajuato, who forbade a great gathering at Silao in that province for the ceremony of the enthroning of a statue of Christ as King. He is also accused of inciting the Catholic priests in the country to defy the Mexican government. In a public statement, President Obregon said that hereafter foreign church dignitaries would not be permitted to come to Mexico to make themselves arbiters of the affairs of the Catholic Church in that country. This is generally understood as meaning that no more papal delegates will be permitted to engage in religious work in the country, and as being a distinct step in the breaking of relations between Mexico and Rome.—*Watchman-Examiner.*

A Working Program—

One day, not a great while ago, I journeyed to where a reputed wise man was to be, and with all the humility I could muster sat at his feet to learn. He had many things to tell; many, many things, just as a wise man should, and among the many things this: "A minister should go to his study at a definite hour every day, for a definitely determined period, for definite tasks, and permit no interruptions."

Not very long after, I again journeyed to where another reputed wise man was to be, and with even more humility than before, sat at his feet to learn. He, too, had many, many wise things to tell, and among them this: "Every interruption is an opportunity. No man ever knocks on my door who is not sent by God."

Going home and to my own study, I sat down and pondered in my heart the statements of these two wise men. Both could not be right, that was certain. But both could be partly right—that seemed certain, too. Could I not, then, evolve from them a program of my own, incorporating in it the truth of each? I pondered on, and at last this came to me.

I will establish from time to time definite tasks for myself. I will endeavor to devote some time each day to them, but I will accept every interruption as a God-sent opportunity for service, or a test of my grace. GIL BONHEUR, JR.

This is a fine plan, brother. Stick to it and you will be blessed.—EDITOR.

"The Intention of His Soul"—

From the manuscripts before me, I turned my eyes questioningly to the rows of books on my shelves. I was weary, weary of study. My eyes smarted and my brain ached—"The Intention of His Soul." Well, it sounds more formidable than inviting, but I will read a while on a venture.

I was very thirsty one day. In fact, I had been hours without water. Hours without water, but never a minute without toil. Oh, for a drink! The thicket ahead was most uninviting. I had avoided several very like it, passing around or obliquing to the right or the left for a few yards. But for some unaccountable reason I parted the screening bushes of this one and found half hidden beneath the underbrush a pool of water that proved cool and sweet to my parched tongue and burning throat, and to those of many another.

Some books are like that pool—cool and sweet to the smarting eyes and the tired brain. And very often they are discovered just as I discovered the spring, unexpectedly, undesignedly—unaccountably impelled to take it from the shelf as I was drawn to part the bushes and peer into the thicket.

I read for a long while, pleased and gripped. I read at random—"Abigail Voices," "The Exits of the Soul," "The Snare of the South Wind," "The Credentials of a Leader," "An Acid Test," and "Castles in Spain." "Pretty fine sermons," I thought, and turned to the frontispage to find they were not sermons at all, but essays; essays by one Hubert L. Simpson, and for the "untheologically minded."

Thirty men came at my invitation to the pool I had discovered in the thicket. I wonder if tired eyes and weary brains will turn to my book? Those who knelt at the spring were refreshed; those who read the essays will be helped.

GIL BONHEUR, JR.

Conditions in the Near East—

Those whose hearts have been stirred by the unspeakable sufferings of the refugees of the Near East, will be interested in the following cablegram received very recently from Athens, regarding present conditions:

"In many ways the situation today is more satisfactory than a year ago. The orphans from Anatolia are now on friendly soil, where they can enjoy, both now and in the future, full rights to life, liberty and pursuit of happiness, and where they can be educated to man's estate with the certainty they will be permitted to become useful citizens of the world. Money and effort spent on these orphans will unquestionably be a sound investment for the future. No longer can it be said that Near East relief is bringing up children to provide material for future Turkish massacres.

"The situation in the Caucasus also gives ground for hope. Within the next year there is reason to believe there will be a rapid trend toward normalcy in Armenia and Georgia. Our orphans there, some of them are now approaching the age when they can take their places as citizens, will perhaps be the most important factor in the future of their country.

"The refugees' situation in Greece continues desperate. Among Greece's million refugees are many thousand orphan children whose plight should have constructive attention as soon as we have provided adequately for our own orphans from Anatolia. No phase of Greece's refugee problem is so serious as the plight of the children, many thousands of whom have already fallen victims to epidemics, cold and exposure. No phase of the refugee problem is more deserving of American sympathy and help.

"Today more than ever before, the future of the Near Eastern countries seems to be in the hands of the children. The most powerful single force towards regeneration and brotherhood will undoubtedly be our children brought up under American ideals and Christian citizenship by Near East relief.

"We shall get much larger return for per capita investment on our orphans in new homes here. For instance, new buildings at Syros are being constructed out of one year's saving in the cost of maintenance of the same children in Greece as compared with Anatolia. In Greece we shall have the full sympathy and active support and co-operation of the Greek government and people, and there is every reason to believe we shall shortly have in Greece the finest orphanage establishments in the history of the organization."

This copy of this cablegram was sent to the office of the Board of Religious Education by Miss Ruth G. Brown, Sunday School secretary of the Near East Relief, as a message to our Sunday Schools who have been helping in this work. The followers of Jesus Christ, who love little children of all lands, must be interested in this plea, in His name, for the suffering boys and girls of the Near East.

NOTES-PERSONALS

Our old friend of the long ago, Rev. A. C. Ycumans, is pastor of the Church at Greenville, Ohio.

We are sorry to learn that Rev. P. H. Fleming has been sick of late, but we are glad to know that he is out again.

And now we enter the showery month—April—may there be indeed and in truth "showers of blessing" descending upon our work everywhere.

The last news from Dr. W. S. Long, Chapel Hill, N. C., was that he was improving slowly. We wish he may have a speedy restoration to health.

Bro. Hermon Eldredge is visiting among our people in Eastern Virginia, speaking in the meetings which are being held for our young people.

Rev. Jas. H. Lightbourne, Holland, Va., seems to be moving along well in his work. He has some communications in this issue which may interest you.

Bro. Sam Davis, the blind pianist, is open to engagement in revival work. He deserves real encouragement. His address is Norfolk, Va.; Park Place.

Rev. C. J. Felton, Toronto, Canada, is moving along well in his work there. He has recently organized a new Church in the eastern suburbs of Toronto. So now we have two churches in Toronto. His many friends in the South will be glad to hear of his good work and the fine outlook before him.

What are you doing for THE CHRISTIAN SUN in your Church? Did you say, "Nothing"? Well, suppose all of our churches should be handled in that way, what could we expect would come of our cause? Suppose you make a good, honest effort to get your people interested in reading the Church paper, do you not think it would be much better for the cause?

Miss Lucy M. Eldredge, secretary of religious education for the Southern Christian Convention, is a busy little lady. She is on the go week after week, traveling to the different sections of our work and preparing the Sunday School and Christian Endeavor lessons for the young people. The Church at large hardly realizes the time she is giving to this work. We have heard of chips of the old block—Miss Eldredge is a good second to her father, and no doubt he feels grateful to God for the gift of such a daughter.

Dr. D. A. Long, writing from Franklinton, N. C., March 26, 1923, says: "I preached at Pope's Chapel yesterday, 11 A. M., and at the M. E. Church, in this place, last night. I returned here in time for the Sunday School at our Church at 3 P. M. yesterday. I will preach here next Sunday at 11 o'clock A. M. on 'The Life of Christ,' and at 7:30 P. M. on 'The Death and Resurrection of the World's Redeemer.' At 3 P. M. next Sunday I will marry two of our young people in the M. E. Church at Creedmore, eighteen or twenty miles away. The fire a few days ago came near destroying the Church building at Pope's Chapel. The damage has been repaired."

The death of Bro. Irvin M. Green, near Henderson, N. C., in the month of March of this year, cast a gloom over a large number of loved ones, neighbors and friends. Especially are his children deeply grieved. His neighbors gave him the name of a most excellent man. The funeral, at Liberty Church, in Vance County, was very largely attended. The services were conducted by the editor of this paper, assisted by Bro. Ellis, pastor of the Henderson Baptist Church. It was also a Masonic funeral.

Rev. H. Russell Clem, pastor of our First Church at Greensboro, N. C., has recently enjoyed a gracious meeting in his Church, with twenty-four additions to its membership. He was assisted by Bro. Alfred Shumate, of Lima, Ohio, whom Brother Clem regards as a splendid helper in such meetings, both in the singing and personal work. Brother Shumate is a member of the Christian Church at Lima, Ohio, if we are not mistaken. We wish our people may give him employment in his line of work regularly.

A letter from Dr. W. S. Long, Chapel Hill, N. C., to his brother, Rev. D. A. Long, Franklinton, N. C., under date of March 26, written by his own hand, brings us the gratifying news of his continued improvement. His many friends throughout the Church will rejoice that he is doing so well, even though as yet his improvement is not rapid. In writing to his brother, he says: "I did not feel the burn, and knew nothing of it until Dr. Manning began to dress it. I was unable to stand on my feet for more than a week." He further adds: "I have had good nursing—could not have had better. My friends here and elsewhere have been exceedingly kind, for which I am profoundly grateful."

Rev. W. G. Clements, Morrisville, N. C., one of our aged and afflicted ministers, writes, under date of March 26, 1923: "About 6 P. M. fifty-five years ago, Annie Eliza Moring and William Gaston Clements were united in marriage at the home of James Madison Moring in Orange County, N. C. Since that time our Heavenly Father has greatly blessed us. He has given us seven children, as follows: Edwin Wellons, Joseph Lee, James Barrett, Synthia Irene Caldwell, Nanie Jane Stephenson, Annie Stella Green and Mary Ethel Hupp. All of our children are living, and all are members of the Church. Mrs. Clements is not in good health, but she is improving slowly we think." This little personal note will be read with much interest by the many who have known and loved Brother Clements and his good wife for so many years.

We are deeply pained to learn through the *Herald of Gospel Liberty* of the death of Bro. Ira D. Mellott, of Pennsylvania. He was a man of fine qualities, not the least of which was his devoted friendship. We have known him for many years, and we have known him only to love him as a brother in Christ. He was a layman and secretary of the Rays Hill and Southern Pennsylvania Christian Conference. He was a devoted Christian and a hard worker. We believe he was a blessing to the brotherhood in Pennsylvania. We met him for the last time at the Burlington Convention last October. He and his wife and son drove through from Pennsylvania on his auto. It was a pleasure to greet him and his family once more in the flesh, but little did we think it was to be our last meeting on earth. To the devoted wife, children and friends, we extend a brother's love and sympathy in this great sorrow which has befallen them. May God bless, comfort and guide them always. Precious be his memory!

We understand that Rev. J. W. Holt is now confined to his room. He has been feeble some time, and we are pained to know that he is growing weaker as the days come and go. To add to his affliction, his devoted wife had the misfortune to fall and sprain her ankle, but she will soon be over the accident. Many hearts will deeply sympathize with these dear friends in their sufferings. God bless them and keep them in peace of heart and mind.

Rev. G. O. Lankford, the beloved pastor of our Church at Burlington, N. C., is all the while up to his eyes in business for the kingdom. Our latest news of his work was to the effect that he is preaching a series of ten sermons on the following subjects: "The Greatest Vocation," "The Greatest Vision," "The Greatest Sin," "The Greatest Saviour," "The Greatest Power," "The Greatest Love," "The Greatest Law," "The Greatest Hope," "The Greatest Harvest," "The Greatest Portrait." That surely gives him a great field for thinking, and for impressing his congregation with the truly great things in Christianity.

We surely are a denomination of secretaries. Rev. McD. Howsare, Dayton, Ohio, is secretary of evangelism; Rev. W. H. Denison is secretary of stewardship; Mrs. Emma S. Powers is secretary of woman's work; Rev. J. F. Burnett is secretary of the General Convention of the Christian Church; Rev. Omer S. Thomas is secretary of home missions; Rev. W. P. Minton is secretary of foreign missions; Rev. A. B. Kendall is secretary of Christian Endeavor; Bro. Hermon Eldredge is secretary of Sunday Schools. We name these from memory, but there are many more which we cannot name just here, at least we think so.

SOUTHERN CHRISTIAN CONVENTION TO MEET IN HENDERSON, N. C.

The First Christian Church, of Henderson, N. C., Dr. J. P. Barrett, pastor, has extended the Convention an invitation to meet in Henderson for the extraordinary session, to be held this spring.

The Executive Committee appreciates this invitation, and hereby gives official notice of this acceptance.

The Convention will open Tuesday, May 1, 1923, at 3 P. M., and will close with the evening service Thursday, May 3rd.

The Henderson Church is a good Church, but not as strong as some, and I, as President, without the Church's consent, am suggesting that if any minister or delegate wants to help them in the entertainment, you can do so by simply writing, requesting them to arrange for you at the hotel, you paying your bills. This is only a suggestion, and I apologize to the Church now for making it. L. E. SMITH, *Pres.*

NOTICE.

All persons expecting to attend the forthcoming session of the Southern Christian Convention to meet with the Christian Church in Henderson, N. C., May 1st, and who desire entertainment at the hands of the Church are requested to notify me, as the pastor of the Church, at your earliest convenience. We will not hold ourselves responsible to provide entertainment for those who do not notify me. If you wish to engage rooms at hotels at your own expense, please let us know and we will do our best for you.

Very sincerely yours,

J. PRESSLEY BARRETT.

Henderson, N. C.

In this issue we have the closing letter of Simon Abe to his former pastor, Rev. T. E. White, Windsor, Va. We understand that some of our readers have taken this tilt between these two brethren too seriously—they have thought the two brethren were not friendly, but that is a mistake. It is true that Brother White did give Brother Abe a pretty good dressing down for the way he had lived and served under his pastorate, but he did it so well that we think Simon Abe himself must have seen that he was doing it for his good. Then Simon Abe's letters to Brother White were once in a while pretty keen, but it was all, on both sides, I think, meant in a most friendly way, and if you will notice Brother Abe's last letter carefully you will see that Bro. White seems to have helped Simon Abe to see himself in a better light, so that Brother White seems to have won him over to be a better friend and supporter of our denominational enterprises, and that is quite an accomplishment. So, after all, we think both of these brethren are to be congratulated on what has been accomplished by their letters. It takes a good "hauling over the coals" sometimes to get a man to see himself, and that, we think maybe, Brother White has done. You could hardly expect Simon Abe to come out and "own the corn" the first thing, but now you see Brother Abe comes out about as strong for these good works as Brother White wanted him to do. Maybe both of them have been helped, and in turn it may be that both have helped the cause by talking so plainly of the failures of each other. Now, that it is ended, let us all try to profit by what has been said and get down to better work than ever.

The Christian Church, Henderson, N. C., was greatly surprised and highly gratified in the closing moments of the Sunday night service, March 25, 1923, when Bro. Herbert A. Carlton, who, though not a member of the Henderson Church, is a devoted member of the Christian Church elsewhere, arose in the congregation and, addressing the Church, said: "Brethren and sisters, I wish to make this Church a present of a new car for the use of the pastor of this Church. I give it on conditions that the Church will own it and keep it for the use of the pastor, whoever he may be; that you will pay the license and the upkeep of the car. The car is to be strictly for the use of your pastor." Then he took his seat. Quickly some one moved that the car be accepted. The motion was seconded, and then a unanimous vote was given, expressing the high appreciation of the Church for Brother Carlton's generous act. After the benediction the members gathered about Brother Carlton to express their personal appreciation of his kindness and generosity toward the Church. In this the pastor and his wife wish to join most heartily, for since our coming to this Church Brother Carlton has anticipated our needs in so many instances and has in like manner generously met the same from his own individual purse. For the information of our readers, we will say that Brother Carlton is of the Richmond family of Carltons. What we have just said of his generosity will indicate that he is "a chip of the old block," and that will express to as many as know of their large generosity to our Richmond Church and to Elon College, what a friend the Henderson Church and its pastor have in this man and his excellent family, for Mrs. Carlton, though a Presbyterian, never tires in her kind attention to the pastor and his wife of her husband's Church.

A Model in Helping One Another.

By Rev. Jack Spratt.

"Epaphras, who is one of you, a servant of Christ, saluteth you, always laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God."—Col. 4:12.

We have a rare character to study at this time—a model in Christian living and serving—and yet the Church of the twentieth century has hardly heard of him. Indeed, he is mentioned only three times in the Bible—twice in Colossians and once in Philemon. His lack of prominence does not detract from his efficiency and usefulness. He is not only a model for the rest of us, but seemingly he is a model as a Christian without knowing it. Jack Spratt only wishes that this noble and unselfish man might become a model for our Church members today—yes, and for our preachers, too. At the time he was mentioned in the text he was a preacher, but he was not at that time filling any regular pulpit for his brethren. Just then he was a prisoner, and while he could not fill a pulpit, he was by no means idle as a Christian, as our text very clearly shows. He was laboring for the Colossians in prayer. He was laboring fervently in prayers for the Church. He was then more of an intercessor than he was a preacher, and this is a good suggestion for preachers now adays, and other people as well. When we cannot be a preacher in the pulpit, we can be an intercessor even if in prison, laboring fervently in our prayer for the cause of Christ.

Do you wish to know who Epaphras was, and what he was doing while he was in prison? The text tells us about all we may know of him:

1. He was one of them—of the Colossian Christians.

2. He was a servant of Christ, seeking to do the Master's will in whatever situation he might find himself. He was a model in that.

3. He was laboring fervently in prayer—praying for the life, service and peace of the Church at Colosse.

What was he praying for?

1. He was praying that the Colossian Church might *stand perfect* and complete in all the will of God. What a prayer that must have been! That means that he was praying, not merely for one of his personal friends, or for his family, but he was praying for the whole Church that it might stand perfect and complete in all the will of God. Do you realize that Epaphras was not at play? He was busy. Lazy folks do not do much praying—it takes too much of their time to rest. That is the way Jack Spratt thinks about it. A praying man is a busy man. That is one of the great needs of the Church today—men who are busy in prayer. And what better work could a busy man be doing than praying—praying for the whole Church; praying that the Church members may stand perfect and complete in all the will of God. If a Church should reach that standard—standing perfect and complete in all the will of God—mountains of difficulties would crumble before its onward march. In this day of doing big things in the work of the Church we hear not much about efficiency in prayer, but that is where efficiency counts in the work of the Church.

2. He was praying that the members of the Church at Colosse might become *mature* Christians. Oh, how scarce are mature Christians! How valuable they are in the Church! What is a mature Christian? Oh, he is one who has developed in his spiritual life till he is qualified to fill the place and to do the work that God has given him to do, and do it well. How can we reach such a degree of power? Epaphras did it by prayer and the study of the Word of God, doing whatever his hands found to do. Reader, will you diligently strive to reach such a degree of maturity? Then begin now.

3. Epaphras was praying that the Church at Colosse might *grow in grace* and live in peace. Oh, that every Church had a few such Epaphrases in its membership! Then a new day of spiritual life and activity of the right kind might dawn.

4. He was also praying that they might become *fruitful* Christians. Jack Spratt says, stick a pin down here and remember that no one can become a fruitful Christian without prayer and the study of the Word.

5. The prayer also included the wish that the Church members might be *kept in the truth and grace* of God. Two things are much needed in the Christian life—one is to keep full of truth, and the other is to enjoy the grace of God, and that simply means to enjoy the favor of God. You cannot be full of the truth unless you are a praying and a Bible-studying Christian, and these are very necessary if you are to enjoy the spiritual favor of God.

Epaphras was a true yoke-fellow, and that means he was in right relationship with the brethren and sisters of the Church at Colosse. (1) He was in full sympathy with the entire Church in its efforts to live a right life, to be true to the truth and in their purpose to build up the cause of Christ. It also meant that he was with them in love—in real co-operation. As Paul expressed it, they were "knit together in love." That is a very strong expression of the relationship between the members of the Church at Colosse, and that ought to be the relationship between the members in all Churches—if knit together in love, every little rumpas that comes along will not tear the Church members asunder, nor divide the Church in its love and service. What a blessed situation for the Church!

Jack Spratt says that he thinks Epaphras in his prayers for the Church reflected his own character and the kind of a Christian he was. Oh, how beautiful must have been his life, as he gave it in prayer, that the Church at Colosse might stand perfect and complete in all the will of God. Nothing binds Christians together more than the true love of God shed abroad in their hearts by the Holy Spirit.

A man had a tenant. He furnished him team and implements for farm work. One day the landlord went over to see how things were going. When he arrived he saw his tenant out in the field as if he were burying something. He found that of the two horse he had furnished for work, Dick and Billy, Billy was dead, and the tenant was burying him. While standing by the grave, Dick came up and stood looking on, as if much grieved. The landlord seeing this, said to the tenant: "I believe Dick loved Billy." The tenant said: "Of course he did, for they have pulled together for twenty years." Indeed, pulling together in love! What an example! And shall a horse know and do better than a Church member? Jack Spratt declares that would be a shame on Church members. He not only says that, but he says if Church members be *real Christians* they will surely pull together as well as common horses.

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor,*
Henderson, N. C.

HAVE CHRISTIANS A DEFINITE MISSION?

Almost one hundred and forty years ago the Christian Church, as represented in these columns, came into existence, and as it came into existence, to it was given a definite mission which was twofold in character—

1. To add its mite to the great work of winning the world to Christ.

2. To seek to remove the divisions in the Church of Christ and to bring the people of God into real Christian fellowship.

Have we accomplished these missions?

As to the *first* part of our mission, we have done a little, may be more than we know, but any way, we have been pressing the battle against sin and darkness and we feel assured that we have been the channel of some light to the children of men. Enough has been done to give us assurance that to the extent of our faithfulness we may hope for further usefulness in the Lord's vineyard. What a field is the world! So open, so inviting, if seen in the right light, and especially if used in a wise way, for a wise use of opportunities must precede fruitage of a high order. We waited almost a hundred years before we definitely undertook to obey the Great Commission as given by Jesus Christ. Fifty years ago we had almost no city churches in the South—a bold proof of slowness to accept and use opportunities as offered to us. Let us look for a few minutes upon one of the most fruitful fields for us as a people in the South. In 1873—just fifty years ago—in our Southern work we had only one little church in Berkley and one in Suffolk. Where we then had no churches, we now have as follows: In the cities by the sea and the suburbs where we then had only one little church, we now have seven, and most of them very active and aggressive in the work. Let us take a little excursion through our Southern work to see where we have churches now and where there were none fifty years ago.

In Virginia.—We have in Norfolk and Portsmouth and suburbs seven churches where we had only one fifty years ago—one at Holland, one at Franklin, one at Windsor, one at Ivor, one at Wakefield, one at Waverly, one at Richmond, one at Winchester, one at Danville, one at Ocean View, one at Newport News, one at Isle of Wight Courthouse.

In North Carolina.—One at Henderson, one at Franklinton, one at Youngsville, one at Raleigh, one at Auburn, one at Morrisville, one at Durham, one at Mebane, one at Haw River, one at Graham, one in Burlington, one at Elon College, two at Greensboro, one at High Point, one at Reidsville, one at Chapel Hill, one at Sanford, one at Ramseur, one at Randleman.

In Georgia.—Two at Columbus, two at La Grange, one at Richland, one at Vanceville.

In Alabama.—One at Wadley and one at Lanett.

In Delaware.—One at Dover and several country churches.

In the same time we have established Elon College, and we are now building Bethlehem College at Wadley, Ala. We have also established the Christian Orphanage at Elon College, in North Carolina. We have also in the same time aided very materially in the establishment of our mission work in Japan and in Porto Rico. There, too, a good work is in progress in the planting of the Gospel and in the establishment of churches and schools. We are small, but we have no need to hang our heads in shame because we have done so little.

Considering that we are a small body and never having been trained in such work, we hold that this is not a poor showing for fifty years, and under the blessings of God the next fifty years should mean a great deal more in the development of the work of the Christian Church. We can hardly appreciate this gain unless we imagine it all taken out and then take a good look at what we should have left—then you can see that fifty years of work has meant a great deal to us as a people.

As to the *second* part of this mission of the Christian Church, viz: the union of the people of God, we need not say a great deal, as the work speaks for itself in the greatly increased spirit of unity among practically all the denominations, with certainly few exceptions. The spirit of unity that is now manifested in all of the larger branches of the Church of Christ is certainly most gratifying. Perhaps some may laugh at such a claim as that we have influenced these larger bodies for the closer fellowship of God's people. Be that as it may, we are by no means sure that the Lord has not honored our faith and desire for union by giving the present union spirit among the denominations as our hire in His service. We feel sure, too, that to stand for union at a time when the leading denominations were so averse to the thought has not been forgotten by Him who prayed that "they all may be one." It is true, as a people, we have spent a hundred and forty years in this good cause, but not without most gratifying results. It is a fact that the world is not yet ready for our ideal of union, but it is also true that the denominations are preparing for the coming of this great event, that many of the larger bodies are even now hungering for the union of God's people. They are not yet quite ready for union, but they are getting ready, and rapidly, and we believe the day is not far distant when the union of the denominations will be much nearer than it is now.

Did some one say the Churstian Church has had no part in bringing about this great change? Well, maybe not, and yet who can say that the Lord did not fan the flames as we sent them forth; we may be forgotten, but the flames are sweeping on, consuming the sectarianism which has so disturbed the Church of Christ for hundreds of years. A small flame can set a forest on fire and consume the trash of centuries. The little flame may be forgotten, but its work was well done and issued into a great clean up of ecclesiastical debris. In so far as the work of the Christian Church was of God, no matter how others have looked upon it, when the great movement for the bringing together in Christian fellowship of the people of God, in answer to the prayer of His Son, the little Christian Church will have its reward and the Lord will give us our due. We are not so bothered about getting credit for it all now. We are only concerned that the work He has given us to do shall be well done and fruit in glory to His name. In the sweet by and by we shall not lose our reward.

That the Christian Church holds the only feasible plan for union among the people of God, we think cannot be disputed. The great body of the Federal Council of the Churches of Christ in America, comprising something like thirty millions of Church members from the leading denominations of the land, is even now co-operating upon practically the very basis of union which our people have been offering to the Church Universal for more than a hundred years. That alone speaks volumes of hope for our cause. Some have gone so far as to intimate that there is no longer any need for our people, as an organization, since our idea of union is so gen-

to the prayer of Jesus that "we all might be one." This fact is certainly a pela for us to continue to stand firm and keep this feasible plan of union before the people of the various denominations. If our stand for the last hundred and forty years has brought such good results, we certainly ought to be stimulated by that fact to continue to stand and keep this plan before the world. It may not be in every particular just the basis of union, such as we will all come to at last, but it is the kindergarten of the greater work, and therefore we must be loyal and faithful, keeping it before the people. If our work is of the Lord, in due time He will bring the harvest, and the glory will be to His blessed name forever, and He will not forget the men and women who dared to stand before a gainsaying world for the union of the people of God through the latter part of the eighteenth century and then on through the nineteenth century and thus far into the twentieth. Let us stand in the spirit of Christ, that we may be used of Him in gaining the ends He has in view, and when we have done that it will be enough that His purpose is served in the union and saving of the world.

"THE HUMORS OF EVOLUTION."

The truth is God's jewel, but some men have a hard time finding it. It may be that they find what looks like a jewel, but they are not sure whether it be a real jewel or if it be a fake jewel, and because of this fact they often hold to the fake jewel and let go the real jewel, and it really seems as if a man can hold as fast to a fake jewel as he can to the real. That is the misfortune of selecting truth jewels. If some men ever get the mind fixed on one, he cannot turn it loose and again fix it on a genuine truth; at least, he is not likely to do so. You need not bring fact or argument to these dear people, for they are going to hold to the idea they first got fixed in their minds. No matter who sees it as error, they must see it as a truth of rare and great value. Do let us try to turn loose the error and grasp the truth, for error, though it may give a kind of temporary satisfaction, yet in the long run only the truth can stand and hold its own.

Take this matter of evolution. Many brethren hold to it with a grip that is worthy of a better cause. No matter what may be shown, they hold on to evolution. The fact that it does not harmonize with Genesis does not for one moment break their hold on this scientific (?) theory. Evolution must be right, even though it disputes the word of Him who created all things. He has told us how he did it, but they say: "No, even creation itself was a matter of evolution." Everything has come up through a process of development, and in the minds of such people that claim of the evolutionist settles everything for them, Bible or not Bible authority. Beyond all question, as we see it, it is not true to the facts involved. God said that He created the world and all that therein is, but the evolutionist says, "No, not created, but 'evoluted.'" But where did it get the first atom in which to start evoluting? Even evolution cannot make something of nothing. Evolution, as we see it, does not even claim to create—it simply claims to develop this or that from something, not from nothing. Why, to make a horse of nothing would be too much for the evolutionist; he could not do that. As we understand him, he does not even claim to make anything of nothing, not even TIAN SUN may give Mr. Rockefeller's plan careful study and then do your best to take care of your own children. There are many who through evolution. Give him this or that as a starting point and he will claim to work wonders, but require him to start the evolutionary

process and make something of nothing, and he will surrender at once. He knows he can not develop something out of nothing, not even for the sake of making good his theory of evolution. If any evolutionist will, by means of evolution, make something of nothing, demonstrating it beyond all doubt, then we promise to take off the hat to evolution and give him three cheers. Now, Mr. Evolutionist, if you will get a box and clean it out so that nothing shall be left, going far enough to pump out the air and then close it hermetically, and then let evolution bring forth some living thing we shall be ready to believe in the possibility of the truth of evolution, but till that is done we beg to be excused from accepting the teachings of evolution as truth against what we learn in Genesis.

We subjoin here a bit of interesting reading from an exchange, in which we are told of a lecture on "The Humors of Evolution" by a talented and scholarly physician. The lecture was given in Syracuse, N. Y., on March 12, 1923, by Dr. J. J. Walsh, of New York City. The following is the report of the lecture as given by our exchange:

"The Humors of Evolution."

On monday evening, March 12th, in the First Baptist Church of Syracuse, we had the privilege of hearing Dr. J. J. Walsh, of New York City, speak under the auspices of the Syracuse Forum on "The Humors of Evolution." It was the best address we have ever listened to regarding the falacies of the evolutionary theory of the creation and progress of the human race. It was full of wit and humor as well as being the product of eminent scholarship and profound and lond-continued research. The great gathering was thoroughly with him in his conclusion, which was: "I think there is something in evolution, but I don't know what it is, and nobody else does."

Dr. Walsh is a practicing physician of New York City, and an eminent historian and scientist who is identified with several famous hospitals and universities. It was, therefore, with unusual interest that we followed his arguments and proofs by which he reached the conclusion that the evolutionary theory is still entirely unproven and wholly speculative. He admitted it to be a beautiful hypothesis and a very captivating theory, but stated emphatically that "everywhere you turn you find some great principle which blocks its progress."

Again he declared: "There is no objective evidence for evolution; it is what we call subjective. The scientist says, 'It must be so,' because he cannot *prove* that it is so." He made the further positive statement that some of the most eminent modern scientists, among them Lord Kelvin, declare, "Science teaches the existence of a Creator." The realm of scientific research illustrates and emphasizes the unwillingness of the natural man to say: "I do not know."

Dr. Walsh stated that, aside from established facts, science is constantly reversing itself, and cited as support some of the theories that have been completely reversed within the last twenty-five years, a few of which we mention briefly here:

"Acquired characteristics are not inherited. Twenty-five years ago it was believed that tuberculosis was inherited. Now we know it takes only the quitter and that the man in whose family there has never been a tract of tuberculosis is in the greatest danger because he has no protecting virus in his veins.

"Scientists used to teach that the earth was an immense ball of fire—that it cooled off gradually through millions of years Now they declare it is in process of heating up, and believe that some day, about two millions years hence, it will be too hot to live on.

"Take the case of infantile paralysis. We have lately been scourged with it, and for a time we felt it was something new and dreadful come upon the earth. There is the mummy of a little prince of the third Egyptian dynasty, 3900 B. C., in a museum in Philadelphia, and the bones of this child show signs of his having suffered the same disease as our children. The germs of this disease produce precisely the same effect in the bones of children now that they did 6,000 years ago. In all the unthinkable generations of microbes during that length of time the microbe which caused infantile paralysis has not evolved, but is exactly what it used to be in the early history of the race.

"Three thousand years ago, Blind Homer roamed the streets and householders used to call him in and have him sing his poems. Three thousand years have made us forget Homer and appreciate the movies. Take the case of the greatest historian who ever lived—Heroditus. Paper hadn't been invented then. He used to read his history between events at athletic meets. I wonder what would happen today if the greatest living historian were to read his history between innings of the world's series games at the Polo Grounds! I think they'd make even shorter work of him if he tried to read history in the Yale bowl on the Saturday before Thanksgiving. We may have made improvement in mere things such as collar-buttons and shoestrings, but we haven't improved in mental capacity and in our thinking."

Here again we have the best scientific support, not of the theory of evolution, but of the Bible account of the creation of man and a subsequent degeneration of the human species through sin and disobedience to God, rather than an upward evolution through "striving."

A RICH MAN WHO TRAINS HIS CHILDREN AS IF THEY WERE POOR.

An authorized interview with John D. Rockefeller, Jr., showing how he trains his children in the handling of money.

We find in the public press a very interesting account of the way Mr. John D. Rockefeller teaches his children to take care of money, just as if their father was a poor man and could afford to do no more for them. Many have criticised Mr. Rockefeller for many things. Never mind about that. We feel sure, whatever may be said of him in other things, he has more sense in the training of his children as to how to take care of their money than nine-tenths of the poor men who so much need to teach their children the right use of money. His reference to the old woodpile went right to the spot and refreshed the memory of a certain boy, who was the son of a poor man, as to how he got some training in the same institution. We commend the following interview which was given out by Mr. Rockefeller as to how to train children, or rather as to how he trained his own children in the matter of economy in handling money, although he is independent and heir to the biggest fortune (speaking financially) in the United States.

Mr. Rockefeller cannot afford to spoil his children by giving them just anything they want. He could afford it financially, but he cannot afford it as a father who wishes his children to grow up and be a blessing to themselves and to the community in which they live. We wish every father and mother who reads The Christ erally accepted. We think that is a mistake. Holding this position for one hundred and forty years has fruited in great gains for the answer could not afford to give their children even as much as Mr. Rockefeller gives his, but you can give them in proportion to your ability and then require of them such handling of what you do give them as Mr. Rockefeller does of his. Many a boy and girl have gone wrong because he or she was never taught right, and consequently learned only the wrong way and of necessity knows no other way to go.

When the heir to the world's greatest fortune opens his heart and frankly tells how he is bringing up his own six children, ranging from five to eighteen years of age—five of them boys—to master their money, so that it shall not master them, young folks, especially, may well prick up their ears and give heed. It is with the personal permission of Mr. John D. Rockefeller, Jr., and by the courtesy of the N. E. A. Service that the following intimate personal interview is shared with a multitude of boys and girls. It is the only interview Mr. Rockefeller has ever given out on what he regards as one of the most important and engrossing duties. He does not attempt to tell what other people should do with their children, but simply indicates the principles which he feels in duty bound to apply to his own, the result of which abundantly confirms the wisdom of his course.

"I regret," said Mr. Rockefeller, "the passing of the old-fashioned woodpile. I have failed to find a modern equivalent of the woodpile of my father's boyhood.

"Wealth," he said, "hurts children when they get too much of it. Just because a man can afford to hire people to wait on his children is no reason why he should do it. I don't.

"They ought to be helped to form the habit of doing things for themselves—things that need to be done—whether they like to do them or not. I think many modern children are not developing the will power and self-mastery that are essential to the solution of life's problems.

"That's what I mean about the woodpile. My father had to chop wood and do the milking. He probably didn't like doing the chores any better than most boys, but he acquired the habit of doing things he didn't like to do; his will was trained, and it helped him cope with other difficulties.

"Everybody knows that one of the things which is wrong with the world is extravagance. Extravagance hurts character. It is a man's duty to civilization to be thrifty. Whether a man can afford lavish spending isn't the point—it is wrong not to spend wisely, whatever is spent, whether a man can spare the money or not."

Families and individuals—children, too—should keep accounts of the money they receive and spend, says Mr. Rockefeller. His father kept accounts of his personal expenditures until he was past fifty. And he himself did so until a few years ago. Mr. Rockefeller, Jr., is forty-eight.

"Commencing at the age of seven or eight, each of my children receive an allowance of 30 cents a week," he explained. "The understanding was that out of it they were to save and to give, as well as to spend.

"Ten cents was to be saved, 10 was to be given for Church and Sunday School (for benevolence) and 10 for spending.

"I explained to them the importance of keeping accounts. At the end of the week I audited the accounts. A few years later they were getting a dollar a week; and, to teach accuracy in keeping accounts, rewards and demerits were given. If the account book was correct, the child got $1.05 the following week, $1.10 the next, and so on; if incorrect, only 95 cents, then 90, then 85."

These allowances never exceed a dollar or two dollars a week at the most until the age of fifteen. By then, Mr. Rockefeller considers, a child that has been properly trained ought to be able to handle his own finances. So the allowance is

increased to cover all expenses outside of living, education and medical service. It includes clothes, fares (if traveling alone), entertainment, candy, sodas, and the like.

"I believe that children should know what to spend, how to spend, what things cost, whether a thing is worth buying—in short, the value of money.

"This, and keeping accounts, is important because of the principle underlying. It is of value to my children—to any child—to hold to the rigid fundamental principle of economics."

Mr. Rockefeller smiled over an experiment he tried.

"I was brought up to do things that needed to be done, whether I liked them or not," he said. "At seven years of age I began playing the violin, and I used to get five cents an hour for practicing. But that sort of thing doesn't work these days—or at least the standards are higher! Even with children, five cents an hour isn't an inducement any more!

"But I do pay wages for errands and chores. If a child honestly works, he earns such pay. It stimulates the desire to work. I used to get 15 cents an hour for sawing wood. But these days it's different. Down in the country we have wood hauled to the house. My boys and I load and unload it, and I pay them for the job. Yes, the scale is higher than 15 cents"!

Schools do not teach thrift and habits of work, Mr. Rockefeller finds.

"Education used to mean cramming the mind," he said. "Education really is learning how to use the mind. The tendency with many children of today is to follow the easiest way—the line of least resistance. You see it reflected in studies, in social life and in business.

"The modern theory of many people seem to be to let a child decide what he wants to do, and then let him do it. Of course, we all do best the things we like doing. But life cannot be lived wholly that way. How can a child later learn how to avoid the things he should not do? A disorderly mind is an untrained one."

Mr. Rockefeller hasn't much sympathy with parents who, having acquired means, say they hope their boys will never have to work as hard as they did. "It is a false idea to change standards that way and go with the tide," he said.

"A boy should do the wholesome things his father had to do in so far as is possible. It will teach him what qualities made his father successful. I am sorry I did not have that sort of chance in some ways. I want my boys to start work at the bottom."

THE SHORTER BIBLE.

Prof. W. S. Sanford, Ashton, Ill., sends us a copy of an editorial which appeared in *The Herald of Gospel Liberty* of April 17, 1919, and requests that it be published in THE CHRISTIAN SUN. We are glad to comply with his request. The article is just as timely today as it was when it was written, four years ago. The only change in the situation now from what it was then is that the friends of the Bible have been awakened to the gravity of the situation. As we think, where then were only now and then one who was speaking in defense of the Bible, now there are many standing for the inspiration and reliability of the Old Book. The facts given in the article may be relied on as correct, so far as we are informed.—EDITOR.

We told you so, again and again, but you did not think it possible, did you? But few have thought it would really come to pass. We heard people talk of it, the newspapers discussed it, as likely to come to pass, but few, if any, have really expected it to come to pass in our day, at least, and yet almost before we give it serious thought, as a possibility, it is even now an accomplished fact.

Yes, we already have a Shorter Bible, or the New Testament translated and arranged by Prof. Charles Foster Kent, professor of biblical literature in Yale University, in which work he was assisted by four helpers. And who is Prof. Kent? He is one of our modern scholars who believes much of the Bible is of no special value. He says so in plain and unvarnished language. He is a higher critic, if you please. In his introduction to "The Shorter Bible," he says; "The Shorter Bible does not aim to take the place of the complete text or of the time-honored versions, but simply to single out and set in logical and, as far as possible, in chronological order those parts of the Bible which are of vital interest and practical value. That statement may be plain, but it is not consistent. He begins by telling us that the Shorter Bible does not aim to take the place of the complete text of the time-honored version. Does he mean that? Listen. At once he declares that what he has left out is lacking in vital interest and practical value, and yet he does not mean that that which has vital interest and practical value to the people of this age shall take the place of that which has no vital interest and no practical value to the people. That shows his inconsistency. The man who has a barrel of potatoes, many of which are worthless, very sensibly separates the good from the bad, but declares that while one part is good and the other part is worthless, yet he means not that the good shall take the place of the bad. We all know he does not mean it. He separates the good from the bad because, from his viewpoint, common sense demanded it, and he would not think of again mixing the good and the bad together in the same barrel. That shows up Professor Kent's inconsistency in selecting the parts which he himself says are of vital interest and of practical value to the people of this age.

After he has separated the valuable parts from the parts which he himself pronounces not of vital interest and of no practical value, then as if to conceal something, he practically says, I do not mean that the good parts which I have separated from the parts which are lacking in vital interest and practical value are to take the place of the parts lacking in vital interest and practicl value. Who can believe that he really means what he seems to say?

It is a fact that Professor Kent has given us the New Testament as the higher critic thinks it ought to be and as he means it shall be, if he can induce the people to accept it, and use it, as he has retranslated it. But what is the difference between the New Testament as our fathers read it and as Prof. Kent has given it to us? This is the difference. The New Testament which we have so long read and enjoyed has 7,067 verses in it, while the one Prof. Kent has given us has only 3,044 verses, showing beyond all question that Prof. Kent has cut out over half of the New Testament, and now asks us to accept his work, called "The Shorter Bible," as containing all that is of vital interest and all that is of practical value to the people of this age. Do you ask why Prof. Kent has thus cut out over half of the New Testament? Well, let us ask him. He says what he has kept is the part of vital interest and practical value to the people of this age. But Prof. Kent, from whom did you get your authority to make these radical changes in our New Testament? Did the Lord tell you that He had made a mistake by inspiring men of old to write the New Testament? And He commissioned you to cut out 4,023 verses, so leaving us less than what He originally gave us? Or did you just take a notion, under the promptings of higher criticism, to do it yourself? No doubt you did it on your own motion and according to the great wisdom (?) of higher critics.

You say in your introduction this: "The reader is often confused by these different versions of the same incidents and teachings." But, Prof. Kent, do you make the situation better by adding another version? Tell us, Professor, if nineteen veils blind a woman so she cannot see, do you think it will help her to see more clearly by putting one more veil on her face, so making her to wear twenty veils instead of nineteen? If you are right in your idea that many versions confuse the reader, do you really think you have helped by the addition of one more version?

Rev. Jas. B. Smith has given *The Shorter Bible* a thorough study, and he says that Professor Kent and his associates have taken out of the New Testament nearly everything which is miraculous, all allusions to the inspiration and infallability of the Scripture, the Olivet discourse, the great commission, and nearly every vital point of New Testament teaching is ruled out.

Let us give you a few samples of the omission: Matt. 1 is left out bodily. He puts in only two verses of chapter three. In Matt. 4 he gives us only verses 1 to 10 and 13, so leaving out more than half of the whole chapter. In Mark 2 he gives us only twenty-eight verses out of the forty-one. In Luke 8 he gives us only twelve verses out of thirty-four verses, and all of chapter 2. In Acts 5, he gives us only thirteen verses, so leaving out twenty-nine verses. In Romans 4 he gives us only verse 13. In 1 Cor. 3, he gives us only verses 21, 22, 23. In 2 Cor. 1, he gives us only five verses. In Galatians 3, he gives us only five verses. In Eph. 1, he gives us only five verses. In Phil. 3 he gives us only five verses. In Col. 1 he gives us only eight verses. In 1 Thes. 4, he gives us only twelve verses. In 2 Thes. 3, he gives us only five verses. In 1 Tim. 4, he gives us only three verses. In 2 Tim. 4, he gives us only twelve verses. In Heb. 1, he gives us only four verses. In Jas. 1 he gives us only thirteen verses. In 1 Peter 1, he gives only eleven verses out of twenty-five. In 2 Peter 1, he gives us only eleven verses out of twenty-one. In 1 John 3, he gives us only fifteen verses, and then omits entirely the second and third epistles of John and all of Jude. He gives only verses 4-6 in Rev. 1. He leaves out Rev. 22:18, 19, the verses which declare judgment against any who may add to, or take from the words of this Book. These are mere samples. Some of our brethren have thought that we have been unnecessarily exercised over the work of the higher critics, but now our fears are fully justified, seeing that in this their published effort at giving us a new Bible, they have cut out over half of the entire New Testament, and so would take from us many of the rich teachings of that portion of the Bible—that is what higher criticism will do for our New Testament if we allow it. It is true, Professor Kent says this Shorter Bible does not aim to take the place of the complete text, but what difference does that make, when he boldly declares that the parts he has left out have no vital interest or practical value to the people of this age? If that were true, then only his selections would be of any worth to the Church and the world, and so we would have, in that event, no possible need for the parts he has removed forcibly and without authority, save the authority of higher criticism.

Brethren and sisters of the Christian Church, shall we stand by and see the most important part of our creed—the New Testament—thus emasculated? We say, in the name of our God, it must not—it must not be—at least not by the consent and approval of our people—never!—Editorial in *The Herald of Gospel Liberty*, April 17, 1919.

CONTRIBUTIONS

SUFFOLK LETTER.

The Christian Education Institute for Berea, Cypress, Bethlehem, and Suffolk Churches was held in Suffolk on Saturday, March 24th, afternoon and night. The attendance was fairly good and the interest was better. Miss Lucy Eldredge, field secretary of Religious Education for Southern Christian Convention, had charge. Hermon Eldredge, field secretary of Young People's Work for the General Convention of the Christian Church, delivered two addresses, one on "Christian Education" and one on "Makers of Men." Rev. E. B. Flory, pastor of First Church, Norfolk, delivered an address on "Graded Lessons." All of them were fine.

Miss Eldredge remained over Sunday and gave good messages to the Sunday School and the Christian Endeavor Societies. Mr. Eldredge was at Holland and Holy Neck on Sunday and returned to Suffolk and delivered a great message on "Winning Our Young People" to our congregation at night. Twelve of these institutes are being held within the Eastern Virginia Conference, and practically all the Churches will have an opportunity to have contact with these great workers. Mr. Eldredge is also a member of the "International Sunday School Lesson Committee," and one of the finest field men in this country.

Before this is in print, Easter will have passed and Christendom will have proclaimed again belief in the resurrection of Jesus Christ from the tomb. The Christian religion stands or falls on this doctrine of the resurrection. "If there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain." The harvest that feeds the world depends upon the resurrection of the grain that is buried in the earth; and, "except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." It is beyond our knowledge, but not beyond our faith.

Faith is larger than knowledge.
Faith is more universal than knowledge.
Faith is stronger than knowledge.
Faith goes before knowledge.
"We walk by faith, not by sight."

The child believes before it knows. "Knowledge is power," but faith is more powerful.

"Through faith we understand that the worlds were framed by the word of God."

We do not *know* that the worlds were framed by the word of God, but we believe that they were so framed.

We do not know that Columbus discovered America, but we believe he discovered America.

We believe it on the testimony of history.

We believe that Jesus Christ arose from the dead on the testimony of history.

Easter reminds us again of this great historic event, and has the same place in Christianity that the Fourth of Jury has in American history.

Great historic facts crystalize into celebrations that keep alive great events.

The birth of Jesus, the crucifixion of Christ and His resurrection, all speak to us of events that cannot die.

Christmas, Good Friday, Easter are not mere words, but crystalized events that demand recognition by the faith of the Church.

W. W. Staley.

ELON LETTER.

I write this on Good Friday, early in the morning, and I have good news for the faithful hearts and true of the Christian Church. A new day has dawned for our college. I felt that was the case when, on November 18th last, Mr. P. J. Carlton made me acquainted with his magnanimous gift of $25,000 for the endowment funds of Elon.

Then came the fire and dark days. On January 24, six days after the fire, the trustees in session brought light and the conviction that dawn was just ahead. Alamance County then provided her $100,000 in cash and subscriptions for the rebuilding campaign. A friend, inspired by that generous, helpful spirit, gave $25,000 for endowment. The sun was up and ascending the eastern horizon of our hope. I could not but feel that noon would be glad with a cloudless sky. The situation was tense, with something inspirational. Those of us in close touch with the conditions felt the atmosphere to be surcharged with great promise. We were not mistaken. Noon has come and the sky is clear. No cloud obstructs the beauty of a perfect day.

Two great-hearted men of our Church have each decided to give $50,000 to the building program of the $600,000 emergency fund. One of these gifts will be used to erect the library building. The other will construct the auditorium. The giver of the library building desires to remain incognito to the public. His wish shall be respected, but God knows and will bless.

Brother J. M. Darden, who is to furnish the $50,000 for the auditorium, also prefers to remain anonymous, but yielded to our urgent suggestion to change his mind because his building is to be a memorial to his wife's father, Mr. L. H. Whitley, and that it was only right that the Church should know. It could not be known without divulging the name of the generous heart that made such a splendid memorial possible. The auditorium will be the scene of the daily chapel and Sunday services, of the commencement exercises and of all other public events and entertainments. How fitting that on all these occasions we should meet in a building erected as a memorial to one of the most devout and consecrated men our Church ever numbered among its membership! Brother Darden will also present the college a life-size oil painting of Brother Whitley to hang in "The Whitley Memorial Building."

In this gracious act, Brother Darden has the approval of his wife and children. One of his daughters was away from home at the time he arrived at his decision. The first intimation she had of it was in the newspapers. She immediately wrote her hearty approval and congratulated her father upon having made it a memorial, not of his own great life, but of her maternal grandfather. It is great to be generous-minded. It is grand to be the head of a household that approves and appreciates generous-mindedness. It was Dr. Atkinson who suggested this splendid thing to Brother Darden. All I had to do was to reap a harvest already sown and cultivated.

Brother Darden stipulates in his generous provision for the auditorium that the Church must carry out to completion the emergency fund program. We accept the challenge, brother, and, God helping us, shall bring it to speedy and happy conclusion.

Recurring again to Brother P. J. Carlton, there seems to be no end to his generosity. On the day when the trustees met to launch their rebuilding program, as is known, he subscribed $10,000 to the emergency fund. He has since insured his life for $25,000 in favor of the college and is to pay the premiums himself. Truly, Elon has friends. Truly, a new day has arrived for our college.

It is Good Friday and a glorious day!

W. A. Harper.

HOLLAND.

Missions.

The Woman's Missionary Society met at the home of Mrs. Job G. Holland March 13th. A program of reading and music was rendered, and refreshments were served. A pieced quilt, the whole, a finely arranged scheme of hearts and names, was finished. Each name represented 10 cents, and approximately $80.00 was sewed into the quilt. This strikes us as an excellent plan of raising money, for all the money is given and there is, besides, a valuable quilt for the orphanage. Through dues and donations and the quilt, a total of $125.00 was raised.

The Young Woman's Missionary Society met at the parsonage March 19th. The second chapter of "Lighted to Lighten" was studied, and mite boxes were opened. The return for the month in gifts and dues was $20.76. It was moved and unanimously adopted to raise this year's apportionment through dues and gifts, and not to resort to socials, plays, or a dinner—and they will. (That is wise.—Editor.)

Ladies' Aid Society.

The Ladies' Aid Society is in the midst of a financial campaign. When the Church was built the Aid presented it with a pipe organ. At the same time each of the members subscribed to the Church building fund, and their families are represented in each of the denominational drives. All but $250 has been paid, and they are now determined to raise that amount. And they will.

Sunday School.

The Sunday School weathered the winter in good style. The first six months of our Sunday School year gave us an average attendance of seven better than for last year. January and February, our two hard months, show us only five below last year's average attendance. This, of course, means we will this year exceed last year's average attendance by ten or twelve. These figures are not startling, but they are healthy and represent a slow growth that has been going on for several years. We are now studying the merits of the graded courses, and may in the near future adopt them. Our Sunday School, a mouth for both missions and the orphanage, is working smoothly now. Another six months should find us as well provided with expense funds as we were before the plan was introduced.

FIRST CHURCH, GREENSBORO, N. C.

Our series of evangelistic services closed last night. We had good interest and attendance for the two weeks. Mr. Alfred Shumate, of Lima, Ohio, assisted the pastor. Mr. Shumate is the very finest help I have had in meetings of this kind. He is an efficient workman, who is able to do what he sets out to do. He has had considerable training in lyceum work, which qualifies him to an eminent degree in song service and as a leader of choirs. He is a member of our own Christian Church, and it is to be hoped that our people will use him all the time. If we do not, we certainly do not deserve to have efficient workers. The results of the meetings here among those we cannot always see were twenty-four additions to the Church—three by letter and twenty-one on confession.

H. R. Clem,
Pastor.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

A FIVE-WEEK VICTORY CAMPAIGN.

People's Christian Church, of Dover, Del., is rejoicing over a great victory in raising funds for a new departmental Sunday School and social center building. For several months the Church has felt that owing to the recent growth of the Sunday School, which has practically doubled its enrollment within the past year and a half, the need of new class-room accommodations was imperative.

The Church has also recognized that in order to meet the present-day problem of enlisting the interest of the young people in the Church that provision should be made for the social and recreational life of the young people of the community. Hence, when the pastor, Dr. R. C. Helfenstein, informed the official board at a recent meeting that he believed the opportune time had arrived for launching the proposed program, it was unanimously voted by the board that a canvassing committee should be appointed for the purpose of making a canvass of the members and friends of the Church to see what financial response would be made.

Five weeks ago yesterday, at the morning service, the pastor announced the action of the official board and stated that the campaign to raise the necessary funds for the construction of the proposed building would start at once. He had previously appointed A. G. Massey, chairman, and J. Henry Hazel, secretary of the committee, who, with him, were to select ten other men to serve with the chairman and secretary of the canvassing committee. This committee was later endorsed by the official board as the general building committee, the chairman of the board of trustees, the chairman of the property committee and the pastor being members ex-officio. From this committee a committee of seven men were selected to constitute the construction committee to have charge of securing the architect, letting the contract and lookinb after the construction work.

The canvassing committee was composed of twelve progressive, enthusiastic young business men and men of middle age, who met on the following Monday night after the announcement was made on Sunday, and in the pastor's office gathered for consultation and prayer to seek God's divine guidance in promoting the campaign. The plan of the campaign was carefully mapped out by the pastor, and the committee began its work with an enthusiasm and loyalty that could not be surpassed.

Such an encouraging response from the very beginning has never been known before in this community. Practically the entire membership was enthusiastically back of the project from the very beginning of the campaign. The sacrificial giving on the part of the members and friends of the Church spurred the committee on to their best efforts.

Within just five weeks to the day from the time the campaign was launched, the chairman of the committee reported to the congregation that as a result of the campaign pledges to the amount of $60,670 (sixty thousand six hundred and seventy dollars) were in the hands of the committee, and that the building program would begin just as soon as the construction committee secured the architects plans, and the contract could be let.

The present Church building is a structure forty-five feet wide by a hundred and ten feet in length, having a large auditorium and gallery, affording a seating capacity to accommodate seven hundred people. It also has a ladies' parlor and a large basement, which have been used for Sunday School and social purposes.

The new building will be erected by the side of the present Church, facing on one of the principal streets, and making a combination structure having a ninety-foot frontage with a tower connecting the two buildings. The present building will be used for purposes of worship. The new building will be devoted to the use of the Sunday School and for all social and recreational purposes. It will provide for departmental Sunday School work, having separate class-rooms for each class. It will also have a large play-room with shuffle-boards, quoits, handball court, bowling alley and shower baths. The building will also have a Young Men's Club room, and a library and reading room for the young women's organizations. A standard-size gymnasium will be on the top floor, with a stage for home talent plays. The motion-picture equipment will be taken from the Church auditorium, where it has been in use, and placed in the new building. In this way the one building will be used strictly for worship, and the other for the social and educational programs.

The committee is determined to make the People's Church plant one of the most modern and best equipped in the State. The new structure, in combination with the present building, will make an imposing edifice of which the community and the denomination may well be proud. This is the greatest opportunity the Christian denomination has ever had in this State, and the fact that it is the only Christian Church in Delaware aside from two or three small mission churches, makes the present program of People's Church a unique opportunity for the Christian denomination to make its progressive principles known throughout the State. Being an army man, and having had nearly two years' experience as an officer with our men in France and on the Mexican border, I am convinced that the reason so many young men have such little regard for the Church is the fact that its program has been too one-sided.

People's Church believes that it will be able to enlarge its service to the entire community, and especially to the young people of the community, by launching out in a larger way on a program that includes the educational, the social and the recreational life of the young people in addition to the purely religious which at all times will receive the major emphasis as it should.

Respectfully submitted,

J. HENRY HAZEL.

IN MEMORY OF MR. HOBBY.

On March 6, 1844, Simeon C. Hobby was born in Wake County, N. C., and departed this life from his home at Raleigh, N. C., in the early morning of February 28, 1923, thus lacking six days of completing his seventy-ninth year.

Two sisters survive him—Mrs. Overby, of McCullers, N. C., and Mrs. Woodall, of Durham, N. C. On December 6, 1866, he was married to Miss Bettie Allen, of Wake County, and to this union were born ten children, of whom eight survive—W. B., W. R., J. T., and S. M. Hobby, all of Wake County; Mrs. M. A. Atkinson, Elon College, N. C.; Mrs. W. L. Wells, Portsmouth, Va.; Mrs. C. E. Boman, Raleigh, N. C., and Mrs. B. W. Setzer, Washington, D. C.

He made a profession of faith and united with the Church about twenty-five years ago, and at the time of his decease was a most loyal, true and devoted member of Wentworth Christian Church, McCullers, N. C. Brother Hobby's was a life of deeds and of devotion rather than of words and emotion. He was a modest, unassuming, but strong, steadfast and stalwart Christian citizen. Successful in business and prosperous in affairs, he never forgot his duty to his fellowman nor wavered in his loyalty and devotion to his Church and to his God. He was a man of many benevolences and charities which the world and his own closest friends knew not of. He was especially fond of the Christian orphanage and loved the saving work for the needy that it was doing. Though living many miles from his Church, every preaching day found him an intense listener and a devout worshiper at the hour of service. A most fond and devoted father of a large family, most thoughtful and considerate husband, an exemplary friend and neighbor, he served well the day and generation in which he lived, made the world richer and better because of his living, and quietly and peacefully fell on sleep with perfect faith in the God to whom he had long since given his heart and pledged a loyalty of his deepest and sincerest devotions. His going was in the quiet of the early morning and without a struggle. From the pillow on which the evening before he had lain himself down to rest and sweet sleep, only to be awakened in the resurrection morn, his soul went back to that God who gave it.

The funeral services were conducted from Wentworth Christian Church at 2:30 P. M., March 1st, by the writer, assisted by Dr. White, of the First Presbyterian Church, Raleigh, N. C. A great concourse of friends and neighbors gathered to pay tribute of respect and bring their flowers and tears to express their sympathy for the bereaved and their devotion to the departed. The interment was in the family burial ground eight miles out from Raleigh at the home of the eldest son, W. B. Hobby. The deceased had made every preparation against his going, had caused his tombstone to be erected, and for the past few years in particular had devoted much of his thought and concern to the better life beyond. He realized that "As truly as the Lord liveth and as the soul liveth, there is but a step between me and death," and had ordered his life accordingly. Of all Scripture, the 1st Psalm was his favorite, and scarcely a day passed that he did not take comfort from the warning, the counsel and the glorious promise contained therein. Truly and surely had he learned that that man is blest indeed "who walketh not in the counsel of the ungodly, but whose delight is in the law of the Lord"; for he realized in his own heart and expressed the truth that "such a man is like a tree planted by the rivers of water, whose fruit cometh in season, whose leaf shall not wither, and whatsoever he doeth shall prosper." For the Lord knoweth the way of the righteous, and to walk therein is the way of joy and salvation in this life and in the life to come. The heart-broken wife, the loving, affectionate sons and daughters know well the rewards that awaited him and where they shall find him when their summons shall come to go home. J. O. ATKINSON.

It looks a little like Bethlehem College may go to Virginia for its first president. That enterprise is stirring our Georgia and Alabama brethren mightily. The yare awake and at work perhaps as never before. It is the undertaking of a great task that is bringing them to their best, and we wish them great success. It will be the beginning of a new day to them when they get the college once started.

Questions and Answers.

Question.—I see it is now announced that radio photography is an accomplished fact. Do you believe it is true?—A. C.

Yes, it seems to be true. They say now that without a wire to aid in the work it is not only possible to receive a message, but also to see the faces of the senders. This achievement has been predicted for some time, but it really did not seem possible, and yet it is now an accomplished fact—at least, the papers so announce it. The achievements of science command the admiration of the world in this day. Bear in mind, however, that the claims of science and the achievements of science are two things. When this radio photography was predicted, that put us under no obligation to believe it, but when it was an accomplished fact, then we must believe it. Much of what is called science is simply the speculation of a wild brain. That we are not called on to believe, but when science accomplishes a great victory in real achievement, then we have something we can count on. So it seems that radio photography is an accomplished fact. It may be possible at no distant day to get messages from your friends and loved ones, and at the same time be permitted to see the faces of the senders. That is nothing short of marvelous!

Question.—What is all this we see so much in the papers of King Tut-Ankh-Amen?—R. A. R.

Well, Tut-Ankh-Amen was one of the ancient kings of Messopotamia. He died, it is believed, perhaps as early as the birth of Abraham. Representatives of the University of Pennsylvania, in digging, discovered the tomb of this king. They also discovered a temple which some claim to be twice as old as the tomb of Tut-Ankh-Amen. These two recent discoveries have awakened a world-wide interest. The work of the Archaeologists is now counted upon more than ever by the people because they have really done some rare things. The temple discovered is perhaps the oldest piece of human architecture in the world. It seems that excavations in Mesopotamia have been very fruitful in revealing perhaps the earliest civilization now known to the human family. It is said that the temple they have discovered was not a temple for the worship of the true God, but built and dedicated to the worship of the Moon, and it is believed to be the oldest thing yet discovered among the buried treasures of the long ago.

Question.—Are none of the European governments making any more progress toward recovery from the disaster of the world war than Germany seems to be making?—C. B.

Yes, Austria's work of reconstruction seems to be doing remarkably well, under the guidance of the League of Nations. Dr. Elford Zimmerman, a Dutch banker, was appointed high commissioner at Vienna. He began his work in October, after the plan of putting Austria on its feet was sanctioned by the council of the league. Dr. Zimmerman's latest report shows that the inflation of the currency was stopped last November by the printing of paper crowns, and that the cost of living in Austria has fallen each month since, and that the deposits in the savings banks are steadily increasing. They have also begun to cut expenses in the affairs of the government. The government has dismissed twenty-five thousand officials. That in itself will mean a great savings, but of course it increases the burden of unemployment—it leaves a great many people one hundred and twenty-five thousand men out of employment. The new Austrian bank began operations January 2, with a capital of thirty million gold crowns. The entire sum being taken by the people and government of Austria. This bank is to finance the loans authorized by the council of the League of Nations last October. The loans will ultimately run to six hundred and fifty million gold crowns. That is equal to $150,000,000 in our money. Eighty-four per cent of this has been already guaranteed by England, France, Italy and Czecho-Slovakia. So it would seem that Austria is taking the lead in getting her work of reconstruction well under way, and the people are encouraged.

Question.—I hear it hinted that the Baptist people are making the greatest advance as a people. Can you tell me if this is true?—Teacher.

To say that our Baptist brethren are making the greatest advance of all the denominations is perhaps going a bit too far, but they are undoubtedly making great advances along lines of their own peculiar world. *The Baptist Year-Book* for 1922 tells us that in America they have 2,188 associations, 61,936 churches, 43,486 ministers, 384,197 baptisms last year. They have 8,107,371 members, 48,572 Bible schools; they have enrolled in these Bible schools 4,489,221 pupils; they gave in all their givings in 1922 $70,799,908, of which $23,093,732 went for missions, education and other forms of benevolence. In the United States the Methodists have forged ahead of the Baptists, but by less than 100,000. This item will give our readers, and Teacher especially, some conception of what these two denominations are doing.

Question.—What is meant by the Pan-American Conference which we are told is soon to meet in Santiago, Chile?

Pan-American simply means all-American. So we are to understand that the conference in Santiago, Chile, now soon to assemble, will be a conference of all of the Americans, to consider what may be mutually good for all. This is not the first conference of this kind. In 1889 the first Pan-American Conference was held, with Hon. James G. Blaine as leader. It was in session about eight months in discussions. It adopted one treaty on arbitration, but it was never approved by any government. The one thing it accomplished was the establishment of what is known as the Pan-American Union. The second Pan-American Conference was held in Mexico City in 1901. It approved about seven different conventions, but the governments there represented did not approve but very few, if any, of these acts. The third Pan-American Conference was held in Rio de Janeiro in 1908. Hon. Elihu Root was the leading representative of our government. That conference made an agreement to arbitrate pecuniary claims and other commercial treaties. The fourth conference was held in Buenos Aires in 1910, but did not accomplish any great things. Let us hope that the conference soon to assemble in Santiago, Chile, may be more fortunate in doing some great things for good.

Question.—Much is being said of the extravagance of North Carolina's last Legislature. Can you tell us briefly just what was done and how much is the debt now on the State of North Carolina?—Tarheel.

Some one has made a brief resume of the financial side of the late session of the North Carolina Legislature. Perhaps I can do no better than give you, in answer to your question, this brief resume, which follows: "Important things done.—The total number of bills introduced was 1,896. Of these, 1,195 were enacted into law, and 701 were killed. A bond issue of $15,000,000 was authorized for the continuation of the work on the roads, with a two-cent additional gasoline tax to pay interest on the bonds. There was a bond issue of $10,667,500 for permanent improvement at the several institutions of the State. Appropriations of $15,000,000 was made for the maintenance of the institutions of the State and the departments of the State government. The mothers' aid bill was passed, appropriating $50,000 to any county, provided the county will raise a similar amount, to aid widowed mothers in the care of their children. A bill was passed submitting to popular vote the question of issuing bonds to the amount of $2,500,000 to be lent to veterans of the late war for purchasing homes. To build a railroad in the west, a $10,000,000 bond issue was authorized. A $500,000 bond issue was provided for fisheries. It will be seen that the late General Assembly was lavish in its appropriations. When it met the bonded indebtedness of the State was, as before stated, $74,631,598. This Legislature added to this enormous sum $36,167,000, making our bonded indebtedness now $110,798,598."

That $110,798,598 is a frightful thing to look upon, especially is it so to the taxpayers—there is no one else to pay this enormous debt but the taxpayers of North Carolina. Our law-makers seem to be handling the money of the people with a lavish hand, but woe be to North Carolina law-makers when the taxpayers once get fully aroused on this matter!—Editor.

SHALL WE HAVE A LEAGUE OF NATIONS?

The League of Nations Non-Partisan Association, of which former Justice John H. Clarke of the United States Supreme Court and former Attorney General George W. Wickersham are presiding officers, has organized a committee on churches, of which Dr. Charles S. Macfarland is chairman.

The committee plans to submit to the entire clergy of the United States, in printed form, a statement of the basis, aims and achievements of the League of Nations in an effort to enlist the aid of the Church forces in developing an independent, non-partisan cultivation of public opinion on that very important subject—a public opinion which will "induce the present administration, or if not this, the next one, to enter the League of Nations on such terms as to such administration may seem wise, provided only that they be consistent with our Constitution and consonant with the dignity and honor, the moral responsibility and power of our republic."

The statement just issued by the League of Nations Non-Partisan Association points out that, in view of the advance of the means of destruction of life and property in war, the preservation of liberty and civilization requires that corresponding advance be made in governmental co-operation designed to make an end of war, and that some league, or union, or association of nations is the only form of international organization yet proposed that is adequate to accomplish this end.

The committee consists of prominent churchmen throughout the country, among them being Rev. James L. Barton, Rabbi Edward N. Calisch, Rev. Charles F. Carter, Bishop James Cannon, Jr., Dr. Samuel A. Eliot, Rt. Rev. Thomas F. Gailor, Rev. Frank Oliver Hall, Rev. William Pierson Merrill, Rev. Lewis S. Mudge, Rev. R. C. Reed, Rev. J. Rose Stevenson, Bishop Luther B. Wilson, and about seventy-five other representative Church officials and pastors.

THE LAITY.

In a recent issue of the SUN, Brother Bradshaw had some very complimentary words for one of my parishioners, Dr. Job G. Holland. In passing, it is worthy of note that he is one of the bad boys—his father was a preacher. Rev. Robert H. Holland preached in many of our Eastern Virginia Christian Churches and assisted in the organization of several, among them Hebron, at Carrsville. In 1890-91 he was a member of the committee which proposed to accomplish the removal of the Church from Carrsville and its location in Holland as the Holland Christian Church. He then became its first pastor. But it is of the son I wish to write, and really not of him so much as what he represents.

Dr. Holland is not only an ideal layman, but he is an excellent one. Not only does he quickly and generously respond to the call for help from Bro. Bradshaw, but he also quickly and generously responds to every appeal from his pastor and his local Church. I am quite sure, too, that his name is on the roll of donors to every cause our Convention has presented to its constituency. But, more, Dr. Holland is regular in his attendance at prayer meeting, at Sunday School, at Christian Endeavor, and at the services of worship. He comes frequently when perhaps he ought not to come, for a physician often taxes his strength to the limit in his service of healing.

A generous act prompted this tribute, but it is not a tribute to Dr. Holland alone. In our Holland Church we have many, and quite a group of young men and women, who are both loyal and generous to their Church and its interests, and deeply consecrated to the service of the Master. They are not saints of the old order, but of the new, and they are a great inspiration to their pastor. I am quite sure they do me more good than I do them.

I sometimes feel we preachers do not appreciate as we should the splendid men and women of our Churches. We frequently throw up our hands in despair and leave for greener fields, but they stay on, holding on, believing on, and praying on. I will never forget a little band of men and women, chiefly women, at the Callainer Church, Indiana. Sunday after Sunday they would gather at the Church. Preacher after preacher would leave. But they sang and prayed and taught—a pilgrim band. I weathered one year. The next year we had a revival, and it was the victory of that little band. I will never forget, either, the official members of the Memorial Christian Temple. I will never serve with a finer group. My! how they endeavored to hold up my arms. Frequently I hear rumors of doubt as to the necessity or the wisdom of the merger of the Temple and the Third Church, but if these doubters had fellowshipped for over a year, as I did with that small group of loyal and royal men, they would have no such doubts today. When with them, I always felt the humblest had something I lacked—a very fine thing, for I am not sure I could have been loyal as they had been through these years of discouragement.

And the women! What would our churches do without them and their utter loyalty? Oh, yes, they sometimes stir up a whirlwind, but it soon evolves into a south wind. Their difficulties usually arises from trying to do too much. And then some man who never tries to do anything for his Church pipes up with, "Oh, the women"!

One night at my Booneville Church, another of our Indiana churches, I simply could not go on with my sermon. I had absolutely nothing more to say. I stopped abruptly, and after stating I could not go on with my sermon, I pronounced the benediction. Before leaving the Church, a dear old lady came to me and said: "James, I want to hear you finish that sermon some time." I guess the Lord sent her, for I had determined on my way from the pulpit to where she met me to never preach again.

And so it has always been. Some sainted woman with deep insight and the tender voice. Some consecrated woman unafraid.

But, alas! there are the others, too. We have them in the Holland Church. Men and women who never go to Church and who act, if they have been finally persuaded into giving ten cents, as if they had eaten green apples and drank wormwood. But I love them, too; and oh, if I could only love them into the kingdom, into the presence of the Christ, into the vision of service.

Holland, Va. J. H. LIGHTBOURNE.

THE CONTINUITY OF LIFE.

The one supreme, dominant, compelling purpose of life is to live; in a thousand forms, ages and peoples. The great passion in life should not be to produce a great work, but a great life. The exaltation of life is the remedy for all the evils that threaten the race. All our reformations have been attempts to change the flavor and quality of the fruit after it is ripening on the tree. We should change the tree. Man only has a right to a place and part in life here and hereafter, when he seeks to perfect that life.

The soul demands the continuity of life. There is a universal desire, belief and hope in a future life. How did all human beings from time immemorial get this opinion? Surely not by revelation or reason, but by intuition—an intuitive consciousness placed in the inner nature by the supreme Lawgiver, felt as a desire and a fact. I am not to die, no never; nothing makes me more sure. It is more probable that our life should continue forever than once to begin and then suddenly end; that there exists beings superior to man; that we do not exhaust the possibilities of the universe, and that these are recruited from the rank and file of human beings. Since the race cannot divorce itself from this innate desire for immortality, there must be a corresponding gratification.

This life is incomplete where we assume ultimate completeness and maturity to be the goal. There are stupendous possibilities unfilled. Incompleteness is stamped upon every human enterprise; none but the faultless Redeemer could ever dare to say, at the close of life's labors: "I have finished the work which thou gavest me to do." The lines, structures and arches of our hopes—the whole direction of our aims—seem to indicate completion elsewhere. We dream of eternity, crave for higher than we reach and gaze beyond the utmost limit of our powers to attain.

There is a supreme passion among all men for infinite justice. "Shall not the Judge of all the earth do right"? Not if what we see is all there is. We need an after-life to vindicate the cause of the many. How incredible that the properties of the soul should perish! We resent the destruction of the material which may be again reorganized into the lily or the rose, but how much more should we resent the annihilation of the imagination, conscience, affections and will if this could ever be true. How intolerable that the work, sacrifice, endurance and influence of all the world's divinest men! Why all this striving, painful, pitiful sacrifices on crosses, in fire, to wild beasts, in dungeons, exiled, hated, vilified, cast out, if its merits and rewards did not reach beyond this material world? We love to think that the downtrodden millions who trusted in God did not call upon Him in vain; that those who struggled to plant the standard of truth a few furlongs further into chaos should see that it paid and, oh! how well.

We live in the minds and estimation of others. The sainted dead who have lived among us, have inspired us to new life and activities, making the moral atmosphere better. Their work and influence will live on through the coming ages. They speak to us in a thousand remembrances, incidents, events and associations. How can we change time into a life which shall never end, is the deepest question of the ages. Jesus said: "This is life eternal, to know Thee, the only true God and Jesus Christ whom thou hast sent." To be in perfect correspondence with a perfect environment is eternal life. To know God and to be in communion with Him through Christ is eternal life. Christ is in all lovers of good; a living force of example, stirring their feelings, directing their efforts and molding their characters—a well of water springing up into everlasting life. S. L. BEOUGHER.

Graham, N. C.

BROTHER WHITE AGAIN HEARS FROM HIS FORMER PARISHIONER.

MY DEAR BROTHER WHITE:

I take great pleasure in answering your last letter, although I have kept you in suspense for some time; but as you know this is one of my failings. When I wrote your last letter I was suffering severely with an abscess in my ear, so this likely accounts partly for the miserable way I talked. However, I am not making any apology, as this is against my nature to do so, and yours too, for you never took anything back you ever said to us. "There is a Divinity that shapes our ends, rough hew them as you may," and there is a mission in suffering, whether we are able to see it or not. Paul said: "Those light afflictions, which are but for a moment, work for us an eternal weight of glory."

Now, get ready for the shock, for you will be amazingly, and at the same time agreeably, surprised to hear that since my last letter to you I have become a whole (-hearted) subscriber to THE CHRISTIAN SUN and the *Herald of Gospel Liberty,* the two best papers for the membership of the Christian Church in the religious world, with Dr. J. P. Barrett, editor of THE SUN, and Dr. Alva Martin Kerr, editor of the *Herald,* who measure up to the highest standard of Christian character and who are fully equipped for their work, as you will find any in the Christian denomination, or in any religious denomination for that matter. This is what makes these papers worth reading and worthy of a place in every home. Of course, when I say this I am not underrating the work of Prof. P. J. Kernodle, managing editor of THE SUN, and John H. Stewart, manager of *Herald,* and the host of contributors to both papers, who are showing a high degree of efficiency in their respective line of work. I am pleading that our ministers have a larger hearing for their sermons, but I want to make a more urgent entreaty for a larger reading of our Church papers. Brother White, I must be just getting awake, for I see now that we are circumscribing the power of our editors and contributors by such a limited subscription, but what can I do, since you have put THE SUN in almost every home on this charge, "I am resolved what to do, I will arise" and put the *Herald of Gospel Liberty* in those homes also, for what could I do more to benefit this community?

In replying more fully to your letter I would state that you might be mistaken in thinking that you had arrived at "a very satisfactory answer to one of my very puzzling questions: Why the pastor did not report anything to the Church paper"? Your answer might be satisfactory to you, but it does not gratify my conviction that the reason might be elsewhere. I am aware of the

fact that modesty prevents a pastor from writing about himself and the work he is doing, and have it appear in the paper with his name signed to it, and the reasons why we are reluctant to do so are: First, it would fill him with pride and make him less qualified for his work; second, he would ask a larger salary next year if he conceived the idea that we thought he was above the average pastor; third, it would hurt the feelings of our former pastor to state in THE SUN that the work was succeeding so much better, since we had secured a new pastor.

I deplore the fact as much as you do that our people have not any more sense, and no more religion and no more regard for the pastor's feelings and ability, and no more thought for the standing of the Church in the community than to send away for a preacher to conduct the funerals of their friends and perform the marriage ceremony of their sons and daughters; but what did you do to prevent it? You never said a word; of course, you did not dare to and hold your job. You preached about the sins of the Jews and the sins of Americans, such as drunkenness, lawlessness, sorcery, fornication, murder, idolatry, lying and such like; but you were brought face to face with one of the most contemptiable, disgracing and at the same time humiliating sins of the Church and community, and yet you said nothing about it. Why did you not thunder out against it, job or no job. Like the man who was offered a pair of boots if he did not shout in Church next Sunday, but when the preacher got to soaring in the clouds he said: "Here goes it, boots or no boots, glory to God." We knew our Church needed painting as well as you did, and yet you never insisted on us getting it done, possibly because you knew we were poor and had a hard time to raise your salary, and to take on this extra expense might mean that you would be behind on your salary that much at the end of the year.

You were always talking revivals, but you never felt competent to conduct one yourself; you always advocated an evangelist, which incurred an extra expense on the Church, and when he had gone you could not find half of "his converts." While I was converted in a meeting of this kind, I am not quite sure that it is the best method of winning souls to Christ and the Church. I am more in favor of that sort of a revival which holds the Church at a white heat 365 days in the year—a personal evangelistic effort put forth to the end that we have accessions to the Church every service. While it required quite an effort on your part to line us up for a special revival and to decide on the time, a personal evangelistic campaign rightly planned to extend throughout the entire year, would have been taken by common consent.

Your common expression from the pulpit was, "Go to work! why don't you go to work"? But you never told us what to do. I believe in having a program and working to it. Since I have been taking the *Herald of Gospel Liberty* I see that we have an evangelistic department in the Christian Church, which furnishes free helps for just the kind of work I am now advocating, and they may be procured from Rev. McD. Howsare, Dayton, Ohio. If I were a pastor I would plan my work and organize my Church so as to realize the greatest power of religious efficiency. I would have commissions to take care of every phase of the work, such as evangelistic, visitation and membership, publicity, social reception, spiritual, financial, decoration, pastoral, Men and Millions, Christian education, music, organization and on the state of the Church.

I would like to sit down right now and dictate a letter to be sent to each member of our Church, something like this: "We are planning to conduct a personal evangelistic campaign, to continue throughout the year. We want first to interest our own members, for we know how hard it is to invite others to hear the Gospel message, when we are conscious of the fact that half of our own members are not coming. If we had the attendance of our own membership at the services we could say with good grace, "Come thou with us and we will do you good, for God has spoken good concerning Israel." If you believe that the world needs the Church, you have but one clear, unmistakable and unanswerable way of stating it, that is by regular Church attendance. The person who goes to Church stands for one indispensable institution, even as a good citizen stands by the State by voting. Let us work for better Christian living, for there is no greater hindrance to the progress of the Gospel than inconsistent and half-hearted Christian living. So the prime requisite to the success of this campaign is the revival of the Church itself. If you would make your life count you must be among those upon whom the Church can count. Be at *Church next Sunday*. "Undertake *great* things for *God* and expect *great* things from *Him*"—pray, trust and work. Don't think that I am trying to advise you ministers what to do, but I will say this, that the Church, with all of its auxiliaries, is where it is today for lack of leadership, with consecration, vision and a program.

Your suggestions are worth while. I would not censure any of them, but I want to make a little comment upon them. I have headed several pound parties, but I never approved of them. I have always wanted to give the pastor the cash and let him buy what he needed most. If the pastor's family does not drink coffee, he gets more of that than anything else. Of course, this never happened at our Church, but I have heard of folks giving rotten apples, frozen potatoes, soured canned fruit, hollow pumpkins, old hens —or, in other words, just the things they don't want themselves. Let them give money and they will give something they do want and want bad, and something the pastor will appreciate and be more than pleased to report.

When I mentioned reporting the activities of the Church to THE SUN, I did not mean for my name to appear in the reports. I am not seeking popularity, if I can through my meagre efforts develop a character that shall be of any value to the Church, community and my present and eternal welfare, I shall be satisfied. Horace Greeley said: "Fame is vapor, popularity an accident, riches take wings, those who cheer today will curse tomorrow, only one thing endures—character." It is at the foundation of civil security, the progress and civilization of nations depend upon individual character. Character is everything to a man. If lost, he may weigh as much and know as much, may be as wise and as zealous, may have as much property and as prominent a station as before; but his influence for good is gone forever—there is no real place for him in the universe.

Now, Brother White, I have never coveted riches for their own sake, but, believe me, since I am getting my eyes open, I would like to have quite a "wad" of the "filthy lucre," to see what I could do with it. As it is, there are so many calls upon my purse, that I have to spread it out pretty thin in places. I pay Federal tax, State tax, county tax, city tax, income tax, war tax, pole tax, dog tax and flivver tax. I am called upon for money for the pastor's salary, Sunday School, Christian Endeavor and all the incidentals of the Church. I contribute to the Men and Millions, our colleges, missions, the children's home, the old soldiers of South Carolina, woman's relief, Red Cross, Y. M. C. A., Boy Scouts, the Near East Relief, the Salvation Army and to every hospital in town. I sometimes feel about like the man who was called upon for his income tax during the war; he said: "The government had governed his property, so he did not know who owned it; he was aspected, expected, suspected, examined, re-examined, informed, required and commanded so he did not know who he was, where he was, or what he was. All he knew was that he was supposed to be an inexhaustible supply of money for every known need of the human race, and because he would not sell all he had, go out and beg, borrow and steal money to give away, he was cussed, discussed, boycotted, talked to, talked about, held up, hung up, robbed and ruined; and the only reason he was hanging on to life was to see what was coming next." This man did not realize what money is for. If it cannot be transformed into character by helping humanity, it has no eternal value at all; we can only take with us what we have put into soul-life, which will live through the ages. Since I have been reading Dr. J. O. Atkinson's and Dr. W. W. Staley's articles in THE SUN on Men and Millions, I now see where the money is going to—education, missions, publications, orphanage, Sunday School, Christian Endeavor and the Convention. Now, I am highly in favor of the existence and continuation of all of these departments and I see clearly that they cannot exist unless we do our part, and the man who does not pay his pledge, if he can, is robbing God and the Church, and in turn robbing himself of the power received through cheerful giving. Oh, I wish I had a million dollars to give to the Men and Millions! but I have not, so I will give what God expects of me out of what I have. And, in conclusion, I want to say, I would not belittle my good name by neglecting or refusing to pay my pledge to the Men and Millions.

Yours truly,

SIMON ABE.

We have received a copy of a new book by Rev. J. T. Whitley, D. D., the title of which is "Filled With Messages From Thee." The book contains 138 pages, is neatly bound in cloth. We are reading this book with real interest and for several reasons. In the first place, Dr. Whitley is an able writer, and withal he is interesting, and has been from his young manhood. The book is beautifully dedicated, as follows: "To the wife of my youth, who still walks with me toward the eternal sunrise." Most of us are apt to think of the latter days of life as walking toward the sunset of life, but Dr. Whitley has it in better shape, when he says we are walking toward the eternal sunrise. The book contains thirty-eight messages, well calculated to stimulate the Christian to press on toward the eternal sunrise. Dr. Whitley is well known to many of our people, especially of the long ago. When he was a boy he served as what was then known as the "printer's devil" in THE CHRISTIAN SUN office in Suffolk, Va., but the garments of that functionary were soon too small for him, and as he walked out of them he went off to college, and on his return he put on the garments of a full-fledged preacher and editor, and to this day he cannot get away from the pen and the ink bottle, and the beauty of it is he handles them so well. Send and get a copy of his book. Send to Rev. J. T. Whitley, D. D., 228 Thirty-sixth Street, Norfolk, Va. The price is $1.00 per copy.

News reaches us that our friend and brother, Rev. I. M. Hoel, Tuscola, Ill., has been quite sick for several weeks. The last report indicated that he is now well on the way to recovery. We sincerely wish him well.

With this issue of THE SUN, the contest for prizes begins.

RELIGIOUS EDUCATION

Miss LUCY M. ELDREDGE, *Field Secretary,*
1012 E. Marshall Street, Richmond, Va.

COMING EVENTS.

Alabama Sunday School and Christian Endeavor Convention—Rock Stand—April 28th-29th.

Valley of Virginia Sunday School and Christian Endeavor Convention, Dry Run, May 16th, 17th, and 18th.

North Carolina Sunday School and Christian Endeavor Convention—Catawba Springs, July 10th, 11th, and 12th.

Eastern Virginia Sunday School and Christian Endeavor Convention—Mt. Carmel, July 17th, and 18th.

Chatauqua and School of Methods—Elon College, July 30th-August 5th.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

April 15, 1923.

Subject: Joseph the Preserver of His People.—Gen. 30:22-24; 37:2-50:26.

Golden Text: "Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee."—Ex. 20:12.

Devotional Reading: Ps. 20:1-9.

Reference Material: Josh. 24:32; Ps. 105: 16-22; John 4:5; Acts 7:9-14; Heb. 11:21, 22.

The Inspiring Example of Joseph.

The story of the life of Joseph is one of the favorite stories of the Bible. He appeals as a strong, clean character. Every obstacle, he overcomes through the force of his personality and the strength of his character. He believed in God, and through His power He saved his own people. The story in Genesis should be read as a whole to feel its appeal. Joseph appears in four distinct roles, which, taken together, make a story that is both interesting and inspiring.

1. *Joseph, the Dutiful Son.*

Joseph was the son of Rachel, the bride for whom Jacob served fourteen years, and the favorite of his father. This preference was shown so plainly that it aroused jealousy in the minds and hearts of his ten half-brothers. As a lad of seventeen, Joseph helped in the fields. That he was trustworthy is shown when his father sent him to far distant pastures to see his brothers, and report how they were faring. From Sechem he went on to Dothan, and from there was sold to the traders from Gilead. After years of absence, his first question after making himself known to his brothers was "Doth my father yet live"? And when he met him, Joseph wept. His affection for the father was very strong. In his whole life he had honored him, and when Jacob came to his death bed, he called upon God to bless mightily this one whom he called "a prince among his brethren" or "one separate from his brethren." The blessing promised to one who honored father and mother came to Joseph.—Ex. 20:12; Eph. 6:2.

2. *Joseph, the Faithful Slave and Prisoner.*

When the jealous brothers had sold Joseph to the men of the caravan, no doubt they thought that they had seen the last of him. No more would they be taunted by the dreams which he had told them so innocently. A slave in the luxury of the Egyptian palace, he did not seem destined to any high place in the world. Still less, after being unjustly thrown into prison, did his career seem promising. But wherever Joseph found himself he was faithful to his duty. Trusting in God, he found somebody to help. Here lay the secret of his promotion each time. Jesus taught: "He that is faithful in a very little is faithful also in much." Training for larger service is obtained in the faithful performance of duties right at hand. In prison, where many a man would have been discouraged completely, Joseph found the baker and the butler and interpreted their dreams, with God's help. It was two years after that when Pharaoh dreamed the dream, which the prisoner was called to reveal the meaning of. In his little booklet, "The God-Planned Life," that Christian layman, James McConkey, advises: "Stay where you are and do the next thing. God's plan for a man's life does not of necessity lift him out from his present realm of life and surroundings. It is not a new sphere God is seeking. It is a new man in the present sphere! God may take you out of your business or profession, and send you to the uttermost parts of the earth as a chosen messenger of His. But how will this come about? *As you do the next thing.*" So Joseph was promoted—just by being faithful to God, in doing the next thing.

Joseph, the Wise Ruler.

"It is naot in me, God will give Pharoah an answer." That was the spirit in which Joseph told Pharoah of the coming famine, and with which he assumed the position next to that of the king. His plans for food conservation saved not only Egypt, but neighboring countries. The palace was the last place where his brothers would have thought of looking for him. There are boys and girls in surroundings today which look as unpromising as the prison walls which held Joesph. There are future rulers in humble homes. The boys and girls who learn to trust God have a power in their own lives which will help to lift their lives to places of influence and service and honor. A Christian character can help them more than any other possession. Is your Church school aiming to give them this safeguard and help in life?

Joseph, the Forgiving Brother.

The ones who had cast him into the pit and sold him as a slave in a foreign land were forced to come to Joseph for bread to keep them alive. So positions are reversed. The grain was given, and on the second journey, by the ruler's strange command, Benjamin was brought to the palace. After testing them, by the arrest, the brothers were brought back to the presence of Joseph, and Judah, the same brother who had suggested selling him to the traders, made such a passionate plea for the life of Benjamin that Joseph revealed his identity in the simple words: "I am Joseph." He did not want them to grieve nor sorrow for their act regarding him. He regarded it in the light that God had sent him to Egypt in order to save their lives in the great famine.

"He sent a man before them; Joseph was sold for a servant."—Ps. 105:17.

A home in Egypt was offered to them, and Jacob gladly came down to spend his last days near his beloved son. They came with the approval and favor of Pharaoh, the ruler of Egypt. A family was reunited. After Jacob's death, Joseph showed his forgiving spirit when his brothers feared that he would take vengeance upon them for their sin. "Fear not; for am I in the place of God? . . . ye meant evil, but God meant it for good * * * therefore fear ye not." The spirit of Christian forgiveness is one of the most appealing characteristics of this hero of Israel.

As a Son, faithful and loving to his father; as a brother, ready to forgive and to minister; as a slave and prisoner, faithful to God and man; and as a ruler, wise in policy and kind in his dealings—the life story of Joseph presents a story to be known and loved, and lived in the twentieth century.

CHRISTIAN ENDEAVOR TOPIC.

April 15, 1923.

How Can we Become Truly Educated?—Prov. 4:1-9.

Thoughts for the Meeting.

Father and mother are our first teachers. Their instruction has the first opportunity to impress the childish mind. The greatest blessing that can be given to a child is a godly home.—Verse 1.

Forsake not the teaching of a Christian father. Neglect not the lessons which come from the Heavenly Father, whose teaching is always for your good.—Verse 2.

Mother-love helps us to become truly educated, or to develop into our best. Mr. Cheley tells of a Bible class discussion of the various translations of the Bible in which their relative merits were presented. One young man declared: "I prefer my mother's translation of the Bible myself to any other version. I mean that my mother translated the Bible into the language of daily life for me ever since I was old enough to understand it. She translates it straight, too, and gives its full meaning. Whatever printed version of the Bible I may study, my mother's is always the one that clears up my difficulties."—Verse 3.

God's commandments are a vital part of true education. A man's mind may be highly developed, but unless guided and motivated by Christian impulses, the education may harm and cause harm to others. Education without religious motive is a dangerous power. "Keep my commandments" is the command necessary to be heeded if a man is to live at his best.—Verse 4.

Knowledge of facts in books does not constitute all of education. Wisdom is more than knowledge. An understanding use of knowledge is true education.—Verse 5.

Ruskin defined education thus: "Education is the leading human souls to what is best, and the making what is best out of them." Such education brings honor, for such education must be based on the "beginning of wisdom," which is the "fear of the Lord." Education to be vital cannot be separated from faith in God. Christian education links together the two greatest forces in the molding of character—religion and education. True Christian education brings honor and happiness and all that is worth while and best in life.

"Education is the knowledge of how to use the whole of one-self."—*Henry Ward Beecher.*

All education is not received in schools, but schooling is a tremendous help. The United States Commissioner of Education is authority for the statement that the chances of success, in respect to securing and holding the most influential positions in a highly civilized community,

are, for properly educated persons, as 250 to 1 over the uneducated. Every boy and girl should secure all the schooling that he possibly can, as a valuable aid toward a fruitful life.

"Education is not a question alone of preparing great men for great things, but of preparing even little men for greater things than would otherwise be possible."—*Lucy E. Keeler.*

"What sculpture is to a block of marble, education is to a human soul."—*Joseph Addison.*

PLANS FOR THE MEETING.

Six members may discuss the topics, given under the daily readings by the United Society of Christian Endeavor:

1. Study Nature.—Job 26:1-14.
2. Study the Bible.—Acts 17:10-15.
3. Study Yourself.—Heb. 3:12-19.
4. Practice What You Know.—Luke 11:46-54.
5. Read.—Eph. 3:1-7.
6. Meditate.—Ps. 77:10-20.

Ask a Sunday School leader to speak on "How the Sunday School Helps one to be Truly Educated."

Emphasize the part played by our Christian colleges in providing an opportunity for education, under Christian surroundings, and with the inculcating of Christian ideals. Tell of the part which Elon and Bethlehem Colleges must plan in the South. Invite all former Elon students to take part in the meeting, and have a high school boy or girl speak on "Why I Want to Go to One of Our Colleges." The Elon song sheet furnishes songs which might be used in connection with this topic, especially, "Praises, Elon, Unto Thee," written by Rev. A. B. Kendall, and sung to the tune of America:

"Loud praises ever be,
Dear Elon, unto thee,
Our dear E. C.
Fair daughters, ev'ry one,
Thy stalwart, noble sons,
Praise for thy vict'ries won,
Praise, praise to thee!

"Mother of mighty souls,
Thee would our tongues extol,
Our hearts are thine.
We love thy time-worn walls;
We love thy sacred halls;
On us thy spirit falls
With touch divine.

"Father of spirits free,
Bless thou our dear E. C.
With Thy rich grace.
Keep all her children true,
Make strong to dare and do,
Bring them life's battles thro
To see Thy face."

Suggested Hymns.—"More About Jesus I Would Know," "Worship the King," "Break Thou the Bread," "Take Time to be Holy," "Jesus Saves," "Something for Jesus."

RELIGIOUS EDUCATION DOINGS.

Old Zion is planning to start a teacher training class, using the standard three-year course.

Rev. E. B. Flory has been teaching a class in story-telling in his Church for the past two months.

Mr. R. W. Spruill is the leader of thirty-two Boy Scouts at South Norfolk. The work is closely linked with that of the Church and every one of the boys will pray in public.

Miss Beatrice George is the superintendent of an active bunch of Junior Endeavorers at South Norfolk.

Alabama Sunday School and Christian Endeavor Convention will be held at Rock Stand, April 21-22. A missionary rally will be held at Pleasant Grove, April 28-29.

Ocean View has a Sunday School and two Christian Endeavor Societies doing good work. A Junior Choir of twenty-three sang at evening service March 18th, when the field secretary spoke.

The series of institutes in the Eastern Virginia Conference opened at Old Zion Church, Lambert's Point, Saturday, March 17th. The meetings continue daily in different sections for two weeks.

Richmond Sunday School classes recently set a goal for 50 per cent increase in the enrollment of each class. Two classes have reached the goal —the Girls' Intermediate Class, taught by Mrs. W. F. Holmes, and the Beginners, taught by Miss Janie Pierce.

First Christian Church, Berkley, has a well-organized Primary-Beginners' Department, with Miss Elizabeth Brothers as Superintendent and Mrs. Allen as assistant. First Church is also proud of its junior choir, which leads the Sunday School music.

Newport News is a "Christian Endeavor Church." The membership of the new Intermediate Society has increased from ten to twenty-three. The Junior Society has won the banner of the Union on the Peninsula. Mrs. Hyatt is superintendent of both societies, and the pastor, Rev. B. J. Earp, is teaching two Junior Endeavor expert classes at the present time.

CHRISTIAN ENDEAVOR CONVENTION.

The following is the program for the Sunday School and Christian Endeavor Convention at Rock Stand Christian Church, Ala., April 21 and 22, 1923:

Saturday Morning (Opening Session).

10 A. M.—Song service, led by A. R. Kirby.

10:10.—Devotional service, led by the pastor of Rock Stand.

10:20.—Business session; enrollment of delegates, ministers and visitors; reports of officers; miscellaneous business.

11:40.—Address, "Why We are Here," by Rev. J. D. Dollar.

11 o'clock.—Address, "Our Church's Program of Christian Education," by Rev. G. D. Hunt.

12 o'clock.—Dinner.

1:30 P. M.—Song service, led by M. O. Gray.

1:40.—Devotional service, led by Miss Burma Dollar.

1:50.—Round-table, subject, "Better Sunday Schools," led by J. W. Payne.

2:45.—Round-table, "Christian Endeavor Methods," led by Miss Myrtle Pinkard.

3:30.—Song service, led by Prof. T. C. Harris.

3:40.—Address, "Training Our Future Missionary," by Rev. C. W. Carter.

4 o'clock.—"The Value of Story," or a period of stories for children, by Miss Lucy M. Eldridge.

Adjournment.

Saturday Night.

7:30.—Christian Endeavor Pageant.

8 o'clock.—Address, "The Challenge to the Teacher," by Miss Lucy Eldredge.

Sunday Morning.

9:30.—Sunday School, conducted by Superintendent.

10:15.—Address, "The Vision Now the Task," by Rev. G. D. Hunt.

11 o'clock.—Sermon by Dr. J. O. Atkinson.

12 M.—Adjournment.

COMMITTEE.

AGAIN FROM CARROL COUNTY.

We left Portsmouth September 26th. Turning our property over to the storage man, we left all behind except clothing, some books and a few necessary articles. My people making mother's as their home for the time being. I waiting over for my ordination, and a few other necessary preparations. Preaching once at Antioch, Mt. Carmel, and Line Pine. On Tuesday, October 10th, I said good by to wife, children, mother, sister and many loved ones and friends that are near and dear to me. (Only those that have taken such departures known what it really is—they speak about it, but know very little.) I left from Franklin by the way of Henderson and Durham, reached Elon College that night and stayed over with my sister, Mrs. Flora Joyner, for the night. I left there on the early morning bus for Greensboro, where I caught the 8 o'clock train for Mt. Airy, reaching there about noon. Here I knew no one, but after some little waiting I bargained with a man to take me out to Fancy Gap for the price of $8.00. Then we were soon off and on our journey to scenes strange and unknown to me. For about nine or ten miles the road was fairly level; then we began to climb the mountain, up what is known as the Fancy Gap Road. Many things pointed out to me by the sturdy driver that handled the steering wheel of the car were very strange then, but are becoming more and more familiar at this time.

We finally reached the top and also our new building of Church and school combined, which is a very nice building. Here I found Mrs. Iola Meredith and Miss Midyett, earnestly at their task of teaching the children of the community. And as I knew no one or nothing of the people, I asked Mrs. Meredith if she could direct me to a place where I might be able to find board and lodging. She mentioned a few places, but said that we would try first a Mr. Edwards, which we did. And after some hesitating they decided to try me for a little while, and I have stayed until this time, and haven't packed my trunk to leave yet.

Those of this family that remain at home are Mr. and Mrs. Edwards, age around sixty, but they are hale and active; Miss Ellen, around thirty; Victoria, now in her twentieth year; Oscar, in his sixteenth year, and several away from home, two of them being officers of the law, all of these you will hear more about later.

Thursday night some of the young people and myself went about five miles down the mountain to Rocky Ford to a song and prayer service. Here I began to get acquainted with the people. I stayed up here until October 23rd; preached six times, made twenty-six visits, attended one prayer service, had two professions, and baptized two.

I find my letter again becoming too long and must close, but there will be more to follow. Remember this work in your prayers, will you please.

With much prayer for the work everywhere, I remain, Yours in the Master's service,

ELISHA BRADSHAW.

Fancy Gap, Va.

Christian Orphanage

ORPHANAGE REPORT FOR APRIL 5, 1923.

Amount brought forward		$2,937.68
Sunday School Monthly Offerings.		
N. C. Conference.		
Liberty Vance	$ 4.89	
Wentworth	5.50	
Auburn	4.50	
Shallow Well	1.94	
Plymouth	5.95	
Ingram	1.02	
		$ 23.80
Eastern Va. Conference.		
Franklin	$ 10.00	
Burton's Grove	1.00	
Spring Hill	2.60	
East End, Newport News	20.89	
		34.49
Alabama Conference.		
Beulah		1.63
		$ 59.92
Easter Offering.		
Mrs. Margaret Wilkins	$ 2.00	
P. W. Isley	2.00	
Annie Kate Isley	1.00	
Celestia Penney	5.00	
		10.00
Baby Home Pledge.		
E. R. Rawles, Suffolk		20.00
Special Offerings.		
Mrs. H. A. Culver, on support of little boy	$ 15.00	
Mr. R. W. Thompson, on support of children	30.00	
		45.00
Total for week		$ 134.92
Grand total		3,072.60

NOW THAT SPRING HAS OPENED.

Rev. J. A. Ledbetter, our hustling and wide-awake pastor at Reidsville, writing under date of March 26th, says:

"Our increased attendance at Sunday School continues. Our goal was 300 members by Easter, but we had that number last Sunday, and we are now hoping for 350 or 400 for Easter. This is an increase from a total of eighty-eight three months ago."

We are wondering if others of our schools cannot, by a little co-operative activity, put on a program of progress and increase attendance. Brother Ledbetter, or Brother T. J. Mitchell, our wide-awake superintendent, Reidsville, N. C., might with pleasure and profit to others tell CHRISTIAN SUN readers how Reidsville did this great and good thing.

We have a total Church membership of 128 at Reidsville, and the average attendance at Church service is 125. That is by no means a poor showing and speaks well for the Church and pastor. Our Reidsville Sunday school, of course, gives an offering once a month to missions, and this offering is increasing, of course, with the increased attendance. All Church interests flourish when Sunday School and Church attendance are on the increase.

Those interested in the premiums to be offered for subscriptions to THE SUN will get busy. Line up your prospective subscribers. There will be no time to lose. Prizes will vary in price from that of a Bible, dictionary, typewriter, etc., to that of an automobile.

ELM AVENUE CHURCH.

Portsmouth, Va., March 21, 1923.

DEAR EDITOR:

We wish again to tell you something about our meetings. Praise the dear Lord, He gave us a glorious prayer service tonight. God surely has blessed our souls, and His spirit was certainly with us.

Since last I wrote there has been right much sickness amongst our members, but, thank the dear Lord, they are improving now and there are only a few sick ones. Pray for us that God will continue to lay His healing hand if it be His will.

We surely have had some wonderful times in the Lord since I wrote my last letter. I feel that God is working upon the hearts of the people. On Sunday night, March 11th, we had a gracious time. God wonderfully met with us. It was very rainy indeed, and the crowd was small, but, praise His dear name, He was with us and blessed us. Four confessed the Lord and two of them united with the Church.

Oh! how we thank the dear Lord for sending Brother Harward and his dear wife this way. Surely God is blessing them. We do ask that you pray often for our Church here and the work. Truly it is a field where much can be done, if each one will let the Lord have His way. I'm praying that each one may be wholly given to God and that workers may be trained in our Church to spread the Gospel for the Master.

We are looking forward for a glorious revival on the Second Sunday of April, and expecting for it to last at least two weeks. Pray much for us during these meetings especially. Last Sunday night, which was March 18th, we had another glorious service; it was a real, old-time service, and many consecrated their lives anew to the Lord. We trust that God is blessing the work where you are and that precious souls are being born into the kingdom.

I am glad to report we are having pretty good crowds at services, especially at the Sunday evening services. We trust as the weather becomes warmer and not so much rain, that we may have a much larger attendance.

I remain as ever, a worker for the Master,

ELIZABETH P. ELEY.

Sale Sale

Army Shoes

We have just bought a tremendous stock of Army Munson last shoes to be sold to the public direct. Price $2.75. These shoes are 100 per cent solid leather with heavy double soles sewed and nailed. The uppers are of heavy tan chrome leather with bellows tongue, thereby making them waterproof. These shoes are selling very fast and we advise you to order at once to insure your order being filled.

The sizes are 6 to 11 all widths; Pay Postman on receipt of goods or send money order. Money refunded if shoes are not satisfactory.

THE U. S. STORES CO.

1441 Broadway, New York City.

ANNOUNCEMENT

The revised edition of "Principles and Government of the Christian Church" will be off the press on or before February 15.

The new edition of this book may be secured in either cloth or leather binding at the following prices:

Cloth binding.....$1.00
Leather binding.....$1.50

(For postage and wrapping add 10c to the above prices for all orders by mail).

Names lettered in gold..... .75

(Please write name plainly just as you want it to appear on book.)

The Convention has officially designated the Church Supply House, Burlington, N. C., as distributing agent. All orders will receive prompt attention after February 15.

Order from

CHURCH SUPPLY HOUSE,

Burlington, - North Carolina

WANTED—WANTED

Five thousand (5.000) members of churches in the Conferences of the SOUTHERN CHRISTIAN CONVENTION during the evenings of one week to study carefully and prayerfully their Bibles on the subject of Tithing, to see whether it is right, Biblical, unerring Word, and, To Learn whether Tithing is God's method of teaching His supreme sovereignty, asserting His ownership, and financing His Kingdom.

If tithing is not a law of God and a command from God to man, then a halt should be called and a stop made to this teaching and preaching. Let's Appeal to the High Court of God's infallible Book and rest our case there. Christians should all do this since they preach and teach that "The Bible is our only Creed and is a Sufficient Rule of Faith and Practice." Then to our Bibles to settle this vital and all-important question. To Tithe or not to Tithe.

The Mission Board of the Southern Christian Convention.

J. E. WEST, Chairman
J. O. ATKINSON, Secretary

WHEN JESUS HUNG ON THE CROSS.

For the most part, those nearest Him were His enemies. A preternatural madness seemed to seize them as they viewed Him in His anguish; an episode of rage swept the throng of His accusers until its intoxicating effect was felt by the thieves who were being crucified at His side. One of them, however, had a reaction from the madness of the hour, repented of his sins, and was saved. The Holy Spirit, whenever it is possible, takes advantage of these dark scenes of Satan's rage to awaken some heart that is open to conviction and bring it to salvation. The leading Jews uttered here that historic remark: "He saved others; Himself He cannot save." There was more truth in this than they knew. The plan of salvation is so marvelously constructed that when the hour for supreme sacrifice came, Christ could not accomplish both of these—save others and save Himself—and He preferred to do the former, which He had deliberately come to do. The sixth hour of the day was noon. The darkness which veiled the scene of crucifixion when Christ had been hanging for three hours on the cross, came exactly at high noon. This is significant. It is as if nature had uttered her protest against the sins of men which had exacted the death of the Son of God as the price of their redemption. To show the complexity of the motly crowd that surrounded the cross, it is observed that many did not understand His speech when He cried out in that awful note of atoning despair, and thought He was crying for Elijah. Their superstitious fear is illustrated in the fact that they half-way expected Elijah to come and see about Him. He had already said, not only that Elijah, but that legions of angels could be summoned to help Him if that had been God's way; but it was not God's way.—*The Way of Faith.*

MANY TABLETS FOUND AT UR

The British and American archeologists who are digging up Ur of the Chaldees in Mesopotamia, have found in the ruins of the great temple recently uncovered many inscribed tablets, most of them dating from the third millennium before Christ. Some of the tablets, which are of unbaked clay and very easily destroyed, contain temple accounts, while others are religious texts. Valuable hoards of jewelry and art objects also have been discovered, and study of the finds is expected to add greatly to the world's knowledge of that ancient period.

POLAND'S BOUNDARIES FIXED.

The Council of Ambassadors in Paris at last has given the official sanction of the allies to the eastern and northern frontiers of Poland, which had been in adjudication since the war. The boundaries are those now in effect, and while Lithuania still protests against the granting of Vilna to Poland, the danger of an outbreak of hostilities there appears to be lessening.

Love, such as Christ's law speaks of, never asks the question, "Who is my neighbor"? Love's question, if love asks questions at all, is "How can I show myself Neighborly"? Love does not inquire, "Whom ought I to help"?—it inquires, "How can I best be a helper"? It does not look narrowly and grudgingly and fearfully round, trying to find out who are the others who may have claims on it. Its eyes are turned inward upon itself, saying, "What will make me more fit to serve"?—*R. W. Barbour.*

MANSFIELD-SMITH

A beautiful marriage was solemnized at the home of Mrs. Daisy Mansfield, Columbus, Ga., when her daughter, Miss Roselle became the bride of Prof. Ben Hill Smith, of Atlanta, Ga. Mrs. Smith is a talented young lady, being an accomplished teacher of music and art. Prof. Smith is a teacher in the Columbus Industrial High School. The writer performed the ceremony which united the happy couple in holy wedlock. The beautiful ring ceremony of the Christian Church was used. A host of the friends of the contracting parties witnessed the ceremony.

They have the best wishes of their many friends for a happy prosperous life together.

R. F. Brown.

HILLIARD

Miss Sallie Obedience Hilliard, daughter of John and Mary Hilliard, born January 25th, died March 28th, 1923. Had four brothers: Thomas J., John, William, Andrew and Armistead B.; two sisters: Matilda C., and Mary W.; nine nephews and five nieces. She united with the Christian Church at Mt. Auburn, in Warren Co., N. C., when quite young and remained faithful to the end of her pilgrimage, which took place at the residence of Brother and Sister William Andrew and Lena Maude Hilliard. Interment at Fair View Cemetery, Warrenton, N. C.

Daniel Albright Long, *Minister.*

DIED

Isham Sanders of Moore Co. was born March 27, A. D. 1834, died March 18, A. D. 1923, age 88 years, 11 months and 21 days. May the Lord bless and comfort the sorrowing one. Funeral was on the 19th of March at Brown's Chapel Christian Church of which he was a member and Deacon of long standing by the writer.

W. N. Hayes.

Seagrove, N. C.

little one lead father and mother to higher hopes for glory at last, to those who are faithful. Earl waits for you, loved ones, on those shining tablelands, where the love of God alone is sung.

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Called Home

BARNES

William Henry Barnes was born in North Carolina, August 22, 1843, and died in Suffolk, March 21, 1923, in his eightieth year. He joined the Suffolk Christian Church July 7, 1867; removed to Ivor and was made a Deacon; returned to Suffolk and re-united with the Suffolk church as a Deacon, May 10, 1888. He was a faithful member and Deacon here for nearly thirty-five years. His first wife died September 21, 1915. He married a second time, Mrs. Kate Walters, June 22, 1916. He is survived by one son, Hersey Barnes, and a daughter, Mrs. A. A. Turner, nine grandchildren and four great grandchildren.

Funeral services were conducted from the residence by Revs. W. W. Staley, H. H. Butler, and I. W. Johnson, and a quartet. Members of his family were active pallbearers and the Deacons of the church as honorary pallbearers.

He served through the Civil War and fought the "Good fight of faith" to the end. He was a foursquare man and Christian.

ROLLINS

Everett Rollins was born May 16, 1859. He departed this life on February 2, 1923, aged 63 years, 8 months and 17 days. He had been in ill health for several years but bore his suffering with an admirable patience, never complaining, but reconciled to God's will. He lived such a pure, good life, that his Christian character was unquestionable. He gave his heart to God in early life and remained loyal and true. He was a member of Barrett's Christian Church and was ever ready to do his part for God's cause. He was never married. He and his sister living together as dearest companions, being perfectly devoted to each other.

He leaves to mourn their loss one brother, Richard Rollins and one sister, Miss Adelaide Rollins. Services were conducted at the home by the writer, assisted by Rev. J. M. Roberts, and Rev. Nathan Pickett, of the Friends Church.

The body was laid to rest in the family cemetery.

W. B. Fuller.

GOOD

Mrs. Mary J. Good was born March 10, 1837, and departed this life February 25, 1923, having reached the ripe old age of 85 years, 11 months and 15 days. Sister Good united with the Mt. Lebanon Christian Church more than forty years ago, and remained a consistent member until death. It was my happy privilege to enjoy the hospitality of her home occasionally while I was pastor at Mt. Lebanon some years ago. It was by her special request that I was called upon to conduct her funeral service, which event took place at her late home near Shenandoah City, February 27, 1923. She is survived by her husband, Henry Good, who is also a faithful member at Mt. Lebanon, and by one son, Ernest. May the Lord comfort and sustain the bereaved.

A. W. Andes.

DIED

Mrs. Emma Ronlis Little was born May 26, 1856, and died December 27, 1922, age 66 years, 7 months and 1 day. She was a member of the Waverly Christian Church, having united with the church in 1872.

She was married to Mr. B. F. Little December 17, 1874. Their married life exceeded 48 years by 10 days.

To this union were born 7 children: James Benjamin, William Walter, Junius Jasper, Carson Floyd, and Mrs. Emma Grace Eppes. Two infants preceded their mother in death. She leaves to mourn their loss a devoted husband, five children, six grandchildren, and a very large circle of relatives, and a host of friends. She had been a great sufferer, and the best medical skill and nursing at home and at the hospital had been given her. The very handsome flowers and the abundance of them testified, and the large number of people attending the burial services all testified of the esteem in which she was held. She was buried at Waverly Cemetery. Services by her pastor and writer.

A remarkable fact about this family is the deceased and husband and all their children and grandchildren were raised in the community of Waverly and still abide here. And all who are old enough and have decided for Christ are members of the Waverly Christian Church. She was a good woman and her influence will follow her.

Jas. L. Foster.

GORDON

Mrs. Martha Ann Gordon, wife of W. A. Gordon, died at her home, Columbus, Ga., December 17, 1922. She was born July 2, 1855, aged 67 years, 5 months and 15 days. She was a member of the Antioch Baptist Church, having united with this church when she was only 14 years old. This was the only church to which she ever belonged. She loved her church and was true and faithful to it. Her maiden name was Wilson. On February 14, 1885, she was united in marriage to W. A. Gordon. To this happy union were born the following children: Mrs. W. H. Bishop, Omaha, Ga.; Miss Lillis Gordon, Miss Jessie Gordon, Miss Crocket Gordon, Miss Etta Forest Gordon, Leonard Gordon and Vollie Gordon. They are all living at Columbus, Ga. except Mrs. Bishop.

The funeral was conducted from the home by the writer, assisted by Rev. R. A. Whitten and the interment was made in the Riverdale cemetery. May the Holy Spirit comfort those who mourn their great loss. R. F. Brown.

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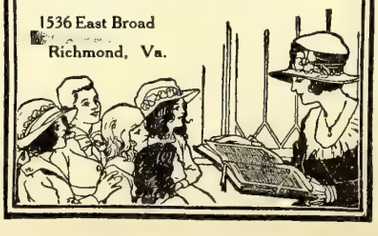

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THE SUN'S OBSERVATORY

Mrs. N. T. Farmer

Taxation—

The question of taxation is now getting to be one of the great issues of the day. In many sections of the country the tax is already getting so heavy that the common people are saying they shall be compelled to give up their homes or make some other sacrifice almost as great. Of course, there is a division of opinion. Some are saying that taxation will not hardly be felt at all—it will be so light. Others are saying this cannot be. For instance, in North Carolina, when our public debt was only between five and ten million dollars, the people, or many of them, complained of heavy taxes; but now that the public debt is raised to $110,000,000 what will it be?

Germany's Trick—

One of the sharpest tricks that Germany has played on the financial world is brought to light in the fact that she has sold to the English, the Americans, and about every one else to whom she could sell at a good price, German marks till she has brought into her treasury the vast sum of six hundred thousand pounds, or to put the terms in our money, it would be $3,000,000,000, and yet now that she has the money, the German mark is practically worthless. Germany's scheming seems to be without end. But Germany has paid a high price for these $3,000,000,000—she has paid her honor and she will find it hard to get it back, as we believe. She is feeling the pinch even now, and the public will make her feel it more and more before she ever gets herself back into the financial confidence of the world. Even now it is said there are no buyers for the German mark, and no wonder—who would think of turning their good money into worthless "scraps of paper"?

Shameful Doings—

Near Mer Rouge, La., last summer there was a picnic. When the picnic people were on their way home, five men were kidnaped and taken away by masked men. Later three came back, but the other two were not heard of any more for months. They simply could not be found. Meantime, Governor Parker sent a company of infantry to the lakes to drag them in search of the two missing men, but they were not found. In December some one exploded a heavy charge of dynamite in one of the lakes, and in a few hours the bodies of two men, bound with telephone wires and badly mutilated, were found floating on the surface of the lake. The bodies of these two persons were identified as the bodies of Daniel and Richards, the two men who were kidnaped and did not return on the day of the picnic. The strange part of it followed, viz: The grand jury made no indictments because of the death of these two men, and now it is announced that the men who were responsible for the death of the two men will not be punished—and we are wondering why. Some one has failed to do his duty. This incident is making a big stir, and it ought to do so.

Germany's Ability—

The question as to Germany's ability to pay what she owes to the allies on account of war is much discussed. There are many who believe, as we do, that Germany is simply determined not to pay if she can help it, able or not able. She simply means that she will not try, if she can avoid trying. If ever one nation owed another on account of war against another people, it is Germany owing France. As we understand it, France was not disturbing Germany when Germany simply made her go to war, and in the conflict, while France suffered terribly, Germany was defeated, and now Germany does not wish to pay for her work of destruction of the property of the French. When Germany conquered France in 1870, France was given no choice in the matter of paying an indemnity to Germany except to pay the money right down at once—and she did it—and we believe Germany ought to show a willingness to do by France as she made France do by her under similar circumstances. But the end is not yet—none of us can tell at this time what turn affairs may take in the greatly disturbed European situation. War may come again in the near future, or it may be averted.

Germany's Joke—

It is a joke on the world, and Germany has played it. She has again and again declared her inability to pay France and others what she so justly owes them, because of her destructive work in the war, and now it comes out that during the last year, as we are told by a special contributor to the *Daily Mail* of London, that there is practically no unemployment in Germany, and he further declares that the ship tonage produced in Germany last year is second only to that of Great Britain, and is actually greater than the ship tonage of the United States, or France, or Italy, or Japan. She is unable to pay the war indemnities due to France, Belgium and all the rest, but while she is unable to pay this money so justly due, she is able in a single year to build ships till she stands next to the greatest sea power in the world, and already greater than the United States, which is now considered the richest country, financially, in the world. Such dishonesty is a disgrace to Germany and will be till the better element asserts itself and goes to work and pays off all this war debt which the Germany of today is declaring she is not able to pay. The truth of the business is, as we believe, she is getting ready for another war just as fast as she can, and if we (the allies) are not careful, we will wake up some morning to find that Germany is in another great struggle to be the mistress of the world. We cannot blame France and Belgium for the course they are taking to make Germany pay them what they so justly owe them.

A Mine of Medicine—

Did you ever hear of such a thing? A writer in the *Engineering and Mining Journal-Press* tells a wonderful story as follows:

"The first white settlers in the northern part of Brazoria County, Texas, were attracted to a big mound rising eighty feet above the surrounding plain, which later became known as Damon Mound. On the side of this hill was a hole where the Indians scraped up a certain mineralized earth, leached it, and made medicine. 'Sour earth' they called the raw material. These same settlers, being far from the centers of population and medical aid, were forced to rely largely on simple home remedies, and, naturally, followed the practice of the red men in the use of this substance. In later years a company was formed, which, taking advantage of the modern habit of consuming patent medicines, proceeded to dig this dirt on a larger scale and to manufacture a patent medicine which it sells under a trade name.

"The mine is simply a shallow hole from which probably 200 or 300 tons have been removed by hand; it is covered by a 'shaft house.' The 'ore' is a sandy material, containing salts of calcium, magnesium, sodium and iron, and free acid. The mineralization was undoubtedly produced by circulating waters, and possibly gases, from the cap rock of the dome. This cap rock consists mainly of limestone and anhydrite, with considerable native sulfur. A large body of rock salt lies below the cap rock, and unconsolidated sediments, containing pyrite, overlie it. The source of the minerals accordingly is readily apparent.

"After mining, the earth is allowed to stand in shallow bins in sheds so constructed that air circulates freely, where it 'cures'—a process of oxidation, no doubt. It is then shipped to Houston, where it is given a treatment, briefly described as boiling, to dissolve the salts, and filtering to remove the solids. The liquor is then bottled, after being brought to the proper degree of concentration, labeled, and put on the market.

"The manufacturers assert that this medicine is a remedy for rheumatism, indigestion, stomach disorders, impoverished blood, general debility, eczema, constipation, and other internal disorders, and that it may be used locally as an antiseptic and astringent, with great benefit. It certainly is versatile"!

NOTES-PERSONALS

The Christian Annual is being distributed this week.

Read again the announcement of the Southern Christian Convention, to be held at Henderson, N. C.

We have an article in this issue from the People's Church of Dover, Del., which speaks well of the work there.

In one city down South eleven new churches are in process of construction or are completed. Leadership in affairs religious in that city is commendable.

When you have determined to enter the contest for one of the prizes to be offered for new subscriptions to THE SUN, send in your name for receipt books and order blanks.

The greatest cry of the soul is for life. No normal man prays to die. The love of life is in us all. God put it there because He intended that we should live forever.

It was expected to have ready for THE SUN'S premium list a complete description of the prizes to be offered, but more time is consumed in preparing the list than was thought at first.

If the minister of your Church cannot visit his parishioners once a month, he can certainly manage to get to door or entrance of the building and shake hands with them after the sermon. Try it.

Word has been received that Rev. H. E. Rountree is leaving Haiti this week and is expected in Virginia by April 25th. Chaplain Rountree has been assigned to service in the Portsmouth Navy-Yard for the coming two years.

Recently the ministers' wives of Norfolk, Va., organized a Ministers' Wives' Association. At a reception held in the Southland Hotel, seventy-two were present. The first effort was to get everybody acquainted.

A bill passed in Indiana provides for imprisonment from one to two years upon conviction of illegally transporting liquor in any automobile, aircraft, buggy or wagon. This will discourage driving by drunken motorists.

Those interested in the premiums to be offered for subscriptions to THE SUN will get busy. Line up your prospective subscribers. There will be no time to lose. Prizes will vary in price from that of a Bible, dictionary, typewriter, etc., to that of an automobile.

The Temple of the Moon, the home of the patriarch Abraham, recently uncovered in the Chaldees, may be 6,000 years old. It is probably the oldest known edifice. The British Museum and the Museum of the University of Pennsylvania have charge of the research work in this section.

Secretary Mellon, of the United States Treasury, said recently: "There are $10,000,000,000 worth of tax-exempt securities now in existence." Tax-exempt securities, taken together with an absence of all inheritance tax, would, beyond any doubt, create in the United States dynasties of wealth which would pay no taxes.

Christian Temple reports good progress on their new Church building. An order has been placed with the Hall Organ Company for the large pipe organ to be installed. An Easter offering for the building fund amounted to $8,600.

At the last North Carolina Conference, the Conference decided to separate into the three former Conferences of which it was composed. What are the presidents and secretaries of these Conferences doing to make the work effective? Up to this time we think only one presiding officer has outlined plans for working.

Miss Lucy M. Eldredge, field secretary of Religious Education, is leaving this week to spend two weeks in the Alabama Conference, visiting a number of churches there and attending the Sunday School and Christian Endeavor Convention at Rock Stand on the 21st and 22nd, and the missionary rally at Pleasant Grove on the 28th and 29th.

Rev. J. H. Hughes, of Roanoke, Ala., is the president, and Mr. L. H. Huey, of Wedowee, is the secretary of the Alabama Sunday School and Christian Endeavor Convention, which is to hold its annual session on April 21st and 22nd at the Rock Stand Church. The program, which appeared in last week's SUN, includes addresses, and conference hours and periods for song and worship. This promises to be a great gathering, and every Alabama Church should be well represented.

If the number of THE SUN'S readers is to be increased it will be necessary to do a great deal of personal solicitation. And in some way this expenditure of effort must be rewarded. Premiums are being arranged for in order to compensate for the work done. One would like to secure a standard unabridged dictionary, another a portable standard typewriter, and still another a radio equipment or an automobile To obtain such a prize will require work, and you can solicit outside of your own Church or denomination.

The Christian Education Committee of the Eastern Virginia Conference, Rev. J. H. Lightbourne, chairman, is preparing a questionnaire of fifteen questions on the vital phases of Christian history, philosophy and life for young people in the Sunday Schools and Christian Endeavor Societies of that Conference. This committee is also co-operating in planning for the Sunday School and Christian Endeavor Convention to be held at Mt. Carmel in July. The program is already outlined for this meeting.

The Chautauqua, which for a number of years was held by the seaside, was presented to the last session of the Southern Christian Convention, and a motion prevailed that the Convention endorse and foster this school of methods, and the Board of Religious Education was directed to continue this institution. That the Church may receive the benefits to be derived, arrangements should now be made to have at least two representatives from each congregation, Sunday School or Christian Endeavor to attend.

As a follow-up meeting after the institute conducted at the Richmond, Va., Church by Mr. Hermon Eldredge, field secretary of Young People's Work of the Christian Church, the officers and teachers of the Sunday School met this week to consider plans for future work. Provisions were made for the organization of two new classes to provide for the pupils in the school, one for beginners, with Miss Tama Savedge as teacher, and one for intermediate boys, with Mr. W. L. Beale as teacher. Plans were made for the "Children's Day" program to be given the second Sunday in June, and it was voted that the offering of this day be for the work of the Board of Religious Education. A forward step was taken by those present by voting that the meeting of teachers and officers to plan for the work of the school should be held regularly each month.

Announcement is made from Washington, D. D., that Protestantism in Europe is at a standstill, and will cease to exist entirely unless help is given quickly. The announcement is authorized by Dr. Adolf Keller, secretary of the Federation of Churches of Switzerland. This state of the Protestants applies to Austria, Italy, Belgium, France and Germany, and that Germany is much the worse off of all these countries. It is a real privilege to help the needy, but even giving to the needy must find the end of the stream. The United States has certainly been very generous to European countries in meeting in part their needs, but how can we go on? Can we keep on answering these calls? We believe the United States has surprised the world with the extent of its ability and its almost unlimited generosity in meeting the needs of war-cursed Europe since the close of the world war. No doubt about it, the need was awful, and America has responded nobly, and we are glad she could and did do so. The call now declares that many professional men, clergymen and their families, widows of the clergy and aged pastors are plunged into direct want, and to add to their sufferings, in many places, persecution is added. In Moscow just now the priests are being tried for what the government regards as opposition to its administration. But these in Moscow are Greek Catholics. The world is certainly in turmoil of a most serious character.

SOUTHERN CHRISTIAN CONVENTION TO MEET IN HENDERSON, N. C.

The First Christian Church, of Henderson, N. C., Dr. J. P. Barrett, pastor, has extended the Convention an invitation to meet in Henderson for the extraordinary session, to be held this spring.

The Executive Committee appreciates this invitation, and hereby gives official notice of this acceptance.

The Convention will open Tuesday, May 1, 1923, at 3 P. M., and will close with the evening service Thursday, May 3rd.

The Henderson Church is a good Church, but not as strong as some, and I, as President, without the Church's consent, am suggesting that if any minister or delegate wants to help them in the entertainment, you can do so by simply writing, requesting them to arrange for you at the hotel, you paying your bills. This is only a suggestion, and I apologize to the Church now for making it.

L. E. SMITH, *Pres.*

NOTICE.

All persons expecting to attend the forthcoming session of the Southern Christian Convention to meet with the Christian Church in Henderson, N. C., May 1st, and who desire entertainment at the hands of the Church are requested to notify me, as the pastor of the Church, at your earliest convenience. We will not hold ourselves responsible to provide entertainment for those who do not notify me. If you wish to engage rooms at hotels at your own expense, please let us know and we will do our best for you.

Very sincerely yours,

J. PRESSLEY BARRETT.

Henderson, N. C.

PROGRAM

Of the Extraordinary Session Southern Christian Convention, Christian Church, Henderson, N. C., Rev. J. Pressley Barrett, Pastor.

OFFICERS.

President .....L. E. Smith, D. D., Norfolk, Va.
Vice-President....N. G. Newman, D. D., Elon College
Secretary.....I. W. Johnson, D. D., Suffolk, Va.
Ass't Secy.....Rev. J. F. Morgan, Winchester, Va.
Treasurer.....W. C. Wicker, D. D., Elon College
Convention music in charge of Rev. J. F. Morgan, Winchester, Va.
Session May 1st to 3, 1923.

ORDER OF BUSINESS.

FIRST DAY—AFTERNOON.

Tuesday, May 1, 1923, 3 o'Clock.

Convention called to order by President.
Worship conducted by C. H. Rowland, D. D.
Enrollment of delegates.
Announcement of committees:
(a) Credentials.
(b) Press.
(c) Finance.
(d) Resolutions.
Closing service conducted by local Church.

FIRST DAY—EVENING.

Tuesday, May 1, 1923, 8 o'Clock.

8:00 Song service.
8:05 Worship conducted by Rev. J. H. Lightbourne.
8:15 Sermon, Rev. E. B. Flory.
Communion service—W. W. Staley, D. D., P. H. Fleming, D. D.

SECOND DAY—FORENOON.

Wednesday, May 2, 1923, 9 o'Clock.

9:00 Song service.
9:05 Worship conducted by Rev. J. Lee Johnson.
9:20 President's address.
9:50 Reports:
Treasurer—W. C. Wicker.
9:55 Executive Board—L. E. Smith, D. D., Chairman.
10:00 Revision Committee—W. W. Staley, D. D., Ch'n.
10:10 Board of Superannuation—J. O. Atkinson, D. D., Chairman.
10:20 Temperance—Rev. J. W. Holt, Chairman.
10:30 Board Publications—Hon. D. R. Fonville, Ch'n.
10:40 Report of Committee on Church Union with Free Will Baptist Church.
Address—Dr. W. A. Harper.
Address—Prof. J. E. Sawyer.
Discussion.
12:30 Reading minutes and closing.

SECOND DAY—AFTERNOON.

Wednesday, May 2, 1923, 2 o'Clock.

2:00 Song service.
2:05 Worship conducted by Rev. R. L. Williamson.
2:15 Report of Board of Education, Dr W. A. Harper, Chairman.
General discussion—Elon and Bethlehem Colleges.
4:00 Report of Board of Religious Education, W. T. Walters, D. D., Chairman.
5:00 Miscellaneous business, reading of Minutes and closing.

SECOND DAY—EVENING.

Wednesday, May 2, 1923, 8 o'Clock.

8:00 Song service.
8:05 Worship conducted by W. D. Harward, D. D.
MISSIONS.
8:20 Address—Rev. Stanley C. Harrell.
8:50 Stereopticon lecture—Dr. W. P. Minton, Foreign Mission Secretary of the General Convention of the Christian Church.

THIRD DAY—FORENOON.

Thursday, May 3, 1923, 9 o'Clock.

9:00 Song service.
9:05 Devotional, conducted by Rev. T. E. White.
9:15 Report of Board of Missions.
Address: "Forward Together," by J. O. Atkinson, D. D.
General discussion:
(a) Pledges and Moral obligations.
(b) Recruits for the Ministry and Mission Fields.
(c) Evangelism—Increasing Church Membership.
12:30 Reading of Minutes and closing.

THIRD DAY—AFTERNOON.

Thursday, May 3, 1923, 2 o'Clock.

2:00 Song service.
2:05 Devotional, conducted by Rev. A. R Flowers.
2:15 Address: "Stewardship and Tithing," W. H. Denison, D. D.
Discussion.
3:00 Orphanage:
Report by W. K. Holt, Chairman of Board of Trustees.
Addresses by Mr. W. K. Holt and Chas. D. Johnson, Superintendent.
4:00 Miscellaneous business.
Reading of Minutes and closing.

THIRD DAY—EVENING.

Thursday, May 3, 1923, 8 o'Clock.

8:00 Song service.
8:05 Devotional, conducted by G. O. Lankford, D. D.
8:15 Address: "The Denomination's Responsibility in Evangelism," by Roy C. Helfenstein, D. D.
8:35 Address: "The Responsibility of the Local Church in Evangelism," by W. D. Parry, D. D.

OUR RELATION TO THE GENERAL CONVENTION.

One of the matters that should be considered at the extraordinary session of the Southern Christian Convention is our relationship to the General Convention of the Christian Church. The Christian Church is one. The General Convention includes all the churches in the United States and Canada and the churches in our mission fields.

We are a part of that Convention. We send our delegates to its meetings; we have our representatives upon its list of officers and on the various boards. We are glad that this is so. Our Church is too small to be divided in policy, purposes or activities.

The recent arrangement between the mission boards shows a splendid spirit of co-operation in the foreign mission budget, but aside from that, our Convention, unfortunately it seems to the writer, does but little in the way of financial co-operation.

It has been embarrassing to our representatives to sit at board meetings and help vote thousands of dollars of appropriations, when the section of the Church which we represent did not make any contributions to these funds. By an agreement made a short time ago, the Mission Board of the Southern Christian Convention is mailing some contribution to the home mission funds, but our past experience has been that we get back more than we put into this fund, which makes us beneficiaries of the General Convention.

We have not been making any contributions to the educational fund, and yet since the establishment of scholarships by the Board of Education, a number of our Southern men have availed themselves of the one and two hundred dollars per year to pay college expenses, and this was done while the territory that contributed these funds had three colleges struggling for existence and needing every dollar that was raised.

Our contributions to the Sunday School and Christian Endeavor work of the American Christian Convention have been almost negligible, and yet the Sunday School Board sent Mrs. F. E. Bullock, their field worker, to the South for a month last year, paying her salary and traveling expenses, and the Board of Christian Education has Mr. Hermon Eldredge in the South for two weeks now, paying his salary out of funds to which we contributed almost nothing.

Brethren, "These things ought not so to be." I am sure that we want to do our part and to make whatever contribution is necessary for the advancement of the whole Church. A number of our Southern men held an informal meeting while attending the meeting of the various boards in Dayton last fall, and decided that we must do something to remedy the situation. I trust that feeling will pervade in the forthcoming Convention and that some definite steps will be taken for a closer financial co-operation with the General Board of the Christian Church.

Richmond, Va. W. T. WALTERS.

A CENTRAL BUREAU FOR PROTESTANTISM IN EUROPE.

As the result of sympathetic help from the American Churches, through the Federal Council, there was held in Copenhagen last summer the first official gathering of Protestantism in Continental Europe, there being seventy-five delegates present, representing thirty-seven Church bodies and twenty-one European nations.

As the result of this conference there has now been established by the Swiss Protestant Federation, with headquarters in Zurich, a central bureau of Protestantism for Europe, for the immediate purpose of securing and co-ordinating relief for the needy Churches and religious institutions of the Continent.

The director of this organization is Dr. Adolf Keller, secretary of the Swiss Protestant Federation.

The Federal Council, with the assistance of its constituent bodies, has underwritten two-thirds of the budget for the bureau.

The executive committee is made up of representatives from the Swiss Federation, Churches in the Scandinavian countries, Holland, and Great Britain, with Dr. Macfarland as advisory member for the American Churches.

This is an indication of the extent of the world co-operative movement of the churches.

THE GRACIOUSNESS OF GRACE.

(Titus 2:11-14.)

1. The abundant provision of grace—"Bringeth salvation."

2. The boundless horizon of grace—"To all men" (all classes).

3. The enlightening characteristic of grace—"Teaching us."

4. The negative expulsion of grace—"Denying ungodliness and worldly lusts."

5. The waiting attitude of grace—"Looking for that blessed hope, etc."

6. The purifying power of grace—"And purifying unto himself a peculiar people, zealous of good works."—*James Ostema.*

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor,*
Henderson, N. C.

ELON'S GOOD FORTUNE.

We called that fire at Elon on January 18, 1923, Elon's disaster, and so it was in some very important particulars, but the event seems to be developing into Elon's good fortune, for the subscriptions are rolling in in a most encouraging way. *The Virginian-Pilot,* Norfolk, Va., brings us the good news through its suffolk correspondent that Bro. J. M. Darden, of Suffolk, has just given to Elon the sum of $50,000 for the erection of one of the new buildings in honor of Mr. Darden's father-in-law, the late L. H. Whitley, of Isle of Wight County, Va. The building is to be known as the L. H. Whitley Memorial Hall. It will serve as the college auditorium in which its public meetings will be held. It will seat about 1,000 people when it is completed. This is the largest single gift by one person ever made to any enterprise of the Southern Christian Convention, and of course it makes our people glad, for we have undertaken a great task in the raising of a fund of $600,000 for Elon. If Dr. Harper can find a few more such liberal givers, the $600,000 will soon be raised, and so it would come to pass that Elon's calamity proved a good thing, indirectly. Thus far, two of the new buildings are assured, and the work goes on in a most hopeful way. Alamance County, at least the citizens of that county, have given one hundren thousand to erect Alamance Hall, which is to be the new administration building. That is a fine piece of work, and coming, as it does, from the county in which the college is located, is a fine tribute to the character and work of the institution. We trust a new day is dawning for Elon, and while its past has been one to give joy to its friends and patrons, we are hoping that its future may be far richer in good fruitage than even the past. Greater Elon seems to be in sight. We are now even expecting the full $600,000 fund will be raised. Let Elon have the full support of this effort of all its friends, and may its future be one of far greater service to both God and humanity because of the sacrifices and hard work of its president and its many friends.

A SHAMEFUL SITUATION.

It is said that there is no end to the making of books, and while that may be true, it is also true that a vast proportion of the books published today seem to be in many respects of an unhealthy character, morally and religiously. There are tens of thousands of people who are, in a way, good people and wish to do right, but not having been taught, they do not know what a good book is when they see it. By that we mean they do not know what books are good for their own children, and therefore they are easily taken in by unscrupulous men who want to sell, or else they wish to indoctrinate the people with their own false notions of what truth is, and this is the pity of much of the book-making of this day.

The *Literary Digest* of March 31, 1923, tells us that there is now rising a crusade against unclean books. We may say let it rise, and let it do its work well, for it is much needed. The unclean world is busy putting out unclean books to serve their own unholy purposes. Why cannot the Christian world be up and busy filling the world with good books that the children of this day may never want for a good book? It is a shame that children in many instances do not have a chance to get a book that is clean and good, but bad books, why they grow up almost spontaneously and seem to fall into the hands of children and grown-up young people without any trouble. That is the strange part of the proceedings. A child ten years old can get an unclean book and the parents not only do not know it, but if they did know it they would not know where it came from, not even know the person who put it into the hands of their ten-year-old girl or boy. That tells the part of the story that is so far from what it ought to be. The parents ought to see that good and wholesome books are in easy reach of their children, that they may have the pleasure and the profit of reading good books, just whenever they wish. Instead of that, many a poor child, having a strong desire to read, has to catch up just anything that comes within his or her reach, and of course it makes no difference to them, at the time, whether it is good, bad or indifferent, they will read it, and for the very good reason that they have nothing to read from the hands of father and mother, and then it is natural that the inquiring mind of a child should lay hold on the first book that comes to its reach. It may be a dime novel of the commonest kind, or some other book that is filled with moral poison, but the father and the mother are busy with other things and they do not take the time to see what the child is reading, and the result is, before the parents know it, the child's mind is thoroughly poisoned with the literary trash which the carelessness of the father and mother has permitted to come into their home to the moral downfall of the child. It is too bad that no one seems to feel it encumbent upon himself or herself to look after the wellfare of the child. In many cases, even the Church and Sunday School, seem to have little interest in the work of training their own children. They leave that to others and often others are bad guides for children in the matter of literature the child should read.

There is no surer road downward than the putting of bad and unclean books into the hands of children and young people. The opposite is true also—there is not much surer road for the children leading upward to a noble Christian life than to have their hearts and minds filled regularly with good and wholesome Christian literature. This being true, as we think it is, why do not parents who love their children and desire their highest good, be on the look out to see that their children are supplied with the best books for children and young people? They are understood to be their guides in everything, and that certainly includes good literature. Why can not Christian parents at least be careful to see that their children are supplied regularly with good books that their young and childish natures may be suitably fed and so given a chance to develop in the kind of a life which shall be most helpful to the child? Here rests a great responsibility upon some one, and it ought to be looked after, not merely one time, but many times during the year. When one supply is out, another should be given, so that all the time the child should be supplied with good reading matter—the kind that will lift him up and not pull him down.

"BUSINESS BACKING THE BIBLE."

The Church has much to do in keeping itself right in its relation to men and to God. As a body, we are by no means living up to the standards, but we are in the way and hope to reach the end of the journey in His will. While all this is true, it is also true that the business world needs to put itself in line with the teachings of the Word of God. Because the Bible is right, it should be the standard of all men in their relations one with another and with God. Some one has recently made the statement that it is Christ or chaos. If that is true, as we believe it is, then not only the Church needs to keep within the line of Bible standards, but the business world also. The fact that a man is not a Christian is no excuse whatever for him to do wrong in dealing with his fellow-men or in serving God. It is true, he professes not to be a Christian, but that does not take the responsibility of obeying God from his shoulders. We do need a revival of the fear of God among men, and in order to get such a revival, we must have another revival, preceding it just a little, and that is we need a revival of the study of the Scriptures—that as nothing else on the human side will bring the revival of real religion and of common honesty among the people.

We find the following article in the *Literary Digest* of March 31, which we wish to commend to our readers, and if they would like to do a little real missionary work, then let them take this article to business men, who are not directly connected with the Church, and ask them to read it and then take it to another, and so on, as far as you can. The following is from a business and not a Church paper:

The only sure foundation for business and national safety is not great and plentiful markets, ships on the seas and trained forces to protect and maintain our interests at home and abroad, but religion, and it is not a denominational journal which tells us this, but a business publication. Recently the attention of the *Manufacturers' Record* (Baltimore) was called to a revival which is reported to be sweeping over Mississippi, and, in the words of Howard S. Williams, editor of the Hattiesburg *American,* to be creating "a better feeling in Mississippi today between men of all classes than ever before." *The Record* feels, therefore, a moral compulsion to note the phenomenon as of more than local or passing interest. The very foundation of individual national and world prosperity, says the Baltimore periodical, is religion. "Without the guiding influence of religion and the power which it has over mankind, this nation would soon sink back into barbarism, and no business in it would be safe. Eliminate from any community the churches that are in it and property of all kinds would become practically worthless, and the bats and the owls would soon take possession of the city." This, we are told frankly, is the lowest possible point of view from which to study the influence of religion on the individual or on the world, "but it is a view which a business paper can stress even from the strictly business standpoint." And *The Record* emphasizes its view by asserting:

"This country needs, more than anything else, a genuine nation-wide revival of old-time religion—the religion that accepts the teachings of the Bible as divine; a religion that makes the employer honest in dealing with his employees and the employee equally as honest in dealing with his employer; a religion that makes every adherent of it through and through honest and honorable in every transaction and in every relation of life; a religion which uplifts, which makes men realize that in the literal fulfilling of the

teaching of the Golden Rule there is safety, and nowhere else is there safety for business or for society. We need a religion which will give men the moral backbone to stand out in the open and fight wrong wherever intrenched, regardless of their personal safety or their business. Every man who seeks to fight wrong under the guise of some secret organization hasn't the moral courage to fight in the open and lacks the inspiring power of true religion.

"Looked at in the larger sense, the spirit of the Golden Rule must dominate every office and every factory and every farm, if there is to be honesty and honor among them.

"The man who tries to cheat his employee or his employer, the man who tries to sell bad goods for good goods, the man who tries to take an advantage of his customer or any man with whom he is dealing, is by that fact sapping his own moral fiber. Only through a nation-wide and world-wide revival of the religion of the Cross can the world be saved from chaos.

"The world is in turmoil, partly economic, but largely through the failure of religion to function fully in the hearts and lives of those who profess it."

And if Mississippi, stirred by the State-wide revival, will prove to the country that the Golden Rule can be applied to every transaction of life, says *The Record,* "it will render an immeasurable service to mankind." It will teach us that—

"Every man who with or without disguise joins in beating or maltreating, or shooting (or even threatening to do so), other men because of alleged criminality, is himself a criminal, and the spirit of religion does not exist in him, regardless of how loud may be his professions, or how saintly may sound his psalm-singing. No man who commits such acts can honestly kneel before the throne of Almighty God and ask God's blessing upon his criminality; for the man who undertakes to enforce by illegal means even the things which might deserve legal punishment can not escape the condemnation of Almighty God, for in committing these acts he is breaking down the morality, the honor, and the sovereignty of the State. "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind, and thy neighbor as thyself,' is the divine command, and no man who loves his neighbor in this way can by any possibility commit the crime of lynching or maltreating, or murdering his neighbor, even though his neighbor may deserve legally the utmost punishment that can be inflicted. But this punishment must be by the law. * * *

"Until American people come back to a recognition of the divine command 'Thou shalt not kill' and that further statement 'Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him,' we shall fail as a nation to do our duty to God and man. Any man or woman professing to be a Christian, who willfully commits these crimes of murder, or of murdering, by lynching the murderer, or outrager, must inevitably merit the condemnation of a righteous God. There are some who stand in the pulpits professing to proclaim the Gospel of Jesus Christ, who preach hatred; there are some who sit in the pews and profess to be followers of Christ, who are deliberately, premeditatedly violating the commands of God. They who knowingly live in sin cannot plead the redeeming sacrifice of Christ until in spirit and in truth they have sought to follow His teachings.

"Every member of a mob, hooded or not, who joins illegally in punishing others has no right to ask the blessing of God upon his criminality. It would be a mockery of God Himself."

WHAT IS THE CHURCH WORTH TO A COMMUNITY?

A good many people like to find fault with the Church. It is not what they think it ought to be, and so they find occasion to say a good many things against the Church. If a man were level-headed, or was even competent to do some good and clear thinking, we believe he would be ashamed to talk against the Church, and for the reason that the Church is ordinarily one of the most valuable assets a community has. How many of the decent people of any given community would continue to reside in the community if all the churches were taken away? How much would the value of property in a given community decrease if all the churches were taken away? The Church is not only the salt of the community in a general way, but it is the preserver of decency. Were there no churches in any given community, in the course of a few years, after the removal of the churches, it would not be safe for a woman to walk down the street alone at the twilight hour. Not only so: were all the churches taken out of the community, in less than ten years, we believe, it would not be safe for a man to walk down the street at ten o'clock at night. The estimate of the thoughtless person for the Church is indeed small, very small, but take a thinking man, whether he belongs to the Church or not, and his estimate of the value of the Church is practically always high, and for the reason that he knows what the presence and influence of the Church are worth to the people who live around them, to say nothing of those who are its members. This much is not said of the spiritual influence of the Church, but of its moral and financial values. Of course, the spiritual value of the Church is uppermost and far beyond even its moral and financial values, and yet there are many who do not visit the Church, only possibly occasionally, and they seem to think it is a sign of one's importance to show no regard for the Church and its work. Poor things, do not say any hard thing of them, for they do not know any better. Pity them.

The Methodist Protestant has some good words along this line, and we herewith append them for the consideration of our readers, as follows:

"A minister, who did not wear a ministerial garb, was riding on the train one day next to a commercial traveler. It was on the Sabbath. The man, pointing to a cool patch of woodland, said to his ministerial neighbor, whom he did not know as a minister: 'That's where I like to spend my Sundays, to take lunch, and my old pipe, and some newspapers and books and go out into God's open and spend Sunday.' The preacher replied: 'I suppose you mean after you attend Church.' 'No,' he said, 'I never attend Church. I can worship God in the woods better than I can in the house.' The preacher rejoined, 'Yes, I reckon you are right; we really ought to tear the churches down; they are in the way, and build something that is of value in their place.' The commercial traveler said, 'I do not think that; I would not live in a town where there is no Church. It adds to a town's respectability.'" It does a great deal more than that. It adds to the value of property. It makes men thrifty and industrious. It adds to the safety of life and property. It makes men honest and law-abiding. It adds to the intelligence of the community. It elevates the character of the people. It helps to forward everything that is good and to overcome all that is evil. No respectable man would willingly live permanently or have his family live in a community that is without a Church and without the influence of the Church. This being the case, it is the duty of every man to do all that he can to support the Church. Some men, even some who are members of the Church, seem to feel that all they need to do is to aid in the financial support of the Church. But far more than this is needed. They should attend upon all of the services of the Church. They should take an active part in the work of the Church. They should use their best efforts to bring others to the services and into the membership of the Church. It would be well for every man to ask himself, "What kind of a Church would my Church be if every man in it were just like me?"

AMEN! BROTHER.

If an amen from us can give a brother any help, when he is standing for truth and righteousness, we wish to give it. The *Presbyterian of the South* has an important word to travelers going from a Christian country into a heathen country, and we wish to say amen to his suggestion, which is as follows:

Travelers in heathen countries ought to be very careful about what impression they make upon the people of those lands. This should especially be true of Christian people from this country who visit the Orient. The people of that part of the world hold the United States in high esteem, but most of their definite opinions in regard to us must, necessarily, be largely formed from the people who visit those lands. The missionaries set before those people very high standards of Christian living, and the result is that the Christians who have been won under their leadership have set up for themselves a very high standard. It is a great pity that some visitors to those lands do not always live up to the same standard. This is particularly to be regretted when the visitor is a representative of the Church of this country. Such visitors have often given the missionaries no little trouble by not being careful about what they do. Rev. Dr. Sidney Gulick was a missionary for thirty years in Japan, but returned to this country some years ago, and has been devoting his time to awakening and cultivating good will between that country and ours. He is very closely connected with the Federal Council of Churches. Recently, as a representative of the Council, he visited Japan, and made a number of addresses on his itinerary through that country. The Japan *Times,* published in Tokyo, gives an account with a picture of a farewell banquet that was given to Dr. Gulick, and at which he made an address. This was held Sunday evening and was attended by both natives and foreigners. We cannot help feeling that Dr. Gulick did not set the Japanese a very good example as to the proper observance of the Sabbath, or teach them the proper idea of its holiness. The Federal Council, in sending out its representatives, should be very careful that only men are sent who will, in their own lives, exemplify the real teachings of the religion of Jesus Christ.

NOTICE.

There will be a missionary rally at Shiloh Christian Church, Randolph County, N. C., the fifth Sunday in April, beginning at 10 A. M. All the churches in the Western North Carolina Conference are asked to send delegates. Of course all the preachers in the Conference will be present. We want this to be a real get-together meeting to discuss missions in the home, in the Sunday School, in the Church and in the world.

Brethren and sisters, come prepared to say something on the different phases of missions. It is necessary that every one should have something to say on this great question. There will also be a meeting of the executive committee.

G. R. UNDERWOOD,
Bennett, N. C. *Chairman Ex. Com.*

CONTRIBUTIONS

SUFFOLK LETTER.

"None of us liveth to himself, and no man dieth to himself." This is true with reference to individual relationship to men as well as to God. The central group in human society is the family. Jesus was a member of a human family. The Jewish nation was built on the family. The most powerful government in the world is family government. The family contains all the essential elements of the Church and the State. Paul says: "I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." The Church is a family in earth and heaven.

It is a question whether modern education is not overdoing the matter of classification and grading of members of the human family. It is true that as wise a man as Paul wrote: "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things." But Jesus said: "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." There is a child-period, it is true, but it is the greatest period in human life. The fundamentals of education are learned in childhood, because they are based on faith. The time to learn the Ten Commandments is in childhood, and that lesson is learned best in childhood. Obedience is learned in earliest childhood, and that is fundamental in the family, in religion, and in the State. How many learn the Lord's Prayer, the Ten Commandments, the books of the Bible, geography and history after they are grown-ups? Even to count a hundred, to learn the multiplication table, spelling, the parts of speech, all the fundamentals of education are learned in childhood. Children can learn the biggest and hardest things easier than grown people. It is a false philosophy that thinks things must be made easy for children. *They must be made plain.* The nursery has often broken up the family. Grown people need contact with children and children need contact with grown people. Palatial homes, matrons and servants are often separating agents in what should be family life. This effort at grading and adaptation has robbed the family and the Church of that soul contact that parents and children used to enjoy. Parents feel it, children suffer by it, and the family pew is almost gone. All this complaint about the young people in this age grows out of this disintegration of the family, breaking up the cohesion of the family spirit and love. Life is at its best when young and old love, believe and think together and work toward a common goal. This does not condemn grades, groups, adaptations, classifications, but keeps them all within the radius of God's plan for the family in earth and heaven.

W. W. STALEY.

ELON LETTER.

It has been said that the human race makes progress on the feet of little children. This is no doubt the aphorism of wisdom. Judgment and experience certainly warrant in the assertion that this is especially true of Christian institutions. The Elon of the future is in swaddling clothes today, and from that state of infancy on up to the early teens.

Last summer I wrote about a good man who told me his daughter would be at Elon, that she had been born to come here. That is the way. Children should be taught from their tenderest years that Elon is their destiny. As the children feel toward Elon, so will her future be.

Recently I have been telling of the great sacrifice of some of our great-souled laymen and laywomen. We have all rejoiced that God has been so good to us as to provide these friends in this critical hour. Others are needed, and God will provide them, too. Of that, I have no doubt. This Christian College will never be deserted in an hour like this. God is too good for that, and men and women are too like Him to allow it. Let each heart seek its privilege and grasp it as such. Do not wait to be asked, kind friends—do it voluntarily.

Do it as the children are doing. God bless the children. A dear little girl, the other day, came to me and, smiling as only a child can, handed me a well-worn dollar. "It is mine," she said; "I saved it. But I want to give it to our college. I expect some day to go to school there. Use it to buy some brick for me." I will. I wonder if there are any more children who will want some brick in Elon's new buildings. If so, dear boys and girls, write me and send your gift. It will be used just like you say.

And here is a Sunday School class of seven boys of the Suffolk Sunday School—the Class of Twenty-two, Mrs. J. D. Luke, teacher. These boys worked and saved six dollars and sent it for books for the library. And besides they wrote me a splendid letter, from which I quote: "On Sunday, February 11th, Dr. L. E. Smith preached for us at the morning service. He chose as his test a part of the 12th verse and 1st chapter of Lamentations, 'Is it Nothing to You'? It was a fine sermon. Seven of our class stayed for the service. Two of us boys, namely: Edwin Berkley and Lynwood Rieder, rode home with our teacher.

"When we were leaving her she said, 'Boys, how was the sermon'? One said, 'Fine'; the other, 'All right.' She asked what did he mean by saying, 'Is it nothing to you'? They said he meant the man crying over the city. She said, 'Yes, but he meant something else that is dear to us.' Then she told of Elon's loss and said the young preachers had no books to study until some new ones were bought. We had not heard about the fire before this. She said it was our own Christian College that we all love. The following Tuesday Edwin and Lynwood went and asked what could we do to help buy a book or two. She said we could make a sacrifice by staying from the movies and doing without candy for a few days, or working in some way to make the money ourselves.

"The next Sunday we told the other boys what she said, and they all were glad to have a part in giving. And here we are! Doctor, we feel that it is something to us that the library was burned. We are boys not over eleven years of age. Yet our teacher tells us each Sunday that she hopes that every boy in her class will some day be a pupil at our dear Elon, for we should go to a Christian college when we finish high school. Dr. Harper, we all did without something to give this little bit. But we are glad to do it. Our class now is known as the 'Boys of Twenty-two.' Our class number is 7. We want you to buy one or two books fitting for our library for a token of love from the 'Boys of Twenty-two.' We wish many may send money for books.

Lovingly,

"'THE BOYS OF TWENTY-TWO'."

Suffolk Christian Sunday School.

And now I wonder if there are not other Sunday School classes which, like the class of "Twenty-two," will want to help *their* college in her hour of need.

Our cause is safe when the children work and sacrifice for it. We, too, shall advance on the feet of the children.

W. A. HARPER.

BETHLEHEM COLLEGE LETTER.

DEAR BELOVED BRETHREN:

The appeal for funds with which to build Bethlehem College should touch every loving heart in the Christian Church. We need money now as never before. The contract has been let for our first building, which is to be completed by next September. Our junior college is to open its first session at that time.

I can almost hear the glad hearts beat in the bosom of a constituency which has long looked for this time to come. The fond hope of our fathers and our mothers are to be realized, and at no distant day. They thought, they planned, they prayed. And now we are to help answer their prayers. I pray that God may arouse every man and woman, every boy and girl in all this dear old Christian Church to a diligence of their solemn duty. None of us are rich, none of us can give large gifts; but, brethren and sisters, all of us can do something. And, thank God, all are willing to do. And they only regret that they cannot do more. Now, dear ones, please don't wait for your financial secretary to come to see you, but just volunteer your pledge or cash and send it in. I am coming to see you just as soon as possible, but the "King's business" requires haste, and we must hurry in this great move in our Church. I sat at home just one day last week and received thirty dollars in cash and fifty dollars in subscriptions. One good old sister who has been sick for some months paid her pledge in cash and gave me her best wishes, and now let the Christians of the South come down on your knees in prayer to God for Bethlehem College, for she is to do great things for our beloved Church.

G. D. HUNT.

BACK TO CHRIST.

The watchword of the twentieth century Church is "Onward with Christ"! The progress of the Church depends largely upon the forward look. Too often in the past the Church has yielded to the temptation to look back, and, like Lot's wife, has suffered a terrible fate. Every man who turns his back to the future and his face to the past becomes a statue, making no more progress than a post. No man who lives in the past can ever do his duty in the present. It is no uncommon thing to find persons who imagine that everything is going to the bad because new thoughts and new methods have driven out the old. They have not learned that every age has its own ideas and methods, born of its own conditions, and in their ignorance they would turn the world back upon itself and reinstate the ideas and methods of a former generation that may have served their time well, but may have been outgrown by the world as it goes on toward its majority and the fulfillment of its appointed destiny. To such men the old is orthodox and the new is heretical. If they fail to reverse the wheels of progress, they become grumblers and complainers, and make life a burden to themselves and to all who are unfortunate as to fall within the radius of their influence. No greater calamity can befall an enterprise than for such men to get the reins in their own hands, for they will

then turn the chariot around and drive back to the regions long since deserted by all enterprising souls.

Our vision should be larger than those who have gone before us, and we should live in the belief that the "golden age" is yet to come. Live in the belief that greater things await our doing than may have yet been permitted unto man to do, and this will be true even if we do the same things that others have done, provided only we do them in a greater way. There are future astronomers greater than Copernicus, Galileo, Newton or Kepler; future philosophers greater than Plato, Aristotle, Bacon or Mill; future scientists greater than Davy, Miller, Agassiz or Tyndall; future theologians greater than Tertullian, Clement, Jerome, or Chrysostom; future reformers greater than Luther, Calvin, Wesley or Knox; future historians greater than Motley, Hume, Gibbon or Macaulay; future preachers greater than Spurgeon, Beecher, Brooks or Talmage; future physicians greater than Janner, Pasteur, Koch or Harvey; future statesmen greater than Gladstone, Bismark, Jefferson or Lincoln. The greatest incentive to future development lies in the thought that the most worth-while things are yet to be accomplished. All who have achieved any measure of success have had the prophetic outlook, large expectancy and sublime faith.

In our day of stupendous religious activities there is no place for the loiterer or the looker-back. If you wish to take life easy, "go 'way back and sit down," and look back if you choose, for it does not make much difference which way you look. Go to sleep and dream, but remember that one day you will awake to the awful realization that time is gone with all its possibilities, and eternity is upon you with all its terrible realities.

Count me on the side of every forward movement in kingdom work; in every outward expression of its inner power, with a faith unshaken in the fundamental doctrines of Christianity pertaining to Christ as revealed in the Scriptures. "Back to Jesus" is the watchword of a growing school today, whose motive is to get away from the epistles to the supposed simpler teaching of the Sage and Saint of Nazareth. To get rid of Paul, and keep only as much of Matthew and the other evangelists as may yield the image of a humanitarian Christ. They seem to proceed upon the principle that, if we can get back to what Jesus said and thought about Himself and His mission, we have got to absolute truth. This may seem strange, for we do not generally accept a man's estimate of himself, especially if it is a high one, as conclusive.

We usually take the Pharisee's short cut in dealing with such claims, "Thou bearest record of Thyself; Thy record is not true." But the world is ready to take Christ at his own valuation. Why is this true? Because there is an instinctive consciousness in all who have known of him and his teachings that he "spake as one having authority"—that he is authority.

I want to go "back to Christ" and collect what He Himself said about His first coming and His mission to the world; His own estimate of His heavenly origin and world-wide significance. As remarkable as it might seem, He speaks only once of having been "born," and that under peculiar circumstances. All other times it is either "I come," "I am come," "the Son of Man came," or it is "I am sent." The utterance of a few such expressions could be accidental, or a person profoundly conscious of having a great work to do in the world, might drop into such a form of speech without any notion of claiming anything extraordinary beyond the fact of his mission, but the persistent, exclusive use of the term does seem to indicate that Jesus Christ did claim something more than is common to humanity. The terms, "I proceeded forth"; that points to a condition which He voluntarily left before His earthly appearance. "I came from God"; that points to His earthly life as being the permanent result of an initial act, of his own, behind which stretched an indefinite existence. To His sorrowing friends in the upper chamber, He said: "I came forth from the Father, and am come into the world," and again, "I leave the world and go to the Father." The "I" here vibrates between His unseen abode with the Father, and his visible manifestation upon earth. To the question, "Art thou a King, then," asked by the Roman governor, He answered, "To this end was I born" (that was all that Pilate could understand), "and for this cause came I into the world," why was that added? To designate something that lay behind the birth. So we see when the Apostle Paul says, "As the children were partakers of flesh and blood, He also Himself likewise took part of the same"; and when John says "the Word was made flesh and dwelt among us," they are saying nothing more than Jesus Christ has said about Himself.

"Back to Christ" by all means; and back to the Christ who declared that *He was before He was born;* that He left the eternal, divine glory by His own act; that by His own volition He entered into the limitations of humanity, "and was not ashamed." Why should a man be, to be called our brother? We have in His sayings, "I am the light of the world"; "I came not to judge the world, but to save the world"; "sent to the lost sheep of the house of Israel"; "other sheep which are not of this fold"—the clear consciousness of the world-wide significance He attached to Himself and His work.

Think of "the Carpenter's Son," with no name, with no culture, with no material force, in that little village hidden away amongst the hills in green Galilee, standing up there, in that humble synagogue and saying, "My mission is to humanity." And think how nineteen centuries have vindicated what seemed to be an idle boast. Think of the condition of humanity as conceived by the Sage of Nazareth—dead, in peril, famished, dark and blind, so full of desperate needs, and so utterly incapable of any kind of self-help. This was the problem with which this audacious young rabbi grappled and said He had solved. Christ looked below the surface and regarded man mainly in their relation to God, and God's laws, and He beheld a universal pall spread over all nations, and every man as having come short of the glory of God. In this declaration of purpose there lies the clearest consciousness of non-participation in that universal condition. Think of the consciousness of inexhaustible power, as well as the outgoing motion of a boundless love, which such a notion of His life's work proves Christ to have possessed. What an unfailing fountain of light there must have been in His own consciousness of Himself, that He should venture upon such a stupendous work.

Here is a collection of our Lord's sayings which set forth the manner in which the purpose of His life was to be discharged: "To call sinners to repentance," "to bear witness to the truth," "to send fire on earth," and "to give His life a ransome for many." We see from these texts that the manner of effecting His purpose covers His earthly ministry—His words and manner of life, which declared God to men, and revealed men to themselves. By the side of that ministration of life, and separable from it stands His death as the "ransom for many." Any conception of Christ's manner of saving the world which puts the emphasis on His witnessing of truth, or on His gracious ministrations, or even upon His calling sinners to repentance, are truncated and incomplete; and, on the other hand, all these other forms of His activity are most fully operative in *His death as our ransom on the cross.* Unless we take the ransom as the chief part of the manner by which He saves the world, we do not go "back to Christ" nor accept His own estimate of Himself, for He said, "I give My flesh for the life of the world," "As Moses lifted up the serpent, even so must the Son of Man be lifted up." There is no warrant for accepting some texts and rejecting others, which come to us attested by precisely the same evidence.

"All in all, or not at all," should be our principle in dealing with the words of the incarnate truth. As clear as tongue can speak, He has asserted that He "came forth from God into the world," which is a clear proof of the incarnation. He has asserted that the purpose of His coming is to save the world, which is a proof of our sin and danger. As clear as tongue can speak, He declares the manner of His purpose "to minister," witness to the "truth," "to call sinners to repentance" and to give His life a ransom for many," which is the apostolic doctrine of the atonement. As clear as tongue can utter, He has asserted that after his cross he would flood the world with fire —indwelling spirit. God said: "This is my beloved Son; hear Him."

Graham, N. C. S. L. Beougher.

RESTING-PLACE FOR THE SOUL.

Years ago there came to the late Canon Hoare, of Tunbridge Wells, a rich man, then in his old age, to arrange with him about his burial place, and after they had gone carefully over the church yard, and had chosen the spot where he was to lie, Canon Hoare turned to him and said: "You have chosen a resting-place for your body, but have you yet found a resting-place for your soul"? Turning around and looking him full in the face, the old man answered: "You are the first clergyman who ever asked me that question." He went with Canon Hoare into his study, and, to make a long story short, he gave his heart to Christ, and found his resting-place, and in Canon Hoare's study to the day of his death hung a well-known picture representing the saving of a life from a wreck. It was the gift of the grateful man, who had found a resting-place not only for his body but for his soul. Ask yourself the question now, before you turn to another page, "Have I found a resting-place for my soul"?

TREMBLING SAINTS.

In the early days of emigration to the West, a traveler once came, for the first time in his life, to the banks of the mighty Mississippi. There was no bridge. He must cross. It was early winter, and the surface of the mighty river was sheeted with ice. He knew nothing of its thickness, however, and feared to trust himself to it. He hesitated long, but night was coming on, and he must reach the other shore. At length, with many fears, and infinite caution, he crept out on his hands and knees, thinking thus to distribute his weight as much as possible, and trembling with every sound. When he had gone in this way painfully half way over he heard a sound of singing behind him. There in the dusk was a colored man driving a four-horse load of coal across upon the ice and singing as he went! Many a Christian creeps tremblingly out upon God's promises where another, stronger in faith, goes singing through life upheld by the same word. "Have faith in God." "Whoso putteth his trust in Jehovah shall be saved."—*The Expositor.*

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

PEOPLE'S CHRISTIAN CHURCH.

Easter was a great day at People's Church. More than 400 persons took Communion in the observance of the Lord's Supper at the morning service. As a result of the two weeks of pre-Easter evangelistic services conducted by the pastor, a splendid class of forty-four new members was received into the Church at the close of the pastor's Easter message. Thirty-four of the number united on confession of faith in Jesus Christ as the divine Son of God, their Saviour and Lord, and ten united by letter of transfer from churches outside of Dover. This makes a total of 279 new members Dr. Helfenstein has received into People's Church since becoming pastor two years and a half ago, bringing the present membership of the Church up to 530, 506 of the number being resident members.

The entire membership rejoices in the large Easter ingathering of souls, especially in view of the fact that the successful financial campaign conducted for five weeks by the Church in raising funds for the new Sunday School and social center building terminated only a week before the pre-Easter evangelistic services began.

The committee is pushing the work of the new building program with all vigor. The chairman reports that the amount of bona fide pledges and cash is now more than $62,000, and that pledges are still coming in.

The treasurer's quarterly report for the first quarter shows that the average weekly offering for the quarter was $151.97, and that seventy-four per cent of the resident members are regular contributors to the support of the local Church and benevolences through the duplex weekly envelope, besides those who make contributions quarterly or annually. The goal is to have every member use the weekly envelope for local work and benevolences. The benevolence offerings have increased to such an extent that People's Church is to support a native missionary in Japan beginning June 1st of this year.

The pastor took for the subject of his Easter message, "The Joy of Easter," using for his text Matt. 28-8, "They departed quickly from the tomb with fear and great joy." He said in part that the great comforting message of Easter is that Christ liveth, and that human experience verifies the fulfillment of his promise, "Lo, I am with you alway." A new power came into the world on that first Easter morning and a new hope was born in human hearts. As Jesus rose from the grave, so those who believe in him are raised into newness of life by the power of his resurrection.

It is a pity that any one should lose the inspiration of the resurrection of Jesus Christ simply because they cannot understand the exact mode or nature of the resurrection. Life itself is a mystery that no man can explain, but no one refuses to live just because he cannot understand the mystery of life. Even thought cannot be explained, but nobody refuses to think just because he cannot understand the mystery of thought. Men may not be able to explain the mystery of the resurrection, but they can believe the fact and be inspired by its power. For men to quibble over the nature of the resurrection, as to whether it was physical, a revivifying of Christ's material body, or whether it was a spiritual resurrection, is folly, and such controversy is the delight of Christ's enemies. There are statements in the Bible which indicate both views. Some ministers quarrel with their brother ministers over the nature of the resurrection as foolishly as a bunch of little school-boys quarrel over their marbles as to which are genuine agates and which are only "glassies." The nature of the resurrection does not matter. Equally good men of God hold both views. It is the fact that matters. Jesus arose from the grave. Death could not hold him. "This same Jesus did God raise up." Christianity does not rest its case upon any theory of the resurrection, but upon the fact.

Next Sunday morning the pastor and congregation will welcome one of the ministers attending the Methodist Conference, who will give the morning sermon. At the evening service the pastor will speak on the subject, "The Problem of Protestantism." At the evening service a half hour will be devoted to singing the old Gospel songs that warm up the heart. The orchestra will play. In response to special requests, the State song, "Our Delaware," will be sung in the opening exercises with the use of more than twenty beautifully colored illustrated slides. The morning service begins promptly at 10:30 o'clock and the evening service begins at 7:30 o'clock.

SUNDAY SCHOOL MISSIONARY OFFERINGS FOR MARCH.

High Point, Geer, N. C., 54c; Wentworth, McCullers, N. C., $2.45; Lebanon, Semora, N. C., $1.06; Berea, Hickory, Va., $5.00; Berea, Driver, Va., $4; Bethlehem, Timberville, Va., $1.38; Wadley, Ala., $2.92; Bethlehem, Suffolk, Va., $1.87; Zion, Moncure, N. C., $1.30; South Norfolk, Va., $6.08; New Lebanon, Wentworth, N. C., $1.65; Reidsville, N. C., $8.13; Rosemont, Berkley, Va., $19.08; First Church, Portsmouth, Va., $7.69; Holland, Va., $5.49; Ambrose, Ga., $2.43; Henderson, N. C., $5.00; Richland, Ga., $1.00; Rose Hill, Columbus, Ga., $2.88; Rock Stand, Roanoke, Ala., $2.73; First Church, Raleigh, N. C., $2.50; Leaksville, Luray, Va., $1.71; Chapel Hill, N. C., $1.70; Henderson, N. C., Liberty Vance, $4.09; Holland, Va., $6.44; First Church, Portsmouth, Va., $7.61; Berea, Driver, Va., $7.00; Durham, N. C., $12.94; Wakefield, Va., $3.73; Pleasant Hill, Liberty, N. C., $1.48; Beulah, Girard, Ala., $1.78; High Point, N. C., $1.19; Elm Ave., Portsmouth, Va., $4.30; Ramseur, N. C., $2.62; Burtons Grove, Wakefield, Va., $1.00; Sanford, N. C., $6.09; Shallow Ford, Burlington, N. C., $1.93; Wadley, Ala., $1.54; Dry Run, Seven Fountains, Va., $3.05; Cragford, Ala., $2.50; New Providence, Burlington, N. C., $3.63; First Church, Burlington, N. C., $68.88; Christian Temple, Norfolk, Va., $75.00—total, $305.39.

Thanks, dear Sunday School workers and friends. Your loyalty and devotion to a great and good cause are appreciated. Gratefully,

J. O. ATKINSON,
Mission Secretary.

BETHLEHEM COLLEGE.

At a meeting of the building committee last Monday three bids were received and considered; that of Mr. E. Zobles, of Roanoke, was accepted, and the committee contracted with him to put up the building and work to begin at once. The building, when complete, will cost $14,000.00. This not to include the equipment for laboratories and other furnishings. The contractor is confident that the building will be ready in due time for school next fall.

Class No. 2 of the Wadley Sunday School rendered a very interesting and helpful program on our last meeting day on Bethlehem College. They considered such subjects as "The value of Christian education," "Its helpfulness to the Church," "The value of co-operation," and "As a community builder." Many compliments were received and every one enjoyed the exercise. It seems that all our churches of these two conferences especially might give such a program. It does not consume so much time, and is a good way to get the cause of the college and Christian education before the people.

Then, it has dawned on the writer that this might be a fine way to begin a library fund. This will be one of the most essential departments of the college. Good books for reading and reference work are very important for a student body. Some one may have a book or set of books which they do not need any more, but would be fine for our work. Even if they are old, sometimes such a book is very helpful. If there should be those who would like to do this, your name and the number of the book will be placed on the inside cover. E. M. CARTER.

ORANGEPORT NOTES.

Easter Sunday, while rather unpleasant in temperature, was pleasantly spent at Orangeport. The week preceding Easter was one of the most unpleasant of the winter. Snow, high winds and near-zero temperature reminded us that winter had not loosed its grip. The temperature was only a few degrees above zero on Sunday morning, but there was a good attendance at our Church service. Our program consisted of music, recitations and a talk by the pastor. The program was well rendered and seemed to be enjoyed by all present.

In the afternoon the pastor and two of the deacons went to a home and received a member into the Church. The candidate was not able to come to the service.

In the evening our Christian Endeavor was well attended and our meeting was interesting. When the work of the day was done we felt that the day had been profitably spent.

Although we have had the most severe winter experienced in this section in some years and there has been a great deal of sickness in our community, our congregations have been good through the winter and our work seems to be moving on well. R. H. PEEL.

BRO. EARP'S WORK.

We like THE SUN fine and very much appreciate our own Church paper. Surely there is nothing so easy attached to the work expected of our editor. I for one want to thank you for the good paper you are giving us.

Now, just a word about our membership campaign, which lasted the month of March, closing with Easter Sunday night. The last week of the campaign we held revival services each night. We just used our local Church material in the services. Miss Ruth Holland presides at the piano, and, with the assistance of Mrs. W. H. Baker, the piano was kept in tune for the revival. Our chorister, Mr. W. H. Baker, was at his best as song-leader and soloist, and truly added much to the interest of the revival. The special services were brought to a close on Easter Sunday night, when twenty members were added to our Church roll, making a total of thirty-one since the new year.

Our Church reached $50.00 in its offering for the Christian Orphanage—this was the amount Brother Johnson asked us for. B. J. EARP.

Questions and Answers.

Question.—What is the income tax used for by the government?—B.

The income tax is used for government expenses as follows: On every one hundred dollars paid to the government, $73.33 of it goes to pay for wars, past or prospective, on the basis of 1921, and will be divided as follows: to maintain Veterans' Bureau, $9.95; for pensions, $6.19; to maintain War Department, $11.08; to maintain the Navy Department, $11.62; interest on the public debt, $24.18; payments on the principal of the public debt, $10.31. We are not able to say what the other $26.67 may be used for, but we suppose it is used to defray the expenses of the income tax office. The figures given above are taken from the government's financial reports and are, therefore, reliable.

Question.—Is there any danger of the oil supply being exhausted in this country?—C.

Experts are somewhat divided. Some think there is danger and some think there is no danger of an oil famine. It seems that there is evidence even now of exhaustion of Mexican oil wells. They find that where the oil is exhausted, salt water from some subterranean source fills the place made vacant by the absence of oil. It seems that the United States has an interest in Mexican oil wells amounting to $500,000,000, and they think that half of that sum is now a total loss. Last year this country took 130,000,000 barrels of oil from the Mexican oil wells. The Standard Oil Company is not figuring on an early exhaustion of oil in this country, as it is said that they are going ahead reinvesting hundreds of millions of dollars in transportation facilities.

Question.—What of the Versailles treaty—is it living or dead?—Hin.

For a time it did seem to be dead, but of late it seems to be coming to life again. Our own country has seemed to repudiate it, but there is a strong and growing sentiment in favor of its life being resurrected, and we believe it will have to be resurrected in some way. From many directions the voice of the people is heard that America must take its place in the great struggle to save the world from going back into barbarism, and the League of Nations seems to be the only thing in sight that will save the world from present deplorable conditions. If Mr. Wilson's plans could have been carried out, as he had them on his return from the Versailles Conference, the world situation today might have been very different from what it is. He was undoubtedly far more long-headed than were the men who defeated him and thereby plunged the world into utter confusion. Mr. Wilson may yet live to see his ideals realized.

Question.—Can you tell me what plastic surgery is—the thing the papers are saying so much about just now?—*David.*

We know but little of this new branch of surgery, but from what we can gather from the public prints it seems that plastic surgery is used to correct deformities in the human body. For instance, we have recently seen a picture of a child which had a hair lip and a double nose. By means of plastic surgery these deformities have been corrected till the child has a beautiful face and nose. It is a wonder, and yet it seems to be a reality.

Question.—Please explain to me this thing they are now calling radio concerts. What is meant by radio concerts?—*George.*

It is not very easy for a layman to tell just what is meant, but perhaps I can give you some idea. They have discovered a method for transmitting sound through the air without a wire to carry the sounds, so that now you can sit in your home and hear the concerts in the great cities of the world. Just a few days ago a concert given in Brazil, South America, was plainly heard in Honolulu, eight thousand miles away. It is a common thing now to sit in your parlor and, with the help of a radio, hear the great concerts in New York or Boston, and the end is not yet.

Question.—Will you, please, tell me what this is that they are now talking of making as a substitute for leather? Is there any such thing?—*Buoy.*

Oh, yes, they are making a substitute for leather, and they are now saying that the substitute is better, more durable, than is the leather itself. I have in my possession now a valise which is made of a substitute for leather, and they claim that it is much better than leather. So far, it is standing well, and it now looks as if it will make good the claim made for it. At Newburgh, N. Y., they have a plant there which is turning out a substitute for leather, known as Du Pont Fabrikoid. After it is made it is coated and given the appearance of leather. It is claimed that such a substitute is a necessity since the demand for leather is so great that all the cows in the world could not furnish enough leather, even if it were split as thin as it can possibly be split it would not be enough to upholster our 12,000,000 of automobiles unless we were willing to do with less shoes, less bookbindings, less leather beltings and many other commodities in which natural leather is used. So you see it seems that we are facing a need that makes a substitute for leather a living necessity.

Question.—Who stands out as the greatest architect of modern times?—*San.*

Sir Christopher Wrenn enjoys that distinction, if we mistake not, although he has been dead for two hundred years. It is said that when he died, "architecture fell asleep." There was a great and very destructive fire in London in 1666 which practically destroyed a great part of London, but it is said from the ashes there arose a much finer London, and the finer London was largely due to this master architect. Wrenn was born an architect.

Question.—Do you think that the mind of woman is equal to the mind of a man?—*Homer.*

The answer to your question depends on the men to whom you refer. If you mean just any man, why I think I should say there are some women very much superior to some men in every way. Of course, there are some women, as some men, who are inferior, but there are some women who seem to be equal to the ablest of men. For instance, there is Mrs. Mabel Walker Willebrandt, who is the Assistant Attorney General of the United States, and she is reputed to be intellectually equal to her chief, that she prepares briefs which command the admiration of the ablest lawyers of the country. We suspect there are not a great many men who are her equal. She is a very strong woman, intellectually. Her work as a lawyer is considered among the best that either men or women can produce.

Question.—Who was this man Abiram, so named in the Scriptures?—*John T.*

Abiram was the son of Eliab, a Reubenite, who, with Korah and others, undertook the overthrow of Moses and Aaron in the wilderness. Get your Bible and turn to Numb. 16:1 and you will get a start as to information concerning him. Then from that passage follow out your Bible references and you will get a pretty good idea as to who he was.

Question.—What is meant by Shunammite in the Bible?—*Langly.*

A Shunammite was a name applied to natives of Shunem. If you will get your Bible and turn to 1 Kings 1:3, 15, and then 1 Kings 2:17, 23, you will find the Shunammite mentioned. She was the beautiful young woman who became David's nurse in his old age, and whom his son, Adonijah, wanted to marry after his father's death. You may recall the fact that when David was aged and weak it was deemed wise that he might have a young nurse who should keep him warm and comfortable. She was present when David authorized the making of Solomon king in place of his father David. It is supposed that Solomon had Adonijah put to death because he wished to marry Abishag.

FIELD NEWS.

The Church at Danville, Va.

This Church seems to be in the finest condition we have ever known it. The congregations continue to grow. The Sunday School is doing well. At our last appointment we think there were seventeen who volunteered to go out and work to increase the number in our Sunday School. We are now having from two to four prayer-meetings a week, preparatory to our series of meetings. We had hoped to begin this meeting the first Sunday in April, but our Brother Rev. J. Lee Johnson, who had promised to be with us in the meeting, has been very sick and didn't think he would be able to be with us that early; hence, we have postponed the meeting till the first week in May. Pray with us that we may have a real pentecost.

The Mebane Church.

Our congregations last Sunday morning and evening were very good. My subject was "How the Devil is Trying to Defeat God in Saving the World." Text: "If thou therefore wilt worship me, all shall be thine."—Luke 4:7. We went from the first temptation to resurrection of our Lord. After which we referred to the modern, almost numberless, means the devil is using today.

Miss Tillie Fowler, who is the life of our Sunday School at this place, with the Sunday School, rendered a splendid Easter program Sunday evening. The town of Mebane is now expecting "Cyclone Mack," the great evangelist, to pitch his tent in Mebane and begin a series of meetings from the second Sunday in April. Come and hear him, and he will declare unto you what the Lord has done for his soul. P. P. Klapp, *Pastor.*

A few days ago one of my Danville friends sent me, by express, a box of fine winesap apples, and we are enjoying them to the fullest extent. It is said that "an apple a day will keep the doctor away." We are trying the remedy. We are very grateful to our Danville friend, and wish for him the best. His gratefully,

P. T. Klapp.

The coal dealers are known to be such extortioners that the *Toledo* (Ohio) *Blade* says it hopes the fuel men may never get control of the sunshine. May your wish always abound in strength.

HEBREW TEXTUAL CRITICISM.

By Rev. John G. Truitt.

1. *Introductory Remarks.*

The aim of this course is to determine whether or not to all practical purposes we have had handed down to us the Old Testament as it was originally written. It is not the business of the expert in textual criticism to ascertain the theological and doctrinal meaning of the Scriptures, but to answer the question, What is the text that the writers wrote, be it good or bad, or indifferent? If the expert finds that we do have the Scriptures of the Old Testament as they originally were written, then he establishes a reasonable faith in the trustworthiness of the documents as we now have them in our Bible. This is a perfectly legitimate, scientific and, therefore, worthy work. And a work in which every true scholar in Scriptures and servant of God should delight. This is only a brief summary of the work with a few illustrations of what has been done by the writer.

2. *Manuscripts.*

The average Bible student will be surprised to learn that the oldest Hebrew MS. we have was written in 916 A. D., and is kept in St. Petersburg. It is not a MS. of the whole Old Testament, but of the prophets only. The oldest manuscript of the whole Old Testament in known existence was made in the first half of the same century in which William the Conqueror took possession of England. There is a tradition that when Jerusalem was destroyed only three MSS. were left. The doctors compared the MSS., and if the MSS. agreed they accepted their reading; if two agreed they accepted the reading of the two; and if they differed they made foot-notes accordingly. This and other things have caused quite a great deal of criticism of the Old Testament. Some men claim there are 130,000 (one hundred and thirty thousand) variations in the texts of the different documents, which if really true would make it impossible to so much as make a fair guess as to what the writers of the Old Testament really said. Indeed, there are about 1,200 (twelve hundred) variations, 500 (five hundred) of these amount to nothing whatsoever, none of them affect materially the documents nor injure the faith of those who believe that the texts which we have are reliable. Instead of losing faith, quite the contrary is true—we are surprised that they are so nearly perfect. If one should undertake to copy this thesis—mistakes, dots, points and everything—one would, beyond a doubt, make several variations, even with our present so-called efficiency. When we consider how long these texts have been in transmission, and give a thoroughly scientific scrutinization we come, in a very short while, to realize that it is an outright miracle that they have been preserved for us as they have. Besides other material for such a course as this, we have our present Hebrew Bible—the Septuagint, the Targums, the Syriac Peshito, and the Latin Vulgate.

3. *Vowel Pointings, Verses and Paragraphs.*

The original MSS. were written in consonant character only, e. g., Gen. 1:1, "NBGNNNGDCRTDGDTHHVNSNDTHRTH." The consonants are all run together, and there are no vowels in it at all. This fact alone sometimes baffles the student of philology, because we cannot always tell to an absolute surety just what vowel should be inserted between these consonants, e. g., Did ravens or Arabs feed Elisha? The consonants in the original texts are 'ARB, which in themselves may mean either 'ravens' or 'Arabs' equally well. Judging from other things, we believe 'ravens' are meant. Five hundred years after Christ, vowel points were invented and placed into the texts. So the vowels were accordingly put in at least a thousand years after most of the writers were dead and gone. This fact is often entirely overlooked by destructive critics of the Bible. The trouble is not with the Bible; it is with our ignorance of the Bible. Whenever we take the pains to investigate thoroughly the errors vanish and we are rewarded with a greater faith in the Word of God and are the better able to defend it against its foes.

The Old Testament was divided into verses in the ninth century by the Masorites, at which time the chapters were inserted also. The American revisers put in our present paragraphing. We believe these are good devices to make the text more accessible to the average reader, but in textual criticism all these things become mere furbelows, and God's Word should be judged only on what it was when He caused it to be written. We should know what we are doing before we censure it, or else keep quiet.

4. *Variations.*

Facsimile copies of the originals, so far as they are extant, I investigated to familiarize myself with them, and I found no ancient MSS. or documents that showed they had been copied and transmitted with the same degree of care and accuracy as that of the Bible. A comparison of early MSS. of Homer with present-day editions reveal a much larger number of variants; the same is true of Cicero, or even Shakespeare.

The next thing I did was to go through the entire book of 1 Samuel and to note the footnotes. By this I learned something of the care that was exercised by those old scholars in transmitting the text. Throughout their generations a thing was read just as it had been read in previous generations, but when they copied the text they copied it just as they found it, regardless of how they read it in the temple and wherever there was a difference in the way it was written and the way it was read they made a foot-note of how it was read. It is most interesting to see to what minute detail they carried this in order that they might not be guilty of changing the text. If a letter happened to be written larger they wrote it larger when they copied it. If a letter happened to be omitted in the text they were copying, they too left it out, though they knew perfectly well what it should be. They simply indicated by an asterisk that there was a vacancy. In the book of 1 Samuel there were only thirty-seven of these footnotes. How easy it would be to have let them drop off, but this they dared not do, for which we are greatly indebted to them. The men of old regarded the Bible as being holy, and handled it with great reverence and care.

Then I made a careful comparison of chapters in 1 Chronicles which were copied from 2 Samuel. Now, Chronicles was written some three hundred years later than Samuel, and it has been claimed that there were great discrepancies in the two records, and indeed a minute comparison of them in the originals does show a few slight variations, but not one single instance was found that would indicate a malicious or very careless handling of these sacred records. What were some of these variations and how did they occur? They may be classified as "Errors of Sound," and "Errors of Sight." "Errors of Sound" would occur by a priest dictating to a group of scribes. Furthermore, during the centuries the changing languages caused changes in the vocalization of the Hebrew. Some failed to pronounce the guttrals; often the labials could not be distinguished the one from the other—"b" and "p" being often thus confused. We have record of three hundred men taking dictation at one time.

"Errors of Sight."—Very often it was impossible to tell "resh" from "daleth," as they were so nearly alike. Other letters being so much alike were sometimes confused. Then there are transposition of letters. Egyptian influences sometimes came upon the Hebrew. The Egyptian language could be written from either right to left or left to right, or mixed. Also there were errors of abbreviation. The Hebrews used abbreviation just as we do. Five different abbreviations are found for Jehovah. Proper names often changed just as they do today. The letters being all jammed together would be sometimes separated at the wrong place. "Mem" on the beginning of a Hebrew word made it mean one thing and on the end of the word it would mean quite a different thing altogether. Then further the Babylonians used quite an elaborate system of signs which no doubt caused a few mere signs to get into the Hebrew copies of the Bible. Sometimes, moreover, an alleged variation is nothing more than a synonym. In spite of these possibilities of error and in spite of the many centuries of copying from hand to hand there are only a very few errors which remain unsolved, and it is the mark of a really great scholar to admit there are some difficulties and wait for further light. Some critics, when they come to something they can make neither heads nor tails of, say the text has been handed down wrong and they then proceed to correct it. Dr. Wilson says: "Now, listen, boys: no man on earth is smart enough to do that. He must try to find out what the text as it stands means, and when he is stuck there he is stuck. He has no right to change the text to suit himself, or to put in something he can make sense out of. The Bible is handed down better than most MSS., and so don't you let any man make you believe he is smart enough to correct it." In the chapters that I actually tested in the above-mentioned books I found not a single difficulty that could not be solved.

5. *The Hebrew Bible and the Septuagint.*

The Septuagint is the Bible that Jesus used. It is the Old Testament translated into Greek. This translation was made in Alexandria, Egypt, more than two hundred years B. C. It is very interesting to compare this with the earliest extant Hebrew text which was made over a thousand years later. It is claimed that in such a comparison as this there are found thousands of disturbing variations between the two, but as a matter of fact careful scientific study of the two texts show that they are essentially the same. Some time we may find statements that we cannot understand or do not like, but we can soon see that the translators of the Hebrew into the Greek Septuagint translated from a text like our present Hebrew Bible.

6. *Comparison of the Hebrew and Septuagint Hosea* 10.

(Under this caption I made scientific tests, or comparisons of the twelve seeming discrepancies, but since I have to transliterate the Hebrew for our press and for other obvious reasons I find one only of the comparisons made in the original thesis.)

* * * * * *

By this test of one chapter of one of the most difficult books of the Bible we find that while there are a few seeming erorrs somewhere in either the Greek or Hebrew we see that with only a little real scientific comparison what seem to be contradictions fail any longer to be so. If we knew more, the discrepancies would be fewer in comparison to our increased knowledge. There is a great deal of loose talk about errors which never have existed, and some of the arguments found in what claims to be scholarly work are simply unscholarly attempts to read a theory into the texts. A man's opinion is not evidence—it is only an opinion. Wherever real unquestional evidence is produced, the Bible is not the loser.

It will be a sad day for the Church when its leaders think the real investigation of the Holy Scriptures is no longer the thing. The enemies of the Bible are not going to cease their unfair judgings, and if we are worthy of being the transmitters of the sacred oracles of God, it is our bounden duty to be able to defend them against every foe. The religious morale of our country is being broken down by certain malicious theories that the Bible is not much more than a man-made book, and a rather poorly made one at that. It is the miracle of all literature, and before one has the right to deny that he should be able to come to it with ample knowledge to give it a fair test on sound philological principles. It is the testimony of those whom God has given the ability to know it best that it has nothing whatsoever to fear from true learning.

NOTE.—The paper given above was prepared by Rev. J. G. Truitt, now a student of Princeton Theological Seminary. He expects to graduate in that institution this spring. One of Brother Truitt's courses of study is under that prince of teachers and one of the most learned men of his day, the Rev. Robert Dick Wilson, Ph. D., D. D. The thesis is on "Hebrew Textual Criticism," and when Dr. Wilson had examined the paper he rated it as of the first group—that is, among the best of the papers prepared by this class. That is an enviable record for one of the North Carolina boys, and we are glad to publish the same, that our readers may enjoy it also. We had supposed that Brother Truitt would enter active pastoral work immediately after graduating, but we learn that he is planning to spend another year in study in some one of the great universities of the world, possibly in Europe. At the close of this extra year of study abroad, he hopes to be ready for the active work of the ministry. We wish him the highest possible success in his work of preparation for the preaching of the Gospel as an ambassador for Christ. One section of the paper is omitted because of its highly technical character. It was omitted on request of Brother Truitt. We are delighted to see that he stands true to the Bible, and we believe he will continue to do so, and to this end may the Lord be his guide in his further studies. —EDITOR.

CAN OUR SCHOLARS REBUT THESE FACTS?

IF YOU CAN, DO IT; IF YOU CANNOT, THEN GIVE UP THE SHIP WHILE YOU MAY.
SOME WONDERFUL STATEMENTS.

Dean Shailer Mathews, of the Chicago University, assures us that the doctrine of evolution is so absolutely proved that it only remains for us old-fashioned folk who love our Bibles to bring them into conformity with this well-proved truth; or, if we cannot do this, then we must let our Bibles go, and cleave to evolution.

But—Dean Mathews is only a theological professor—not a scientist. Before we accept his say-so, let us see what noted scientists, including Darwin himself, have to say:

Prof. Patten, of Dartmouth.—"As for biologists, they are further from agreement as to what constitutes the processes and conditions essential to organic development * * * than they were a year ago."

Dr. Etheridge, of the British Museum.—"In all this great museum there is not a particle of evidence of transmutation of species. Nine-tenths of the talk of evolutionists is sheer nonsense, not founded on observation and wholly unsupported by fact. This museum is full of proofs of the utter falsity of their views."

Prof. Virchow, of Berlin.—"It is all nonsense. The attempt to find the transition from the animal to man has ended in total failure. In vain have the links that should bind man to the monkey been sought—not a single one is there to show."

Sir William Ramsey.—"Our survey of the Mediterranean lands reveals no sign of development. It shows us only a process of degeneration and decay."

Prof. Beale, Physiologist of King's College, London.—"There is no evidence that man has descended from, or is, or was, in any way specially related to, any other organism in nature through evolution or by any other process."

Prof. Fleischman.—"It has in the realms of nature not a single fact to confirm it. It is not the result of scientific research, but purely the product of imagination."

Prof. Haeckel was a strong advocate of evolution, and once wrote:

"When in 1873 the grave closed over Louis Agassiz, the last great upholder of the constancy of species and of miraculous creation, the dogma of the consistency of species came to an end, and the contrary assumption—the assertion that all the various species descended from common ancestral forms—no longer encountered serious difficulty."

But in his later years, Prof. Haeckel felt that he was standing almost alone among scientific men, and said: "Most modern investigators have come to the conclusion that the doctrine of evolution, and particularly Darwinianism, is an error and cannot be maintained."

Sir Robert Anderson.—"It would be laughed out of any court in Christendom."

Dr. Alfred Russell Wallace.—"The great majority of educated persons hold the opinion that the wonderful discoveries and inventions * * * prove that we are really more intellectual and wiser than the men of past ages—that our mental faculties have increased in power. But this idea is totally unfounded. We are the inheritors of the accumulated knowledge of all the ages.

"I have come to the general conclusion that there has been no advance either in intellect or morals from the days of the earliest Egyptians and Syrians down to the keel-laying of the latest dreadnought. Through all those thousands of years morals and intellect have been stationary.

"If Newton and Darwin had been born in the times of the Egyptians, they could not have done more than the Egyptians did. The builders of the pyramids were every whit as good mathematicians as Newton."

Does this look very much like the ascent of man? And be it remembered that Dr. Wallace, whom they term "the grand old man of science," was Darwin's co-laborer.

And Charles Darwin himself, almost bed-ridden for months before his death, turned at last to the Bible as the Book of his faith. According to the testimony of Lady Hope, she found him one afternoon with his Bible in hand, and asked: "What are you reading now"?

To which he answered: "Hebrews—still Hebrews, the Royal Book."

"I made some allusion," says Lady Hope, "to the strong opinions expressed by many persons on the history of the creation, its grandeur, and then their treatment of the earliest chapters of the Book of Genesis.

"He seemed greatly disturbed * * * and a look of agony came over his face as he said:

" 'I was a young man with informed ideas. I threw out queries, suggestions, wondering all the time over everything, and to my astonishment the ideas took like wildfire. People made a religion of them.' "

Asked to speak next day to his servants, Lady Hope said, "What shall I speak about"?

And Mr. Darwin replied: "Christ Jesus, and His salvation. Is not that the best theme"?

In the *"Life and Letters of Charles Darwin"* it is stated: "George Romanes was a naturalist of the highest order, an esteemed friend of Darwin; so much did he esteem him that he gave him all his MSS. relating to phychological subjects, with the request that the great naturalist would publish any part he chose in his works on mental evolution in animals."

Romanes says of himself that he was perverted from religious faith by the influence of materialistic science. In his early life he wrote a work entitled, "A Candid Examination of Theism," and in his riper years wrote a sequel to it, which he called "A Candid Examination of Religion." While the former work was decidedly anti-religious, the latter was not only religious, but Christian. Romanes, in the last work, commenced by acknowledging the tendency in scientific men to dogmatism. "Scientific men as a class," he tells us, "are quite as dogmatic as the straightest sect of theologians. * * * Never was any one more arrogant in his claims for pure reason than I was—more arrogant in spirit, though not in letter—this being due to contact with science." He honestly confesses, "man without God is miserable." He says further, "I know from experience the intellectual distractions of scientific research, philosophical speculation and artistic pleasures; but am also well aware that even when all are taken together and well sweetened to taste, in respect to consequent reputation, means, social position, etc., the whole concoction is but as high confectionery to a starving man. * * * There is a vacuum in the soul of man which nothing can fill save faith in God."

These are but a few of the mature opinions of recognized scientific men, yet they serve to show that, although evolution is commonly taught in our schools today, yet among the greatest scientists and real thinkers it is a theory that has been discredited as unproved and unfounded in fact; while the Old Book still stands firm as the rock of ages.—*Arranged.*

"It should be repeated that most people cannot take a general principle out of a * * * lecture(s) and apply it to their own situation."

This is quoted from *The Saturday Evening Post,* "Helping the Man on the Job," March 3d. I never ran across it before stated so plainly, so clearly, but this is my difficulty and the difficulty of hundreds like me. The general principle in its solution is not grasped. It is not that we are unresponsive, unwilling, indifferent, or lazy. It is simply a case of our inability to apply the general principle to our situation and the general principle is all we get.

Very often we leave the convention hall or the conference auditorium confused, sometimes resentful, for bitter words have been heard; but more often quite convinced that the speaker is a theorist. Yet, probably, nine times out of ten the speaker has presented an excellent matter and one that would be helpful and useful to practically everybody present, but failing in a great measure, failing utterly with many of us, because this great truth has not been taken into consideration.

This, however, is true. The speaker frequently cannot go beyond the general principle himself. If he is questioned about it he will quite likely smile and inform you that that is your problem. But it is not. If he is really in earnest it is his problem too, and I question the integrity of his attitude if he does not make it his. The leader who is too big to grapple with the real problems of the situation is too small for me to follow. GIL BONHEUR, JR.

RELIGIOUS EDUCATION

Miss LUCY M. ELDREDGE, *Field Secretary,*
1012 E. Marshall Street, Richmond, Va.

COMING EVENTS.

Alabama Sunday School and Christian Endeavor Convention—Rock Stand—April 28th-29th.

Valley of Virginia Sunday School and Christian Endeavor Convention, Dry Run, May 16th, 17th, and 18th.

North Carolina Sunday School and Christian Endeavor Convention—Catawba Springs, July 10th, 11th, and 12th.

Eastern Virginia Sunday School and Christian Endeavor Convention—Mt. Carmel, July 17th, and 18th.

Chatauqua and School of Methods—Elon College, July 30th-August 5th.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

April 22, 1923.

Subject: Moses, Liberator and Lawgiver.—Ex. 2:1-19:25, 32:1-33:23; Deut. 34:1-8.

A Survey of the Life of Moses.

Golden Text: "Fear ye not, stand still, and see the salvation of Jehovah."—Ex. 14:13.

Devotional Reading: Ps. 70:1-5.

Reference Material: Deut. 3:23-28; Ps. 105: 23-45, 106:7-33; Matt. 17:3; Acts 7:17-44; 2 Cor. 3:7-13; Heb. 11-23-29.

There had been many changes in Egypt since Joseph, as ruler, welcomed his father and brothers to the country. Probably four hundred years had passed since that day and the position of the Hebrews in Egypt was far different. They were hated instead of honored. They were slaves instead of welcome guests. This was the situation when the baby Moses was born. This survey of his life, as given in the Bible references for the lesson, presents the great leader of Israel showing the many sides of his great life.

"He was a goodly child."—Ex. 2:2. The mother of Moses could not bear to carry out the command that boy babies should be killed, and his life was saved through her love and God's protection. How much the Jewish nation, and the whole world owes to that little boy, whose life was in such jeopardy. Many of the best-loved Bible stories which have most influenced lives have been stories of children, as Moses, David, Samuel and Jesus. How much possibility was wrapped up in each of their lives! Suppose they had not been cared for and guided aright! In every child life lies great power for growth and development. The child neglected may mean a nation without a leader. The child loved and cared for and taught will bring a blessing to many. How great is the responsibility of the "grown-ups" around him! God has a plan for their lives, and must count on parents and preachers and teachers to help them to be ready.

"And Moses was instructed in all the wisdom of the Egyptians and he was mighty in his words and works."—Acts 7:22. Moses, the lad, was trained for leadership. From his mother, as nurse, no doubt, he heard the old Jewish stories and teachings. He heard of the Heavenly Father who had chosen Israel as His own people; of Abraham, whom he called to go forth to begin a mighty nation; of Joseph, who brought the nation down to Egypt in the time of famine. His whole life shows the effect of this early teaching. Religious education begins in the very earliest years. Then as the son of the daughter of Pharaoh, he received a good education in all the "wisdom of the Egyptians." Like Paul, he received an education that was complete and unusual to prepare him for his great work.

"By faith, Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, choosing rather to share ill treatment with the people of God."—Heb. 11:24, 25. As a man, Moses was faithful to his own people. The influence of his mother's teaching is shown. Intense loyalty was always one of his outstanding *unto Pharaoh."*—As Moses was tending the flock who was oppressing the Hebrew workman, but it led him also to persevere in face of great difficulties in leading his people from Egypt. Moses was a patriot.

"Dwelt in the land of Midian."—Ex. 2:15. This tells the story of forty years of the life of Moses. His early education brought him knowledge from the schools of his day. The forty years in Midian brought him close to God. Many vital lessons may be learned in solitude. The "Quiet Hour" in the morning changes the outlook of the day. Moses was a leader whose influence affected the centuries. Eighty years of his life were spent in preparation. The man who would be a leader must pay the price of getting ready.

"Come now, therefore, and I will send thee unto Pharaoh."—As Moses was tending the flock of his father-in-law, Jethro, the angel of God came with the divine call. God calls those who are faithfully performing their duty, whatever that may be. They are the ones that he can depend upon for further service. God does not force men to work for Him. He calls: "Come." He needs volunteers, and promises His divine presence to guide and protect and give wisdom. Moses was humble. In his meekness, he at first felt that he could not go to lead his people, but with the assurance of God's presence, obeyed the call. With Aaron, he went, and after the message had been given, the people "bowel their heads and worshiped." With God, Moses worked. After the last plague, the people left Egypt, pursued by Pharaoh's host, to the banks of the Red Sea. There came God's challenging command: "Speak unto the children of Israel that they go forward." They obeyed, and divine power opened the way. God is still commanding His children to go forward in His Church, to spread the Gospel to everybody, to teach that Jesus Christ came to seek and to save all men. Obedience to this command brings the blessing of the Father.

In the wilderness, where he needed patience and wisdom in dealing with a people, often disappointed, sometimes rebellious, Moses worked and planned and led his people. From Jehovah, He received the law which he gave to the people, always declaring, "These are the words which Jehovah hath commanded!" Again and again he exorted them to set their hearts on the words which he brought them from God, that they should not only obey them themselves, but that they should be taught to the children that they should love the Lord their God with all their hearts, souls, and might. Always he placed this teaching and this obedience as the condition of their national welfare and prosperity.

"And Moses was a hundred and twenty years old when he died; his eye was not dim, nor his natural force abated."

Moses, the "goodly child," the trained lad of the palace, the loyal patriot, the shepherd of Midian, the one chosen by God for a great task, the patient and wise guide who led the children of Israel out of Egypt and through the wilderness; the lawgiver, and the great teacher—truly here is a man whose life is worth studying. Robert Lansing, former Secretary of State, declares: "If greatness in human affairs depends upon successful achievement, then Moses was great. If it depends upon character, then he was great. If it depends on lofty ideals and high purposes, then Moses is entitled to be called great. From every standpoint and by every standard Moses was a great statesman, whose career the statesmen of today will do well to study and consider carefully in spite of the condition of modern society and the complex problems of the present."

CHRISTIAN ENDEAVOR TOPIC.

April 22, 1923.

Train for Leadership.—Ex. 3:7-12, 4:10-12.

Thoughts on the Topic.

God sees the need of His children, and hears their cries. When He impresses this need upon the heart of a man or woman, it is His call to them to prepare to be leaders for Him to relieve suffering and to better conditions.—Verse 7.

God needs earthly leaders to do His work with Him. He plans and guides and protects, but He must work through human instruments.—Verse 8.

The call that came to Moses has come to others. "Come * * * that thou mayest bring forth the children of Israel out of Egypt," or "Come * * * that thou mayest teach, or preach, or heal, or serve in the Church and home, or work on the farm." His call comes to all. The important thing for us to consider is our attitude toward that call.—Verse 10.

J. Campbell White once said: "Do you say you are not fitted for leadership? Moses, Livingstone, and Dwight L. Moody felt the same way. But no one ever knows what God can do through him until he has given Him a chance. If we are ready to give "our utmost for the highest,' the undreamed of and 'impossible' will be accomplished through us."—Verse 11.

"Certainly I will be with thee." God's promise to Moses inspired Him to undertake the task. God is still present at all times.—Verse 12.

Humanity is one quality of great leadership. Moses realized his own limitations, but God overcame them. God never calls one to a task without giving strength and ability to do that work, if we trust sufficiently in Him and let Him help us.

Moses had a three-fold training for leadership. In his *home* with his mother-nurse, he learned of God's people. In Egyptian schools and in the palace, he was trained through experience and association with others. In the land of Midian, he came to know God in the solitude of the desert and to recognize His voice and His power.

Moses was willing to listen to God's voice. He was glad to work with God, always acknowledging His need of divine counsel and aid. These qualities made him a great leader.

Martin G. Brumbaugh writes: "I think of leadership and there arises in my soul an image of that heroic leader, who for years fed his father-in-law's flocks, and for the same time fed upon the thoughts that God gave him, until he became wise enough and strong enough to

speak for God in Egypt, to act for God in the wilderness, and to talk with God in the morning alone above the mountain mists."

PLANS FOR THE MEETING.

Invite every member of the Young People's Department of the Sunday School to attend this meeting. The Sunday School lesson gives a survey of the life of Moses, and most members will come with the facts of his life fresh in mind.

Have some one tell the story of the life of Moses, from the viewpoint "Moses the Leader," bringing out especially his training for leadership. Ask several members to come ready to tell what characteristic in the life of Moses appeals most to them.

Have the president of your society make a five-minute talk on "The Christian Endeavor Society—A Training School," and invite visitors, who wish to make their lives count in Christian service, to join the society. Other subjects for short talks may be: "How Far is Education a Factor in Making Life Count"? "The Cost of Leadership" (Study, Sacrifice, Consecration), "The Qualifications for Leadership" (Sympathy, Initiative, Tact, Enthusiasm, Perseverance, etc.), "God's Call for Life Recruits" (Ministers, Missionaries, Teachers, Workers in all fields), "Opportunities for Training" (Christian College, Summer Conferences and Schools of Methods, Conventions, Study Courses).

Have your executive committee lay plans for further opportunities for training by starting an Expert Endeavor or Mission Study Class, by beginning to plan to send one or more members to a summer school, as the Elon Chautauqua and School of Methods (July 30th to August 5th).

Songs for the Meeting.—"I Am Thine, O Lord," "O for a Closer Walk With God," "He Leadeth Me," "Something for Jesus," "Have Thine Own Way, Lord," "Higher Ground."

CHRISTIAN EDUCATION INSTITUTES.

EASTERN VIRGINIA CHRISTIAN CONFERENCE.

Over twelve hundred people attended the twenty-five sessions held during the series of Christian Education Institutes in Eastern Virginia from March 17th to April 2nd. In addition, over two hundred children attended the Story Hours, and eleven different services were addressed on the Sundays during the tour.

These institutes were planned to reach the leaders of Eastern Virginia, and in every meeting the pastor and, in most, the Sunday School superintendents and several teachers were present. The afternoons were devoted largely to discussion of problems in Sunday School work, Christian Endeavor, Daily Vacation Bible School, Christian home, and Christian college attendance. The feature of the evening meetings was an address on "Makers of Man," by Hermon Eldredge, of Erie, Pa., field secretary of Young People's Work of Christian Church. Others who attended and helped materially in the meetings, or part of them, were Mr. Frank Wilson, field secretary of Christian Endeavor of Virginia; Rev. E. B. Flory, pastor of the First Christian Church, of Norfolk; Rev. James Lightbourne, executive secretary of the Eastern Virginia Sunday School and Christian Endeavor Convention, and Miss Lucy M. Eldredge, field secretary of the Southern Christian Convention Board of Religious Education.

The meetings were arranged by the Eastern Virginia Convention, working with the Board of Religious Education. The success of the meetings is attributed in large measure to the co-operation of the Board of Christian Education of the Christian Church, who sent their field secretary for two full weeks. Nearly every Church in the Conference was reached, and several workers expressed the hope that the meetings might be an annual affair. Meetings were held at Old Zion, Rosemont, South Norfolk, First Church, Norfolk, Newport News, Portsmouth, Oakland, Suffolk, Holland, Franklin, Windsor, Wakefield, Dendron, Waverly and Richmond.

RELIGIOUS EDUCATION DOINGS.

The Sunday School at Windsor, Va., is using the Graded Lessons through the senior grade. A Teacher Training Class meets weekly. Mr. S. T. Holland is the progressive superintendent of this Sunday School.

In the public school at Waverly, Va., record is kept weekly of the Sunday School attendance of the boys and girls. Each Monday morning the record is taken and the per cent of each grade figured. The grade which has the best record at the end of the term will be given a prize by one of the teachers. This plan is extending throughout two counties of Virginia—Sussex and Prince George.

Oakland Church, Rev. I. W. Johnson, pastor, and Mr. W. K. Wagner, Sunday School superintendent, is planning to build an addition to the Church, to have adequate space for their growing Sunday School.

At their last meeting, the members of the Eastern Virginia Ministerial Association, which meets monthly in Norfolk, voted to go back to their churches and endeavor to have each Church send at least two representatives to the Elon Chatauqua July 30th to August 5th of this year, and pay at least part of their expenses. Many churches are already working toward this end now. Several Sunday School superintendents have expressed their desire to attend.

A great number of Elon College students are taking the course in Religious Education this year. Some of them are exceptionally well qualified to carry on a Daily Vacation Bible School this summer in their own Church, or to help other churches. Why not begin now to plan for your Daily Vacation Bible School, and write to your students at Elon, or teachers who will be home this summer, enlisting their aid?

The annual Sunday School and Christian Endeavor Convention of the Valley Conference will be held with the Dry Run Christian Church, near Seven Fountains, Va., May 15th, 16th and 17th. The president, Mr. Roy A. Larrick, of Winchester, is now planning for a good program, and the best convention ever held in the Valley. Plan now to go.

The field secretary of Religious Education will be in the Alabama Conference April 15th to the 30th. The Sunday School Convention will be held at Rock Stand the 21st and 22nd, and a Missionary rally at Pleasant Grove the 28th and 29th. The rest of the time will be spent in visiting churches of the Conference.

The International Daily Vacation Bible School Association has kindly sent a number of copies of their annual handbook for the use of our churches. If you are interested and would like a copy, write 1012 East Marshall, Richmond, Va. —Board of Religious Education.

DIARY OF A BIBLE.

DEAR EDITOR:

If you think this diary of the Bible is worthy of your space in THE CHRISTIAN SUN, I would be glad to see it in print. It was taken from *The Expositor*. The author is unknown to us.

If your Bible could talk, how would it compare with this?

January 15.—Been resting quietly for a week. The first few nights after the first of the year my owner read me regularly, but he has forgotten me I guess.

February 2.—Clean up. I was dusted, with other things, and put back in my place.

February 2.—Owner used me for a short time after dinner; looked up a few references; went to Sunday School.

March 7.—Clean up. Dusted, and in my old place again; have been down in the lower hall since my trip to Sunday School.

April 2.—Busy day. Owner led B. Y. P. U. meeting and had to look up references. He had an awful time finding me, although I was right there in my place all the time.

May 5.—In grandma's lap. She is here on a visit. She let a tear-drop fall on Colossians 2:5-7.

May 6.—In grandma's lap again this afternoon. She spent most of her time on Corinthians 13 and the last four verses of the 15th chapter.

May 7, 8 and 9.—In grandma's lap every afternoon now. It's a comfortable spot. Sometimes she reads me and sometimes she talks to me.

May 10.—Grandma's gone back in the old place again. She kissed me good-by.

June 4.—Had a couple of four-leaf clover stuck in me today.

July 1.—Packed in a trunk with clothes and other things; off on a vacation I guess.

July 7.—Still in trunk.

July 10.—Still in trunk, though nearly everything else has been taken out.

July 15.—Home again in my old place; quite a journey, though I do not see why I went.

August 1.—Rather stuffy and hot; have two magazines, a novel and an old hat on top of me; wish they would take them off.

September 12.—Clean up. Dusted and set right again.

September 12.—Used by Mary a few moments today. She was writing a letter to a friend whose brother had died, and wanted an appropriate verse.

A. H. SHEPPARD,
2906 2nd Ave., Columbus, Ga.

SLANDERED MONEY.

There used to be an old adage to the effect that money could buy everything except health.

Was it true?

At this moment there are 2,500 people in North Carolina who are doomed to die within the next twelve months of tuberculosis—a preventable, curable disease—unless they have help.

All these people need medical care, good food, fresh air and, most important, a knowledge of how to care for themselves.

All of these services—sanatorium care, medical and material relief in the homes, experts to diagnose the disease and educational work—cost a little money. But the lives of the 2,500 doomed people, and the health of unknown thousands of others are worth a little money, are they not?

Tuberculosis seals are dedicated to stamping out this preventable, curable disease. Take some of your slandered money—a few cents, a few dollars—and let it retrieve this smirch on its reputation. It means death to tuberculosis instead of death by tuberculosis. Let it buy health for your city.

TUBERCULOSIS ASSOCIATION.
Sanatorium, N. C.

Christian Orphanage

DEAR FRIENDS:

Easter Sunday was a beautiful day, and no one was kept away from Church on account of the weather. We truly hope that our churches did well in their Easter offering. The cries of the orphan children are distressing. We turn appeals down every week because we do not want to get financially embarrassed.

We were called to see two little boys this week, bright little fellows, who lost their father several years ago. The mother works in a knitting mill, and they will not go to school, but loaf on the streets, and the mother cannot work in the mill and look after the little boys. Here is an opportunity for some institution to do a good deed by taking and training these two little boys to be useful citizens. If they are left as they now are, what will they grow up to be?

Our friends have been real good to us and have sent us in the last two weeks some beautiful dresses in answer to our Easter call for dresses.

CHAS. D. JOHNSTON, *Supt.*

The following have been sent in since our last report:

Circle No. 4, Burlington Church, by Mrs. J. P. Montgomery, 13 pairs pillow cases; A. F. Messimore, Bedley, Ind., 6 dresses; Mrs. C. H. Brantigan, Sedley, Ohio, 1 dress; Birdie Wilson, Virgilina, Va., 2 dresses; Miss Margaret F. Richard, Winchester, Va., president "Just for Fun Club," 2 sheets, 6 dresses, 4 under-garments, 6 pairs of pants; Mrs. Grace Milan, president Merion Missionary Society, Merion, Ind., 2 sheets, 1 pair pillow cases, 1 towel, 1 quilt, 10 suits, 21 dresses; Miss Viola Brantigan, president "Sisterhood Class," New Palestine S. S., Sedley, Ohio, 11 dresses; Mrs. C. V. Dunn, Paces, Va., 1 dress; Willing Workers, Lincoln, Kans., Mary E. Baird, president, 1 sheet, 6 pairs pillow cases; Mrs. B. F. Gwaltney, Disputanta, Va., 2 scarfs, 1 centerpiece; Mrs. J. J. Douglass, president Woman's Missionary Society, Urbana, Ill., 9 suits, 2 suits underwear, 4 pairs hose, 30 dresses; Miss Sadie Boyd, Richmond, Va., 1 suit, 5 dresses; Mrs. W. J. Ballentine, Fuquay Springs, N. C., 1 dress, 1 pair hose; Miss Dora Ballentine, Cardenas, N. C., 1 dress, 1 pair hose; Mrs. C. A. Ballentine, Cardenas, N. C., 1 dress, 1 pair hose; Mrs. J. T. Stewart, Summerfield, N. C., 2 sheets; Mrs. G. C. Talbert, friend, News Ferry, Va., 2 dresses; Mrs. A. S. Massey, Dover, Del., 6 dresses, 4 suits underwear; Treva McMullen, president Woman's Home and Foreign Missionary Society, Middleton, Ind., 15 dresses, 1 blouse, 1 suit; Maude Cone, Princeton, Ind., 1 quilt; Marjorie Wood, Eaton, Ill., 13 second-hand dresses; Mrs. H. B. Truitt, president Missionary Society Holy Neck Church, Holland, Va., 12 dresses, 1 blouse, 2 boy suits, 5 pairs socks; J. G. Duck, Walters, N. C., 1 quilt; Miss Mary Strange, Lincoln, Kans., 1 dress; Mrs. R. L. Henderson, Lincoln, Kans., 2 sheets, 5 pairs pillow cases; Mrs. W. H. Boone, Durham, N. C., 6 dresses, 1 suit, 4 pairs socks; Dr. W. P. Lawrence, 1 cow; Woman's Missionary Society, Burlington Church, candy Easter eggs for all the children; Mrs. D. J. Fitch, Burlington, N. C., 1 Easter dress.

REPORT FOR APRIL 12, 1923.

Amount brought forward		$3,072.50
SUNDAY SCHOOL MONTHLY OFFERINGS.		
North Carolina Conference.		
Pleasant Ridge	$ 1.00	
Henderson	5.07	
Wake Chapel	5.00	
Apples Chapel	3.72	
Mt. Carmel	4 04	
Mt. Carmel, Class No. 6	1.00	
Morrisville	2.00	
		21.83
Eastern Virginia Conference.		
Holy Neck	$ 24.00	
Christian Temple	31 11	
Berea, Norfolk	3 18	
		58.29
Valley Virginia Conference.		
Mayland	$ 2.43	
Seven Fountains	3.77	
Timber Ridge	1.70	
		7 90
Georgia and Alabama Conference.		
Rose Hill	$ 2.30	
Cragford	2.50	
Wadley	2.25	
		7.05
Easter Offerings.		
Mrs. E. J. Brickhouse, Norfolk, Va.	$ 30.00	
W. H. Etheridge, Selma, N. C.	5.00	
Graces Chapel S. S.	3.88	
T. E. Brickhouse, Norfolk, Va.	25.00	
Morrisville S. S.	13.50	
		77.38
Baby Home Pledge.		
P. J. Carlton		100 00
Total for week		$ 272.45
Grand total		3,345 05

Suffolk and Portsmouth both report observing Dixie Endeavor Day, using the pageant prepared for the occasion by the Dixie Endeavorer. Suffolk has a live Junior Christian Endeavor Society which is doing good work under the leadership of Miss Susie Powell. This is a new society.

The press is making it appear that Mr. Harding, after being in the office of President for two years, is now ready for six more years. We do not doubt it—if he can get them!

Sale Sale

Army Shoes

We have just bought a tremendous stock of Army Munson last shoes to be sold to the public direct. Price $2.75. These shoes are 100 per cent solid leather with heavy double soles sewed and nailed. The uppers are of heavy tan chrome leather with bellows tongue, thereby making them waterproof. These shoes are selling very fast and we advise you to order at once to insure your order being filled.

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ANNOUNCEMENT

The revised edition of "Principles and Government of the Christian Church" will be off the press on or before February 15.

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Names lettered in gold..... .75

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The Convention has officially designated the Church Supply House, Burlington, N. C., as distributing agent. All orders will receive prompt attention after February 15.

Order from

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WANTED—WANTED

Five thousand (5.000) members of churches in the Conferences of the SOUTHERN CHRISTIAN CONVENTION during the evenings of one week to study carefully and prayerfully their Bibles on the subject of Tithing, to see whether it is right, Biblical, unerring Word, and, To Learn whether Tithing is God's method of teaching His supreme sovereignty, asserting His ownership, and financing His Kingdom.

If tithing is not a law of God and a command from God to man, then a halt should be called and a stop made to this teaching and preaching. Let's Appeal to the High Court of God's infallible Book and rest our case there. Christians should all do this since they preach and teach that "The Bible is our only Creed and is a Sufficient Rule of Faith and Practice." Then to our Bibles to settle this vital and all-important question. To Tithe or not to Tithe.

The Mission Board of the Southern Christian Convention.

J. E. WEST, Chairman
J. O. ATKINSON, Secretary

FROM THE MOUNTAINS AGAIN.

I wish to take this privilege to thank the several Sunday Schools for the song-books they have sent. Some of those that sent books was the Burlington Sunday School, Amelia Sunday School, Sanford Sunday School and Henderson Sunday School. I thank all these Sunday Schools very much, and will try to use the books to the best possible advantage.

Where the funds to buy a Ford has not been very numerous as yet, I feel sure the Sunday Schools and classes are getting ready to send in their money, and very soon we will have the necessary funds to buy a Ford car.

I have received two individual checks, one from Dr. J. G. Holland, Hollands, Va., for $5.00, and one from Miss M. H. Morey, our mission worker here, for $5.00. Thank you, Brother Holland and Sister Morey, and let others follow your spirit and example.

I have another appeal to make. If any Church has installed any lighting system and has any lamps that they are not using, swinging or otherwise, they would be very much appreciated in the work here, for we are very much in need of lights at Elk Spur at present, and when we build the new Church down on the Fancy Gap Road we will need some for that place. If any Church has some they can donate, it will be greatly appreciated.

Again, the first, last and vital need is your prayers. Will you not forget to pray for the work and workers here. ELISHA BRADSHAW.

Fancy Gap, Va.

REPRESSION NOT SUFFICIENT.

Once, in India, a man reared a tiger cub. His kindness seemed to eradicate the ferocity of its nature, and it grew up as a pet. One day its owner, being alone with it in the library, caressed it, and gave it his hand to lick. The rough tongue of the animal grazed his skin, and gave the tiger its first taste of blood. Then its ferocious nature awoke. Fury gleamed from its eyes, and, crouching itself, it made ready to spring upon its master. Fortunately the gentleman had a loaded pistol on his table, and saved his life by shooting his former pet. The sleeping ferocity of the tiger, awakened by the taste of blood, illustrates the slumbering passion in man's hearts, which needs but the taste of strong temptation to burst into a terrible storm. One moment of triumphant passion may suffice to undo the work of half a lifetime. Does not this teach us that something more than repression is necessary? Diabolus begged hard that he might have a corner in Mansoul, be it ever so small, but Emmanuel would not consent to his possession of an inch. Do not rest, my reader, until this tiger in the soul has been utterly destroyed by Him who was manifested to destroy, not to tamper with, the works of the devil.—*Exchange.*

Have Christian young people any special duty toward these educational missionaries? Ought our interest to be expressed in any tangible way? The question is not a hard one to answer. Those on the firing line need the interest and undivided support of those at home. And those at home owe it as a labor not only of duty, but of love, to help. It would be an excellent plan for each society to write to its denominational mission board and ask the names of one or two missionaries with whom they could correspond. Do not think that it will be a burden to a missionary. Their hearts are eager for home contacts. Those at home so quickly forget. There are many little things which a Young People's Society can do for a missionary—things which will seem big and may mean souls saved out on the field. Every society ought to be in contact with at least one missionary, and have correspondence read aloud.

Rejected of his brethren, Joseph received them into his royal presence with joy. In the same way the King of kings is waiting to receive all who will come to Him before it is too late.

"There is no joy like the joy and satisfaction of being instrumental in the elevation of the fallen, the strengthening of the weak, and the helping of the needy."

"The only power that can save us and keep us is a personal experience of the reality of God. It is neglect of this that causes many Christians to collapse in midcareer, and the streams of religion are frozen," writes Thomas Phillips.

DIED

Mr. Millard Mitchell, son of Mr. and Mrs. John Mitchell, of this place, was killed instantly near a railroad crossing in Franklinton last Wednesday night. A noble young boy, an only son, full of promise. Funeral services here yesterday, 5 P. M., conducted by the pastors of the Baptist and the Christian Church.

D. A. LONG.

Franklinton, N. C.
April 6, 1923.

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Dates of sale: April 6th to 9th, inclusive.
Final limit April 30th.

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Advertising Rates: "Want Ads" 2 cents a word an insertion. Display Rates quoted upon request.

MARRIED

MARRIED

Mr. Burtram T. Strother of Granville County, N. C., and Miss Zelma Holmes of Franklin County, N. C., at the residence of Mr. and Mrs. W. J. Holmes, at Creedmore, N. C., April 1, 1923, by Daniel Albright Long.

DUNKUM-WORTHAN

A quiet marriage took place on March 31, at 5:30 P. M., at the residence of the bride's father, 1047 27th St., Newport News, Va., when Miss Florine Worthan became the wife of Mr. William Asa Dunkum. Miss Worthan is one of the poplar young ladies of the Christian Church here in Newport News, while Mr. Dunkum is a prosperous young man of the North End section of our city. The happy couple left for a week's touring at Washington, Baltimore and the home of the groom's parents. They will be at home to their friends after April 7, on 221 47th Street, Newport News, Va. May sunshine and happiness attend them.

B. J. Earp.

Called Home

WILLETT

Sister Flora Elizabeth Willett was born March 30th, 1887, died March 13, 1923. She leaves a husband and four children: Alma, Lillie Bell, Willie Mack, Mary Lucy; father, W. N. Spivey; three brothers: George, Walter and Robert Spivey.

The deceased had been for some years a member of Graces Chapel, and the esteem in which she was held, as a Christian, relative and friend, was shown by the large crowd that filled the church during the funeral. May the kind Father comfort the bereaved husband and care for the motherless children.

T.

WICKER

Deacon A. W. Wicker passed to his reward February 22, at the age of 77 years, 11 months and 20 days. He is survived by three daughters: Mrs. H. C. Booker, Mrs. M. W. Arnold and Miss Annie Wicker; two sons: M. D. and A. B. Wicker; four brothers: Rev. J. D., A. B., W. H. and Duncan Wicker; one sister, Mrs. Margaret Pattishall.

He had long been a member of Turner's Chapel, and as deacon, secretary-treasurer, Sunday School superintendent, he was faithful and efficient in the discharge of every duty. He was a leader of acknowledged ability, in matters both of church and state, having represented his county in both houses of the General Assembly. Strong of conviction, eloquent of address, kind to all, he rendered an estimable service to his church and community. The large number attending the funeral attested the esteem in which he was held. May the Lord comfort the bereaved and cause his mantle to rest on a worthy successor.

R. L. Williamson.

PRITCHETT

Deacon Edgar Wills Pritchett fell asleep in death March 25, 1923, aged 52 years, 11 months and 9 days. He had suffered very severely for more than a week, and last Sunday evening his earthly career came to a close, just in the prime of his life. The funeral and burial took place the 27th, at Berea Christian Church, where he held his membership. He was a faithful husband, father, member of the church and a good citizen. He leaves to mourn their loss a wife, Mrs. Margaret H. Pritchett, five children: Edgar Davidson, George Hughey, Carl Turner, Mary Elizabeth, Jane Garrison; three sisters: Mrs. G. A. Albright, of Atlanta, Ga.; Mrs. C. E. Zachary, Atlanta, Ga.; Mrs. B. F. Hale, Pine Apple, Ala.; three brothers: C. E., Greenville, S. C.; V. C., Elizabeth, N. J.; and C. B., of Albany, Ga. The floral offering was fine. Funeral and burial service by the writer, assisted by Revs. A. F. Iseley, G. C. Crutchfield and W. T. Scott. God bless the bereaved ones.

P. T. Klapp.

March 28, 1923.

RESOLUTIONS

The Ladies Aid Society of the First Christian Church, Norfolk, Virginia, has been bereaved of a dear and faithful member. Mrs. Sarah Elizabeth Cathrell passed away on Tuesday, January 9th, 1923, at her home and was laid to rest in Magnolia Cemetery on the 11th, having answered the last call. As a small tribute to her beautiful character we offer the following resolutions.

Whereas it has pleased our Heavenly Father to take from our midst our dear Sister, therefore be it resolved:

First. That we bow in humble submission to the will of Him who doeth all things well.

Second. That in the death of our Sister the Society has lost a faithful member and loyal worker.

Third. That we extend to the bereaved family our deepest sympathy in their great sorrow.

Fourth. That we shall cherish the memory of Sister Cathrell, and that these resolutions be spread on the records of our society and a copy sent to the Christian Sun and the local papers, and a copy be forwarded to the bereaved family.

Mrs. M. E. Nichols,
Mrs. G. H. Frey,
Mrs. J. O. Wiggs,
Committee.

January 19, 1923.

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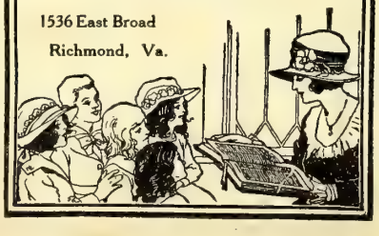

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THE SUN'S OBSERVATORY

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The Sad Death of Lord Carnarvon—

Lord Carnarvon, who headed the archaeological expedition which discovered the tomb of Tutankhamen, died the other day at Cairo, Egypt, from blood poisoning. It is supposed that he was bitten by some insect, which resulted in blood poisoning, and that was followed by pneumonia. Lady Carnarvon hastened to his bedside, taking with her a noted specialist from England.

Many people think it was the long stay in the depressing climate which so debilitated him as to weaken his power of resistance. The superstitious Egyptians, however, believe it was a curse sent on him for disturbing the resting place of one of their ancient kings.—*Exchange.*

Jackson Barnett—

There are some singular freaks in history as well as in nature. Jacob Barnett is one of the singular freaks in history. He is an Indian, living in Oklahoma, and is very rich. He owned some land which proved to be very rich in oil, from this land he is reaping a large harvest in dollars. It is said that now he has an immense fortune from his oil wells. Then, not long ago, he discovered the fact that the law of the land does not allow a tax on the land owned by Indians. As he had been paying taxes for some years, he sued the United States Government and has recovered the sum of $216,000. We say Jackson Barnett is a freak in history, for it is a rare thing for an Indian, or any one else, as for that, to fall in line with so much prosperity. We hope he will have the good sense to use his fortune well and wisely. We understand he is a Baptist and gave liberally to their $75,000,000 fund.

Great World Issues—

A few years ago we rarely heard of issues outside of the State. Then a bit later we got to hear of issues which concerned the whole country, but now in one short lifetime, State matters and nation-wide matters have hardly a place on the front page at all. They are in many instances too small. We are now concerned with world issues. And what are these world issues? The occupation of German territory by the French and its outcome; the effort to keep Europe at peace; the farmers' bloc; Bolshevism; social upheavals; theological eruptions; new doctrines; law enforcement; transportation by various methods; prohibition; world peace and world wars—and what will come next? Wait and see. The one subject that ought to be a world question is the salvation of the world through Jesus Christ, but the greater part of the people do not like to discuss that matter, although it is far more important than all the other world issues put together. It is wise, no doubt, to keep an eye on these world issues, but really some of us little men and women will have to look after the things which make for the best interests of our country, and this is the more important since our country is coming to hold such a big place in world affairs. We need to keep well and strong to enable us to do our part in keeping the world straight.

The Execution of Russian Prisoners—

A Catholic priest was recently shot to death in Russia by order of the Soviet Government. He was charged with working against that government and they claimed to prove the charges against him, and then they shot him to death. Some people are seeming to enter into a sort of a half-way agreement with the Soviet Government, inasmuch as these men may have done something against that government. Suppose they did, did that give them a right in the time of revolution to take a man's life because he was opposed to the revolutionary methods they were using. Our sympathy goes with the executed men, and for the reason that the Russian Soviet Government has done so many fooling things that we can scarcely imagine a priest doing something which would justify that government in putting such men to death. We were glad to see so many of the great nations protest against the execution of this priest, but while glad to see it, it also puzzles us to understand how it is that they were so prompt and brave to protest against the execution of this Catholic priest while they allow thousands of men, women and children to be executed in Armenia and not one word is said to put a stop to it. It really does look now as if the Turks may become the masters of the world, for all the great nations of Europe and other continents do seem to be afraid of Turkey. What does it mean? Is there any explanation of this strange situation?

Was P. T. Barnum Right?—

Many years ago P. T. Barnum, whose name was almost a household word in this country, said there were forty millions of people in the United States, but they were mostly fools. That is a pretty hard saying to be applied in just that way. Maybe he would not say it if he were living now, since we have taken our place as the richest nation in the world and now having more than one hundred millions of people, but all the same we do some foolish things now and then, and it seems that there is no way to save us from such a fate. No matter how much we educate our children, it seems that when they grow up, they forget their intellectual training, and just like all of the balance of the people we do some foolish things, and one of the foolish things we do is to take up with all sorts of people who come along, making a claim to some new thing, or to some great thing, and now and then maybe to both. Listen. Here comes along Conan Doyle, claiming that he has discovered that the living may have communication with the dead, and the people flock to hear him and pay their money to do so, thus making the rich richer, and there is nothing in it except the richer are getting richer at the expense of Barnum's acquaintances. It does look like the people, now many of them, love to be humbugged. Then here comes along a man by the name of Coue, a Frenchman, telling the people that they can get well almost by saying, "I am getting better every day," and it is said after a recent trip through the United States he went back home with well-filled pockets, for which he left practically nothing behind except Barnum's friends. We are a great people, no doubt about it, but who will help us to do the right thing? We need a guide, but who would follow him, if we had him?

Not Very Wise, Though Rich—

There are some monied men who are very sensible and yet manage to do some very foolish things. Young Rockefeller is reputed to be very wealthy and, as was recently published in these columns, has the good sense to teach his children how to live economically and how to be careful in spending their money. We commended him highly for this good sense, but now an item is floating around in the press which is not so much to his credit, as we see it. The following is the item, which we clip from *The Biblical Recorder*:

Mr. John D. Rockefeller, Jr., has appropriated a large amount of money to establish a bureau of social hygiene. This bureau seems to be completely out of something to do, as they sent out a questionnaire to one thousand married women asking if they had "spooned" before they were married. The answers were various and some of them nauseating.

The *Raleigh Evening Times,* in a very vigorous editorial, paid its respects to this nonsensical questionnaire. The language in which the editor of the *Times* expressed himself will hardly do for the columns of the *Recorder,* but we endorse his sentiments.

The social hygiene business is greatly overdone. We have seen little girls, hardly out of their teens, going over the country lecturing on social hygiene. We sympathize much with Safed the Sage in his discussion of "Eugenicks." He took Keturah to hear a lecture on eugenics which was delivered to an audience, many of whom were old maids and most of the others were childless women. On the way home he said:

"But thou, Keturah, who knowest mighty little about Eugenicks, has practiced it in the positive way. For thou hast given unto the world five strong, healthy children, and these have married other five, and unto these God has given other children. Thou art the mother of more good, wholesome, promising American manhood and womanhood than that entire bunch."

NOTES-PERSONALS

It may be that you think our Men and Millions are making most urgent calls for the promised money, and we are, but the large denominations we believe are having a harder time to collect than we are.

Those interested in the premiums to be offered for subscriptions to THE SUN will get busy. Line up your prospective subscribers. There will be no time to lose. Prizes will vary in price from that of a Bible, dictionary, typewriter, etc., to that of an automobile.

The "One-Day School of Missions," held by the Woman's Board of Missions of the North Carolina Christian Conference in Henderson, on April 8th, was a profitable occasion. Miss M. H. Morey, of the Mountain Mission, Fancy Gap, Va., was present and spoke to the people of the great and good work in which she is engaged. Dr. Atkinson was detained by sickness, so he could not be present; but, all in all, the occasion was one of real interest.

Rev. E. B. Flory, pastor of our First Church, Norfolk, Va., is in a series of meetings at this time, from which he is looking for gracious fruitage. He is doing the preaching himself, and the music is furnished by a chorus choir. Among the subjects he will discuss are the following: "Sin No More," "Crossing the Gulf," "Playing at Religion," "Lost and Don't Know It," "Bitter Waters," "In Danger of Hell Fire," "The Greatest Confession," etc.

If the number of THE SUN'S readers is to be increased it will be necessary to do a great deal of personal solicitation. And in some way this expenditure of effort must be rewarded. Premiums are being arranged for in order to compensate for the work done. One would like to secure a standard unabridged dictionary, another a portable standard typewriter, and still another a radio equipment or an automobile To obtain such a prize will require work, and you can solicit outside of your own Church or denomination.

If you will study the weekly reports of Bro. Chas. D. Johnston, the superintendent of our Orphanage, you will find it interesting to observe how the people answer his calls for help for helpless children. Let us do our best for the orphans. There is no better work for your prayers and money than taking care of the dear children who have been deprived of their natural protectors. All pulling together, we shall do the work well, and what a good work it is. Think of it—we are now caring for 100 orphans There must be joy in heaven over such a blessed work.

The largest Church in America is said to be the First Presbyterian Church, Seattle, Wash. Dr. Mark A. Matthews is pastor. He has been pastor for twenty-one years. The membership now numbers 7,491. Seven hundred and seventy new members were added during the last year. During Dr. Matthews' pastorate of twenty-one years, 13,576 members have been added. The Church is now planning for a school and Bible institute building to cost $1,000,000, and Dr. Matthews is pushing that. It is said that the Church is very thoroughly organized, every member being on one committee or another. That makes a clean sweep of the membership—every member being on some committee.

Rev. D. A. Long, D. D., was in Henderson, N. C., on Sunday afternoon and evening of April 8th. In the afternoon he addressed the "Woman's One-Day School of Missions," and at night he preached for the pastor and gave a very strong sermon on the opening of the eyes spiritually. We believe the audience was deeply and favorably impressed by the sermon. He was returning from his appointment at Mt. Auburn.

The Bible Institute Colportage Association, 826 North La Salle Street, Chicago, Ill., has recently published a little booklet entitled "How Rationalism in the Pulpit Makes Worldliness in the Pew," by that daring spirit, the Rev. John Roach Stratton, D. D., pastor of Calvary Baptist Church, New York City. The price is 5 cents a copy, or 50 cents a dozen; 100 copies for $3.50 for general distribution among the people. We have read it with much interest, and commend it as a spiritual tonic, just suited to this day and time, just what is needed to correct some spiritual disorders now prevalent in the modern Church. You may order, if you desire, from Mr. William Norton, 826 North La Salle Street, Chicago, Ill. It is well worth your money and your time and attention. Dr. Stratton is a Southern man, if we mistake not, but now serving as pastor in New York City, right in the midst of the most daring modernists, and yet he does not hesitate to stand for and preach the old Gospel of the Son of God.

What is the best Church news of the week? Is there anything better than the fact that the Christian Church is now caring for 100 orphans in the Orphanage at Elon College, N. C.? Great trees from little acorns grow. More than forty years ago we began to call on the children of the Christian Church to raise a little fund for benevolences of various kinds. That was the acorn planted in the earth. The sprout did not appear for a long while, but finally, under Aunt Minnie (now of blessed memory), the thought of some definite work was developed, and later the Orphanage took shape. We then had less than $100 and no land and no buildings. Since that day the Christian Church has taken a long step forward, and now we have buildings and land easily worth over $100,000, and at the same time we are caring for 100 orphans. That is a good long step in the right direction, and we believe our people are grateful for the orphanage and the good it is enabling the Christian Church to do. Let us do a better part by this good work, for we all know that it will take a good deal of supplies to care for all of these children.

We have just received a copy of Dr. D. A. Long's booklet on Jefferson Davis, and though we had read it through in manuscript form before it was printed, and though it reached us on a morning when we were very busy getting matter ready for THE SUN columns, we laid aside all other duties for a short time and read it again. We did so because of the impression the first reading gave us of the masterly production. We wished to see if a second reading would still justify our estimate of it, and we say unhesitatingly that instead of diminishing our estimate of this rare production, it increased it. More than ever we feel that this paper has no competitor in modern literature, and must, as we believe, take a strong hold upon all of its readers. It is not in the true sense a sectional view of Jefferson Davis, but really a national estimate of the great leader, not on Dr. Long's individual estimate, but upon the estimate of the leading men of the North, as well as of the South, as is shown in this booklet; not so much from Dr. Long's *ipse dixit* as upon sayings of such men as Abraham Lincoln, Stephen A. Douglass, Prof. John W. Burgess, of Columbia University. Hon. William H. Seward, Horace Greely and many others, who have proclaimed their views as in harmony with Jefferson Davis on the very points for which the South went to war. It may be ordered of Rev. D. A. Long, D. D., Franklinton, N. C. Price 35 cents copy.

A writer in the *North Carolina Christian Advocate tells* of a man who, on coming into a strange town, inquired as to how many "filling stations" the town had, and after thinking a moment, he said, "Five." Then he asked, "How many newspapers have you"? "One," was the reply, "and that can hardly live because of the little support that is given." "Well, then, how many book stores have you"? "Not one," was the answer. "And how many libraries have you"? "Not one," was the answer. That is rather a poor commendation to a stranger—five filling stations for automobiles and not one for the minds of the people. No newspapers, no book stores, and no libraries, but five filling stations for automobiles! Does not the heart and mind of man need filling stations as surely as automobiles? And if an automobile will not go without filling stations to serve it, how can we expect any great intelligence among the people when there is no filling stations from which they may draw for the needs of the mind and heart. Reader, how many filling stations are there in your life, where you may fill the heart and mind and soul upon the great truths of God? Remember, you cannot live on nothing, and if you try to do it, failure for you is inevitable, and failure in this matter will mean failure largely hereafter. See that you have filling stations in your life work. Fill the mind and heart and soul as well as the body, if you would live and be happy and useful always.

SOUTHERN CHRISTIAN CONVENTION TO MEET IN HENDERSON, N. C.

The First Christian Church, of Henderson, N. C., Dr. J. P. Barrett, pastor, has extended the Convention an invitation to meet in Henderson for the extraordinary session, to be held this spring.

The Executive Committee appreciates this invitation, and hereby gives official notice of this acceptance.

The Convention will open Tuesday, May 1, 1923, at 3 P. M., and will close with the evening service Thursday, May 3rd.

The Henderson Church is a good Church, but not as strong as some, and I, as President, without the Church's consent, am suggesting that if any minister or delegate wants to help them in the entertainment, you can do so by simply writing, requesting them to arrange for you at the hotel, you paying your bills. This is only a suggestion, and I apologize to the Church now for making it. L. E. SMITH, *Pres.*

NOTICE.

All persons expecting to attend the forthcoming session of the Southern Christian Convention to meet with the Christian Church in Henderson, N. C., May 1st, and who desire entertainment at the hands of the Church are requested to notify me, as the pastor of the Church, at your earliest convenience. We will not hold ourselves responsible to provide entertainment for those who do not notify me. If you wish to engage rooms at hotels at your own expense, please let us know and we will do our best for you.

Very sincerely yours,

J. PRESSLEY BARRETT.

Henderson, N. C.

We were permitted to see recently a letter from a high official in the public school work of North Carolina, stating that a new book, entitled *"The Place of Jefferson Davis in History,"* has been unanimously recommended by the North Carolina State Board of Education to be placed on the supplementary list for use in the schools of North Carolina. This book was written by our beloved brother, Rev. D. A. Long, A. M., D. D., LL. D., Franklinton, N. C. We have read the manuscript personally, and do not hesitate to say that, for a work of that kind, we have read nothing like it in all literature. We believe Dr. Long has upset all the theories of those who opposed Mr. Davis in his ideas of government. He introduces as witnesses Mr. Lincoln and many others of the leading men of Mr. Lincoln's day. The book will be off the press and ready for readers by April 7th. If Dr. Long's book cannot be upset by the enemies of Mr. Davis, and we do not believe it can be done, then Mr. Long will put Jefferson Davis in a new light and henceforth the man will occupy a new place in the political and governmental history of our common country. The book will sell for 35 cents a copy. The right course has been taken to give Mr. Davis his rightful place in history, for when the school children get these truths in their minds the next generation will reverse the present opinions of the great leader of the Confederacy. Dr. Long may expect to be attacked as to the facts in this book, but as we see it, we believe the facts are invulnerable. Do you ask what can be accomplished by such a discussion? Truth always has right to be heard. Mr. Davis has a right to the place truth gives him, and we honor Dr. Long for giving truth a chance to put this great man right in the estimation of his countrymen. We have seen so much of effort to put men in a wrong light before their fellows that we feel, when a man has been wronged, it is a great privilege to stand for him, in so far as the truth sustains the facts, as it does in this case, as we believe, beyond all question. If you wish to be waked up from a solid nap, get this book and give it a careful reading, and we believe you will get your eyes open to facts you did not know were in existence. That is the way the reading of the manuscript, before it was printed, served this writer. We were no partisan for Mr. Davis, personally, but when we got the facts, as an honest man and a lover of truth, there was nothing else to do but to right about face and take a new view of Mr. Davis as the great leader in the struggle of the Confederacy. We like to see justice done to all men, and we believe Dr. Long has given Mr. Davis the first chance he has had at a good square piece of justice. You can get a copy of this book by sending 35 cents to Dr. Long at address given above.

Chicago is to have another great university. It is proposed to raise $10,000,000. It is to be located almost in the center of the business district. There will be one building of many stories, since the business buildings around the location are very high. Of course, there will be many other buildings, but the one will be made of many stories. We presume it will be a Methodist institution, as the report is sent out by the *Northwestern Christian Advocate.*

The beloved Rev. J. R. Miller once said: "Life is not a diamond, but a seed with possibilities of endless growth." A diamond does not grow. It does not get richer, nor does it gain in power, but a life should be all the while doing these things in reaching out and after God and His truth.

The Wonder-Workings of Grace

By Rev. Jack Spratt.

"And all bare Him witness, and wondered at the gracious words which proceeded out of His mouth."—Luke 4:22.

We like to talk of the marvels of engineering, the marvels of astronomy, the marvels of the heavenly bodies, the marvels of electricity, the marvels of science, and while these may be all very interesting, yet to the man who realizes the wickedness of his own heart, the marvels of grace exceed them all, for nothing else in all the world can give him such a hope of salvation as the wonders of the gracious words from the mouth of the Son of God. How difficult it seems for man to receive the gifts for the divine life and then live according to their demands!

Man has so set his heart and mind on the things of the earth that it seems quite impossible for him to grasp and appropriate the greater gifts of God to His people in Christ. We have seen the weakness of earthly values till it is difficult for the man in sin to bring himself to believe that God really means what He says, or that it is possible to even hope to receive by faith such rare gifts. Indeed, they do not understand the virtue of faith. How can such an intangible thing as faith bring us from the treasure house of God inestimable spiritual gifts? You know it is said of Abraham that he believed God and it was counted to him for righteousness; that is to say, that believing was counted to him for righteousness. Believing God greatly pleases Him. Paul tells us in Heb. 11:6 that without faith it is impossible to please Him.

If a man gives one of his fellows a farm, he counts that as a real gift, but if God gives a man everlasting life, why the man is not so certain of that. All he lacks is faith—let him believe and eternal life will speedily become the most real thing of his possessions. He will soon leave the farm, but eternal life will go with him as the most real of all of his possessions, and it abides always.

This morning I wish to name some of His gifts that will remain ours forever.

1. *Jesus was to give Eternal Life to as many as God had given Him.*—These are the words of Scripture. In John 17:2, we read: "That He (Jesus) would give us eternal life to as many as Thou has given Him." What a gift! But what is eternal life? I fear many have some unwarranted ideas of what eternal life is—what is it? Some seem to think it is simply *living forever.* It may be that. I think it is, but that is not all of it. Eternal life is not only lasting, nor is lasting the only or the main quality in it. Eternal life is the life of God given to us in its best, happiest and richest form known to mortals. That is His special gift to them that believe in Him through Jesus Christ our Lord and Master.

Again, Jesus defined eternal life when He said: "This is eternal life, that they might know Thee the only true God, and Jesus Christ, whom thou has sent." Now, you can see that a knowledge of God and His Son, whom he sent to us is very necessary in order to enter into eternal life through Jesus Christ. Jesus Himself said that eternal life is to know God and Jesus Christ, whom He had sent. That is final and authoritative.

2. *Salvation and safety belong to the True Believer.*—Jesus, speaking to His Father face to face, as it were, says: "I have manifested Thy name unto the men which Thou has given Me out of the world; Thine they were, and Thou gavest them me; and they have kept Thy word." —John 17:6.

Now, think of the wonders of grace in human life. He manifested (revealed) God's name unto men. He tells what these men were:

1. They were in the world, in sin and in the way to ruin.

2. God took them out of the world and gave them to Jesus—the gifts He purchased with His own death.

3. They have kept Thy word. They did not neglect it or throw it away. They hid it away in their own hearts till it bloomed out, making them Christ-like in life, character and service. How wonderful is the Word of God when planted in the human heart!

4. Again, as if to remind them, He says in John 17:26: "I have declared unto them Thy name, and will declare it, that the love wherewith Thou has loved Me may be in them and I in them."

He brings as one the rich gifts to men the love with which God had loved Him. That ought to be good enough for any of us. *What a gift!*

3. *Jesus Explains why the World hates the People of God.*—In John 17:14, we read: "I have given them Thy Word, and the world hath hated them, because they are not of the world, even as I am not of the world."

You see the world hates the people of God, not because it has anything against them, but because they try to follow the Word which He has given them. No doubt about it, the world hates the man who obeys the Word of God. But why should they? Oh, it is not because the life is good, but because such a life rebukes the sin that is in the world. When you live right your life slaps in the face the man who does not try to live according to God's Word.

4. *To the True Believer, Jesus gives His Love, that His joy may be Fulfilled in us.*—The love of Jesus kept in the believer's heart keeps him full of joy, and I know of no other way the believer's heart can be kept full of joy, for apart from Jesus there is no real joy. How long it does take the world (the men and women of the world(to learn this fact! Perhaps the most common sin today and the worst sin is neglecting Jesus.

5. *And Lastly, Jesus Gives His Disciples the Glory He had with the Father before the Foundation of the World.*—He declared it in plain words: "The glory which Thou gavest Me, I have given them, that they may be one even as we are one." But what was that glory? Was it not the truth of God? Did He not, when He sent Jesus down to this world, clothe Him with the glory of God's truth? And did not Jesus give this truth to His disciples, as the very life of the Christian faith? Did He not also give them the Holy Spirit, the very Shekinah of God, and with it all the fullness of the divine life and its blessed fruitage now and always?

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor,*
Henderson, N. C.

A GRAVE MATTER—WHAT SHALL WE DO ABOUT IT?

If there were no opposition to the Church, we presume it would rust out from inactivity, and that would be worse than being in a great and terrible battle. It is said that if we wish to save a man who is outdoors and in a dreadful snow-storm, when everything about him is freezing, then give him charge of a man who is already almost frozen in the same storm. His efforts to save the other man will enable him to hold out and save himself from freezing; and so after all, it would seem that there is much good in a hard task—helping to save not only the man who is so exposed and helpless, but the effort to do that work will lend warmth to the man who is in the struggle, so that it may be in his efforts to save a man whose life is in danger he may save himself also, and in that case the struggle would be a blessing to both.

May it not be somewhat that way when the Church has so many enemies to fight? If she had no enemies to call out her best in service, why then the inactivity of the Church might be the means of making her yield to the great enemy of souls. So it seems as if by the time one can get a victory over the devil and his angels, and feel like we have a little let up in the battle, why there comes another, and maybe fully as strong, and maybe a little stronger, than we had to contend with before, and so the Church must put up another fight against evil, and in so doing, she gets great help from herself. Then it must be that the friends of the cause of Christ are helped in their great work by the enemies of the Son of God.

It is only a few brief years since we fought the battle with John Barleycorn and defeated him, and we thought the great struggle was over, but alas! when that point was reached, the liquor men just began to fight in earnest, and now we not only have to keep up the battle against John Barleycorn, in his effort to regain what he has lost, but following right along, almost in the tracks of the liquor business, in an effort to keep the situation well in hand, why here comes the moving picture business, and it is doing almost, and may be more, harm than did the liquor business in its worst days among the people. So, though we have conquered one enemy, yet now he is trying to rally and come back, and fearing defeat in its fight against the Church, he has gone out and worked up another great battle and brings it along with him to help keep John Barleycorn in the field, if possible. This additional battle against the Church is waged by the moving-picture business, and it is an awful battle. It has, if possible, more subtle and wicked influences standing by and giving help to the liquor business.

Not many of the people know of the real character of the motion-picture business, and consequently they are doing almost nothing to save the cause of Christ from the evil work of these unholy pictures. You know pictures reach the brain and make a lodging-place there for themselves more readily even than did the whiskey business. Even the Church itself is not at all awake on this question—hundreds of Church people not only attend these shows, but they defend them with a courage which is worthy of a better cause. As a matter of fact, our country must be awakened to the dangers which are now confronting them in this great battle against the moving-picture business, and the quicker the Church gets on its fighting armor, the better it will be for both the Church and the world.

The editor of the *Richmond Christian Advocate* scents the danger from a distance, and he is getting his war paint put on, that he may step into the place of battle and do his best for the cause of his Master, and so in a recent issue he said:

"We feel we must again warn the people of Virginia of the untiring efforts of the motion picture producers to override and destroy censorship of the pictures. The following appeared in a Richmond paper about the time the Legislature refused to increase the salary of the censors:

" 'Announcement was made today that the motion-picture industry intends to conduct a serious campaign at the next session of the Virginia Legislature for a repeal of the present censorship laws. The producers are heartened by the fact that Governor Al Smith, of New York, has recommended the repeal of censorship in that State and that already the Senate judiciary committee has approved the bill to that effect.

" 'Yesterday word was received from Nebraska that censorship was defeated in the Senate on a vote of 21 to 12. From Tennessee came the news that censorship had been killed in the Senate judiciary committee, which is tantamount to admitting that this committee considered it unworthy of consideration.

" 'The producers plan a campaign of education in Virginia on an extensive scale, and, with the aid of a committee composed of prominent men and women, they hope that the result will be as successful as it was in Massachusetts.'

"It will, therefore, be clearly seen that the powerful picture trust is determined not to be disturbed in its greed to coin gold out of pictures that cater to base things and will be on hand at the next Legislature to do all that can be done to overthrow censorship in Virginia. And they will have the smartest men money can buy and the money to pay all bills. Their argument is that no board should be given the power to decide what is fit for the people to see. Of course they feel the producers, who are dominated by Jews and Catholics, and whose first and last aim is greed for gain at any cost, should be trusted with this all-important decision. The board selected by the people and composed of well-picked men and women who have the interest of the people at heart cannot decide this question, but the producers who are to profit by all the passions they can stir can be left to decide this matter. To state that argument is to refute it.

"The battle is on, and it is on against a trust as greedy and unscrupulous as was the liquor traffic that would override Constitutions and sneer at law, ruin homes and damn souls for the money that was in it. There is no matter that threatens the morals of the coming generation more than uncensored movies. As Christian people and patriotic folks who love home and State, we cannot afford to surrender to these Jewish and Romist money-lovers who have no interest in our boys and girls beyond the coin they can wrest from them. We call upon all good Virginians and all Methodists to rally as one man against this foe that proposes to invade our State and pillage our homes. Be ready when the time comes and see that these greedy money-changers know the stuff you are made of.

"Look out for their tactics. They will starve the board as they have tried to do. It was said, and said by some of our women, that we could get censors to work for less salary. Sure, if you let it be known you can sell the job to some office-seekers like the position of hat-checker sold in a New York hotel for ten thousand dollars. We can't afford to make it a cheap job that looks for those who will take it at the lowest bid. We have folks of honor and standing as well as ability on this board, and it is our duty to stand by them and not let them or our law be trodden underfoot by foreign money-gatherers. Be on the job, Virginians"!

WHO WILL CHALLENGE HIM TO ACT?

That looks rather belligerent, and yet it is sometimes needful for the sake of the truth to call for the evidence. There is in the American Association for the Advancement of Science a champion of evolution, and that body has recently gone on record, so the public press has it, to the effect that that body has formulated its faith in evolution as follows:

"So far as the scientific evidences of the evolution of plants, animals and man are concerned, there is no ground whatever for the assertion that these evidences constitute a mere guess. No scientific generalization is more strongly supported by thoroughly tested evidences than is that of organic evolution."

Now, friend, suppose you just buckle on your harness and give us the evidence you claim to have. That is not saying that your word is not good, but we should like to have the real thing—the evidence that man has actually come up from the monkey to his present exalted position in the world. You need not write a book to do this, just give us in as few and as plain words as possible—words that the average man can understand—and if we are convinced that you have the truth with you we will publish the evidences to our large number of readers. Now, please excuse us if we seem a little over anxious for the evidence, and give it to us in plain language.

Again this association declares:

"The evidences in favor of the evolution of man are sufficient to convince every scientist of note in the world. The evidences are increasing in number and importance every year."

Now, then, since that is so, you cannot refuse to give the people who do not happen to be scientists of note a crumb of your truth—you need not bother enough to give us all the evidences you and your associates have found, but just give us enough to prove beyond a doubt that the missing link between the monkey and the man has been found, and be sure to give it to us in such plain language that we may get your exact meaning, for we must be sure of the ground on which we are to stand before we can step off the solid foundation of good, common sense and the evidences of written history. Please hurry up your positive evidences, for we are anxious to have the real truth without any varnish.

You see we would not be so particular as to the evidences you have were it not for the fact that you scientific men have made so many mistakes in modern times that we cannot trust you in this matter till you bring out the evidences, fully proved, even to showing us the missing link so plainly that we shall know that evolution is at least a certainty. If you think I am just funning with you as to this matter, let me give you one of the big mistakes you or some of your associates have made, and then you surely will be generous enough to say, "Well, with such mistakes as that made by ourselves, we really do not blame you to be particular as to what you accept as evidences. Now, in case you can prove that scientists did not make the mistakes I am about to name, why prove it and so hush our every mouth.

"Not many years ago scholars and scientists emphatically asserted that Moses—granting he ever did live—could not have written the Pentateuch for the simple reason that the art of writ-

ing was not known in his day. But presently there came along a man with a pick and a spade, who, digging along the Nile, uncovered a library of letters written by the kings of Babylon to the pharaohs of Egypt many years before the birth of Moses. Later these scholars confessed that their declaration was an unfortunate hypothesis which was no longer tenable."

But that is not all. Soon following that mistake this one was announced. Read it, as follows, and give us the evidence that you did not make this mistake also:

"Again, other eminent scholars said that the Exodus was a myth, because historically it was impossible. Besides, the fact that no other records mention it branded it with the certitude of legendary origin. Soon after came another man with a spade, and unearthed a burial crypt from which was taken a mummy wrapped with bands of fine linen on which was written a description of the Hebrew Exodus. The scholars quietly said, when this fact was discovered, "We guessed wrong."

But that is not enough. Here is another mistake. Please explain that also, as you seem to have a plenty of evidence:

But while you are giving evidences, you may as well give us a plenty, so that we may be fully convinced, and not have to come back for more evidence. Your cocksureness seems to justify us in asking for a plenty of proof along all of these lines.

"Once more, eminent scholars told us that the Bible was wrong because no such people as the Hittites ever lived. They never lived because there is no record of them, apart from the Bible; therefore, it was a thoroughly tested scientific fact that the Bible was mistaken. Just then the man with the pick came to the valley of the Euphrates, and digged up seals, cylinders and the ruins of cities which conclusively showed that the Hittites not only lived at the time the Bible says they did, but also they were a great and warlike people. Again the scholars acknowledged that their conclusion was based on insufficient evidence. They did not have enough data. That is their failing."

When you give us the evidences for which we are asking, just be careful what you say because the man with a pick is so likely to upset your conclusions, and you will have to admit that your guessing was not quite so well founded as you had hoped it was. We conclude our challenge to you in the words of another, who has seemed to run into your arguments most unexpectedly (unexpectedly to you, we mean). He says:

"We want the truth, and are anxious to follow it, but feel that scholarship alone cannot disclose the truth so long as it uses the imagination rather than reason. If scientists can prove that man came from an animal ancestry we will accept the fact. But the burden of proof is not on us, and until the proof is produced we are not to be considered either ignorant or stubborn simply because we refuse to be gullible."

THIS MAN CHANGED HIS FAITH.

In this day when the faith of so many men is being broken up and shattered, it is not so surprising that a change of faith occurs now and then from the wrong side to the right side. It is a source of real satisfaction to note, for we always like to see men turn to the truth.

The Presbyterian Standard publishes the following confession of a Presbyterian minister who had regarded the virgin birth as not essential to salvation who has come to see the idea from another angle and he expresses himself accordingly. As we think, he does it well.

So far as we see the merits of this question, the thing that makes the virgin birth essential to salvation is the fact that if Jesus was born of natural parentage on both sides, then that fact alone robs Him of the character that qualifies Him to become a Saviour of the lost. If Joseph and Mary were His real parents, then He was a bastard, and, as such, had nothing to make Him the divine Son of God, and if this be true, then he could not be a Saviour of the lost, and we have no one who is able to save to the uttermost. It takes more than human character to save from sin. We are indeed glad to know that this minister has changed his attitude on this question and now believes the virgin birth of Jesus Christ is essential. In discussing this matter, the Rev. William H. Richardson, of Nashville, Tenn., the man who experienced a change in his convictions as to the virgin birth being essential in the person of the Saviour of sinners, says through *The Presbyterian Standard* as follows:

"The Virgin Birth," a sermon preached by John M. Vander Meulen, in the First Presbyterian Church, Oak Park, Ill., January 27, 1918, has been received by myself and other ministers. It seems to have been "broadcasted." I have read it with care. I thoroughly disagree with one of the statements he makes, and believe the statement to be unscriptural, unorthodox. On pages four and five, he says: "A couple of years ago I was in a company of ministers to whom a theological professor read a paper on the topic, 'The Essential Doctrine of the Virgin Birth.' In the discussion and criticism of the paper, three other ministers and myself took the ground that, while we agreed with the professor in believing in the truth and actuality of the virgin birth, we did not agree with him in regarding it as essential, if by that he meant essential to salvation; that if a man believe in the deity and atonemen and resurrection of Jesus, he had hold of the greatest essentials of the Christian faith." Now, I agree with the theological professor that the virgin birth is an "essential doctrine," fundamental to a true Christian faith. How can one believe in the "deity, atonement and resurrection" of Jesus Christ who does not believe in His sinless birth? How can one believe in the deity of Jesus Christ, yet believe that His father was a man of sin? "The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee, therefore, that holy thing which shall be born of thee shall be called the Son of God."—Luke 1:35. "Joseph, thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost."—Matt. 1:20. The conception and birth of Jesus Christ was a miracle of God. The Scriptures teach that no man ever could claim paternal connection with Jesus. As Kuyper says in his book, "The Work of the Holy Spirit," page 82, "Excluding the man, the Scripture thrice puts the Holy Spirit in the foreground as the Author of the conception." "Therefore, the Lord Himself shall give you a sign, behold a virgin shall conceive, and bear a Son, and shall call His name Immanuel."—Isa. 7:16. I agree with Dr. Robert Alexander Webb, the late professor of apologetics and systematic theology in the Presbyterian Seminary of Louisville, Ky., who says in his book on "Christian Salvation, its Doctrines and Experience," page 62: "The prophecy has defined the mother of Jesus Christ to be a virgin who was impregnated only by supernatural power." I subscribe also to another statement made by Kuyper, page 82: "In the conception of Christ not a new being was called into life as in all other cases, but One who had existed from eternity, and who then entered into vital relation with the human nature. The Scripture clearly reveals this. Christ existed from before the foundation of the world. His goings forth were of old, from the days of eternity. He took upon Himself the form of a servant. Even though the biologist should discover the mystery of the human birth, it could not reveal anything regarding the conception of the mediator. It is not the conception of a human person, but of a human nature. Where a new being is conceived, a human person comes into existence. But when the Person of the Son, who was with the Father from eternity, partakes of our flesh and blood, He adopts our human nature in the unity of His person, thus becoming a true man; but it is not the creation of a new person. The Scriptures clearly show this. In Christ appears one ego, being in the same person at once the Son of God and the Son of man."

Is this doctrine of the virgin birth fundamental and essential to the Christian faith, or is it non-essential?

As it was through the Christian papers the ministers of our Church were requested to preach on this subject, might it not be well and for the edification of our people if you would permit its discussion in your columns?

A SLAM AT THE CHRISTIAN CHURCH! WHAT ABOUT IT, BRETHREN?

In the *North Carolina Christian Advocate* of March 8th we find a most suggestive paragraph, contributed by some Methodist minister, at least we guess it was, who had visited the grave of James O'Kelly. The following is the paragraph which we wish our people to read and then tell us what you think of it. Is it not true that the grave of James O'Kelly has been shamefully neglected? The paragraph reads as follows:

AT THE GRAVE OF JAMES O'KELLY.

James O'Kelly, who broke with Francis Asbury in the early days of Methodism in this country and founded the Christian Church, lies buried about ten miles south of Durham, a little off the Fayetteville road. His grave, with about a half dozen others, is back of the house now occupied by a colored family in the edge of the woods. A low rock wall surrounds the graveyard, which is now overgrown with trees, some of which are three or four inches in diameter. The whole place has an air of neglect.

A stone about twenty inches square at the base and six feet high, almost an obelisk in form, stands at the head of the grave. On the west side are inscribed these words:

Erected by His Christian Friends
to the Memory of
James O'Kelly, of N. C.,
"The Southern Champion of Christian Freedom."

No dates are given and nothing to indicate in what cause was he "The Champion of Christian Freedom." We would like to know who is quoted in that and in what respect he was the champion of Christian freedom. Surely, the mere matter of an issue about Church government did not involve Christian freedom to any extent.

We feel that this grave ought to have more consideration, and we think it a pity that the inscription was not fuller.

We believe that we ought to perpetuate the memory of James O'Kelly as the founder of the Christian Church in some substantial way. We suggest that a monument, worthy of the man, ought to be built at Elon College, N. C. It can be done. Why not build one of the new buildings in memory of James O'Kelly and then have a statue of the man put in some suitable place in that building. It can be done, and it ought to be done, as an act of appreciation of our first great human leader, as a denomination. Brethren, let us hear from you as to what you think of the suggestion. We respectfully ask Dr. W. W. Staley to tell this brother what he wishes to know as to the "Champion of Christian Freedom." Will you please do it, Doctor?

CONTRIBUTIONS

SUFFOLK LETTER.

The ministers of the Eastern Virginia Conference formed an association years ago, and they have held meetings in Norfolk, sometimes monthly, for eleven months in the year; sometimes every two months; at the present, the association meets monthly for eight months in the year—October to May. There were fifteen present the 9th of April. Monday is the day of the week on which the meetings are held.

All sorts of methods have been used in these meetings. The study of a book with a leader or teacher. Reviews of books by appointed reviewers; discussion of current topics, Church interests and Church enterprises. When the meeting is over, we often lunch together. By these meetings we keep posted as to what is being done in the Churches, keep in sympathetic touch with one another, and this prevents jealousies and misunderstandings. A more brotherly set of good fellows seeking the interest of the kingdom and the Christian Church would be hard to find. Our method of meeting the expense of the meetings is by "pooling" expenses. It costs the ministers in Norfolk the same that it costs the minister in Waverly or Holland.

While at luncheon in Southland Hotel at the last meeting, this matter of "pooling" for delegates to the Southern Convention was discussed and a straw vote was practically unanimous. It was suggested that the ministerial delegates and lay delegates pool separately. If this were agreed to, it would cost a nearby minister the same it would an Alabama delegate; but it would enable the Alabama minister to attend. It would equalize the expense so that all would share alike. The same would be true of laymen. Of course, this would apply to traveling expenses only. It would mean railroad fare from home to place of meeting and return. Side expenses, expenses while at the place of meeting would be a matter for individuals themselves. Our association considers this matter of sufficient importance to receive consideration.

I was not authorized to write this, but I am doing it for the delegates to think about before the Henderson meeting. It is not as easy for a minister in Georgia or Alabama or Delaware to come to Henderson as it is for delegates from Virginia or North Carolina. With such an arrangement, the sessions could be held in one section as well as another. If you read this, think about it and speak to some other delegate about it.

W. W. Staley.

ELON LETTER.

The "Buckeye Limited," Cleveland to Washington, is rushing us at terrific rate toward the Capitol City of our nation. I have been attending the twentieth session of the Religious Education Association in Cleveland. Hermon Eldredge was there, as also was Rev. E. D. Gilbert.

The Religious Education Association is about the size of the American Christian Convention or the Federal Council. It is absolutely democratic in its organization, membership and conduct. Jews and Catholics, as well as Protestants are active in its sessions. Naturally there is no unanimity of opinion. It does not issue findings or make a pronouncement at its sessions. It publishes a summary or narrative in brief compass of the various ideas expressed. Authority counts for nothing in such an assembly. If you are not prepared to defend your idea, you had better not express it.

Since it was the twentieth annual session, a historical sketch of the nineteen previous sessions was given, and then these leading workers in religious education adjusted themselves to prophesying what should be the aim of such workers for the next twenty years. No man is wise enough to say what twenty years can bring forth, but there was agreement along what lines progress would likely be made.

The writer was asked to prepare in advance a paper on "How May Denominational Boards Plan for the Next Twenty Years." The paper was printed and placed in the hands of the body for reading and made the subject of discussion at Friday afternoon's session.

The plan I submitted was that provided for by the recent session of the American Christian Convention, uniting all the boards of education of our Church into a single board of Christian education. Mr. Eldredge, in a splendid speech, outlined the plan and advocated its need. When he sat down, the applause indicated that our plan has the approval of the great thinkers of the nation. We felt we were right before. Our hearts are stoutened now for the task of making our plan effective. I will never again be superstitious about Friday or the thirteenth.

Mr. Eldredge made another fine contribution to the gathering. The matter under discussion was, "What are the Motives for Human Conduct Today"? The highest motive listed in the printed articles was humanitarianism. Mr. Eldredge said there was one still higher—the duty we owe God. His suggestion was applauded to the echo and constantly referred to throughout the remaining sessions.

One very definite thought advocated and agreed to was the absolute need that denominational colleges should provide religious education laboratory facilities. Just as a modern college must have a science building, so it must have a religious building, with provision for all the religious and social activities and organizations of the campus and with a model arrangement for a clinical Sunday School and week-day religious school. This is what will differentiate the Christian College from the State and independent college, it was concluded. There is certainly thought here for Elon.

I enjoyed the R. E. A., but my attendance there brought a brief cessation in our Elon emergency fund efforts. They will be resumed with full vigor when I reach home. Before I left, however, a splendid lover of the Christian Church and of Elon gladdened my heart with a gift of $5,000 to the endowment to be used in providing for the education of one young minister a year. He is a layman, but he knows what necessity we are under to provide ministers for our Churches, and so has established this foundation. God bless this great-hearted servant of His, and grant that others may follow in his train.

It is snowing without, but a warm welcome awaits me in a little college town, where a loving heart keeps vigil for my return. "Home, Sweet Home"; there is no place like home. The more I travel, the more I am convinced that "Home-keeping hearts are happiest." W. A. Harper.

When you have determined to enter the contest for one of the prizes to be offered for new subscriptions to The Sun, send in your name for receipt books and order blanks.

THE CHRISTIAN CHURCH AND LEAGUE OF NATIONS.

By Lord Robert Cecil.

(An address delivered by a distinguished visitor to America at a luncheon tendered to him by the Commission on International Justice and Goodwill of the Federal Council of the Churches, in New York on April 3, 1923.)

I am most gratified to be received by representatives of the Churches and to have an opportunity of saying a few words upon a subject which is of interest to us all.

In my country, there is no body of men who have been of greater service to the League of Nations than the representatives of the Protestant Churches. In the work that I have been trying to do in my own country, I owe a deep debt of gratitude to the Churches, and I doubt not that you will also play your part in the great cause of international peace, which surely is the cause of our religion. Surely a religion which rests the whole of its moral precepts on love, which declares that the chief of all virtues, must find itself hostile to the practice of war as the encourager of hate.

The ministers of all Christian Churches preach love and brotherhood amongst men. Love and brotherhood—those are the foundations of any scheme for establishing peace amongst the nations of the world.

The League of Nations has as its very first words of the covenant: "by promoting international co-operation." Those are the first words it sets out. The rest is the whole scheme of bringing the nations closer together, teaching them to co-operate with one another, teaching them that they are parts one of another.

It is a definite, conscious and deliberate application of the precepts of the Sermon on the Mount to the relations of the nations of the world.

The Attitude of the Church.

There are only two grounds on which it might be said that the Christian Church ought not to take an active part in promoting, I don't say this particular scheme of the League of Nations—that, of course, is a matter of debate—but a scheme which is going consciously and directly to work for a closer union of the nations of the world and the elimination of war as a means of determining international disputes.

The first of those grounds is a doctrine which found great support in Germany before the war. I don't know whether it finds any support in this country. It finds a little, though very little, in my own. That is, that the moral law which applies to individuals doesn't apply to nations. The argument is put in several ways, but it is something like this: The nations—Germany, France, England, America—are mere abstractions. What you mean is the executive power of the nations—the people who determine the action of the nations—the minister, president, king, or whoever he may be. And the argument goes on in this kind of way: The duty of the executive power is only to its own people; it can't be generous, or even just, at the expense of its own people. It has a trust from them to carry on their affairs to the best of its power, and it is a poor form of morality which, in the guise of generosity toward other people's interests, sacrifices those interests which have been confided to its care.

That is the more subtle way of putting the contention. The Germans put it much more brutally and clearly. They merely said that the only rule or law that governed nations was the law of strength and might; that the State was essentially a non-normal entity.

Which ever way you put it, I do not deny that you may confuse yourself with a number of subtle

arguments in favor of such a doctrine; but I believe that in point of practice, no decent human being would ever wish the government of his country to be carried on in defiance of moral law. I believe, as a matter of actual fact, that it would not be even advantageous for the government of a country to attempt such a policy. I believe it would lead them straight to disaster.

But for my part, I am content to rest my complete repudiation of any such doctrine on what appears to me to be the whole teaching of the Bible. It seems to me that the whole of the history which we read has been written in vain unless we are taught this great national truth that a nation that despises and rejects the law of God will inevitably be punished for it by destruction from the face of the earth. That appears to me to be the absolute truth, and if that is so no Christian teacher can consistently contend that a State is not amenable to the moral law.

The only argument that is left to him is this: He may say, "Well, I grant that peace is a great Christian object, I grant that the moral law does apply to international relations, I grant that it is part of my duty to preach and work for the application of that moral law to the doings of the government in my own country; but this particular scheme that you suggest will not be of practical advantage to peace, and therefore I am not bound to support it; indeed, if I take any action at all I am bound to oppose it as a fraudulent proposal."

What the League has Done.

I am not going to weary you with a long dissertation as to the constitution and working of the League of Nations, but I do think that any impartial person who examines the record of what it has done since it came into existence three years ago must concede that it has in fact promoted peace in a most essential manner on more than one occasion and in more than one country; that it has promoted international co-operation and international good understanding; that it has increased the happiness (as far as material prosperity can increase happiness) of many millions of human beings; that it has promoted the destruction of great social evils, and that, as a matter of actual historic evidential fact, you do find flourishing at Geneva and in what has been well called the atmosphere of Geneva, a new spirit of international brotherhood and friendliness, a new spirit limiting the fierceness of national fear, and setting up the duty of every national, not only to his own nation, but to humanity at large. And I say that if you find that spirit existing, if you see these achievements actually made, then you have no right to say that the League of Nations is ineffective. You are bound to say, if you are an honest and clear-sighted man or woman, "Here is a good thing; it may be improved, cultivated and made to grow into a solid tree. But the plant is a sound one, it is well planted, and it is our duty to tend it and cultivate it and improve it, but by no means either to neglect or to destroy it."

What Churches Alone Can Contribute.

I want to add one other thing. The covenant of the League of Nations is a piece of international machinery, and it is nothing more; it can be nothing more. It is a framework into which may be fitted the new spirit of which I have spoken, and in which that spirit may grow. It may prove of great value to the world; it may, after a feeble or brief existence, perish. Whether it is to be of permanent value or not, depends, as it seems to me, entirely on the spirit which is to guide it.

The last assembly at Geneva began with a great service in the cathedral there, lent for the purpose, in which the Archbishop of Canterbury preached a very remarkable sermon, advocating the principles of the League and dwelling on the importance, the vast and overwhelming importance, of the leaders of religious thought in relation to the League. He said it was their part to give a soul to the league. That is true. If the league is left merely as an ingenious piece of international mechanism, designed to prevent nations from cutting one another's throats and perhaps to encourage nations to work together, it may be of some value—indeed, I hope it will, even so—but it will never do that which is essential if you are to establish peace in the world, namely: change the spirit of those who have in their hands the direction of the government of the nations.

For that, we must look to the religious forces of the world. They, and they alone, can accomplish that. And it is, therefore, to my mind, not only of enormous importance in each nation that the religious leaders should, for the benefit of the national conscience, be forward in supporting this great movement, but it is essential for the success of the movement itself. It is essential, if it is to have the strength and the courage and the spirit to discharge the great duties and functions which are laid upon it, that we should sanctify its action by linking it closer with the faith which we profess, and for that purpose we must appeal to the Churches of Christ throughout the world, for it is only they who can give that gift to suffering humanity.

EASTER IN CANADA.

Having received from some Southern friends words of appreciation of my article on "A Canadian Winter," I am prompted to write again.

Sitting by the window while writing, I have the privilege of looking out upon an old Virginia scene, for it is raining, and the dark earth and green lawn hold little pools of water, while the branches of the trees glisten with raindrops trickling down their course. But such has not been the type of weather through the month of March. Furnaces in the homes were kept just as hot, and coal was shoveled on in as great quantities as in any month of the winter.

Quite interesting it was to watch women last week carrying bundles for Easter—hats, slippers, etc.—while at the same time fur coats had to be worn, and many with the collars turned up to keep out the coldest breezes of the year. Wednesday before Easter, Mr. March Wind endeavored to make a new record with the thermometer registering zero. Snow storms of various styles visited us, and even Easter Monday morning greeted us with a thin coat of white. However, this is said to be the coldest March for several years.

Easter Sunday brought us sunshine and hope. The streets were heavily treaded with Churchgoers, dressed in many beautiful colors. The Churches were decorated with pot plants and flowers of various hues and fragrance. Services at the Christian Church welled up in the hearts of the people great joy and gladness, for twenty-eight new members were received into the Church, which was a twenty per cent increase of membership. They were all men and women, except six, and upon the profession of faith, except one. Easter from the very first has always been a day of rejoicing, and it always will be when the Lord's will is done in bringing in souls for His kingdom. These mentioned came in as the result of quiet personal work, no evangelistic meeting being held, which inspires me to state that if every Christian would win one soul each year, our Church would be enlarged and the kingdom of God more rapidly increased.

How many years would it take to win the entire population of the world to a saving knowledge of Jesus Christ if every Christian would, by the power of the Holy Spirit, win just one soul to Christ in a whole year? Begin with the suggestion that there is only one Christian in the entire population of the world—over 1,700,000,000. At the end of the first year there would be two Christians. Then those two would each win one, and there would be four at the close of the second year. Each Christian, whether former or new convert, would continue to win *only* one each 365 days, and at the end of ten years there would be 1,004 Christians. But before the thirty-first year had been concluded, the population of the earth would have been saved.

Now, this is a simple calculation, on easy terms—one win one—and may all Christians who read this go forth to make disciples of all nations, remembering our Lord's promise, "I am with you always, even unto the end of the world."

E. T. Cotton.

Oshawa, Ont., Canada, April 5, 1923.

PROTESTANT CHURCHES IN EUROPE IN DIRE NEED

According to reports made by the Federal Council of Churches, the Protestant Churches of Europe are in great need of help from outside. The Federation of Protestant Churches of Switzerland reports, through its secretary, that—

"Great help has been given in the restoration of devastated churches in France and Belgium through the Federal Council of Churches. The latter was responsible also for the calling of the Copenhagen conference on relief work for the Churches of Europe, which led to the organization of the central office for relief work, most of the expense of which is being carried by the Church boards of America. This conference, which was attended by seventy-two persons, representing thirty-seven different communions and Church federations of twenty countries, was noteworthy as being the first time European Churches had stepped over denominational lines and national boundaries in friendly co-operation. In spite of this work, however, many institutions, schools, and charitable organizations are in imminent jeopardy of being closed or passing into other hands. The evangelical press and evangelical literature is fast disappearing. Indeed, many of the evangelical publications have already gone out of existence.

"Thousands of professional men, clergymen, and their families, widows of the clergy, and aged pastors are plunged into the direst want. Evangelical minorities in many places are enduring persecution. The supply of candidates for ordination has fallen. European Protestantism is faced with a great crisis. Help must come or the Protestant Churches will perish."

We saw a little girl a few days ago display a good bit of wisdom and cunning toward her little brother. He was trying to go where she did not wish him to go. She was pulling him one way and he was pulling in an opposite direction. She determined upon a different course. She began to run from him, and while I could not hear what she was saying to him as she ran, I took it for granted she was saying something like this: "You can't catch me; you can't catch me," and forthwith the little fellow put out after her with all his strength; and in that way she induced him to go where she wished him to go. She was dealing with human nature. Force did not work well, but when she misled him, he was easily caught. She was wise in her cunning. How true this is of many of us in life's struggle! We cannot always force people to do what we wish to have them do, but now and then we can get them to do it by "fooling" them into doing just what we wish them to do.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

A WORD FROM PASTORS WOULD HELP.

I have a very interesting letter from a faithful captain of Men and Millions in one of our Churches. In this case the captain is one of our good women who has been all the while deeply interested in this our greatest and holiest movement for the Church and the kingdom. She states in her letter that the cause of Men and Millions would be very much aided in her Church if only the pastor would at least now and then make an announcement about the movement or refer in some way to it, but that neither one of the two pastors who have served her Church since the pledges were taken has ever referred to the movement or made an announcement about it. I happen to know that both of these pastors favor the movement and always have done so, but cold indifference is more killing and difficult to overcome than open opposition. How greatly this movement for the Church and the kingdom could be aided if all our pastors now and then would at least refer in a friendly way to it. This would certainly not hurt them in the estimation of their people, and would lend material assistance to a most noble and worthy Church enterprise. J. O. ATKINSON.

THE KINGDOM FIRST.

I wrote in THE SUN last week something of the life of the late lamented S. C. Hobby. Since that time there has fallen into my hands a most remarkable writing, the thought and message of which I could wish all CHRISTIAN SUN readers to grasp and to get. When one remembers that Brother Hobby was not a man of letters and learning, one is reminded in reading this document of Acts 4:13: "Now, when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus."

With the papers of his last will and testament there was found a "Last Message to His Children," dated March 19, 1920, some three years prior to his decease, the following:

"Dear Children, I want to say to you all I have divided my hard earnings as near right as I know how. I hope it will be satisfactory with you all. Take this and make it a blessing instead of a curse. There is one thing that I want to impress upon your minds: this life is short, and there is no pleasure in living in sin. A hope beyond the grave is worth more than all the money in Wall Street. Count your days ahead of you; compare the short time with eternity, and think about what there is to be gained by serving God —and what a pleasure to you while you are living to lie down at night and think "I've wronged no one." "Do unto others as you would have them do unto you." Remember this world is nothing but a preparatory school to get ready for the other world. There is more pleasure in living one week with the grace of God in your heart than a lifetime in sin. Oh, if I could call back my time, I feel that I could serve God so much better than I have, while I would not give my little hope for this whole world.

"I will close. Good-by children, let's try to meet in heaven, where there is no more trouble. Good will to you all; I hope God will guide you all the balance of your lives. Children, please don't forget to live right. Good-by to you all."

It will be seen that all thought of earthly goods is disposed of in three lines, and that the uppermost thought in the mind and heart of this business man and modest Christian brother was that of the true riches, those eternal riches that fadeth not away. And I am wondering after all if this is not the highest and holiest legacy that mortal man can bequeath to the loved ones whom he leaves behind. It is indeed worth while for all of us to "compare the short time of this life with eternity, and think about what there is to be gained by serving God." After all, I say, this is the one thing worth while in this life. "Seek first the kingdom of God and His righteousness, and all these things shall be added unto you," a Scripture which is verified in many lives and many hearts that the world knoweth not of.

J. O. ATKINSON.

Generosity Among the Nations.

There are many transactions between nations which are anything but praiseworthy, and yet now and then there is a stroke of generosity which promises better things even among nations. Take the course of the civilized nations of the world, and their conduct in dealing with China in the matter of indemnities, due on account of the damage done to property belonging to foreigners, and we must admit that their course has been magnanimous. An exchange puts it this way:

It has been nearly a quarter of a century now since the trouble in China in which the Boxer movement played such an important part. The Boxers destroyed quite a good deal of property belonging to foreign countries, America among the others.

Demand was made upon the Chinese Government for indemnity for this property which the Boxers destroyed. The United States returned the indemnity which was granted for the property that was lost. The money was used in educating young Chinese students in this country. It seems that another payment fell due recently. Great Britain has returned the indemnity it was granted and a bill is now pending and will doubtless pass the Japanese Parliament, returning the indemnity offered that country. It is generally believed that the example set by our country led Great Britain and Japan to relinquish their claims to indemnity.

Now comes the strange part of this story. The second payment on the indemnity being due, the Senate of the United States passed a bill returning the indemnity, but the Committee on Foreign Relations in the House has held up the measure, and unless public sentiment is brought to bear the Senate bill may fail of passage in the House.

What has come over the spirit of our dreams? Our country is far more able to remit the indemnity than either England or Japan—certainly than England—and the amount due England is five times as great as that due the United States. Is our country losing its soul? Surely we cannot afford to go back on our former record, and allow England and Japan to surpass us in generosity.

ALAMANCE DISTRICT MEETING.

The "One-Day School of Missions," Alamance District Meeting of Woman's Missionary Society, was held with the Union Ridge Christian Church April 10, 1923.

Mrs. J. D. Kernodle, president, in her usual charming manner, gave an excellent opening address. This was followed by reports from the different societies represented—Burlington, Graham, Elon and Union. The ministers present were Revs. G. O. Langford, D. D., S. L. Beougher, P. H. Fleming, D. D., and W. T. Scott. Each gave a short, inspiring talk on missionary work.

Dr. J. O. Atkinson, the principal speaker of the morning, delivered a splendid address on "The Big Things of Life."

A sumptuous picnic dinner was served on the lawn.

The afternoon session was opened with a solo by Miss Mary D. Atkinson. It was a delight to all to have present Miss M. H. Morey and to hear her encouraging report of "Our Mountain work."

An address was given by Rev. S. L. Beougher, pastor of Graham Christian Church.

Mrs. N. G. Newman, in her talk, told us of the great things which can be accomplished through our Cradle Roll Department.

A report of Young People's Work was given by Miss Pattie Coghill.

An invitation was extended by Elon Society to meet there one year hence, which was accepted. The meeting was well attended, and the only regret was that every Church in the district was not represented.

Adjourned to meet at Elon College one year hence. MRS. J. D. KERNODLE, *Pres.*
Graham, N. C.

MRS. R. M. ROTHZEB, *Secy.*
Elon College, N. C.

PROGRAM FOR THE MISSIONARY RALLY, ALABAMA CONFERENCE, APRIL 28-29, PLEASANT GROVE CHURCH.

SATURDAY.

10:00 Song service, conducted by Prof. W. C. Edge.
10:30 Devotional services, by the President, Rev. C. W. Carter.
11:00 Our Home Mission Interest, by Rev. J. D. Dollar.
11:30 What Can the Women do to Help Carry on the Missionary Program of the Church? by Miss Tinie Mae Hunt and Rev. J. H. Hughes.
Dinner.
1:30. Song service, conducted by Prof. Earl R. Powell.
1:45 Stewardship and Tithing, by Rev. J. O. Atkinson, D. D.
2:30 Report of the missionary societies.
Preaching at night by Rev. W. T. Meacham.

SUNDAY MORNING.

9:00 Song service, by Rev. E. M. Carter.
Devotional services by the President.
9:30 Our Young People and Missions, by Miss Lucy M. Eldridge.
10:00 Our Educational Interest, by Rev. E. M. Carter, Rev. G. D. Hunt.
10:30 Why Teach Our Young People to Give? by Prof. W. C. Edge.
11:00 Sermon, by Rev. J. O. Atkinson, D. D.

Note.—Let's have a large representation from all the Churches.

THE BIBLE HAS—

1. An origin that is mysterious.
2. A unity that is marvelous.
3. A depth that is matchless.
4. An existence that is miraculous.
5. An influence that is mighty.
6. A fulfillment that is manifest.
7. A proof that is maturable.—*Selected.*

Questions and Answers.

Question.—Wish you would tell us what is meant in Matt. 24:8, by "All these things are the beginnings of sorrows?—*Sunday School Lover.*

Let us first ascertain to what all these things refer to. In Matt. 24:6, 7, we read: "And ye shall hear of wars and rumors of wars; see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes in divers places." Then it is said in the next verse: "All of these are the beginning of sorrows." Evidently, the reference seems to be to some time when these great calamities shall be alarmingly worse than ever before. As to whether this is the time in the world's history to which this passage points, we do not undertake to say, but we will show you a picture, a striking picture, of the world situation at this time, and then you can apply it as you see fit. A recent writer draws the following presentation of facts from current events of our time. If you take the events given below and apply them as an interpretation of that Scripture, then you may get something to set you to thinking as to what may be meant by "All these things are the beginning of sorrows." Of course, we have had wars between the nations, famines and pestilences and earthquakes, but the reference here seems to be to some time when we shall have these calamities in great abundance, as marking "the beginning of sorrows." The question is, is that time now, and are we seeing these beginnings of sorrow? It may be that the following facts will throw light upon the situation:

Down to 1913, a total of 188 periods of ten years each had passed into history since Christ's prophecy of wars, and earthquakes, and famines, and pestilences (Luke 21:10, 11), but in not one of these 188 decades had occurred, all in the same decade, the worst in history of each of these four terrible scourges. Then came the 189th decade, and with it—

1. *The worst war* the world has ever seen, costing 10,000,000 lives and over $200,000,000,000.

2. *The worst earthquake* in human history—the one in China during December, 1920—"which literally shook the globe," and carried suddenly into eternity a quarter of a million lives. Some authorities place the estimate far higher.

3. *The worst famine* "the world has hitherto known," that of Russia, in which millions perished miserably through starvation, and "added millions through starvation plus disease."

4. *The worst pestilence,* in some respects, known to man, world-wide in extent, and exacting a toll of full 12,000,000 lives. In the short space of twelve weeks, nearly 6,000,000 persons died. In South Africa the mortality exceeded the combined mortality of three wars, and in India in a few months' time 5,000.000 deaths occurred.

Is it, or is it not, significant that all these prophesied judgments, in their worst form, should occur in the same decade?

"All these," said Christ, "are the beginning of sorrows." "But the end is not yet."—Matt. 24:6, 8.

If they are only the beginning, what yet must lie ahead, what but "great tribulation, such as was not since the beginning of the world to this time; no, nor ever shall be"?—Matt. 24:21.

"So is the Most High thundering at the conscience of mankind." It is not man, but God, who is Scripture (Luke 21:36) and in history (fulfilled prophecy) is calling to prayer.

"It is a mystery," says D. M. Panton, "that the Church is not prostrate on its face before God, so acute is the crisis, and so awful and imminent the danger.

"If these are but preliminary travail-shudders—and they can be no more—what will be the birth agonies? It accentuates the tragedy (though it but confirms the prophetic page) that a section of the Church of Christ, of unknown magnitude, while these thunders are actually in its ear, begins to tread the world's infidel way."

O Church of Christ, when God calls, wilt thou not answer? Must it be said of you, dear fellow-member of the body of Christ, and must it be said of the Church at large, as was said of Israel, that all day long He hath stretched forth His hands unto a disobedient and gainsaying people? Thousands are praying, but are there not multitudes who are still indifferent?

Must God plead in vain? When He pleads, is it not time for the Church to answer? Yea, to cry mightily for revival, that it may be girded for the things that lie yet ahead? Ought there not to be prayer bands in every Christian community throughout the world, pleading with God for revival of the Church?

Thou, thou who readest these lines, "Thou art the man"—the man to bow in heartbroken contrition before God, the man to call together for united supplication the faithful few in your community, the man through whose utterly yielded life God would begin a mighty work—in that one community for which under God you are directly and immediately responsible. God "now commandeth all men everywhere to repent" (Acts 17:30), but "judgment must begin at the house of God."—1 Peter 4:17.

Question.—Much is said nowadays about Christian education. Will you please explain to me what is Christian education in contradistinction to that education which is not Christian?—*Solomon.*

Turn to Prov. 4:1-9 and you will get one view, and a very good and safe view, of what Christian education is. Christian education is the education in which nothing is taught contrary to Christian teaching. If education were otherwise, it could not be classed as *Christian.* The Bible says: "Wisdom is the principal thing; therefore, get wisdom: and with all thy getting, get understanding." There can be no true education apart from this biblical ideal. In discussing this passage, the *Moody Bible Institute Monthly* puts its thought as follows:

It is possible to get a lot of knowledge, knowledge of history, literature, philosophy, and ethics, and yet to be uneducated or unwise. "The fear of the Lord is the beginning of wisdom." Apart from that reverence and regard for God expressed in the word "fear," one cannot get wisdom and understanding no more than one could have a wheel without a hub. The wisdom that comes from the knowledge of God is the unifying principle in true education. It is indeed "an ornament of grace and a crown of glory." Those who by divine grace have become recipients of the knowledge of God in Christ, realize how utterly vain all else is. When Christ, who is the wisdom of God, is discovered or revealed to the soul, then the student has a proper center, a satisfying Saviour, a unifying principle. Therefore, "with all thy getting, get understanding." Without this there will be failure; not failure in making a living perhaps, but failure in building a life.

The principle underlying the education given in our institutions of learning may be seen in the following incident. An honor man in one of our great institutions of learning put the thing in this way: "I passed through four years of hard drudgery. The professors poured in and poured in knowledge on the whole range of subjects in the curriculum; and when I came to the end of the course they asked me to pour it out, and I poured it all out, and it stayed out." How different it might have been in his experience had there been a proper connecting link, a proper unifying principle.

The school of Christ is a great school. The education of faith is a marvelous experience. The Spirit of God is a wonderful teacher. All the lessons He teaches find their unifying principle in Christ. Concerning life, He teaches us that it is indeed a race, strenuous and exacting, but it can be run with patience as we look away unto Jesus, who for the joy set before Him endured the cross, despised the shame and is set down at the right hand of God. See Hebrews 12:1, 2.

Question.—Do you really think there is anything in this work of foreign missions? By what I mean, do you really and truly believe that said work is of any real and lasting value to the people in heathen lands?—*J. L. R.*

Well, yes, I do really and truly believe that the foreign missionary enterprise is one of the greatest in all the world. I know, to many, it seems impossible of accomplishment, since it seems to be 500,000,000 of Christians, many of whom are only nominally Christians, trying to bring at least one hundred thousand millions of benighted people to Christ. That seems like a Herculean task, I know, but remember that God is with the Christians in their efforts to do what He told them to do, and of course, to the extent that they may be faithful to make an honest effort to do what He has told them to do, he will give them a helping hand, and He will bring success out of their labors. I hope you are not a critic of missions, since that is God's plan for saving the world through Jesus Christ. His way is right and always the best plan that can be had. I once heard of a man who was criticising missions who met his match and was converted to the cause of missions. I wish that may be your happy lot. The following is the account of the way that critic of missions was caught, wound up, and turned over to missions:

When Missionary Weeks, of Africa, was traveling in England, a gentleman in the same railway carriage began to attack him as the friend of missions. "What," said he, "are the missionaries doing abroad? We pay them pretty well, but hear little about them or their movements. I suppose they are sitting down quietly and making themselves comfortable."

There sat beside Mr. Weeks another traveler, as black as any of the natives of Africa. He quietly waited until the stranger had exhausted his silly talk against missions, and then, making a sign of silence to Mr. Weeks, undertook himself to reply to the critic of missions. "Sir," said he, "allow me to present myself to you as a result of the labor of the missionaries whose work you have been depreciating." Pointing to Mr. Weeks, he continued, "I am an African and this man is the means of my having become a Christian and of my coming to this country in the capacity of a Christian minister."

The man who had assaulted Christian missions looked upon the black man with a look of mingled embarrassment. He could not be mistaken—there was a genuine African, who had addressed him in the elegant language of an educated and accomplished Englishman; he had, no doubt, felt the power of the Gospel of the Lord Jesus Christ;

there was in his whole manner the unmistakable signs of a Christian gentleman.

The accuser of missions sank into a reverie. He had no more to say against missions, and when he resumed conversation, it was in a different tone; he began to talk with Mr. Weeks upon missionary topics as an interested listener.

That black man was none other than Samuel Adjai Crowther, who afterwards became the first native bishop of the Niger territory in Africa and who for many years labored successfully as missionary among his countrymen. Mourned by many, he, in December, 1891, entered the rest which remaineth to the people of God.

JESUS.

"And she shall bring forth a Son, and thou shalt call His name JESUS: *for He shall save His people from their sins."*—Matt. 1:21.

Jesus (the Greek form of the Hebrew Joshua) means *Jehovah saves,* or Saviour. Christ (the Greek translation of the Hebrew Messiah) means anointed. Jesus was His common name during His life on earth, generally used in the Gospels. Christ is His official name, frequently used alone or with Jesus in the epistles. Jesus occurs in the Bible 711 times; Christ, 304 times; Jesus Christ, Lord Jesus Christ, and Christ Jesus, 244 times, and Messiah, 4 times. He has many other names and titles in Scripture, as "Immanuel," "Son of God," "Son of Man," "Son of David"—in all, upwards of 100 titles, indicating His character, life and work.

It is not necessary for you to know and explain all of these names in order to become a Christian. The fact is, Jesus is a mysterious person. The great peculiarity of the Scripture doctrine of the person of Christ is that he is God and man indeed—two natures, forming one personality. "He is not divine alone, nor human alone, but divine-human." He is the Eternal Word (John 2), the "Son of God," and he is also the "Son of Man" (Mark 11:13). This is beyond my comprehension. It may possibly be beyond your comprehension. If a finite mind (and that is the kind I have) could comprehend the whole of Christ's nature, Christ could not be the infinite God He is declared to be (John 1:4).

As prophet, He perfectly reveals the will of the Father to man; as priest He is the perfect offering for sin, procuring redemption for all who will accept of it; as King, He is and will become rightful ruler and judge of this world, and be exalted above every name that is named, putting all things under Him, receiving the praises of all created intelligence."

The predictions concerning Christ in the Old Testament were about 150. They were made at various periods of history. He was to be born of a virgin in Bethlehem, a small village (Micah 5, 2); He was to be a King with a universal and perpetual empire (Ps. 2:6, 45:2-7, 72; Isa. 9:6, 7); yet would be despised and rejected (Isa. liii). He was to open the eyes of the blind and the ears of the deaf (Isa. xxxv 5, 6); and yet to be betrayed, sold and slain and His grave appointed with the wicked. Yet his sufferings should make many righteous (Isa. xi 1-9, ix:1-11). He was to do the work of a prophet (Isa. xiii:1-7); of a priest (Ps. 110:4, Zech vi 13); and of a King (Dan. vii:14). These predictions were all fulfilled in Jesus the Son of Mary. He is the center of all Jewish and Christian history—the "Holy of Holies in the history of the world."

HIS INCARNATION.

While Augustus was Emperor of Rome and Herod the great King in Jerusalem, Jesus was born four years before 1 A. D., the Christian era having been fixed by Dionysius Exiguus in the sixth century, four years too late. Angels celebrated the birth of Jesus with songs; wise men from the East brought precious gifts to the newborn babe. To escape Herod's wrath, the child was taken to Egypt, but later settled with His parents at Nazareth.

Only one event of His childhood is known—a visit when twelve years of age to Jerusalem, when He astonished the doctors by His words and questions. It is possible that He was trained as other Jewish lads. If so, at three, the boy was weaned, and wore for the first time the fringed or tasseled garment prescribed by Num. xv:38-41 and Deut. xxii 12. His education began at first under the mother's care. At five he was to learn the law by extracts written on scrolls. The creed of Deut. ii 2:4. Then the festival psalms 114, 118, 136. At twelve He became more responsible for His obedience to the law. On the day when He attained the age of thirteen, put on for the first time the phylacteries which were worn at the recital of his daily prayer. Phylacteries were safeguards. They were strips of parchment on which some verses of Scripture were written. During the time of prayer were worn on the forehead, or on the left arm, near the region of the heart. In addition to this, Jesus learned the carpenter's trade.

At the age of thirty He entered upon His public ministry, which lasted about three years. John records more of the Judeon ministry, Luke more of His Perean ministry, while Matthew and Mark give His Galilean ministry, as does Luke also. In the fifteenth year of Tiberius, John the Baptist made a great impression by preaching repentance. Jesus sought baptism at the hands of John and was baptised, not for the remission of sins, for He was without sin; nor in the name of the Father, of the Son, and of the Holy Ghost —Jesus Himself was to give that command with the great commission, and those of John's disciples who had never heard of the Holy Ghost were baptised again.

After Christ was baptised and had triumphed over the temptations of the devil, He went to Cana and worked His first miracle at a wedding. The Old Testament tells of about fifty-six miracles. The New Testament of about thirty-three. After Christ had performed His first miracle He went to Jerusalem to keep the passover. The first work He did after He reached Jerusalem was the cleansing of the temple of grafters—something He repeated near the close of His ministry. He soon had a visitor by night, who got clear-cut instructions in regard to the absolute necessity of a sinner being "born again."

Soon after the great Baptist was thrown into prison, Jesus withdrew to Galilee. On His way through Samaria, He conversed with a woman at Jacob's well. The woman was converted and at once became a missionary. At Nazareth He was rejected and went to Capernaum, which He made "His own city." Here He called Peter, Andrew, James and John and made his first tour through Galilee, performing many miracles. Early in the second year of his ministry Jesus went up to Jerusalem to a feast of the Jews and healed a lame man at the pool of Bethesda, explained the right use of the Sabbath, a subject which He renewed on the way back to Galilee when the disciples plucked some corn.

When He reached the Sea of Galilee, great multitudes followed. Just before His second tour in Galilee He appointed the twelve apostles and delivered the wonderful sermon on the mount. It was during that second tour that he delivered the series of parables mentioned, Matt. xiii—stilled the storm on the Lake of Galilee, healed the demoniacs of Godera, raised the daughter of Jairus, and, after other miracles, came again to Nazareth, where He was again rejected. He then made a third tour of Galilee and sent forth the apostles, giving the instruction recorded in Matt. x 2. After an interval of some months, the twelve returned, and with them He retired to the Sea of Galilee, fed the 5,000, walked on the water and delivered His sermon on the bread of life (John vi) in the synagogue at Capernaum. Early in the third year of his ministry, Jesus disputed with the Pharisees about eating with unwashed hands, and went towards the northwest, healed the daughter of the Syrophonician woman, and then passed around to Decapolis, where He wrought many miracles and fed 4,000. Near Caesarea Philippi, Peter made his confession of faith and then Jesus foretold His own death and resurrection, and the trials of His followers. The transfiguration followed, and the next morning the healing of an epileptic child. On the way back to Capernaum He again foretold of His sufferings and exhorted the disciples to humility, forbearance and brotherly love.

About this time He instructed and sent out the seventy on their mission. Then He left Galilee, and having cleansed ten lepers came to Jerusalem at the Feast of Tabernacles (John vii 2). Here He taught in public and answered a lawyer's question with the parable of the "good Samaritan." The healing of the man born blind led to a long discourse, which aroused the rulers, and Jesus retired beyond Jordan. In Perea, on His way to Jerusalem, He uttered the parable of the lost sheep, the unjust steward, the rich man and Lazarus, and the pharisee and the publican; gave precepts concerning divorce, blessed little children, taught the rich young ruler. He raised Lazarus at Bethany. A third time He foretold His death and resurrection, and approaching Jericho healed a blind man called Zacchaeus and gave the parable of the pounds. He arrived at Bethany six days before the passover. At supper in Simon's house He is anointed. At the beginning of the last week before the crucifixion, Jesus made a public entry into the city, spoke parables and warnings, lamented over Jerusalem, praised the widow's mite, met certain Greeks and predicted His second coming with solemn warnings, confirmed by the parables of the ten virgins, the five talents, and the sheep and the goats. At the last, or fourth, passover, with the twelve, Jesus instituted the Lord's Supper, delivered his farewell discourse and withdrew to Gethsemane.

After the agony in the garden, He was arrested and, in the night, brought before Annas, and then Caiaphus, and the Sanhedrin, and in the morning before Pilate and Herod. Pilate, the Roman procurator, yielded to the Jews, delivered Jesus to be mocked and crucified.

I have, as you see, given you a very brief history of the life of Jesus on this earth. Tonight I will briefly give you an account of the death and resurrection of our Lord and Master.

I have prayerfully reread the New Testament and a number of the so-called lives of Christ. I am indebted to all for valuable information. The best place to read the history of Jesus Christ is in the Bible, yet I am especially indebted to the writings of Dr. Edward W. Rice, author of "Commentaries on Matthew, Mark, Luke and John."

If you will take the words I have just spoken in one hand, and the pointer in the other, you can look at the map giving the journeys of Jesus, follow Him from the manger to the cross.

It is a pleasure to speak to those who love to accept the Holy Scriptures as the authoritative word of God.

Tonight at 7:30 o'clock I will take for my subject, "Jesus—From the Cross to the Throne."

(Sermon delivered at First Christian Church, Franklinton, N. C., April 1, 1923, by the pastor, Rev. D. A. Larry, D. D.)

3,000 THE CHRISTIAN SUN. 9,000

There are between 8,000 and 10,000 families represented in the Southern Christian Convention, which means if a copy of THE CHRISTIAN SUN is placed in each family, a possible subscription list of 9,000 copies. There are now circulated approximately 3,000 copies, or about one-third of our Church families are reached. Hence, there should be added to the list 6,000 new subscribers in order to have the Church paper placed in every family.

Now, this great personal effort must be rewarded. To compensate for the labor, if premiums are given, will require 20 automobiles, or 40 radio machines, or 50 to 60 talking machines, or 90 to 100 typewriters, or 200 to 300 watches, etc. Don't you think you will have a good opportunity to secure one of these prizes?

But you need not confine your solicitations to your Church alone. You have friends in other denominations who will gladly assist you by giving a subscription. Make your appeal in a straightforward manner. True men and women are interested in the success of their friends and will lend a helping hand.

PREMIUMS GIVEN FOR NEW SUBSCRIPTIONS.

The subscription price of THE SUN, recently reduced, is now $2.00 per year—two six-month subscriptions at $1.00 each count as one year. One person may take as many as he may wish for himself or for others. Those in arrears should pay up and assist the solicitor by taking an advanced subscription.

SCHEDULE.

1. To one securing 350 Subscriptions, a Ford Touring Car will be given ($298.00 f. o. b. factory).
2. To one securing 150 Subscriptions, one Radio Equipment—Westinghouse R-6 Set, complete with batteries, tubes, phone and aerial equipment, the price of which is $150.00.
3. To one securing 75 Subscriptions, one Remington Portable Typewriter, with standard keyboard and case ($60.00 f. o. b Richmond).
4. To one securing 30 Subscriptions, one Gentleman's or one Lady's Wrist Watch will be given, guaranteed by Jahnke Bros., Jewelers, of Richmond, Va. ($30.00).

   For 25 Subscriptions, one Gentleman's or Lady's Watch ($25.00), likewise guaranteed by Jahnke Bros.
5. To one securing 20 Subscriptions, one Standard or International Dictionary will be given.

To all authorized solicitors will be paid 10 per cent commission on all renewals, and 20 per cent on all new subscriptions. Those receiving prizes will not be entitled to commission.

Two renewal subscriptions will be counted as one in determining the winners of prizes.

Send in your name and address and receive the necessary report blanks and receipt books.

Remittances made on this campaign are to be net. Post-office money orders constitute a safe plan of remittance.

Address:
THE CHRISTIAN SUN, 1536 E. Broad St.,
Richmond, Va.

"THE MOST BEAUTIFUL VERSE IN THE NEW TESTAMENT."

What is it? Dr. John A. Hutton, of Glasgow, whose writings have attracted wide attention, makes answer in an article in the *British Weekly* as follows: "If I were asked to quote the most beautiful short saying in Holy Scripture I should hesitate between two—one in the New Testament and one in the Old. In the Old Testament my choice would be: 'The eternal God is thy refuge, and underneath are the everlasting arms.' In the New Testament I should offer 1 John 4:16, not as translated in the Authorized Version indeed, but as it is translated in Weymouth, and as it always should have been translated: 'As for us, we know the love which God has for us, and we confide in it.' There you have the substance of all Christian theology, and the substance in the same breath of all Christian ethics. It is a saying compact of thought and philosophy and faith, all cast in a form of beauty so that the very sound of it augments the same."

PROGRAM

Of the Extraordinary Session Southern Christian Convention, Christian Church, Henderson, N. C., Rev. J. Pressley Barrett, Pastor.

OFFICERS.

President .....L. E. Smith, D. D., Norfolk, Va.
Vice-President....N. G. Newman, D. D., Elon College
Secretary.....I. W. Johnson, D. D., Suffolk, Va.
Ass't Secy.....Rev. J. F. Morgan, Winchester, Va.
Treasurer.....W. C. Wicker, D. D., Elon College

Convention music in charge of Rev. J. F. Morgan, Winchester, Va.

Session May 1st to 3, 1923.

ORDER OF BUSINESS.

FIRST DAY—AFTERNOON.

Tuesday, May 1, 1923, 3 o'Clock.

Convention called to order by President.
Worship conducted by C. H. Rowland, D. D.
Enrollment of delegates.
Announcement of committees:
- (a) Credentials.
- (b) Press.
- (c) Finance.
- (d) Resolutions.

Closing service conducted by local Church.

FIRST DAY—EVENING.

Tuesday, May 1, 1923, 8 o'Clock.

8:00 Song service.
8:05 Worship conducted by Rev. J. H. Lightbourne.
8:15 Sermon, Rev. E. B. Flory.
Communion service—W. W. Staley, D. D., P. H. Fleming, D. D.

SECOND DAY—FORENOON.

Wednesday, May 2, 1923, 9 o'Clock.

9:00 Song service.
9:05 Worship conducted by Rev. J. Lee Johnson.
9:20 President's address.
9:50 Reports:
Treasurer—W. C. Wicker.
9:55 Executive Board—L. E. Smith, D. D., Chairman.
10:00 Revision Committee—W. W. Staley, D. D., Ch'n.
10:10 Board of Superannuation—J. O. Atkinson, D. D., Chairman.
10:20 Temperance—Rev. J. W. Holt, Chairman.
10:30 Board Publications—Hon. D. R. Fonville, Ch'n.
10:40 Report of Committee on Church Union with Free Will Baptist Church.
Address—Dr. W. A. Harper.
Address—Prof. J. E. Sawyer.
Discussion.
12:30 Reading minutes and closing.

SECOND DAY—AFTERNOON.

Wednesday, May 2, 1923, 2 o'Clock.

2:00 Song service.
2:05 Worship conducted by Rev. R. L. Williamson.
2:15 Report of Board of Education, Dr. W. A. Harper, Chairman.
General discussion—Elon and Bethlehem Colleges.
4:00 Report of Board of Religious Education, W. T. Walters, D. D., Chairman.
5:00 Miscellaneous business, reading of Minutes and closing.

SECOND DAY—EVENING.

Wednesday, May 2, 1923, 8 o'Clock.

8:00 Song service.
8:05 Worship conducted by W. D. Harward, D. D.
MISSIONS.
8:20 Address—Rev. Stanley C. Harrell.
8:50 Stereopticon lecture—Dr. W. P. Minton, Foreign Mission Secretary of the General Convention of the Christian Church.

THIRD DAY—FORENOON.

Thursday, May 3, 1923, 9 o'Clock.

9:00 Song service.
9:05 Devotional, conducted by Rev. T. E. White.
9:15 Report of Board of Missions.
Address: "Forward Together," by J. O. Atkinson, D. D.
General discussion:
- (a) Pledges and Moral obligations.
- (b) Recruits for the Ministry and Mission Fields.
- (c) Evangelism—Increasing Church Membership.

12:30 Reading of Minutes and closing.

THIRD DAY—AFTERNOON.

Thursday, May 3, 1923, 2 o'Clock.

2:00 Song service.
2:05 Devotional, conducted by Rev. A. R Flowers.
2:15 Address: "Stewardship and Tithing," W. H. Denison, D. D.
Discussion.
3:00 Orphanage:
Report by W. K. Holt, Chairman of Board of Trustees.
Addresses by Mr. W. K. Holt and Chas. D. Johnson, Superintendent.
4:00 Miscellaneous business.
Reading of Minutes and closing.

THIRD DAY—EVENING.

Thursday, May 3, 1923, 8 o'Clock.

8:00 Song service.
8:05 Devotional, conducted by G. O. Lankford, D. D.
8:15 Address: "The Denomination's Responsibility in Evangelism," by Roy C. Helfenstein, D. D.
8:35 Address: "The Responsibility of the Local Church in Evangelism," by W. D. Parry, D. D.

Sale Sale

Army Shoes

We have just bought a tremendous stock of Army Munson last shoes to be sold to the public direct. Price $2.75. These shoes are 100 per cent solid leather with heavy double soles sewed and nailed. The uppers are of heavy tan chrome leather with bellows tongue, thereby making them waterproof. These shoes are selling very fast and we advise you to order at once to insure your order being filled.

The sizes are 6 to 11 all widths; Pay Postman on receipt of goods or send money order. Money refunded if shoes are not satisfactory.

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COMING EVENTS.

Alabama Sunday School and Christian Endeavor Convention—Rock Stand—April 28th-29th.

Valley of Virginia Sunday School and Christian Endeavor Convention, Dry Run, May 16th, 17th, and 18th.

North Carolina Sunday School and Christian Endeavor Convention—Catawba Springs, July 10th, 11th, and 12th.

Eastern Virginia Sunday School and Christian Endeavor Convention—Mt. Carmel, July 17th, and 18th.

Chatauqua and School of Methods—Elon College, July 30th-August 5th.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

APRIL 29, 1923.

SUBJECT: Ruth, the Faithful Daughter.

THE BOOK OF RUTH.

GOLDEN TEXT: "Thy people shall be my people, and thy God my God."—Ruth 1:16.

DEVOTIONAL READING: Ps. 91:1-7.

Benjamin Franklin, when in Paris, belonged to a club which was intensely interested in ancient writings of all other races and religions except those of the Christians and their Hebrew forefathers. Franklin's turn to contribute to the program came, and he engaged an actress to learn and recite the Book of Ruth. All were deeply moved by the pathos and charm of the story, and expressed wonder that it had not been found before. Then Franklin told them that it was from the Bible, where many other immortal stories could be found if they would but seek. Goethe once declared: "We have nothing so lovely in the whole range of epic and idyllic poetry as the Book of Ruth." It can be read in fifteen minutes, and repeated reading serves to more deeply impress its beauty.

The scene is laid in the land of Moab, and in Bethlehem "in the beginning of barley harvest," or the month of April. The time is that of the judges, when "every man did that which was right in his own eyes." Loyalty to God and to man is the theme of the story. Interest in the tale is two fold. Boys and girls will be eager to hear what happened. Men and women will be concerned about the motives back of the deeds, and the characteristics of the hero and heroines.

The incidents unite to present one of the most beautiful romances of literature. The appeal of the story is universal, because the characters stand out as real men and women. Picture Elimelech, forced by famine to take his family to Moab, a land of strangers and a strange God; their home life according to Jewish teaching; Naomi's triple bereavement and her desire to return to her native Bethlehem; Orpah's affection, and Ruth's love; the welcome of the kindly neighbors; Ruth's faithful gleaning in the harvest field; the courteous and benevolent near-kinsman; the romance of Ruth and Boaz, and Naomi's joy at the birth of Obed, who was the father of Jesse, who was the father of David. Here is a story of human joys and sorrows, a beautiful picture of personal relationships.

The story of the Book of Ruth offers an opportunity for an interesting character study.

Orpah, who loved her mother-in-law, but who cared more for her own land and customs. She was not willing to renounce the past. She may just have been afraid to risk an unknown future in another country. She did not hear the call which Ruth heard. Her heart was still in Moab. She was fond of her mother-in-law, but she did not come first in her life. She *went back* to oblivion. Ruth went on to be a mother of the line of the Messiah. Orpah was satisfied to remain where she was. Ruth was ready for something bigger and greater and better. *Are there not Orpahs today who are content in Moab when they might go forth to enjoy the privileges and joys of Bethlehem?*

Naomi, the bereaved, but faithful. She loved her home, and longed to return to the home of her fathers. She must have talked of Bethlehem and of her God in Moab, or Ruth would not have been ready to go with her. She won the love of Ruth, not for herself alone, but for the God whom she served. Her counsel guided Ruth to happiness. Her joy over the birth of Obed was expressed in praise to Jehovah.

Boaz, the friendly kinsman. In his fields, Ruth labored that she and her mother-in-law might have bread to eat. She was treated kindly and most generously. Boaz was a gentleman in all of his manners. He had a holy reverence for God and for man. He respected womanhood. He knew the laws and customs of his country and abided by them. He respected another man's rights, but when conditions were fulfilled, joyfully took Ruth to be his wife.

Ruth, the loyal. Her name meant "friend," and she expressed its meaning in her daily life. She left her homeland. She renounced its gods for the true God. She even declared that she would be buried in Naomi's land, the last renunciation she could make. "Love never faileth." To Orpah, no doubt, it seemed that Ruth was giving up much. To Ruth, it seemed not like giving up much, but like gaining more. David Livingstone declared that he did not know the meaning of the word sacrifice. Ask any missionary about the "giving up" and you will hear not of the joys missed, but of the joys gained in the service. The vital question is "What is worth most"? This decided rightly, the best path is pointed out, no matter what it may cost. The price will not be too great to pay for the reward to come in joy and satisfaction found in service. Ruth, the Moabitess, the loving, loyal and obedient, although a foreigner, became the great-grandmother of David, and the ancestress of the Christ. Was she not the kind of woman whom such honor should justly crown?

"What man does for others—not what they do for him—gives him immortality."—*Daniel Webster.*

CHRISTIAN ENDEAVOR TOPIC.

APRIL 29, 1923.

SUBJECT: "What my Denomination Has Meant to the World."—1 Peter 2:9-12.

THOUGHTS FOR THE MEETING.

All Churches are "God's own possession." They are placed here to serve the people of the world. Their work is divine, for it is a work *with* God.—Vs. 9.

The work of the Church is to brighten the world, to shed forth a light which will dispel darkness. "Ye are the light of the world" comes to His disciples today, as well as on the mount of old.—Vs. 9.

God's light and blessing make life worth living. His love brightens our lives every day. The Heavenly Father's love and mercy is continually shed upon His children.—Vs. 10.

Christians are responsible for the example they set. "Children have more need of models than of critics."—*Joubert.* Those thoughts and words and deeds "which war against the soul" are to be refrained from, lest a stumbling block be set in another's pathway.—Vs. 11.

Good works are not for personal glory, but to glorify God. "Ye were bought with a price; glorify God, therefore, in your body." All things belong to God. All things come from Him. Men are looking to Christian people to show a love for Him, through the deeds of their lives. "For thine is the kingdom, and the power, and the glory forever."—Verse 12

Every denomination has come because of conscientious men and women who believed firmly in certain principles and Church governments, and have felt that they, as a body, had a work to do in the world. Martin Luther once declared: "I can do no other." This is the attitude of loyal members of many a Church.

At Lebanon Church, Surry County, Va., Rev. Rice Haggard stood, holding aloft in his right hand, a copy of the New Testament, in 1794, declared: "Brethren, this is a sufficient rule of faith and practice. By it we understand the disciples of our Lord were first called Christians, and I move that henceforth and forever the followers of Christ be known as *Christians* simply."

The motion was unanimously adopted, and from that date our denomination has been known as the "Christian Church." This was the beginning of the modern organization of the Christian Church.

Our denomination has held before the Christian world the Bible as the only creed on which all true Christions can ever unite. With the Bible as the only creed, and Christian character as the test of fellowship, and private interpretation the right and privilege of all, a platform on which all Christian people can come together is offered.

In 1808, the first religious newspaper was published by the Christian Church—*The Herald of Gospel Liberty*—and thus was started an agency which has been powerful in its influence in extending the work of all Churches. The Christian Church is the "mother of the religious newspaper," and so has given a great gift to the world.

The Christian Church was the first of all denominations to open her college doors to women on equal terms in every respect with the men. The Christian Church also led out in ordaining women to the ministry.

The third Christian Endeavor Society to be organized, and the first outside of the Congregational Church, was in a Christian Church. The denomination which thus made Christian Endeavor interdenominational also gave it one of its great leaders in the person of Amos R. Wells.

To the Sunday School movement, the Christian Church gave Marian Lawrance and W. C. Pearce.

The most recent forward step to be taken by the Church was taken at the Burlington Convention last October, when all of the educational

agencies of the Church were correlated in one program under one board, to be known as the Board of Christian Education of the Christian Church. This is a step which many denominations, larger in numbers, have been looking forward to and talking of for some time. The Christian Church is the first to actually try out such a correlation in a practical way, thinking more of young people and boys and girls and their needs, than of specific organizations.

PLANS FOR THE MEETING.

Make this a meeting which will bring helpful information regarding the principles, history and work of your own denomination. Ask your pastor for information regarding the history of the Church, and have a member ready to give this in the opening part of the meeting.

Have five two-minute talks or papers (not longer) on the five principles of the Christian Church—

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and privilege that should be accorded to and exercised by all.

BOOKS FOR REFERENCE: "The Life of James O'Kelly," McClenny; "The Centennial of Religious Journalism," Barrett; "The History of the Christian Denomination."

TOPICS TO BE ASSIGNED TO MEMBERS IN ADVANCE: "Christian Church Leaders," "Why I Belong to the Christian Church," "Christian Church Missionary Work," "The Work of the Southern Christian Church," "The Future of the Christian Church" (to be assigned to the pastor for the closing talk of the meeting).

SONGS FOR THE MEETING: "I Love Thy Kingdom, Lord," "Faith of Our Fathers," "O Worship the King," "Jesus Saves," "The Church's One Foundation."

"Planted in Christ, the living Vine,
This day, with one accord,
Ourselves with humble faith and joy,
We yield to Thee, O Lord"!

CHAUTAUQUA AND SCHOOL OF METHODS SOUTHERN CHRISTIAN CONVENTION 1923 SESSION.

Time.—Opening session, July 30th, 8 P. M.; closing session, August 5th, 8 P. M.

Place.—Elon College, N. C.

Expenses.—Room, light and water furnished by the college; bed linen and towels furnished by the guests. Board—by the week: adults $7.50, children under 12 $5.00; by the meal: adults 40c, children under 12 25c. Enrollment fee, $1 00.

Faculty.—Rev. W. W. Staley, D. D., Suffolk, Va., pastors; Rev. J. O. Atkinson, D. D., Elon College, N. C., Stewardship; Dr. W. A. Harper, Elon College, N. C., Social Service; Rev. J. F. Morgan, Winchester, Va., Music and Christian Endeavor; Rev. E. B. Flory, Norfolk, Va., Sunday School; Mrs. M. T. Morrill, Defiance, Ohio, Missions; Rev. J. H. Lightbourne, Holland, Va., Bible for Young People; Rev. Roy Helfenstein, Dover, Del., Evangelism.

Lecturers.—Dr. W. D. Parry, Raleigh, N. C.; Rev. L. E. Smith, D. D., Norfolk, Va.; Rev. John G. Truitt, Princeton, N. J.; Mr. Hermon Eldredge, Erie, Pa.; D. R. Fonville, Burlington, N. C.

Special Features.—Afternoon conferences; recreational program for all; children's daily vacation Bible school every morning; evening music hour, Rev. J. F. Morgan, leader; morning devotions, led by Rev. C. H. Rowland, Franklin, Va.; special musical numbers in connection with evening lectures by Burlington, Greensboro, Raleigh; visit to the Christian Orphanage; good fellowship.

Spend your vacation with us at Elon. Interesting classes, good lectures, inspiring music, good companionship, moderate expense. Under direction of Board of Religious Education, Richmond, Va.

A NEW BOOK.

How long since you have read a new Sunday School book?

Here are four which will interest our elementary workers:

TRAVEL BOOK FOR JUNIORS. By Helen Patton Hanson. $1.25.

The very interesting story of a boy who visited the Holy Land with his father. Many interesting adventures occur to him, both on the way and after he reaches the land, where he has the pleasure of flying from Alexandria to Jerusalem, thus covering in a few hours the territory it took the Israelites forty years to traverse. The book is arranged so it may be used as a study book, a list of "Things to Find Out" being given at the end of each chapter.

FOLLOWERS OF THE MARKED TRAIL. By Nannie Lee Frayser. $1.25.

A book of stories concerning those who through the ages from Abraham have helped to make and mark the trail, down to the Pathfinder Himself, and to some of those who afterwards helped make the trail clearer. Told as only Miss Frayser can tell them, these stories will be enjoyed by every junior, while the "suggestions" at the end of each chapter makes it usable as a study book.

THE DAWN OF RELIGION IN THE MIND OF THE CHILD. By Edith E. Read Mumford. $1.25 net.

While this book is not so new, having been first published in 1916, it is not as well known among our people as it deserves to be. No mother of young children, no teacher of beginners can afford to be without it. It is clear, concise, suggestive and interesting in its presentation of the dawning of the religious instinct and how to care for and foster this awakening of the mind of the child and turn his thoughts God-ward in a normal, rational manner.

PRIMARY METHODS IN THE CHURCH SCHOOL. By Alberta Munkres. $2.00.

A book which primary teachers will find almost invaluable. Beginning with a chapter on "Child Study," Miss Munkres discusses curriculum material, methods of instructions, story-telling, etc., but gives chapters on sources of stories, expression through dramatization, and handwork, with a splendid amount of illustrative and pattern material. The program for the departmental service is thoroughly covered, while other chapters are devoted to equipment, organization and training. Miss Munkres is professor of religious education in Boston University, but while her book is scholarly and thorough enough to be of service in the best-equipped of primary departments, yet its style is sufficiently simple, and its material sufficiently usable to aid the teacher in the one-room school.

Chautauqua and School of Methods

Make your Sunday School and Church work more effective by better preparation.

Attend the Chautauqua and School of Methods of the Southern Christian Convention, Elon College, N. C., July 30th to August 5th.

CHAUTAUQUA.

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Sunday School Workers
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Devotion
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RATES REASONABLE.

For further information, cut out, sign and mail the following:

Miss Lucy M. Eldredge,
1012 E. Marshall Street,
Richmond, Va.

Please send information about the Chautauqua and School of Methods at Elon College, July 30 to August 5.

Yours truly,

Name.....

Address.....

Date....., 1923.

Christian Orphanage

THE CHRISTIAN ORPHANAGE.

DEAR FRIENDS:

Our call for Easter dresses has been answered very encouragingly. One hundred and sixty-two dresses have been received to date. We wanted two hundred—still lacking thirty-eight dresses.

We asked the good women of our Church for two hundred sheets, and to date we have received one hundred and thirty-four, still lack sixty-six being to our goal for sheets. We have also received twenty-eight suits for little boys. We feel very much encouraged. Our Easter offering has started off nicely, and we hope to reach the desired amount, $3,000.00, for this offering. We truly hope that all our Churches and Sunday Schools will make this special offering, and make it liberal.

We now have one hundred children in our care. It takes more to feed and clothe them than it did when we had only fifty. Our denomination ought to be proud of the opportunity to care for one hundred children in its orphanage.

The following have been received since our last report: Mrs. L. E. Carlton, Kinston, N. C., 4 white skirts; Woman's Missionary Society, Holland, Va., 4 sheets, 1 quilt, 8 framed pictures; Ladies' Aid Society, Dendron Christian Church, 24 sheets; Lenora D. Crotinger, Johnstown, Ohio, 1 nice quilt; Mrs. J. E. Francis, Cary, N. C., 2 sheets, 4 shirts, 1 suit; Mrs. Cora Warrell, Kokoma, Ind., 3 pairs hose, 2 dresses; A. Florence Messimore, Sidney, Ind., 1 dress; Ladies' Aid Society, Graham Christian Church, 6 sheets; Mrs. J. E. Isley and daughter, Portsmouth, Va., 2 sheets, 6 pillow-cases, 1 pair socks; Mrs. E. B. James, Mansfield, Ill., 17 dresses, 3 suits, 4 blouses; Mrs. H. A. Culver, 1 pair blankets, 2 sweaters; Mrs. Eunice Gaye, Zuni, Va., 5 towels, 5 pairs pillow-cases.

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR APRIL 19, 1923.

Amount brought forward		$3,345.05
SUNDAY SCHOOL MONTHLY OFFERINGS.		
North Carolina Conference.		
Piney Plains	$ 6.60	
Monticello	1.39	
New Providence	4.24	
Third Church, Danville, Va.	5.46	
First Church, Raleigh	6.29	
Catawba Springs	8.14	
Ebenezer	4.00	
Shallowford	1.94	
Oak Level	2.00	
Shallow Well	2.75	
Liberty, Halifax County	3.25	
		$ 46.06
Eastern Virginia Conference.		
Berea (Nansemond)	$ 10.00	
Holland	6.58	
First Christian S. S., Richmond	2.77	
South Norfolk	5.81	
First Christian S. S., Portsmouth	7.01	
Elm Avenue, Portsmouth	4.25	
Union (Surry)	3.00	
New Lebanon	4.00	
		43.42
Valley of Virginia Conference.		
Quicksburg Sunday School	$ 5.42	
Lineville	2.50	
		7.92
Georgia and Alabama Conference.		
Vanceville	$ 5.00	
Corinth	1.02	
		6.02
		$ 103.42
EASTER OFFERINGS.		
Randleman	$ 6.00	
Piney Plains, N. C.	5.00	
Union, Surry, Va.	12.91	
Berea, Norfolk, Va.	15.00	
Franklin, Va.	55.00	
Third Avenue, Danville	11.21	
Oakland, Va.	10.56	
Isle of Wight, Va.	15.00	
Reidsville, N. C.	10.83	
Christian Light, N. C.	9.17	
Henderson, N. C.	36.14	
Belew Creek, N. C.	5.00	
Spring Hill, Ala.	5.00	
Mt. Olivet (R.), Va.	3.70	
Chapel Hill, N. C.	19.65	
Seagrove, N. C.	5.55	
New Harmony, Ala.	3.56	
Wakefield, Va.	7.61	
Christian S. S., Kite, Ga.	10.71	
F. M. Carlton	5.00	
St. Pauls, Del.	7.10	
C. L. Rawles	10.00	
Big Oak, N. C.	4.24	
People's Church, Del.	20.63	
Damascus, N. C.	2.00	
La Grange, Ga.	15.00	
C. I. Umsted, Elon College, N. C.	10.00	
Mrs. Ruffin Holt	1.00	
Mrs. T. B. Beale	1.00	
Lanett, Ala.	25.00	
Shallowford, N. C.	4.28	
Auburn, N. C.	11.60	
Union, N. C.	18.29	
Ingram, Va.	30.00	
Berea (Nansemond)	25.00	
Bennett, N. C.	8.76	
Bethel, N. C.	11.55	
First Christian S. S., Richmond	37.42	
		495.47
SPECIAL OFFERINGS.		
One pig	$ 6.00	
Irene Reiber, on support of girl	15.00	
Jr. Philathia Class, on support of girl	2.00	
Mrs. H. A. Culver, on support of Elwood Ferrell	15.00	
Mr. W. W. Brown	15.00	
Mr. and Mrs. M. E. Goodwin, Stuart, Iowa	24.25	
W. H. Thomas, on support of children	25.00	
C. D. Johnston, guardian	60.00	
Reidsville S. S., birthday offering	7.30	
Jr. Philathia Class, Durham	14.00	
O'Kelly Bible Class, First Church, Greensboro	37.50	
Marie Saunders	5.00	
		226.55
Total for week		$ 825.44
Grand total		$4,170.49

This is a new way to put it, but it is expressive, if not wise. We are very sure that this brother has had a good bit of trouble with his automobile. In reporting a revival and the fruits thereof, he says: "As a result of the meeting, "flat" tires were reinflated, spark plugs cleaned, batteries recharged, and a large number of cars placed on the right track." Now, that is hard to beat.

Bishop Hughes, speaking to a class of theological students said: "Be outright, forthright, downright in your convictions that a man can (must) be born again. Preach the Gospel of a regenerating God." Well said, brother.

ANNOUNCEMENT

The revised edition of "Principles and Government of the Christian Church" will be off the press on or before February 15.

The new edition of this book may be secured in either cloth or leather binding at the following prices:

Cloth binding.....$1.00
Leather binding.....$1.50

(For postage and wrapping add 10c to the above prices for all orders by mail).

Names lettered in gold..... .75

(Please write name plainly just as you want it to appear on book.)

The Convention has officially designated the Church Supply House, Burlington, N. C., as distributing agent. All orders will receive prompt attention after February 15.

Order from

CHURCH SUPPLY HOUSE,

Burlington, - North Carolina

WANTED—WANTED

Five thousand (5.000) members of churches in the Conferences of the SOUTHERN CHRISTIAN CONVENTION during the evenings of one week to study carefully and prayerfully their Bibles on the subject of Tithing, to see whether it is right, Biblical, unerring Word, and, To Learn whether Tithing is God's method of teaching His supreme sovereignty, asserting His ownership, and financing His Kingdom.

If tithing is not a law of God and a command from God to man, then a halt should be called and a stop made to this teaching and preaching. Let's Appeal to the High Court of God's infallible Book and rest our case there. Christians should all do this since they preach and teach that "The Bible is our only Creed and is a Sufficient Rule of Faith and Practice." Then to our Bibles to settle this vital and all-important question. To Tithe or not to Tithe.

The Mission Board of the Southern Christian Convention.

J. E. WEST, Chairman
J. O. ATKINSON, Secretary

YOUR SIGNATURE.

A lady tells this story: "I sat in the dining-room at the Intervale Convention, talking with a dear friend about the baptism of the Holy Spirit. She had been seeking this baptism for months. As I looked up I saw Mr. B—— approaching, and I stepped towards him and said:

"I am going to introduce you to a friend of mine who is seeking the baptism of the Spirit.

He took my seat, and the first question he asked, as she afterwards told me, was:

"Sister, have you any plans?"

"Any plans?"

"Yes; have you any plans for the future that you would be disappointed if they were not fulfilled?"

She frankly replied, "Yes, I have."

He reached his hand, and took up a blank sheet of paper that lay on the table, and holding it up before her, said, "All your plans must be given up." And pointing to the bottom of the page, he said, "Will you write your signature here, and let God fill in this blank as it seems best to Him"?

She said she shrank back. She saw the whole truth—she must henceforth have no will in regard to her future, and put her name, her amen, to all that God willed. The struggle was sharp, but short, and with her eyes still on that blank, she said, "Yes, I will sign my name."

And so she entered the large place where her feet stand today. It was the total self-surrender. The life of blessed inward ease can come no other way. Is it not better to have God plan for us than to plan for ourselves? Who will sign his name to a blank, and let God fill it day by day?—*Selected.*

EXPERT PRACTICE.

The pastor of Purity Presbyterian Church, Chester, S. C., adopted the idea of grading the members of his class in Expert Endeavor, not by testing their knowledge of what the book says, but by the way in which the members put into practice what they learned from it. All the executive committee were in the class, and their duties were especially emphasized. On one Sunday evening the Endeavorers took charge of the Church service and put over a fine program.

SENTENCE SERMONS.

Mammon is like a fire, a good servant but a bad master.

A golden key unlocks all doors—but not the door of heaven.

The initial need to happiness is not many possessions, but much appreciation.—*Dean Hodges.*

We do not own our wealth; we owe our wealth.—*Francis Greenwood Peabody.*

The South Carolina House of Representatives has passed a bill prohibiting the playing of pool and billiards in the State. The bill goes to the Senate.

STROOP-SHIFLETT

On March 14, 1923 Mr. Ray Stroop and Miss Annie Shiflet were married at my home in the presence of a few friends. Both are good members of the Woods Chapel Christian Church, and are popular young people in their community. May success and happiness attend them in their wedded life.

A. W. Andes.

PASTOR'S HELPER

Has open dates after March 25th. Reasonable terms. Address Alfred Shumate, Box 351, Lima, Ohio; or General Delivery, Greensboro, N. C.

LINDSAY

Mr. and Mrs. T. C. Lindsay are bereaved of their 11 months old son, William Wallace. His life was despaired of for several days, though the loving care of parents was supplemented by that of neighbors and friends and two skilled physicians. On January 23rd the summons came. Both the call and the response were tender; the little form entered quietly into that dreamless sleep, and we knew that to Heaven had been added a glory.

Interment was made in the cemetery at Damascus Christian Church. Brother and Sister Lindsay are active members of this church. Their bereavement brings a feeling of sadness to a host of friends.

B. J. Howard.

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Called Home

SHAVER

Alma C. Shaver was born September 23, 1899, and died March 24, 1923, aged 23 years, 6 months, and 1 day. She was the daughter of Brother and Sister Jacob Berry, and since childhood had been a member of Antioch Christian Church. She had been married only about a year, when the grim reaper, death, cut short the happiness of her married life. She is survived by her husband and an infant child, and by her parents and two sisters. Funeral services were held at Antioch, March 26, 1923, and the remains laid to rest in the Greenmount Cemetery.

A. W. Andes.

MARY JANE DUCK

Mrs. Mary Jane Duck, wife of Mr. W. M. Duck, was born November 16, 1853, died March 26, 1923, making her 69 years, 5 months and 10 days old. She is survived by her husband, one sister, one brother, seven children, besides grandchildren and a host of friends. She was laid to rest in a family cemetery near Christiania Christian Church near Dadeville, Ala., where she was reared. Funeral services conducted by Rev. Burnes of Dadeville. She has made her home near this Church for a number of years and several of her children have united with this Church.

Heartfelt sympathy is extended to the bereaved.

Flora Mae Duck.

TATE

John Calhoun Tate was born November 17, 1839 and departed this life at home, March 30, 1923, making him 83 years, 4 months and 13 days old. He had been in declining health for several years.

Brother Tate made a profession of religion in early life but never became fully satisfied about joining the church, so he never united with any church but had a preference toward the Presbyterian Church.

He was an industrious farmer and a good neighbor. He was married to Miss Sallie F. Garrison, October 23, 1889. To this union were born six children, all of whom survive him.

He leaves to lament a devoted wife and six children, two boys and four girls, one half brother and a host of friends. He will be missed for he was always at home.

Burial services were held at Concord Christian Church by Rev. J. F. Isley and assisted by the writer. Interment of the body was made in the church cemetery.

May our rich Heavenly Father bless and comfort the bereaved ones until they meet again.

L. L. Wyrick.

RESOLUTIONS OF RESPECT
RODGERS

Since God in His infinite wisdom has seen fit to remove from this earthly tabernacle to the home prepared for those that love and serve Him, W. E. Rodgers, who passed peacefully away at his home near Holland, Va., February 3, 1923.

First. That in the death of Mr. Rodgers our church has lost a faithful member and although too far away to be with us as much as he would have liked his heart was in the work, and he loved his church and liked to see it go forward in every good work.

Second. That we sorely miss the sunshine of his presence, and his cheerful greeting wherever he was permitted to mingle with us. In his last sickness he suffered much but expressed himself as being fully resigned to God's will.

We bow in humble submission to our Heavenly Father's will, knowing He maketh no mistakes.

Third. To his loving and devoted companion, and all his family circle, we offer our tenderest sympathy, and point them to the One who will sustain and comfort them in their sorrow and loss: their loss being Heaven's gain.

Fourth. That a copy of these resolutions be sent to the bereaved family, a copy to the Christian Sun for publication, and a copy spread on the minutes of Liberty Spring Christian Church records.

Mrs. Z. C. Byrd,
Mrs. V. E. Rawles,
C. E. Byrd,
F. F. Brinkley,
Committee.

RESOLUTION

Mrs. John T. Clark, of near Wakefield, Va., while visiting in the home of near by neighbor, on the afternoon of December 3rd, 1922, was suddenly taken quite ill, and as the shades of night were darkening on this lovely Sabbath evening. she fell asleep, passing quickly to the reward which she had so deservedly won. Because she was our friend and co-worker, because we are feeling our loss keenly, and because her genial smile and helpful deeds will be greatly missed in our community; we the Ladies Aid Society of Spring Hill Christian Church, offer the following resolutions:

First. We extend our most sincere sympathy to her dear family, who so deeply mourn the loss of wife and mother. We bid them look to the Father for peace and comfort, in this hour of their affliction.

May her passing away serve to strengthen the bonds between earth and heaven, and some day may there be an "Unbroken Circle" around the Great White Throne.

Second. That a copy of these resolutions be sent to the family of our departed sister, and also that copies be furnished The Christian Sun and The Waverly Dispatch for publication.

Mrs. J. L. Foster,
Mrs. E. B. Richardson,
Miss Adelle Matthews,
Committee.

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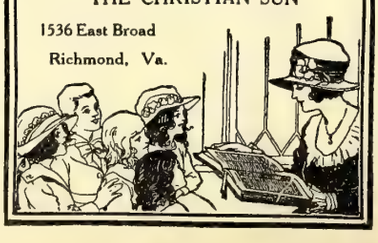

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Official Organ of the Southern Christian Convention

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AWFUL FACTS IN THE LIFE OF THE CHURCH—CAN YOU DISPROVE THEM?

The picture is a dark one. We do not like even to hold it up to light so that it may be seen. But we recall what happened in the life of a dear friend. She discovered a serious malady on her person. She kept it strictly to herself. She would not let her husband know of its presence. She would not hint to her nearest and dearest friend any thing of her trouble. So concealing it, she went on and on till one day she realized that it was rapidly growing worse, and that something must be done, or she could live only a short time. She then told her husband. He sent for the physician. When he arrived and made an examination, he took the husband out and told him that it was too late—that nothing could be done then for his wife's relief, and that she could live but a short time. Then the awful fact must be made known to the wife herself. It was done, and it was about as she expected it would be, after having kept it to herself for so long; she felt assured that she could not hope for relief, and that she must soon succumb to the ravages of this terrible cancer, and in a short while she was dead—and most likely it was all due to her refusal to recognize the fact that she had in her system a terrible disease. When it started it might have been removed, and most likely cured, but a sort of false modesty made her keep it to herself until it was too late to give her relief.

This is an illustration of what it means to allow the Church to go on with a terrible disease luring its membership and saying nothing of the dangers in the way—dangers to which she is daily exposing herself—such dangers as are likely to destroy her life and usefulness in the Master's vineyard. Sometimes on the outside we see only the symptoms of the disease that is so fearfully at work within. The symptom is only a key to what is on the inside, and when allowed to go on to great lengths, it means sure death. Because of this fact, we feel that we ought to awake and bestir ourselves that we may save the Church from the dreadful consequences of the disease which is so eating out its vitals as to make sure of dreadful conditions just a little later. The disease which is now gnawing at the vitals of the Church must be arrested and destroyed, or it will surely arrest and destroy the Church. The truth is it has already arrested the spiritual life of the Church, and the time of its downfall is only a little while away unless we will quickly awake to the seriousness of the situation and apply the proper remedy.

The editor of the *Western Christian Advocate,* in his issue of April 4th, sees the danger and he makes an earnest call to the great Methodist brotherhood, and seeing he is so broad in his view of the situation as to make his words apply to others just as truly as to the Methodist, if our conditions should become akin to theirs, and we know it is, at least in part, where we have had a chance to observe conditions. We ask especially for a careful and a prayerful reading of what the *Western's* editor has to say along this line of downfall. The following is the article—read it closely:

SHAME ON US, CHRISTIAN BRETHREN!

The average Protestant does not give religion enough time in ten years to wear out the sole leather of one pair of shoes. The average man would not wear thin the knees of his trousers in a half century in performing his devotions!

Mark the words of the cynic. Nevertheless, the cynicism in these words, on examination, may quickly disappear. They contain more truth than we are willing to acknowledge. How many Protestants attend the midweek services? About one-tenth of the membership of each Protestant Church. The other ninety per cent have as little interest in the prayer meeting or spiritual exercises as though they had no capacity to perform it or to enjoy it.

It is a shame that such a criticism can be made. We may be wrong. We hope we are. It is worse that such a criticism can be made in all truth. The wise man, Solomon, wrote, "Go to the ant, thou sluggard; study his ways and be wise." This might be transformed with pertinent application to the average Protestant—"Go to the Roman Catholic Church, and learn how to be religious." No, no; surely not. We have not come to that desperation.

Roman Catholic men go to Church. They go to Church to pray. They go to Church to confess their sins. They go to Church because they like to go, not because they are driven or compelled. The average Protestant man goes to Church when it is convenient. As to confessing his sins, he has to a large extent passed that up and never undertakes it. He feels no inclination in that direction. His sins give him very little worry. They are all found in the realm of responsibility, and consequently can be passed up without any anxiety about human pledges.

Does he go to Communion? Does he regard it as a means of grace? Oh, yes; quite a number do. How many go to the holy sacrament? Earnest, red-blooded, vigorous, busy men—how many of them religiously confess that they need to go to Communion and partake of the broken elements of the body and the shed blood of our Lord Jesus Christ in answer to the hunger of their souls, or in expression of any obligation they may feel toward him? Can you answer, how many?

Brother Protestant Christian, you understand down in your heart how recreant, how reprehensible, how shameful is your conduct in the field of the performance of your religious responsibilities. Throw your slurs and your sneers at the Roman Catholic if you will: deprecate his religion, and inwardly thank God for the liberty you enjoy; but remember this: he can teach you how to be religious and how to be true to your Church. You abuse your liberty and lose your soul.

The great trouble with the average Protestant is, he takes advantage of the Protestant liberty to live his own life and to grow careless about his religious duties. He stays at home and takes an attitude of indifference toward the call of the Church; and he is prone, if he is a man of means, to say by his action, "Religion is good for the other fellow, but I don't need it especially myself."

Again we say, shame on our Christian Protestantism! Why will we not heed the call of the Church when it urges us to give ourselves to its service in the prayer meeting, in the Sunday School, the men's Bible classes, the revival meeting, and the special services dedicated to the promotion of Christian citizenship in behalf of Americanization?

What would this world be if the men of Protestantism would really take themselves seriously for a century? Fifty per cent. of the citizenship of America is now outside of the Church. Why is this so? Because too many of the men of the Protestant Church have ceased to interest themselves in the spiritual life of the great masses of the people. They are permitting their minds to be occupied by business and professional duties, and other interests that have come to occupy their attention. The Church is working out the social problem as well as the religious, and they are working out the industrial and economic problem, not knowing that no man can afford to pass up his Church and his religious duties because other obligations are pressing upon him.

If you want to learn a lesson of Church attendance, you can find the best one at the door of the Roman Catholic Church. If you want to witness devotion; if you want to see how a man will say his prayers and confess his sins, and do it regularly and intensely, follow the footsteps of the average Roman Catholic during the year.

We do not call your attention to this to commend, but to inform. We do not want you to follow the example, but we want you to take note of the fact that there is a difference. We want you also to be stung in your conscience by a sudden discovery of your own reprehensible conduct. We want you to be better Christians than any Roman Catholic. For otherwise you will have no reason to boast. You will have no cause for condescension. Otherwise your contempt, your expression of superiority will be like the ashes of Gomorrah upon your lips and leave on your tongue a taste like the apples of Sodom.

NOTES-PERSONALS

The Henderson Convention meets next Tuesday, May 1st, at 3 o'clock P. M. Let all delegates be in their places at the opening hour.

The interest in the fourthcoming Convention at Henderson, N. C., seems to be general among our people in the South. We are looking for a large attendance.

The editor of THE CHRISTIAN SUN preached the baccalaureate sermon last Sunday for the school at Epsom, in Liberty Christian Church, Vance County, N. C.

The Liberty Church, in Vance, has lost another of its useful members—Bro. Robert S. Watkins. He was a man of good influence in the Christian life. He was buried April 19th.

Be sure to give Dr. Staley's notice in this issue special attention. It is an all-important matter to which he calls attention. The coming Convention should give the matter careful consideration.

Rev. Chas. H. Rowland, D. D., Franklin, Va., has recently been assisting Rev. Stanley C. Harrell in a meeting for the First Christian Church, at Durham, N. C. We hope to hear of good results from their united labors.

Rev. P. H. Fleming, D. D., will preach at Mt. Auburn April 29th—fifth Sunday. Mt. Auburn is Dr. Fleming's childhood home. The boys and girls of his childhood days are now wearing gray hairs, but they will give him a real old-fashioned Tarheel welcome.

Those interested in the premiums to be offered for subscriptions to THE SUN will get busy. Line up your prospective subscribers. There will be no time to lose. Prizes will vary in price from that of a Bible, dictionary, typewriter, etc., to that of an automobile.

Just as truly as a man needs exercise to develop his physical self, and education to develop his mental self, he also needs spiritual thought and contact to develop his spiritual self. Go to Church somewhere! Come and worship with us! If you prefer some other Church, go to that Church! But go!

Judging from the reports now coming in of those who expect to attend the Henderson Convention, we may expect a pretty good attendance. Between sixty and seventy persons have reported their intentions to attend. The Henderson Church is making preparation for their coming, and the little Church will make a strong effort to care for all who come. A few have chosen to go to the hotel as a place of entertainment.

Rev. G. O. Lankford, D. D., reports his work at Burlington, N. C., as doing well. He is one of the hard-working pastors among our people. Besides, his Church is one well qualified to work with a good pastor, and the two together, with God's blessings upon them, could hardly fail in their efforts to build up the cause of Christ in their midst, as well as abroad, and they are maintaining a good work in Japan as well as at home.

The One-Day School of Missions, held this spring in the various portions of our territory, was in most cases a very decided success in awakening an interest in the missionary work. Most of the reports have been very gratifying.

If the number of THE SUN'S readers is to be increased it will be necessary to do a great deal of personal solicitation. And in some way this expenditure of effort must be rewarded. Premiums are being arranged for in order to compensate for the work done. One would like to secure a standard unabridged dictionary, another a portable standard typewriter, and still another a radio equipment or an automobile. To obtain such a prize will require work, and you can solicit outside of your own Church or denomination.

Judging from the cards received from those who are expecting to attend the Henderson Convention, all the Conferences in the Southern States will be well represented. Then we expect a few visitors from the north side of what we used to call Mason and Dixon's line. We are expecting a good Convention. We hear we are to have a visit from ten of our Freewill Baptist Brethren from the Eastern and other parts of North Carolina. Prof. J. E. Sawyer will address the Convention on "Christian Union from the Freewill Baptist Point of View."

We regret to hear of the continued serious illness of Mrs. J. P. Dalton, of Holland, Va. For more than a year she has been a great sufferer and still is. Her devoted husband, Bro. J. P. Dalton, who is one of the official members of the Holland Christian Church, is sparing neither time nor money in trying to get relief for her. She is now at the Protestant Hospital in Norfolk, Va., and we do hope she may find speedy relief. May God's blessings be upon her and the family from whom she is temporarily separated. They both have the sincere sympathy of a large circle of friends.

Dr. W. A. Harper, president of Elon College, N. C., spent a part of last week in Cleveland, Ohio, where he spoke on Thursday before the Religious Education Association on "Evaluating Results of Religious Education." We understand Dr. Harper is to tell that association something of the plan he has laid out for religious education in the Christian Church for the next twenty years. Educate people religiously? Yes, surely, but be sure that you first educate them to seek the guidance of the Holy Spirit in the religious life.

The many friends of Rev. J. W. Holt, Burlington, N. C., will be pained to know that he keeps feeble, and to add to the difficulty of the situation, Mrs. Holt sustained quite a serious injury from a fall not long since, so that she has not been able to walk for some time. Let these dear friends have the prayers and deep sympathy of our people in their afflictions. Bro. Holt himself is not able to be out but little if any. A kind and brotherly note to these servants of the Lord would be greatly appreciated, we have no doubt, and at the same time such a note might brighten the otherwise overcast sky.

For a long time it did look as if our modernist friends were about to sweep the field for their new ideas. It only seemed that way because the conservative side of the Church had not been awakened to the gravity of the situation. Within the last year there has been quite an awakening among the conservatives of the Church, and now many sentinels are keeping watch, and it will be harder now than ever for the modernist to get in his work without being seen. It was only a few weeks ago that the editor of the *Southern Churchman* had an editorial which was supposed to give some expression of sympathy to Mr. Grant, an Episcopal minister of New York City, who had been understood to reject the divinity of Christ. At once, certain men in the Episcopal fold called on him to declare himself as to this matter. The editor remained silent, but his brethren would not stand for that, and so he at length came out and said that he was true to the divinity of Christ. It may be that this state of things will bring the people to positive conviction, and so in the end it may work good to the cause of Christ. Let us hope it may be so.

SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONVENTION OF THE VIRGINIA VALLEY CHRISTIAN CONFERENCE.

The Convention will meet at Dry Run, ten miles east from Woodstock, Va., in Powell's Fort, on Wednesday, May 16th, at 8 o'clock P. M. All the Sunday Schools and Christian Endeavor Societies in the Conference are urged to send delegates. Let visitors come, too. We want a great Convention at Dry Run. Every Church in the Conference needs the inspiration such a convention can give.

Those coming by rail will be met at Woodstock. Those coming by auto can leave the Valley Pike at Edinburg and go down through the fort, or leave the pike at Woodstock and go directly across the mountain to Dry Run.

Write Wesley Ritenour, Seven Fountains, Va., and tell him how and when you are coming, and be sure to come.

A. W. ANDES, *Pastor.*

Harrisonburg, Va.

SOUTHERN CHRISTIAN CONVENTION TO MEET IN HENDERSON, N. C.

The First Christian Church, of Henderson, N. C., Dr. J. P. Barrett, pastor, has extended the Convention an invitation to meet in Henderson for the extraordinary session, to be held this spring.

The Executive Committee appreciates this invitation, and hereby gives official notice of this acceptance.

The Convention will open Tuesday, May 1, 1923, at 3 P. M., and will close with the evening service Thursday, May 3rd.

The Henderson Church is a good Church, but not as strong as some, and I, as President, without the Church's consent, am suggesting that if any minister or delegate wants to help them in the entertainment, you can do so by simply writing, requesting them to arrange for you at the hotel, you paying your bills. This is only a suggestion, and I apologize to the Church now for making it.

L. E. SMITH, *Pres.*

NOTICE.

All persons expecting to attend the forthcoming session of the Southern Christian Convention to meet with the Christian Church in Henderson, N. C., May 1st, and who desire entertainment at the hands of the Church are requested to notify me, as the pastor of the Church, at your earliest convenience. We will not hold ourselves responsible to provide entertainment for those who do not notify me. If you wish to engage rooms at hotels at your own expense, please let us know and we will do our best for you.

Very sincerely yours,

J. PRESSLEY BARRETT.

Henderson, N. C.

Bro. J. E. Harward has recently moved from Durham, N. C., to Henderson, N. C., to make his home. Soon after coming to Henderson he went back to Durham and brought one of the fair members of the Durham Christian Church with him to Henderson as his bride, Miss Minnie Carden, a daughter of our beloved brother and sister, Rev. and Mrs. J. S. Carden. They are already heartily at work in the Henderson Christian Church, and they have received a most cordial welcome. They were married April 3rd, Rev. Stanley C. Harrell officiating.

A few Sundays ago, while on a visit, we listened in to a sermon broadcasted over the "wireless." When it came time for the offering, the minister said, "A word to my invisible audience: We do not ask you to send your contribution to us. I will ask, however, that every man now listening in, puts his hand in his pocket and brings out a coin or a bank-note. Now I will pause, and I want every man to promise himself that tomorrow morning he will send that coin or bank-note to his Church—or to his favorite charity." Rather unique, wasn't it?

Bro. J. Bird Ellington and family, of the Mt. Auburn Christian Church, Warren County, N. C., have moved to Henderson to make their home in that city. They are co-operating with the Henderson Church, although their membership is still with the Mt. Auburn Church. It is a fine family and of much real help to the Church. They, too, have received a warm welcome by the Church in Henderson. We have plenty of room in Henderson, and if there are others of our people who would like to come to Henderson and co-operate with us, we shall be glad to welcome them also.

Do not forget the fact that if you are planning to attend the Southern Christian Convention at Henderson, May 1st, that you should notify the pastor of the said Church that you are coming, if you wish entertainment, as no provision will be made for those who do not give us notice of their coming. Some are choosing of their own accord to secure room at the hotel. That is all right, so far as the Henderson Church is concerned. But if you are to engage a room at a hotel you had better do it soon, as the hotel is nearly all the while crowded. If you wish to do that, write to the Hotel Vance. Rooms are $1.50 a day without bath; with bath, $2.00.

We appreciate the following, which gives expression to appreciation along a line that may interest others. If you are interested, suppose you send in a question as often as you think of one that would be likely to call out interest on the part of our readers. Our brother says: "I wish to congratulate you on your new feature in The Sun—'The Question Box.' While some of the things that may be asked about may sound very academic to a great many people, yet I believe that it will build up an interest in the paper that will have far-reaching effect. Our people will see and know that they have somewhere that they can go for information and can get good replies. I believe it to be a valuable addition to the paper."

We wonder if it ever occurs to our brethren, who so strenuously insist on the maintenance of sectarianism in their work, to ask: "And where does Christ come in"? For instance, in the *Religious Herald* for April 12 we learn that Dr. Frank M. Goodchild, pastor of the Central Baptist Church, of New York City, recently addressed the Baptist students of the Moody Bible Institute, Chicago, and the following were his subjects: "Baptist Principles," "Baptist Doctrine," "Baptist Polity," "Baptist Ordinances," "Baptist History and the Present Denominational Organization," "Baptist Heroes," and "The Relation of Baptists to Other Christian Bodies." As we read, we could but ask, "And where does Christ come in"? It was almost a strictly Baptistic affair; now, was it not? It may be that Christ came in on the two last words of the last subject. It must be rather inconvenient to have to turn things around so hard to get an open door for Christ to come in. If it had not been for other "Christian Bodies," how could they have admitted the Christ into this series of subjects? We love our Baptist brethren, but they really do mightily insist on everything being very Baptistic. Well, that is their responsibility, and not ours.

Did you hear some of our young men who are delegates to the Henderson Convention say they could not come. Well, that is too bad. Tell the young man who said he could not come that five of our oldest men in the ministry of the Christian Church have signified their intention to come. Not only are these five of our oldest men, but they are all, with a single exception, more or less feeble. These are Rev. J. D. Wicker, Rev. W. G. Clements, Rev. W. S. Long, and Rev. J. W. Wellons. If we are not mistaken, they are all above eighty years of age, and Bro. Wellons is in his ninety-eighth year, and yet these old men are coming if their health and strength should hold out till the day comes—May 1st. We think if men as old and feeble as these can endure the hardships of such a journey in order to show their interest in the work of the Christian Church, our young men ought to be stimulated to do as much, if not more, for the cause needs the strong and active support of our young men. Come, brethren! The old men are moved by their interest in the cause of the Christian Church, and under that interest they come. Now, what is it that makes our young men stay at home—we mean such as do not come—when the Church of their choice needs them?

There was quite a fuss made over the fact that prohibition on the steamers crossing the Atlantic would kill travel on American ships, but the government authorities stood by their guns and would not allow the steamboats to violate the eighteenth amendment of the Constitution, and already it is announced that our ships (on which liquor is not allowed) are overrun with passengers, so that many have been unable to get passage. Again the "wet" prophets fail in their dismal predictions, and so we have more reason to keep prohibition than ever. Let no man try to take prohibition from the United States. It is a great thing for the country. It is true that in some places it is hard to enforce the prohibition law, but give Uncle Sam a little time and we hope he will work it out all right. We would be having no trouble even now were it not for the men who are "wet" and have no regard for law. True they say, we have regard for laws which do not disturb our business, but we have no respect for the laws which we do not like. Exactly! That is the truth, we have no doubt; but a majority of the people of the United States have said they do like the prohibition law, and so we must let the majority rule. The "wets" are not in the majority, and we hope they never will be again. The fight is a bit hard now, but wait a few years and the conditions will improve and great things will come to pass as the outgrowth of the prohibition law. Let us keep the law and continue to enforce it, and we shall soon realize what a blessing it has been to our country. Indeed, that is true now—great gains have already come to pass as a result of prohibition, and the gains will become greater as the years come and go—and the law is better enforced, as it will be, as the days come and go.

There is a satisfaction in knowing that many of the most faithful and loyal followers of Christ are but little known to the public. In a ministry of almost fifty years, it has been our privilege to know many of the Lord's people in our Churches who are among the most faithful and loyal. Indeed, we have known many of these people to be so loyal and true, self-sacrificing and devoted to the Christ of our salvation as to commend them in a most unselfish way. It does not matter whether the world knows them or not, or whether their names have ever been in print or not, but every time you hear from them it is the same thing—they are loyal and true to the Saviour and His Church. You may not even recognize their worth, but when you hear from them again, you will find that their heart and mind are bent on loyalty to the Christ, ever seeking to do their best for His cause among men. Now and then you find one of these devoted servants, living quite a distance from the local Church, so that often such an one cannot be in the public service, but all the same they are loyal and faithful. Just now we have in mind one such who has been denied many of the privileges of the Church in late years, but a letter from her this morning brings in a modest way the assurance that she is working for her Church, whether she is known or not. God bless the little woman who can stand amid the storms of life and yet always ring true to her Lord and Master and to His Church. Yes, God bless these faithful ones! By and by, their reward will outshine some of us who have been before the public for so many years. We would call her name, but for her well-known modesty.

AUTO DRIVERS MUST STOP BEFORE CROSSING TRACKS

Drivers of automobiles and trucks on the public roads of North Carolina must halt before crossing railway tracks at grade, under an act of the General Assembly which becomes effective July 1, 1923.

Under the terms of the act, every person driving a motor vehicle must come to a full stop at a distance not exceeding fifty feet from the nearest rail when approaching a railway track. Failure to observe the law will be a misdemeanor, punishable by fine or imprisonment.

Reports of the Interstate Commerce Commission show that in the last five years 9,101 persons have been killed and 24,208 injured in grade-crossing accidents in the United States, and of this frightful figure, North Carolina has had more than her full quota.

Laws similar to the North Carolina statute are already in force in Virginia and Tennessee.

In another column read the partial list of prizes for workers for subscriptions to The Christian Sun. One wants an automobile, another a radio machine, etc.

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor,*
Henderson, N. C.

SHORT TALKS ON THE BOOKS OF THE BIBLE.

GENESIS, THE BOOK OF THE BEGINNINGS.

It is a good thing for the Bible student in beginning to read a book of te Bible to take time to learn all he can about the book he is going to read. Get its date and as much as possible of the history of the people among whom it was written. Also get a history of the name of the book, for most of the names have a history, get the scope of the narrative, get the purpose of the book. It will be a great help, too, to familiarize yourself with the persons whose names appear in the book. Learn who they were, their character and their life work; and as far as possible learn the full story of their lives. These things will mean much to the reader and will give him an insight into the full meaning of the book which it might be hard to get in any other way. Then, above all the rest, be sure to study to get the spiritual teaching of the book. If you miss that, you will not get much real strength from your own life from reading it.

Let us give you a little illustration of what we have in mind.

We will take up the book of Genesis. Let us see what the reading of the first book of the Bible will mean to us, if we follow these suggestions:

1. The meaning of the name of the book—Genesis literally means the "Book of the Beginnings. That is, the book of Genesis is the book which teaches us of the beginnings of the world and its history from God's standpoint.

2. As to the date of the book, it may be sufficient to say that it was in the beginning. The chronology usually given is that it was 4004 B. C.

3. There is in this instance but little history to be had of the people among whom it was written, except what is given in the Bible itself. The history of the name of the book is really given in the meaning of the name—it is the book of the beginnings. It will be well to learn all you can of the men and women who were on the stage of action in that day, such as Adam and Eve, Cain and Abel, and all the rest of the names given there. Then study Noah and the people mentioned in connection with him. Then Moses and his surroundings and work and the outcome of his labors. Following Moses came Joshua and Caleb. Do not imagine that in those early days there was nothing spiritual among the people that could be helpful to you in your own Christian experience. It was in the early days of the world's history, and had man happened on this earth by some unknown circumstance, then he might not have had anything to leave to such as might come after him, but having been put here by the hand of God, he was equipped with much that was needed in the beginning of the race, beginning was spiritual experience, the very thing that so enriched his life as to make his labors very fruitful for good. We who read the book, in this the twentieth century of the Christian era, need to get as much of their experiences as possible, for these will enrich us and qualify us for larger fruit-bearing in the kingdom and service of our Lord.

As you study the book of Genesis you will find some account of the beginnings of man and his environment, but you will find no account of the beginning of God. That is the one great unsolvable mystery that, so far as we know, must always remain to man as the one great unknown beginning. While this is true, the book of Genesis will give you the most reliable information that may be had concerning every known fact of creation in its relation to revelation and the physical, moral and mental development of the race.

The beginnings which will most closely engage your attention and study will be the beginning of the human race, marriage, the family, the State, the Church, or the people of God, as they were most generally called in that day. Out of these came nations and civilization. Then followed history, law, government and penalty for wrongdoing, and along with these came the Sabbath, sin, sacrifice and salvation. Then men and women began to worship, and God entered into covenant relations with His people. Following came God's call to His people to enter upon great undertakings in keeping with His plans and purposes. Under His direction, language came, literature was given, in a small way of course. In the line of the development of the race came the mechanic arts, fine arts, science and poetry. Thus equipped, the human race had a pretty good start for doing things for God and humanity, but it was not but a few years till the wicked one had his hand in affairs and troubles came.

Another great theme for study will be the way God taught His people great truths, such as would tend to make them wise and useful in filling the places and doing the work for which He had designed them. His first great lessons were as to Himself, His character, His relation to them, and what He designed to accomplish through them. The first great lessons He gave them concerning Himself was of His unity, His Trinity, His eternity, His power, His wisdom, His moral attributes, His holiness, His goodness, His mercy and His justice. He also taught them not merely of His own unity, but of the unity of the human race, the relation of husband and wife, of the responsibilities of parents for their children.

Then He taught them that Adam's marriage to Eve was a great lesson in human life, pointing to some great event in the future, possibly to Christ as the Bridegroom of the Church. Then He taught them to put away sin and to put on righteousness. Abel was the first martyr for truth; Noah was the first preacher of righteousness, the ark was the first great symbol of salvation, Abraham offering Isaac was God's first hint to the human family that later He would give His Son to die for the saving of the world. In Joseph, He filled the world with ideas concerning the humiliation of His Son and then later of His wonderful exaltation.

The book of Genesis excludes unbelief, atheism, pantheism, polytheism, materialism and all other isms which seek to make a place for themselves by leaving God out. Genesis denies the eternity of matter, but enforces the eternity, self-existence, independence, omnipotence and wisdom of the Creator. The book of Genesis may be divided into two great parts, as follows:

Chapters one to eleven give us some account of the doings which took place from the time of Adam to Noah, including sin, fall of man and the coming of the flood for the destruction of a sin-mad world.

Chapters twelve to fifty present another panorama of what took place from Abraham to Joseph, the chosen seed, the going into Egypt and the hard life and bondage they experienced in that land.

The critics may say all they say but genesis is the beginning of God's plan.

THE ONLY SURE AND SAFE FOUNDATION.

If there was ever a time when we needed things sure and safe and sound, it is now, and the reason for that is the fact that the country, and even the Church, at least the professed and visible Church, have in them so many theories and teachings which are not sure, they are not safe, and they are not sound, and it is because of this fact that we need to cry aloud and spare not, and at the same time be looking for the old paths which are well supplied with the truths of salvation and the way of safety.

Mr. R. H. Edmonds, a man of fine thought and standing, and editor of the *Manufacturers' Record,* of Baltimore, recently gave expression to thoughts along this line which we deem very appropriate and just the thing for the consideration of our readers at this time. He says:

"The very foundation of individual, national and world prosperity is religion. Without the guiding influence of religion and the power which it has over mankind this nation would soon sink back into barbarism and no business in it would be safe. Eliminate from every community the churches that are in it and property of all kinds would become practically worthless and the bats and the owls would soon take possession of the city. This is the lowest possible point of view from which to study the influence of religion on the individual or on the world, but it is a view which a business paper can stress even from the strictly business standpoint.

"This country needs more than anything else a genuine nation-wide revival of old-time religion—the religion that accepts the teachings of the Bible as divine; a religion that makes the employer honest in dealing with his employees and the employe equally as honest in dealing with his employer; a religion that makes every adherent of it through and through honest and honorable in every transaction and in every relation of life; a religion which uplifts, which makes men realize that in the literal fulfilling of the teaching of the Golden Rule there is safety, and nowhere is there safety for business or for society. We need a religion which will give men the moral backbone to stand out in the open and fight wrong wherever intrenched, regardless of their personal safety or their business. Every man who seeks to fight wrong under the guise of some secret organization hasn't the moral courage to fight in the open, and lacks the inspiring power of true religion.

"Looking at it in the larger sense, the spirit of the Golden Rule must dominate every office and every factory and every farm if there is to be honesty and honor among men.

"The man who tries to cheat his employee or his employer, the man who tries to sell bad goods for good goods, the man who tries to take an advantage of his customer or any man with whom he is dealing, is by that fact sapping his own moral fibre.

"Only through a nation-wide and world-wide revival of the religion of the cross can the world be saved from chaos.

"The world is in turmoil, partly economic, but largely through the failure of religion to function fully in the hearts and lives of those who profess it."

WHO IS THE "FORGOTTEN MAN"?

Usually he is the most unselfish man in the community, the man who has been constant in looking after the best interests of all instead of trying to get everything for his own ease and comfort. Men often forget him because they regard him as so true, and that he may be counted

on any way, that it is not necessary to look after him. That is not a good way to see it, but in many instances it is probably correct.

The man who is generally forgotten is the man who is not much in making a show before men, but at heart he is doing his best to be true to the good, the right and the wise. It is plain enough that the minister, is it not? Well, the minister is the man that many feel they can afford to forget, because in many cases he will not have anything to say, and we are glad that he is thus unselfish. It is an indication that he is made of the right stuff to be used in the Master's cause.

The Church itself, the one who has profited most by the labors of the minister, is often the one who forgets the minister so readily and so easily.

The editor of the *Christian Advocate* tells the following story on the Methodist Episcopal Church, South, as to how it forgets its own devoted workmen and leaves them to suffer and get along as best they may. We are glad that the ministers are such noble and self-sacrificing men, for they speak well for the Master whom they serve under such circumstances. Here is the picture of what that great Church is doing for the poor minister, and picture it is! Do not talk of the minister being no financier, if he can get along while he is rearing his family on a mere pittance, when he comes down to old age and can work no more, then they do him almost as some men do a faithful horse that has served them for many years and did his hard work for his owners. Now that the minister is old and can do nothing much to take care of himself and aged wife, they forget him and the work he once did for the cause.

It is said that on one occasion the father of Ex-President Wilson, who was a minister, was driving his horse through the street when some man who knew him quite well said: "Well, Mr. Wilson, your horse seems to be kept better than you are." Yes, he said, but I keep my horse and my Church keeps me, and that is the difference, but a tremendous difference it is, too.

The Methodist Episcopal Church began in earnest to relieve the needs of its superannuated preachers in 1908. The tables given in the last number of the *Veteran Preacher* enables us to form some idea of what has been done for the cause since then. In 1908 the gross income for conference claimants was $605,680, in 1921 $2,493,906, and in 1922 $2,756,121. The present resources are $15,923,263. Now, as to what the superannuated preachers get. The table shows that 106 get $50 or less, 184 get $51 to $100, 254 get $101 to $200, 380 get $201 to $300, 461 get $301 to $400, 510 get $401 to $500, 497 get $501 to $600, 384 get $601 to $700, 253 get $701 to $800, 156 get $801 to $900, 76 get $901 to $1,000, and only 67 get over $1,000. Thus it can be seen what a pitiably small sum the Methodist Episcopal Church pays the vast majority of her preachers who bore the heat and the burden of the day, planted the mudsills of our present bridge of triumph which we boast as we pass over, and were finally placed apart as non-effective and non-supported. But as the record is for the Methodist Episcopal Church, it is much worse for our own Church. Be sure to read our own statistics and begin to pray that the day of redemption from our reproach may be brought nigh.

HE IS RIGHT, WE THINK.

What are we doing as a people to take care of our history? It is certain that we are not doing what ought to be done, and therefore it might be a good thing to have the Convention next week at Henderson to plan some means of taking care of our history as a people. We cannot afford to let it go without attention, for if we do, soon certain historical facts will be lost to us. Historical facts may be all right for a short time in the minds of men, but let us not forget that men die, and a dead man tells nothing to the people he leaves behind him, no matter how much he knew that was important and valuable.

We have had our attention called to this matter by one of our brethren in another State, and his suggestions are so timely that we give them below without his name. We withhold his name by request, but we guarantee the name to be a worthy one, and we commend his suggestions to our people when they assemble in Henderson next week. He presents the matter in a very practical way and withal to the point. We have not much time to do the thinking over this matter, not such as it deserves, but it is too important to let go without such attention as we may be able to give it.

Our brother says:

"The General Convention will soon meet in extraordinary session, and by looking over the records, I find that from time to time there have been efforts made to get a history of our Church together and give it in a concise and readable form. Most of these efforts have turned out to be along individual lines which have been valuable in themselves. Yet the scope has not been what it should have been. Do you not think that it would be a good idea to have this session of the Convention appoint a historical commission to gather the history of the Church together and give it to the world in good shape? The longer this is delayed, the more difficult it will be to gather the data. January 1, 1923, we had a good mine of information in the library at Elon College; today, it is in ashes and no one knows how soon the next best one, which we believe to be the North Carolina State Library, will be in the same condition. It behooves us as a denomination it seems to me to gather our data while it is available."

What say you, brethren? Get your studying cap on and give it your best thought and be ready to present something along this line in the coming Convention.

HOW CAN WE PROVE UP?

As Christians, we need to prove the life we profess to live by our character and our works. Works alone cannot bring salvation to any one, but a true character and good works may serve to prove to the world that we really have what we profess to have in the Christian life.

Paul shows us that works cannot save us from a sinful life, but James, by the same works, insists that we may prove the genuineness of our profession by our works. James gave us these words: "Show me thy faith without works, and I will show thee my faith by my works." So we may take it that our works simply prove that we have the faith we profess, and that means much to the world round about us, for the world is always in need of proof of the truth of what Christians profess.

It was Paul who said to the Christians at Corinth: "Ye are our epistles written in our hearts, known and read of all men." What encouragement it must be to any minister of Christ to see that what he has taught his people, they are showing in their daily living, so that the people can read of the great truths of Christianity in the lives of such as have embraced these truths. The truth preached, but not accepted—not lived by the people who have heard the preaching—means but little in the eyes of the world or elsewhere. If we are to reach the people with the truths, those truths must not only be found in the Bible, but they must be found translated from the mystical language of the Bible and put into the language of a life, and being lived before men much may be accomplished in the lives of unbelievers.

Let us remember that the Bible is written in two languages always. The first language is the one in which the Bible is written, and the other is the language of human life, which, if saturated with the Gospel, will mean so much to the unsaved. Brother, sister, let the first aim of your life be to know the Gospel, and knowing it, then by all means seek to translate it into human conduct that others seeing it may be led to glorify God by accepting the same and then living the truths of Christianity before men. That is a preaching of the Gospel that all men may do if they like.

WHO SAYS PREACHERS ARE NOT GOOD FINANCIERS?

Not long ago since in a public meeting in the city of Henderson, N. C., we heard Mr. J. H. Bridgers make a remarkable statement concerning the reliability of the preachers of the North Carolina Methodist Conference. We take it that the preachers of other denominations will rank with our Methodist brethren in the management of their finances, and, therefore, we publish herewith a statement from the *North Carolina Christian Advocate,* concerning the same statement to which reference is made above, as follows:

In conversation with Mr. J. H. Bridgers, one of the foremost laymen of our Church in the State, and who was for sixteen years a member of the joint board of finance of the North Carolina Conference and its treasurer for nine years, he made the statement that he had handled something like four hundred checks each year that he was treasurer of the board signed by preachers, making a total of about 3,600 checks passing through his hands, and that only two of them were even delayed in being cashed. One of these was not honored because a layman, who had failed to pay his assessment before his pastor went to Conference, promised to deposit to the credit of his pastor $5.00, but failed to do so. The other preacher's check that was not paid was because the bank had closed before the check got back home. In each case the preacher made the check good. We do not claim that the ministry is due any credit for this good showing because common honesty will not permit a man to give a check when he has no money in the bank to protect it, but it is gratifying to know that our ministers are so careful about their financial obligations.

In the two instances named by Mr. Bridgers, when the checks were not promptly cashed, it was not in any way the fault of the preachers who were involved. It seems to us if the preachers proved all right in every case through so large a number as 3,600 checks, we ought to admit that the preachers have honored themselves well, indeed. Even millionaires could not have done better, could they?

Violation of the Eighteenth Amendment cost a native of Finland the right to American citizenship in Federal District Court in Spokane, Wash. When he admitted he made whiskey at one time, the judge replied, "Application denied; I will admit no one to citizenship in this court who, by his own statements, has thus knowingly violated the Constitution which he must swear to uphold."

CONTRIBUTIONS

SUFFOLK LETTER.

An orphanage is a modern Christian institution to care for children whose parents are no more in the flesh. Heathenism and paganism never dreamed of such worthy help. Greece and Rome, with all their learning and power, made no provision for orphans. It remained for Christianity to house, feed, clothe and educate the helpless little ones. This age surpasses all other ages in the care and training of children, and the orphanage touches the heart of this Christian teaching. Centuries passed before this obligation was realized by the Church; but it has at last gripped the sympathy and moved the people of God to help care for the homeless little ones, and, as the people are informed, they respond with their sympathy, their prayers, and their gifts.

The support of the orphanage is a great opportunity for the Sunday Schools as well as the Churches. An offering once a month helps the institution and those who give, for the Lord Jesus said: "It is more blessed to give than to receive." The Bible gives an account of a beautiful orphan. She was taken by her cousin, Mordecai, and brought up as his own daughter. She was a poor peasant, alien child, but she was beautiful, and when the servants of King Ahasuerus sought a wife for the king, Esther was chosen of all the young women brought into the palace for selection. In the great crisis, when a decree had been issued by the king to destroy all the Jews in the 127 provinces of his empire, it was Esther, at the request of Mordecai, who went in before Ahasuerus, won his favor and saved the race to which she belonged. Mordecai's home thus became a tiny orphanage, and queen Esther was a sample of what an orphanage can do for the world.

The Christian Orphanage has claims upon all the members of the Christian Church—claims which should appeal to heart, head, and purse. It must be a heartless Christian who does not feel for orphans. Children have a hard road when their parents live. Think of mumps, measles, teething, school, and all the changes up to manhood and womanhood, and you see a rugged path for those who dwell at home; then think of the little tots whose lives must grow to maturity without father or mother, and it will touch your heart. It is a sad picture to see a group of little children looking into the grave of widowed mother. No wonder Jesus loved little children, for He could see all of their trials in all conditions; and real Christians have the love of Jesus in their hearts.

Thought grows out of love, for "as a man thinketh in his heart so is he." There is thought that is of the head only; but when the heart loves the head will think. When Christian hearts are moved by love, the head is moved to think, so that heart and head unite in sympathy for the little ones. When heart and head unite their forces, then real service begins. Such thought leads to inquiry, prayer, a desire to help, to giving. Have you thought, seriously, of the hundred children in the Christian Orphanage? If you have not, it is time to think!

The Orphanage was founded by the Church in 1907, and the Church is composed of men and women just like you. It takes money to care for a hundred children, and their needs have claims upon you today—claims upon your money as well as your prayers. Every Sunday School in the Convention should take a monthly offering for the Orphanage. Always send whole dollars. Use special envelopes for the offering—make it a special offering; take it by classes, and teach the children to understand what it means to give. When we think, feel and give, our interest in the Orphanage will grow.

W. W. STALEY.

ELON LETTER.

The rebuilding work forges along nicely, and we fully expect to have the administration building and auditorium ready by September the first. Three buildings are now in progress of erection. We have faith in our people to believe they will not let the college suffer in a time like this, and that they will supply the money for the buildings, and gladly supply it.

On Tuesday, April 17th, at 2 P. M., the first brick for the Whitley Memorial Building, funds to erect which are being furnished by Bro. J. M. Darden, was laid. The ceremony was brief, but impressive. Dr. J. W. Wellons offered a word of prayer and consecration, voicing appreciation for the gift and the generous hearts that made it possible.

Dr. J. O. Atkinson, who first suggested to Bro. Darden the erection of the building and convinced him of the appropriateness of such a magnanimous deed, laid the brick. Dr. Atkinson prefaced the laying of the brick with an eloquent tribute to the life of Bro. L. H. Whitley, in whose memory the auditorium is being erected, speaking of him as a "good man, always seeking the right, and urgent always to do it."

Dr. N. G. Newman closed the ceremony with prayer and the benediction.

A slight indisposition and pressing duties at home have prevented much field work for the emergency fund this week. Almost every mail, however, brings money or a subscription from some stout heart and true to aid in the work of reconstruction.

My heart is being made greatly to rejoice these days for the friends who are gladdening our experiences with their generous gifts and brightening Elon's future prospects of service to Church and kingdom. Fellowship has been said to be the finest ship that sails the sea. Right with it I would undoubtedly place friendship. Friendship is fellowship in action. What would life be without friends? What would Elon be but a heap of ashes with blasted hopes but for friends and friendship? Friends are making of shapeless debris a new and larger Elon. God bless our friends!

We must have several thousand dollars yet to make this rebuilding program safe. I have not the slightest doubt but that we shall get them. I know our people. I know what they will do. They care, and they who care always do the sacrificial act in a time like this.

W. A. HARPER.

OUR EDUCATIONAL SYSTEM.

Sooner or later, the Southern Christian Convention must face the issue of an adequate educational system for our people. Elon College is the mecca of our school interests at the present time, and I hope it will always remain so. The loyalty and generosity of our Church and others to the institution in this time of calamity will give it a larger place in our hearts and will call forth a more liberal patronage from our people.

The college has met the needs of our Church in the preparation of its ministerial leaders admirably, as evidenced by the growth and development of the Church since the founding of the college, but there is a need for an expansion of the system to meet the needs of the laity. The tendency to patronize local schools vitally effects colleges of all denominations. The last catalogue shows that 76 per cent of of the Elon College students are from North Carolina, and 46 per cent of them from Alamance and adjoining counties. Recognizing the fact that every student is most directly interested in his own alma mater, we cannot see how there will develop a lack of interest in our own institution to meet this condition; we need a system of junior colleges.

Bethlehem College is but a start to what the Southern Convention will have to do if she educates her lay workers in her own schools. We should build another in the Valley of Virginia in the near future and follow it up with others later.

The value of these institutions within the reach of our people will be inestimable and will mean another new day in the advancement of our Church.

W. T. WALTERS.

Richmond, Va.

CANADIAN YOUNG MEN.

One of the greatest problems of the church and Sunday school in Canada, as well as elsewhere is that of getting and holding young men between the ages of 16 and 25. Often young men who have continually attended Sunday School up to this period of their life will drift out into the world, many never to be reclaimed for Christ and the Church. The Church needs these men for its future life and growth; they need the Church and Christ for their best development and happiness, both now and forever; and Christ lived and died for young men as well as others; so we Christians should do our very best to hold them, and also gain those who are already out on the streets of the cities on Sundays. I shall now tell one of my experiences and briefly explain the methods used, trusting this may inspire other teachers of young men.

On arriving here to serve as pastor of the Oshawa Christian Church, eighteen months ago, I was asked to teach a class of 16 young men. Within three months the class numbered 25. At the end of seven months there were 35 enrolled. In the fourteenth month, Sunday, December 10th, 38 were present, and Sunday, the 31st, 43 faced the teacher. Realizing that a change must be made, the Sunday school provided another teacher, and upon invitation ten of the youngest boys went out of the class to the new teacher. Nevertheless our class continued to grow, and in spite of the decrease of ten in January, the class now numbers 45 young men between the ages of 16 and 25.

Now, perhaps the reader is thinking the the church membership must be large. No! That is not necessary, although it would aid greatly, for people generally follow the crowds.

The membership of this Church was only about 135 until the recent addition of twenty-eight new members. But, in case the church is small, it is necessary to be located in a city, where there are always great numbers out of church. In this city of 12,000 this condition exists. Don't try to get members of other Churches into your Sunday School, but welcome them if they come. I have a few from each of these denominations—Methodist, Baptist, Presbyterian, Anglican, and Catholic—but I never

saw them till they sat in the class. There are enough outside of the church, without going into another church after them.

First, the teacher must be interested in young men and must show clearly to them his interest. Where such is natural, so much the better. Become a young man and ask them questions about their sports and activities. Be a student; let them teach. Having learned their attitude of life and knowing the trend of their most frequent thoughts and desires, you are ready to teach. Then be sure you do teach. Be prepared before class to teach without hands full of notes. Always greet your class with a cheerful smile. Give the stranger and visitor a warm welcome in words and a hearty hand clasp. In teaching the incidents and lives of ancient days, adapt the lessons learned to the life and activities of your young men. Get illustrations from your own class. Feel responsible for every soul in your class. Tactfully teach the saving power of Christ, and the Master will bless your efforts.

E. T. Cotten.

April 12, 1923..

FROM BURLINGTON.

While it has been some time since The Sun carried a letter in its columns from the Burlington Church, our silence is not to be taken altogether as an indication of the inaction of the work here. On the other hand, the work has been going steadily forward and with many encouragements and assurances of success.

Since the beginning of the Church year our Church roll has been materially strengthened by the addition of several substantial members, and at present a number of good prospects are in sight and it is felt that further additions will follow in the near future.

The Sunday School has recently gone through a period of unusual activity which has imparted new life and interest to this phase of the work. As a result of this increased activity the school had present on a recent Sunday 366, and the number would have been above that but for an epidemic of measles in the community. And it may be said also that the attendance from Sunday to Sunday now is considerably in advance over the previous record.

On Saturday, the 7th of April, the last note against the Church was settled, and on Sunday night following the congregation celebrated the debt-paying victory, during which celebration this last note was burned. It is, therefore, a pleasure to report that the Burlington Church has had a destructive fire in its auditorium—the burning of its notes—and plans now to dedicate the building on Sunday, May 6th. Dr. A. B. Kendall, of Springfield, Ohio, has been invited to preach the dedicatory sermon. Several former pastors, in addition to Dr. Kendall are expected to have a part in the program for the day.

G. O. Lankford.

SECOND SPECIAL VACATION COURSE.

The success of the first special vacation course for pastors, teachers and Christian workers has led the Moody Bible Institute to announce a similar curriculum between July 5 and August 3.

As the institute was already conducting Bible conferences in various summer resorts, it was questioned whether a midsummer course in Chicago would ever prove a success. However, Chicago, with its beautiful parks and boating facilities, is far from being an undesirable place to spend the month of July, and the institute is one of the few educational establishments that offers such a summer course in the midst of its regular sessions. This gives the added inspiration of hundreds of students and the presence of every member of the faculty.

Again, it is improbable that more conferences will be held this summer than are actually required. One-fourth of the 700,000 teachers in the United States attend some sort of summer school. Such is their eagerness for self-improvement. On the other hand, not more than five per cent of the ministers avail themselves of such opportunities for added inspiration and edification. There is a growing demand that religious leaders and teachers keep themselves as intellectually fit for their work as educators. The increasing number of Bible conferences and summer courses are the result of this demand.

In addition to the faculty of the Moody Bible Institute, a number of distinguished instructors have been secured. Among these are Rev. A. T. Robertson, D. D., LL. D., Th. M., a leading specialist on the Greek New Testament; Rev. Thornton Whaling, D. D., LL. D., professor of systematic theology, Louisville Southern Presbyterian Seminary; Dr. W. H. Griffith-Thomas, formerly principal of Wycliffe Hall, Oxford, England, and of Wycliffe College, Toronto.

The program will also include Charles Calvert Ellis, B. D., Ph. D., vice-president and professor of education, Juanita College, Huntingdon, Pa.; Dr. George Shannon McCune, president Huron College, S. D.; Rev. S. B. Rohold, Jewish scholar, author of "The War and the Jews," recently returned from Palestine; Rev. P. W. Philpott, pastor of Moody Church, Chicago, and Rev. E. S. Lorenz, veteran music publisher.

A wide range of subjects will be taught, and there will be no charge for instruction.

NOTICE!

I hereby call the attention of Delegates to the Southern Christian Convention that I will offer in person, or through the Committee on Finance, at the Henderson Session the following Recommendation:

Whereas the Men and Millions pledges will expire, except in cases where the time is extended, in 1924; and, whereas, some provision must be made to keep alive the work of the various Departments of the Convention; and, whereas, this can be more effectively done by some permanent financial system; and, whereas, the membership of the Convention, after leaving out non-residents, indifferent, and destitute ones, is *Twenty-five Thousand;* now, therefore,

Resolved, That the Conferences composing this Convention be requested to ask the local churches, at the 1923 session, to pay to the Convention, annually, the sum of TWO DOLLARS per capita, payments to begin with the 1924 Annual Conferences.

This would make a total sum of FIFTY THOUSAND DOLLARS for the following purposes, divided according to the following schedule, or some modification thereof: For

Education, 40 per cent	$20,000.00
Missions, 20 per cent	10,000.00
Publications, 10 per cent	5,000.00
Orphanage, 10 per cent	5,000.00
Convention, 10 per cent	5,000.00
Superannuates, 5 per cent	2,500.00
Sunday Schools, 3 per cent	1,500.00
Christian Endeavor, 2 per cent	1,000.00
Total, 100 per cent	$50,000.00

W. W. Staley.

BRO. COTTEN'S WORK IN CANADA.

We clip from the *Ontario Reformer,* of Oshawa, Canada, the following item in regard to the work of Rev. and Mrs. E. T. Cotten, who are so well known in Virginia and other parts of the United States:

Christian Church.

Easter services at the Christian Church Sunday filled the hearts of its members with great joy as did the Resurrection some nineteen hundred years ago make glad the hearts of the disciples of Christ. At each service was a full congregation. The music was in keeping with the spirit of the day, especially the solo, "Jerusalem," so well sung by Mrs. E. T. Cotten, accompanied with the beautiful sweet strains of the pipe organ, played by Miss Mildred Ellis, the organist. The pastor preached in the morning on "The Stone Rolled Away," and at night gave a very vivid sketch of the "Life of Christ."

But that which rejoiced the hearts of the people was the receiving of twenty-eight new members into the Church. With the exception of six, they were all men and women, a scene which has not been witnessed in this Church on any single day for a decade and longer, some of the older members say. After the new members gave their pledge to God and the Church, the old members arose and pledged their fellowship to the new members, after which the pastor gave the right hand of fellowship and appropriate words of welcome to each one.

The Christian Endeavor meeting, which is held after Church Sunday nights, was attended to the number of fifty-five, the regular attendance the past month being thirty-five to forty.

"I THOUGHT OF YOU, MOTHER."

When a boy, Governor Russell, of Massachusetts, came near being drowned. The boat in which he was sailing capsized, and he had to swim more than a mile, but he finally reached the shore in safety; and when he reached home and told his mother what a long distance he had to swim, she asked him how he managed to hold out so long.

"I thought of you, mother," replied the boy, "and kept on swimming." The thought of mother helped him in the moment of his greatest need and thus saved his life, not only to himself and to his mother, but also to the State and nation.

The thought of mother has saved many boys and girls, men and women, from sinking. Indeed, it has done more than that. The thought of mother has not only saved men from death, but it has inspired them to the most noble and heroic achievements.. The thought of mother's love, mother's life, mother's toils, mother's endless sacrifice, mother's sleepless nights for our comfort and safety—thoughts of these things have helped many souls over the rough and dangerous places in life and finally into the Father's house on high.—*Selected.*

Whether the World Conference on Faith and Order is to be held at Washington in May, 1925, as tentatively called, will be decided at a meeting this summer in Europe between European and American delegates, if the recommendation of the North American branch of the conference continuation committee is followed. Postponement of the conference, preparations for which have been going on for thirteen years, is a likelihood, as European Church leaders feel Europe has not recovered sufficiently to be able to send delegates so far at that time. Group conferences in all sections of this country to promote Church unity were urged by the North American branch at its meeting in New York City.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

AGAIN FROM THE MOUNTAINS.

Since I last wrote, I received one more check for $5.00 from a friend that did not want the name mentioned. This is greatly appreciated, but much more is needed to buy a Ford, so I will have to renew the appeal. I am sure many are going to help, but doubters are just waiting to know something of the needs, so will tell in part, at least, in the following lines.

First, to get back and forth to the preaching points, consisting of Elk Spur, Rocky Ford, Sandy Ridge. Elk Spur is on top of the mountain, Rocky Ford five or six miles below, Sandy Ridge near the same distance from Rocky Ford (around the road). I have to reach all these places in some way, and often need to do so on the same day, to say nothing of the visiting on the field.

I have, after staying down the mountain over Saturday night, walked two miles to Sandy Ridge and preached, then up to Rocky Ford and preached, then up to the top, in time to preach at night, and have made this trip not having time to stop and eat anything from morning until night.

Now we are beginning to build a Church between these two points (as we had no Church house at either of these places), about seven miles down the mountain, and I have to go down there quite often to look after that work. This work will also make it necessary for me to make several trips to Mt. Airy.

Again, to get our workers to and from the train, they have to go to the train from time to time. If I had a car I can carry them to and from the train; if not, we have to go to a lot of trouble at high cost and inconvenience.

I have to go to and from the train at Mt. Airy, N. C. My people are in Eastern Virginia, and I am here, and I feel that I have to go to see them sometimes, and then I have other calls which make it necessary to go to the train. There is no car near on top of the mountain, and if there was it would not be ours, and if able to get it at all it would be expensive.

I have left the top several times with a handbag weighing forty or fifty pounds to catch the train seventeen miles away, with no promise of a ride.

Just a few weeks ago, one Sunday A. M., I left the top to go to Mt. Airy. I had to go by Sandy Ridge to preach, so I walked there and preached. I left there about 12 o'clock noon for Mt. Airy and walked to within four miles of the place and found that I could not catch the train, so I hired a man to take me the rest of the way, this being the first man that I had been able to get.

The way that I had to travel, this trip had to be made in such haste that I did not have time to eat at any place, so did not eat anything from the time I left the top in the early morning until I reached Greensboro, between 7 and 8 o'clock that evening.

Now, brother pastors and Christian friends, just try some of these trips, and then I believe you will be ready to help just a little, for it will not take much from any, if all will help some.

Who will be the next to help? Everything will be reported through THE CHRISTIAN SUN. Have found a Ford, almost as good as new, that will serve our purpose, and only $250.00 cash is needed to get it. Please do not forget to pray for the work, and the workers here, for we need your prayers.

With much prayer for the work everywhere, I am your brother in the Master's service.

ELISHA BRADSHAW.

Fancy Gap, Va.

NOTE.—I am acquainted with conditions about which Brother Bradshaw writes, and agree with what he says. He cannot use the horse we purchased, but find we can get a good Ford for his use for the horse plus $250.00 cash. This, it seems, is a most excellent trade, and will meet conditions exactly. Bro. Bradshaw must certainly have means of travel, and a Ford will do the work. Any money sent him, I know, will be properly applied, greatly appreciated and meritoriously used. J. O. ATKINSON.

MINUTES OF ONE-DAY SCHOOL.

SCHOOL OF MISSIONS OF THE GUILFORD, ROCKINGHAM AND FORSYTH COUNTY DISTRICT.

The "One-Day School of Missions" held its annual meeting with the Monticello Christian Church on Wednesday, April 11, 1923, with Mrs. M. F. Cook, chairman of the district, presiding.

After several selections of music, Mrs. O. P. Shelton, of Greensboro, led in the devotional exercises. Rev. G. C. Crutchfield led a chain of prayers for the men and women in the various mission fields, for those who plan our work, for our Conference and Convention, and for the meeting in session.

Mrs. M. F. Cook gave a few words of welcome and a short message on "Co-Workers with God."

To the roll call of the Churches of the District the following representatives responded: First Church, Greensboro—Mrs. M. F. Cook, Mrs. H. R. Clem, Mrs. L. M. Clymer, Mrs. H. H. Clymer, Mrs A. E. Hardin, and Mrs. O. P. Shelton; Palm Street Church, Rev. G. C. Crutchfield, Reidsville—Mr. and Mrs. C. W. Gerringer, Mrs. Effie Chilton and Mrs. B. W. Fields; Hines Chapel—Mrs. C. E. Gerringer; Monticello—Mr. W. R. McKinney, Mrs. W. F. Burton, and Miss Myrtle Rudd. The ministers present were Rev. G. C. Crutchfield and Rev. C. E. Gerringer.

Mrs. W. H. Carroll, president of the Woman's Mission Board of the North Carolina Conference, was also present.

The Churches that were not represented at this meeting were Apples Chapel, Belews Creek, High Point, Pleasant Ridge, Salem Chapel, Smithwood, Happy Home, Howard's Chapel, Kallam's Grove, Mt. Bethel, New Hope and New Lebanon.

Following the roll call, the representatives from the various Churches reported on the work that has been done during the past year.

Mr. Carroll made a very interesting talk about the goal set by our Conference. After this, special music was rendered.

The next speaker introduced to the audience was Miss Margaret Morey, one of the teachers in our mountain mission.

Miss Pattie Coghill made a short talk and distributed some pamphlets by Dr. J. O. Atkinson.

Committees were appointed as follows: Nominating—Mrs. W. R. McKinney, Mrs. L. M. Clymer, Mrs. W. F. Burton; on a place of next meeting—Mrs. W. G. Rudd and Mrs. O. P. Shelton; and on resolutions—Mrs. C. W. Gerringer and Mrs. H. R. Clem.

The secretary was then asked to read the minutes of previous year. The session then adjourned until the afternoon session.

In the beginning of this session the meeting was favored with a solo by Rev. H. C. Crutchfield, and Mrs. H. R. Clem conducted the devotional exercises.

Miss Margaret Morey made a real live and interesting address on "Our Mountain Mission."

Mrs. Clem followed this with a discussion on the Young People's Work and the need of a leader in this work in our district.

A few remarks were made by Mrs. W. H. Carroll, of Burlington, in regard to the buildings needed in the mountains for ministers and teachers.

The committee on nominations presented the names of Mrs. M. F. Cook for chairman; Mrs. H. R. Clem for vice-chairman, and Miss Russell McKinney for secretary. This report was then adopted.

The committee on a place for the next meeting suggested that perhaps Apples Chapel Church might like for the rally to be held at their Church next year, so it was decided to confer with this Church before publishing the place of the next meeting.

The committee's report on resolutions was accepted unanimously. The session then adjourned after a prayer by Rev. Crutchfield was given for Dr. J. O. Atkinson, who was sick, and Miss Williams. RUSSELL MCKINNEY, *Sec.*

Brown Summit, N. C.

MISSIONARY RALLY.

Missionary rally for Waverly, Wakefield District, met at Waverly Christian Church, Waverly, Va., April 5, 1923. The meeting opened with "All Hail the Power of Jesus' Name."

Devotional—Mrs. Jas. L. Foster (Romans 10).
Hymn—"This World for Jesus."
Prayer for work in Japan—Dr. Edwin B. Flory.
Prayer for work in Porto Rico—Rev. A. R. Flowers.
Prayer for work in mountains—Mrs. Otho Cox.
Prayer for work in general—Rev. Jas. L. Foster.
Message by District Leader—Mrs. L. B. Faison.
Introduction of officers of local societies, Conference officials, ministers and visitors—Rev. Jas. L. Foster.
Minutes of last meeting read and approved.
Solo—"Porto Rico's Call," Mrs. Otho W. Cox.
Address—Dr. Edwin B. Flory.
Committees appointed.
Hymn—"Love Lifted Me."
Benediction—Rev. Jas. L. Foster.
Adjournment.

Afternoon Session.

Hymn.
Reading—"The Keeper of the Light," Miss Mary Frances Rogers.
Pageant—"Mother Goose and Her Missionary Family," by Waverly Willing Workers' Society.
Address—"Our Mountain Mission," Miss M. H. Morey.
Round table—Conducted by Dr. Edwin B. Flory.
Report of committees.
Resolutions read and adopted.
Report of nominating committee read and adopted.

Superintendent—Mrs. Waverly S. Barrett, Dendron, Va.
Assistant Superintendent—Mrs. Otho M. Cox, Elberon, Va.

Secretary—Mrs. Garland W. Spratley.

We were invited to hold our next meeting with the New Lebanon and Union Societies, at Elberon, Va.

Offering, $3.18.

Benediction—Rev. A. R. Flowers.

MRS. GARLAND A. SPRATLEY, *Sec.*

Dendron, Va.

FROM THE MOUNTAINS AGAIN.

Is it well with your soul tonight? Is it well with my soul? Is it well with the soul of your son, and daughter? Is it well with my son, my daughter? Is it well with our friends, and loved ones? Is it well with our neighbor? These are questions we might do well to ask ourselves. Again, we, as ministers, should ask ourselves, "Is it well with our people, the people to whom we preach from time to time? Is it well with the world, with whom we come in contact"? And again let us ask ourselves the question, "Are we doing our duty? are we seeking to know the conditions, and doing our best to warn and help the people see their condition and reveal unto them Jesus the hope of the world? Is it well with those above mentioned? Is it"? Some say the world is getting better, but is it truly getting better? To be sure we all agree that there are people that are holding on to God, and many that are true, and tried. But is the world getting spiritually better? And Jesus, when He spoke of the world, spoke not of His people, but the worldly element. And the Bible does say that evil men will grow worse and worse, and that there will be a form of godliness, but denying the power thereof. Again ever learning, and never able to come to the knowledge of the truth. Then, what are the conditions?

It seems to me it is time for some one to hoist a danger signal, that we may find in what direction we are traveling—whether it is towards God or just the form. God, deliver me from just a form, for a form is just a sham, a pretension, a deception, a false guide, something to fool some one. My life was almost shipwrecked when I was a young man by looking at forms, and I have been afraid of them ever since.

Not are we well located, or situated, but are we saved? Not are our children well dressed, not are they being well educated, not do they stand well in society, not have they good business prospects for the future. All these things are fine, and good in their place, and no one is denying it; but they may have all these things, and then their lives be a miserable failure and their souls be lost in eternal torment.

But the question is, Is it well with their souls? Are they saved? And do their lives show evidence of having been made new creatures in Christ Jesus? These are questions we need to ask ourselves.

IS IT WELL?

I heard, within the last few days, from a very reliable source, of a community, above the average for piety, that very near every young man in it used profane language; that is, swore and took the Lord's name in vain at will. I heard of another community the same report from a reliable source. And this only one of the many sins; to be sure, this is a very big one, although to some it may appear very light. It is big enough to condemn men before God and the judgment, if it is not repented of, forsaken, and brought under the blood of Christ. Many in this class were professing Christians, so it appears to me that the form is in danger of taking the place of the power of God which Paul said was sufficient for salvation unto all that would believe.

IS IT WELL WITH YOUR SOUL?

As I sat tonight and sang the song, "The Haven of Rest," my mind began to go out to the world. And I thought of many that were related to me by blood that did not really know Christ. I thought of the hundreds that I knew that did not realy know the Christ. I thought of the millions of people out in the world tonight that know not the Christ, in the pardon of their sins. When I thought of all these out in the world burdened with sin and distress, many seeking peace and finding it not, because they were not seeking through the right source.

And when I thought of Jesus, who gave His life that they and we might have peace, joy and salvation, I began to ask myself the question, "What are we doing"? What am I doing? What are you doing, my Christian friends? Are we at our best, are our lights trimmed and burning? Are we living testimonies? Are we true to the trust Christ left us? Can men see Jesus through us, and if they followed the Gospel, as lived by us, would it lead to the upward way? Are we, as teachers and ministers, teaching and preaching a gospel of salvation or a gospel of organization and form?

Are we, as ministers, not afraid to preach against the sins of the day, fearing we will lose our salary, our honor, our standing with the people Are we not, in many cases and to a large extent, sitting idly by while the tempter is deceiving our people and leading them astray?

Are we not, as Christian professors, and even many ministers, taking up time with the frivolous things, and at the best the material things of life, while our loved ones, neighbors, friends and the world are being engulfed and swept away by the great onflow of sin and worldliness?

Let us awake, arouse ourselves, for the King's business requires haste and action. As the Shunammite woman hurried towards the man of God seeking help for her child, her instruction to the servant was to drive, go forward, slack not thy riding. You say that the people are not rushing towards God today. Truly so, but they are rushing some place, and as a rule away from God. But they are not finding the things that will bring peace, joy, and happiness. And if they are led to see the folly of their mad onrush, the vanity of their pursuit, they will halt, round-about-face, and turn and seek the things that bring peace, joy, happiness and salvation. What we need is a danger signal; no man seeks a remedy until he finds he is sick.

Often times many appearently healthy people have some very fatal disease, destroying the vitals of life, and they are very unconcerned about it until they realize their condition. Then there is a mad rush for the doctor and all possible medical aid. When the people are awakened to see their condition, then they will become alarmed and seek refuge somewhere. You do not tell me that people want to be lost, be deprived of peace, joy, happiness, here and go down to shame, sorrow, darkness, blackness, lost, and eternal hell. I do not believe that any sane man wants to suffer such loss here and eternal torture in the future. Yet we say they are, and so they are—but why? Largely, at least, because no Christian worker at large is hoisting the danger signal. But you say, are we not doing all that we can? Yes, and no! Plenty of activities, organization and form, but the power is absent—Jesus is too far in the background, and the people cannot see Him.

The disciples toiled all night and caught nothing, but when they let down at the word of Jesus, the net was filled with fishes. Jesus instructed his disciples to tarry, and wait for the Holy Spirit. They tarried, prayed, confessed, forsook their sins, and the power came. When we tarry, confess, forsake our sins, the power will come, and we will be able to go out and win men to Christ. When Jesus is seen in our acts, deeds, our organizations, our service, then we will have results—Christians will be revived and sinners saved.

But I must close, or this writing will be too long. But, once again, *Is it well?* And what are the conditions? And are we at our best in the Master's service?

We find that Gehazi had one mission—that to carry the staff of the man of God and lay it on the face of the dead child. He fulfilled his mission. The man of God came and the child was restored.

Our mission is to preach the Gospel to a dying people, and tell them of the Christ who died in their place that they might have life here and hereafter. I believe in organization, and all the activities we can use, but when the spirit of Jesus is not seen in its members, and when their service and plans are not directed by the Holy Spirit, they come short of their purpose and they fail to lead to salvation.

Is it well? And what are the conditions? And what are we doing, you and I, Brother Pastor? Are we at our best, or will we stand condemned before God and the people at the judgment because we have not preached and lived as we should? ELISHA BRADSHAW.

Fancy Gap, Va.

DANVILLE, VIRGINIA.

We have great reasons to rejoice at the progress that the Church of Jesus Christ at this place is making. The Sunday School is increasing in interest and number so much so that the brethren have decided to add two more Sunday School rooms. This addition will give us better equipment for the Lord's work. I say the Lord's work, for I am done calling it the work of our Church, for there is but one Church, and that is the Church of Jesus Christ. For Jesus said, "Upon this rock will I build my Church." His Church at Danville is getting hungry for the infilling of the Holy Spirit. The Ladies' Missionary Society is growing. They are endeavoring to have every member of the Church become a member of this department of the Church. The interest in the prayer meeting is growing. They have as many as 65 per cent sometimes. They are having from two to four services a week preparatory to the coming series of meetings, which is to begin the first Sunday in May. Rev. Bro. J. Lee Johnson is to be with us in this meeting. We are praying for a great meeting—a Holy Ghost; a real Pentecost. Pray with and for us.

Our senior deacon, N. D. Jarell, has been seriously ill for more than a month, but is convalescing now and we truly hope and pray that he may soon be fully healed from his affliction.

Sister Shelton has also been seriously ill, but is now improving.

We are now in a great meeting at Mebane, N. C. The celebrated evangelist "Cyclone" Mack is here in full force, with his crew of helpers and a tent with a seating capacity of seven thousand. His sermons are logical and forceful. He is showing the people that without the baptism of the Holy Spirit that we are weaklings. It would just do you good to hear his chorister and choir of about 500 sing "Come and Hear."

P. T. KLAPP, *Pastor.*

When you have determined to enter the contest for one of the prizes to be offered for new subscriptions to THE SUN, send in your name for receipt books and order blanks.

Questions and Answers.

Question.—In this day when there are so many denominations, please tell me do they all seem to prosper alike, or do the facts show that the orthodox prosper more than the heterodox?—*C.*

We think that as a rule the orthodox churches seem to prosper more than the heterodox. For instance, take the city of Boston, where it is understood that most any *ism* can get a following, the growth of the churches is indicated by the following figures: The Congregationalist denominations have in that city 136 churches: the Baptist, 117; the Methodist, 116; the Protestant Episcopal, 101; the Unitarian, 65; the Universalist, 33; the Presbyterian, 24. Boston is regarded as the stronghold center of liberalism, and yet, with one exception, the churches which are regarded as orthodox seem to have swept away ahead of the liberal bodies. It is not in keeping with the other facts that our Presbyterian brethren should have the smallest number of churches, although it is regarded as an orthodox church. Indeed, we believe it is taking one of the most determined stands for truth and righteousness among them all. We cannot tell why the Presbyterians should stand so low in the scale of the number of churches in Boston.

Question.—Is Mr. Henry Ford, the automobile man, considered a square man in his dealings with his fellowman?—*J. C. J.*

We know practically nothing of Mr. Ford personally. All we know of him is what is commonly accepted by the public as correct. We do know that it is commonly reported that he pays his men good wages. It is said if a man sweeps the floors in the Ford factory that he pays such a man as much as $5 a day for sweeping. Then, too, the papers are just now telling that not long ago he bought out the Lincoln Motor Company, paying them $8,000,000 for their plant and good will, etc. The manager of the defunct company, it is said, declared that if Mr. Ford had not been a bidder, the whole thing would not have brought over $5,000,000. The $8,000,000, it is said, paid the creditors only forty-seven and a half per cent. on the dollar. This all took place, we are told, a year ago. Last week, or very recently, Mr. Ford mailed checks to 1,000 creditors of the old Lincoln Motor Company, paying them every cent that was due them. Of course, according to law, Mr. Ford was under no obligation to do anything of the kind, and yet he did it of his own accord. Some one desired to know why he did it. Mr. Ford, so far as we know, has given no reason, but the newspaper men, who "nose" into most things of that sort, say that he did it because he wished to "play fair" with his fellowmen. It is said that many of these creditors were Mr. Ford's competitors, and insome cases they were men who had said some very hard things about Mr. Ford. That looks like he not only desired to play fair, but that he was taking the scriptural method of heaping coals of fire on their heads. See Romans 12: 20.

Question—Can you tell me if what is generally known as the drug habit is growing in the United States?—*R. H. E.*

The reports in the newspapers claim that the drug habit in the United States is alarmingly on the increase. In most of the larger cities of this country smugglers of drugs are making fortunes by selling the drugs, and they do it on the sly, and for no other purpose than to make money. They are practically selling the souls and bodies of their fellowmen for what they can get out of it in the way of money. We are told that at El Paso, Texas (right on the border between the United States and Mexico), there are now one hundred boys and girls who have become addicts to the habit. It is said in this case the selling is done by persons whose aim is to create the drug habit and so bring ruin and untold suffering upon these young people. When once they get a customer, they feel pretty sure of keeping him as such, for the drug habit, once formed, few ever break away from it. If the United States Government cannot break up this business and save our young people, and older ones, too, from this curse, then we think they had better give someone else a job. We know that many of these smugglers are very hard to catch, but caught they should be, and caught they must be, if we are to be saved from that curse.

Question—I hear much said about railroads losing money in recent years. Do you think this is so? If so, why so?—*Carl.*

You have asked us a hard question. So far as personal knowledge is concerned, we cannot tell you just what is the truth in this matter. We know it is said that the railroad companies are losing money, and if that is true, I presume it is due to the increase in the expenses of these various companies, but a different tale is told in the public press of the country. It is said that in 1922 the Louisville and Nashville Railroad hauled 13,000,000 on an average ride of fifty-two miles for each passenger. It carried 78,000,000 passengers over its rails without a single one being fatally injured in an accident. It transported 49,000,000 tons of freight an average of 201 miles, the equivalent of 9,800,000,000-ton miles. It handled 27,421,000 tons of coal during 1922, the largest amount in any one year in the history of the road. It employed 48,000 persons during the year, and they paid these 48,000 employees approximately the sum of $68,000,000. That looks like they ought to be making money, but not many of us outsiders have any idea of the costs in operating a railroad. We heard the late Major John C. Winder, then of the Seaboard Road, say that after he had spent his life in railroading that he knew but very little about the business. It is no doubt complicated and most difficult to master. Just one proposition would stump the most of us for a lifetime, viz: what ought the railroad to charge for hauling 100 pounds of freight for 500 miles? You see in deciding such a question you must allow for the ordinary expenses, and then some allowance must be made for wear and tear and for wrecks which may occur in doing that hauling. The train carrying this freight might be wrecked and the freight destroyed. Then they must meet their own losses and at the same time prepare to pay the owner of the freight for the damage done him. Looking at it from these two standpoints alone, what would you say the road ought to charge for carrying 100 pounds of freight for 500 miles? We give it up; you may undertake it, if you like.

Question.—Who is considered the most useful man in the United States at this time?—*Tarheel.*

This is a hard question, for there are very many men who are considered very useful, some more and some less so. We see that Philadelphia has the distinction of having in its population a "penniless millionaire" in the person of Rev. Russell H. Conwell. This is the explanation as we read it in the public press:

A few days ago, the city of Philadelphia awarded the prize of $10,000 and a gold medal for serving best the city during 1922 to a man who is eighty years old. This means that he must have been very active last year at the age of seventy-nine. It was Dr. Russell H. Conwell who received the prize. He is one of the most remarkable men in America. As pastor of Grace Baptist Church and then of Grace Baptist Temple, as head of Temple University (which started with only two men), as a prominent lecturer, as a Christian humanitarian whose benefactions have been enormous, Dr. Conwell fills a large place in American life. He has delivered his most celebrated lecture more than 6,000 times. The proceeds have exceeded $10,000,000. But today he is known as the "penniless millionaire." He has given it all and much more to assist worthy young men to pursuing college courses. He has now no property except his home, which has been mortgaged. He never owned an automobile until a friend gave him a Ford. The value of such a man cannot be calculated in dollars and cents.

NOTICE!

In pursuance of resolutions passed at the late session of the North Carolina Christian Conference and recorded on pages 115, 119 and 124 of the 1923 Annual, the Executive Committee of the old North Carolina and Virginia Christian Conference, composed of P. H. Fleming, J. W. Holt and N. G. Newman, met at the residence of Rev. J. W. Holt on March 28, 1923, and reorganized said Conferences as follows:

President—P. H. Fleming.
Vice-President—P. T. Klapp.
Secretary—W. A. Harper.
Assistant Secretary—J. G. Truitt.
Treasurer—W. J. Graham.
Executive Committee—P .H. Fleming, J. W. Holt and N. G. Newman.
Education—J. O. Atkinson, J. W. Wellons, P. T. Klapp, N. G. Newman.
Home Missions—W. P. Lawrence, D. L. Boone, S. A. Caveness, W. A. Harper, P. H. Fleming.
Foreign Missions—P. T. Klapp, J. W. Holt, J. C. McAdams.
Sunday School and Christian Endeavor—J. G. Truitt, J. F. Apple, J. W. Knight.
Moral Reform—C. E. Newman, J. S. Carden, F. C. Lester.
Woman's Board—Mrs. M. F. Cook, Mrs. Charles R. Clark, Mrs. W. A. Harper, Mrs. L. M. Clymer, Mrs. J. H. Farmer, Mrs. R. J. Kernodle, Mrs. J. G. Anthony, Rev. H. S. Hardcastle.
Religious Literature—S. C. Harrell, J. E. McCauley, N. F. Brannoch.
Apportionments—J. H. Wilkins, W. A. Harper, L. M. Clymer.
Tabulation—L. L. Wyrick, W. E. Cook, Carl H. Gilliam.
Program—P. H. Fleming, W. A. Harper, J. O. Atkinson.
Place of Meeting—Bethlehem, Alamance County, N. C.
Time—Tuesday after the fourth Sunday in October, 1923, at 10 A. M.

It is the sense of the Executive Committee that the old North Carolina and Virginia Christian Conference that the said Conference resumes, immediately on the publication of this notice all functions exercised prior to the union of the three Conferences on January 23, 1919, excepting the proviso as to home missions in report of Commission of Polity, page 124 1923 Annual, and this is an official notice of the same to all officers and committees. N. G. NEWMAN, *Secy.*
Ex. Com. of N. C. & VA. Chris. Con.
Elon College, N. C., April 18, 1923.

3,000 THE CHRISTIAN SUN. 9,000

There are between 8,000 and 10,000 families represented in the Southern Christian Convention, which means if a copy of THE CHRISTIAN SUN is placed in each family, a possible subscription list of 9,000 copies. There are now circulated approximately 3,000 copies, or about one-third of our Church families are reached. Hence, there should be added to the list 6,000 new subscribers in order to have the Church paper placed in every family.

Now, this great personal effort must be rewarded. To compensate for the labor, if premiums are given, will require 20 automobiles, or 40 radio machines, or 50 to 60 talking machines, or 90 to 100 typewriters, or 200 to 300 watches, etc. Don't you think you will have a good opportunity to secure one of these prizes?

But you need not confine your solicitations to your Church alone. You have friends in other denominations who will gladly assist you by giving a subscription. Make your appeal in a straightforward manner. True men and women are interested in the success of their friends and will lend a helping hand.

PREMIUMS GIVEN FOR NEW SUBSCRIPTIONS.

The subscription price of THE SUN, recently reduced, is now $2.00 per year—two six-month subscriptions at $1.00 each count as one year. One person may take as many as he may wish for himself or for others. Those in arrears should pay up and assist the solicitor by taking an advanced subscription.

SCHEDULE.

1. To one securing 350 Subscriptions, a Ford Touring Car will be given ($298.00 f. o. b. factory).
2. To one securing 150 Subscriptions, one Radio Equipment—Westinghouse R-6 Set, complete with batteries, tubes, phone and aerial equipment, the price of which is $150.00.
3. To one securing 75 Subscriptions, one Remington Portable Typewriter, with standard keyboard and case ($60.00 f. o. b Richmond).
4. To one securing 30 Subscriptions, one Gentleman's or one Lady's Wrist Watch will be given, guaranteed by Jahnke Bros., Jewelers, of Richmond, Va. ($30.00).

   For 25 Subscriptions, one Gentleman's or Lady's Watch ($25.00), likewise guaranteed by Jahnke Bros.
5. To one securing 20 Subscriptions, one Standard or International Dictionary will be given.

To all authorized solicitors will be paid 10 per cent commission on all renewals, and 20 per cent on all new subscriptions. Those receiving prizes will not be entitled to commission.

Two renewal subscriptions will be counted as one in determining the winners of prizes.

Send in your name and address and receive the necessary report blanks and receipt books.

Remittances made on this campaign are to be net. Post-office money orders constitute a safe plan of remittance.

Address:
THE CHRISTIAN SUN, 1536 E. Broad St.,
Richmond, Va.

An institution, says some one, is the lengthened shadow of a man." If that is true, and in a certain sense we think it is, how many institutions represent the lengthened shadows of your life? Have you put your life in some durable form that will go on doing good indefinitely, or will the influence and fruitfulness of your life end when you die? Think that answer out and tell the truth on yourself. If you will really think it out correctly, you will find it a pretty serious business, but with all it may be profitable.

Our brethren down South are greatly in earnest about the work of Bethlehem College. It is good to see them getting to work so zealously for the establishment of that institution. It will mean great things to the cause of the Christian Church in Georgia and Alabama. Rev. G. D. Hunt, their new financial secretary, is very busy in raising the funds with which to put up their first building. They hope to have it open next September, and we sincerely wish that their highest purposes may be realized. God bless the brethren in their noble efforts. We wish every reader of THE CHRISTIAN SUN may be able to give them a helping hand in their great and good work.

PROGRAM

Of the Extraordinary Session Southern Christian Convention, Christian Church, Henderson, N. C., Rev. J. Pressley Barrett, Pastor.

OFFICERS.

President .....L. E. Smith, D. D., Norfolk, Va.
Vice-President....N. G. Newman, D. D., Elon College
Secretary.....I. W. Johnson, D. D., Suffolk, Va.
Ass't Secy.....Rev. J. F. Morgan, Winchester, Va.
Treasurer.....W. C. Wicker, D. D., Elon College

Convention music in charge of Rev. J. F. Morgan, Winchester, Va.

Session May 1st to 3, 1923.

ORDER OF BUSINESS.

FIRST DAY—AFTERNOON.

Tuesday, May 1, 1923, 3 o'Clock.

Convention called to order by President.
Worship conducted by C. H. Rowland, D. D.
Enrollment of delegates.
Announcement of committees:
(a) Credentials.
(b) Press.
(c) Finance.
(d) Resolutions.
Closing service conducted by local Church.

FIRST DAY—EVENING.

Tuesday, May 1, 1923, 8 o'Clock.

8:00 Song service.
8:05 Worship conducted by Rev. J. H. Lightbourne.
8:15 Sermon, Rev. E. B. Flory.
Communion service—W. W. Staley, D. D., P. H. Fleming, D. D.

SECOND DAY—FORENOON.

Wednesday, May 2, 1923, 9 o'Clock.

9:00 Song service.
9:05 Worship conducted by Rev. J. Lee Johnson.
9:20 President's address.
9:50 Reports:
Treasurer—W. C. Wicker.
9:55 Executive Board—L. E. Smith, D. D., Chairman.
10:00 Revision Committee—W. W. Staley, D. D., Ch'n.
10:10 Board of Superannuation—J. O. Atkinson, D. D., Chairman.
10:20 Temperance—Rev. J. W. Holt, Chairman.
10:30 Board Publications—Hon. D. R. Fonville, Ch'n.
10:40 Report of Committee on Church Union with Free Will Baptist Church.
Address—Dr. W. A. Harper.
Address—Prof. J. E. Sawyer.
Discussion.
12:30 Reading minutes and closing.

SECOND DAY—AFTERNOON.

Wednesday, May 2, 1923, 2 o'Clock.

2:00 Song service.
2:05 Worship conducted by Rev. R. L. Williamson.
2:15 Report of Board of Education, Dr W. A. Harper, Chairman.
General discussion—Elon and Bethlehem Colleges.
4:00 Report of Board of Religious Education, W. T. Walters, D. D., Chairman.
5:00 Miscellaneous business, reading of Minutes and closing.

SECOND DAY—EVENING.

Wednesday, May 2, 1923, 8 o'Clock.

8:00 Song service.
8:05 Worship conducted by W. D. Harward, D. D.
MISSIONS.
8:20 Address—Rev. Stanley C. Harrell.
8:50 Stereopticon lecture—Dr. W. P. Minton, Foreign Mission Secretary of the General Convention of the Christian Church.

THIRD DAY—FORENOON.

Thursday, May 3, 1923, 9 o'Clock.

9:00 Song service.
9:05 Devotional, conducted by Rev. T. E. White.
9:15 Report of Board of Missions.
Address: "Forward Together," by J. O. Atkinson, D. D.
General discussion:
(a) Pledges and Moral obligations.
(b) Recruits for the Ministry and Mission Fields.
(c) Evangelism—Increasing Church Membership.
12:30 Reading of Minutes and closing.

THIRD DAY—AFTERNOON.

Thursday, May 3, 1923, 2 o'Clock.

2:00 Song service.
2:05 Devotional, conducted by Rev. A. R Flowers.
2:15 Address: "Stewardship and Tithing," W. H. Denison, D. D.
Discussion.
3:00 Orphanage:
Report by W. K. Holt, Chairman of Board of Trustees.
Addresses by Mr. W. K. Holt and Chas. D. Johnson, Superintendent.
4:00 Miscellaneous business.
Reading of Minutes and closing.

THIRD DAY—EVENING.

Thursday, May 3, 1923, 8 o'Clock.

8:00 Song service.
8:05 Devotional, conducted by G. O. Lankford, D. D.
8:15 Address: "The Denomination's Responsibility in Evangelism," by Roy C. Helfenstein, D. D.
8:35 Address: "The Responsibility of the Local Church in Evangelism," by W. D. Parry, D. D.

Sale Sale

Army Shoes

We have just bought a tremendous stock of Army Munson last shoes to be sold to the public direct. Price $2.75. These shoes are 100 per cent solid leather with heavy double soles sewed and nailed. The uppers are of heavy tan chrome leather with bellows tongue, thereby making them waterproof. These shoes are selling very fast and we advise you to order at once to insure your order being filled.

The sizes are 6 to 11 all widths; Pay Postman on receipt of goods or send money order. Money refunded if shoes are not satisfactory.

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RELIGIOUS EDUCATION

Miss LUCY M. ELDREDGE, *Field Secretary,*
1012 E. Marshall Street, Richmond, Va.

COMING EVENTS.

Alabama Sunday School and Christian Endeavor Convention—Rock Stand—April 28th-29th.

Valley of Virginia Sunday School and Christian Endeavor Convention, Dry Run, May 16th, 17th, and 18th.

North Carolina Sunday School and Christian Endeavor Convention—Catawba Springs, July 10th, 11th, and 12th.

Eastern Virginia Sunday School and Christian Endeavor Convention—Mt. Carmel, July 17th, and 18th.

Chatauqua and School of Methods—Elon College, July 30th-August 5th.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

May 6, 1923.

Subject: Samuel, Judge and Prophet.—1 Sam. 1:1-4:1, 7:3-10:27, 11:12-13:15, 15:1-16:13, 25:1, 28:3-20.

Golden Text: "Only fear Jehovah, and serve Him in truth with all your heart; for consider how great things He hath done for you."—1 Sam. 12:24.

A Survey of the Life of Samuel.

It is a great thing to build a noble life. To achieve a godly character is the greatest attainment of man. The life of Samuel presents a picture of such an achievement. Standing before the people, an old, gray-headed man, he can fearlessly say: "I am old * * * and I have walked before you from my youth unto this day. Here I am." No man comes forward with a charge of injustice or oppression in reply to his challenge. His godly wisdom and justice is too well known. He has not given up to the temptation which success and power has been to many a leader. His public record is unblotted. He has not abused the trust of God, nor the confidence of men. In the purity of his own life, Samuel can stand before God's chosen people and call them to rally to their God, to think of His goodness to them, to call them to fear Jehovah and serve Him in truth. A survey of the life of Samuel presents certain elements in his life which bring him to this position of honor and influence.

Samuel's Religious Training.

The story of the life of Samuel shows the power of religious education to mold a character. Dedicated to God before his birth, his earliest days were spent with a praying mother. When Samuel was two years old, he came to the house of God, and lived there with the old priest Eli. His mother still thought of him and brought him an annual gift with her prayers. Eli taught him of Jehovah's goodness and commands, so that the child "grew on, and increased in favor both with Jehovah, and also with men." Who can estimate how much of Samuel's great service can be attributed to that godly mother and that faithful teacher? Through them a great leader of a great nation for a time of need was produced. Religious teaching is still the powerful force which will produce great leaders ruled by Christian ideals. The world is crying for men and women who are filled with the love of God and a desire to see His kingdom triumph. These leaders, these "Samuels" of the coming years are now all about us. "The ages are in their keeping, their training in ours." The Church which still honors the great judge of Israel of old must also honor, and use, the power which helped to make him great—his religious training from the very day of his birth.

Samuel's Answer to God's Call.

Samuel was about twelve or fourteen years old when God's call came to him. It was his priest and teacher who helped him to recognize the Divine voice, and Samuel gladly answered: "Speak, for thy servant heareth." The message from above was given to the lad, and from that day on "Samuel grew and Jehovah was with him * * * and all Israel knew that Samuel was to be a prophet." The lad was ready for the call of the Lord, and in the quiet of the night in the temple he heard. God is calling, but so often His children do not stop to hear. The spirit of the hour of prayer is "Speak, Lord, for thy servant heareth," for we need to listen for His voice, as well as to pray to Him. Out in His wonderful creations of the out-of-doors, we may exclaim, "Speak, Lord, for thy servant heareth" and receive messages from Him. He is speaking in tasks to be done, in lives to be helped, in children to be taught. The important thing is: Do you hear when He speaks? Are you listening when He calls? The call does not come only to priests or ministers or leaders. The call comes to boys like Samuel, and to their sisters. The great work of the Church is to teach them that they may be ready to hear the call, and to answer with a life of service and devotion and loyalty as did the lad Samuel.

Samuel's Service to Israel.

For many years after he received that call in the night, Samuel was God's spokesman to Israel. "Serve Him only" was the message of his counsel. "Samuel judged Israel all the days of his life," and was the last of the judges, and the first of the prophets. The day came when the people demanded a king, in spite of the warnings of the prophet. When God commanded, Samuel annointed Saul and called the people to support him "whom Jehovah hath chosen," for he declared: "There is none like him among all the people." He advised King Saul, and rebuked him when he disobeyed. When Jehovah rejected Saul, Samuel anointed the shepherd lad, David. In his loyalty to Jehovah and to his nation, the life of Samuel was without blemish. He encouraged them and warned them. His prayers were unceasing for them. Here was one secret of his power. A man of prayer is a man of power. His life was one for public officials to copy. Not an act could be brought against his record. Learned in the things of God from his babyhood, Samuel was fearless, but always reverent; just, yet ever kind; a leader always concerned for his people. He lived his own precepts. He feared Jehovah. He served Him in truth with all his heart. He remembered constantly how great things Jehovah had done for him. As his name signifies "heard of God," Samuel carried through the whole of his life the spirit of the God of Hannah, seeing in Him the source of all that is good and right in life.

"Life of all that lives below!
Let thy spirit in us flow;
Let us all thy life receive,
From thee, in thee, ever live."

CHRISTIAN ENDEAVOR TOPIC.

May 6, 1923.

Subject: Lessons From the Psalms. The Prayer Psalm.—Ps. 86:1-77.

(Consecration Meeting.)

Thoughts for the Meeting.

The 86th Psalm is a prayer of supplication and trust by David to God. He feels his weakness and needs of Jehovah, and knows that God is able to strengthen and to help.

David does not say, "I am a king, therefore listen to me, O Jehovah." His plea is based on his needy condition. All men need God. None reach a station in life where they can be safe apart from Him.—Verse 1.

Jesus said, "Blessed are the meek, for they shall inherit the earth." How do you approach God in your prayers? What is your daily attitude toward your Ruler and your King?

David had been a servant of God, but he felt the need of God continually in his life in order to keep him. Is it possible to remain a Christian without God's keeping power? Are you trusting in Him so much that you constantly feel the need of His presence and guidance?—Vs. 2.

"All the day long." Do we not grow weary too soon in our prayers? We all need God's mercy, for we fall so short of the standard we have set, we neglect so many things that we should do for Him.—Vs. 3.

There is a longing for joy in the hearts of all of us. The psalmist knew the secret of true joy—joy in the Lord—Vs. 4.

"Good—forgiving—kind." These are the attributes which the psalmist assigned to Jehovah. His prayer was to express gratitude as well as petition; adoration as well as need.—Vs. 5.

Trouble often strengthens the life because it leads the individual to God. "As thy day, so shall thy strength be," is God's promise.—Vs. 7.

"All nations shall come." God made all nations, and the psalmist sees all coming to worship and glorify Him. God alone merits all this worship. His children have a part in bringing the world to Him.—Vss. 9, 10.

God teaches His ways through prayer, Communion, Bible reading, and service for Him. The chief concern of the Christian is to find that way, and then to be willing to follow the path, whatever the cost. God will heed the prayer, "Teach me the way."—Vs. 11.

Shakespeare once wrote:

"Let never day nor night unhallowed pass,
But still remember what the Lord hath done."

David's attitude was the same.—Vs. 12.

Over and over again, David prays for strength, recognizing God's power to bestow the desire of his heart. In his "Universal Prayer," Pope prayed:

"Teach me to feel another's woe, to hide the fault I see,
That mercy I to others show, that mercy show to me."

Plans for the Meeting.

This is the fifth consecration meeting this year, devoted to a study of lessons from the Psalms. How, many of these psalms do you know? Recite them in the meeting in concert. During

May let the Society memorize the 86th Psalm, which means four verses a week.

Open the meeting with the hymn, "My Faith Looks Up to Thee," followed by a few moments of silent prayer. Then the Lord's prayer may be prayed in concert. Keep a spirit of worship and prayer as prominent as possible in the meeting.

The Prayer Meeting Committee may lead the meeting as a whole, or the chairman lead, with the members of the committee ready to take definite parts. Have a season of short prayers for the work of the Church, through the Sunday School, Christian Endeavor, Missionary Societies and other organizations.

Ask the members to come with a Bible verse on prayer to repeat in response to their name at the consecration meeting roll call, or to come ready to answer the question, "What prayer means to me." If the Society is not very large, the roll call may be varied by writing the list of members on the blackboard in front of the Society, and each take part as his name is reached, without the formal calling of the roll.

Urge every person present to take part in prayer, repeating a Bible verse, or in a brief talk. That is the spirit of Christian Endeavor.

Songs for the Meeting: "Open My Eyes that I May See," "Sweet Hour of Prayer," "Pass Me Not," "Trusting Jesus, That is All," "Just as I Am"

A one-hour community "sing" on the campus every evening, under the direction of Rev. J. F. Morgan, of Winchester, Va., is going to be one of the special features of the Chautauqua and School of Methods, July 30th to August 5th.

"EVANGELISM OF YOUTH."

"Evangelism of Youth" is the title of a book, written by Albert H. Gage, Director of Religious Education of the Baptist Executive Council of Chicago, which should be read by every pastor, Sunday School superintendent and Church worker interested in this vital subject. Of the book, the Judson Press states:

"Mr. Gage bases his chapters on the fact of certain definite periods in youth—seasons of the soul—when responsiveness to the message of religion is as that of seed and bud to springtime. He writes to show the wisdom, and to outline the plan and methods of an evangelism that takes careful account of this law of God. By choice of the narrative form he has heightened the charm and effectiveness of his matter. The book is well adapted to use by study classes. Suggestions for additional reading are provided with each chapter."

The author has presented in this book his own actual experiences of years of successful working of the plans outlined, and as Dr. Stilwell declares, "The whole treatment is shot through with a flaming passion to see the souls of the young folks surrendered and dedicated to the service of their Lord."

The book is suggestive throughout, readable and inspiring. Dr. Gage is also the author of a most helpful book on "How to Conduct a Church Vacation School." Both books are published by the Judson Press, Philadelphia.

THE VIRGIN BIRTH.

By Rev. John M. Allred.

I am glad this afternoon to have the privilege to speak to you in regard to the virgin birth of Jesus Christ as the Son of God. When God saw that man had fallen from his first estate that it would take a great sacrifice, he said: "I will show him My love by giving My Son." Therefore, it became necessary to prepare a way for Him to come into the world.

Brothers and sisters, I want to refer you to some Scripture that will be found as follows, as evidence of the virgin birth: Gen. 3:15; Deut. 18:15; Isaiah 7:14 and 9:6; Ps. 19:1; Matt. 2:2; Luke 2:13, 25:26; 1 Cor. 10:4; St. John 1:14; 1 John 4:2; Num. 2:4, 17; Micah 5, 2:3.

"And this shall be a sign unto you. Ye shall find the baby wrapped in swaddling clothes, lying in a manger." I wish to base my remarks upon this.—Luke 2:12.

And when the time had come that He should be born, it was necessary to give a sign. Then was fulfilled the prophecy of the 19th Psalm—"The firmament sheweth His handiwork."

When the wise men saw His star in the East and were led to inquire, "Where the King should be born." And it says: "The heavens declare the glory of God. That was fulfilled when the angels brought the good tidings of great joy which shall be to all people. And suddenly there was with the angel a multitude of the heavenly host, praising God, saying: "Glory to God in the highest and on earth peace, good will toward men."

All this is evidence that He was the Son of God. But we must go further. When the angels were gone away, the shepherds said one to another: "Let us go now and see this which has come to pass." And they went and found it as the angel said. This shall be a sign unto you. Ye shall find the babe.

The star, the angel, and the heavenly host were to lead people to Christ. These all represent the Gospel of Christ that He committed unto men to preach to every creature. To do this, we must have the spirit of Christ and the knowledge of His birth and of His life and death and resurrection. "Now, if any man have not the spirit of Christ, He is none of His."

When we start off on a road that is new to us and leads to an object we are looking for, we need instruction, that we may know when we have found it. God gave the shepherds a sign. The Babe in the manger. When they had found it they were ready to go tell it to somebody else. So it ought to be with us when we have found the Christ. Go and tell it to others.

Simeon was waiting for the consolation of Israel. He was told by the Spirit to go into the temple and see the Lord's Christ. This was a fulfillment of Job 42:5. "But now mine eye seeth Thee." It is good to hear, but better to know and see for yourself. Simeon saw for himself.

Another Scripture fulfillment—Isa. 42:7: "To open the blind eyes." When Jesus began to preach He opened the eyes of them that were blind, and they did see. Something no other man has ever done.

May the Lord add His blessings to this message.

Do not forget the meeting of the extraordinary session of the Southern Christian Convention is less than two weeks off. Are you ready and will you be here on time? Have you notified the pastor of the Henderson Christian Church that you are coming? Remember, if you do not notify him that you are coming, he will not provide entertainment for you, as he cannot promise to make provision for such as do not take the time to notify him.

Elon's funds for the new buildings are booming, and that is one way to do the thing. All pulling together and soon we shall have a new building where the old one stood.

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Yours truly,

Name.....

Address.....

Date....., 1923.

Christian Orphanage

OUR ORPHANAGE WORK.

DEAR FRIENDS:

Our Easter offerings are coming in very well, but not as well as we would like to see them. We truly hope that each Church will make an Easter offering, as we counted each Church in our Easter goal. If you fail us, then we cannot reach our goal. Let every Church and Sunday School help us.

The following articles have been sent in since our last report:

Mrs. S. W. Pierce, First Church, Norfolk, Va., 2 sheets, 1 pair pillow-cases; Mrs. Alvin Hawkins, Ohio, 2 dresses, 1 pair hose; Roberta Lackamy, Raleigh, N. C., 2 sheets.

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR APRIL.

Amount brought forward		$4,170.49
SUNDAY SCHOOL MONTHLY OFFERING.		
North Carolina Conference.		
Bethlehem	$ 2.50	
Graham	5.00	
Zion	1.55	
Shiloh	1.75	
Durham	11 82	
Eastern Virginia Conference.		
Suffolk	$ 25.00	
Antioch	2.00	
Ivor	2.88	
Waverly—Jan., Feb., March, April	20.00	
Virginia Valley Conference.		
New Hope—March and April	$ 2.00	
Antioch—Jan., Feb., March	7.78	
Bethlehem	1.95	
Georgia and Alabama Conference.		
Beulah	$ .74	
Wadley	1.67	
Richland	4.71	
		$ 91.35
EASTER OFFERINGS.		
Antioch (R), N. C.	$ 9.30	
Wentworth, N. C.	15.53	
Martha's Chapel, N. C.	7.78	
Oak Grove, N. C.	2.30	
Franklin, Ea. Va.	5.00	
Mt. Olivet, (G) Va.	10.50	
Mt. Auburn, N. C.	21.46	
Progressive Bible Class, Suffolk, Va.	5.00	
Bethany	3.00	
Antioch, Va.	8.75	
Union, Va.	7.00	
Hobson, Val. Va.	2.00	
Mt. Pleasant, N. C.	11.20	
Christian Chapel, N. C.	5.20	
High Point	10 00	
Pleasant Ridge, N. C.	5.45	
New Providence, N. C.	15.83	
Fullers Chapel	11.25	
Ivor, Va.	4.35	
Beulah, Ga. & Ala.	6.00	
Zion, N. C.	13.45	
Mt. Carmel, Ea. Va.	17.29	
A. Friend, High Point	2.00	
Sanford, N. C.	28.44	
Ramseur, N. C.	7.37	
Mrs. T. A. Moffitt, Ramseur	2.00	
New Hope, Va.	16.50	
Burlington	129.17	
Centerville, Val. Va.	5.00	
Amelia Church, N. C.	6.95	
Amelia S. S., N. C.	2.31	
Hanks Chapel, N. C.	8.40	
Liberty Vance, N. C.	20.54	
Bethlehem, Va.	8.92	
		$ 435.24
SPECIAL OFFERING		
Margaret H. Morey	$10.00	
A. Friend, Durham	15.00	
G. L. Gwinn	10.00	
1 Pig	5.00	
Interest	21.23	
Rent	12.50	
		$ 73.73
Total for week		$ 600.32
Grand total		$4,770.81

REV. W. T. SCOTT HONORED.

From the three contestants of the annual oratorical contest of the Philologian Literary Society here Monday night, William T. Scott, of Greensboro, N. C., a junior in the college here, was chosen as the winner, and will receive the oratorical medal given by the society. J. Dan Barber was adjudged as the second.

Entering this contest were W. B. Terrell, who spoke on the subject, "War Should Cease"; J. Dan Barber, whose oration was entitled "Beside the Castle Gate," and Wm. T. Scott, who spoke on "The Parting Ways."

Professors Kennett and Cotten and Dr. Lawrence acted as judges for the occasion. The selection of Mr. Scott as the winner was unanimous. Lloyd J. Bray presided over the contest as president, and Thomas E. Hanner acted as secretary. W. W. Woody, R. W. Utley, and Milton Wicker served as marshals. This contest was held in the graded school auditorium because the literary society hall was destroyed in the fire here.

IF A JOKE, ON WHOM?

The *Watchman-Examiner* has been sent a note for the joke column, but the editor calls it pathetic, tragic. Here is the whole story:

"One of our subscribers sends us the following, with the suggestion that we might use it in our 'joke column': 'This is what a good woman wrote to a minister's wife: "I wish you were here to give some hint to our pastor that he needs to get his clothes pressed, and put on a clean collar, and several other things that we can't say out loud. He is a good man, and can preach very good sermons, but—! And his wife is much the same." We publish the item, but not in our 'joke column,' because, as we see it, it is no joke. It is pathetic! It has in it the elements of tragedy! Here is a good man, an able preacher, who is making his people ashamed of him because of his slovenly and untidy appearance; who is discounting his work, handicapping his influence and lessening the appeal and power of the Gospel in the community by habits for which there is no possible excuse or palliation. A minister must first of all be a gentleman, and soiled linen, dirty hands, grimy nails, and spotted and rumpled clothes are not the marks of a gentleman. It may not always be possible for him to be well dressed, but it will always be possible for him to be clean. Soap and water are cheap, and neatness in dress and person will cover a multitude of defects. Cleanliness is not only next to godliness, as John Wesley said, but it is a good recommendation for godliness, particularly when it is characteristic of a minister of the Gospel."

Through Rev.. W. L. Wells, pastor of our Washington Street Church, Portsmouth, Va., we learn of the serious illness of Rev. Geo. D. Eastes, evangelist at large in the Christian Church. He is at his home in Portsmouth. He has been to Baltimore for operation, but the doctors declined to operate, and gave him little encouragement. His only hope now is in the healing power of the Lord, and he asks his brethren to join in prayer for him that he may be healed, if in keeping with God's will. He is now confined to his room and bed. Let the whole brotherhood join in prayer daily for the recovery of this dear brother, who has been so highly useful among us. He is just thirty-two years of age and ought to have many more years of usefulness if it may please God to have it so. Do not forget Bro. Eastes when you pray daily. Thanks to Bro. Wells for this information.

ANNOUNCEMENT

The revised edition of "Principles and Government of the Christian Church" will be off the press on or before February 15.

The new edition of this book may be secured in either cloth or leather binding at the following prices:

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If tithing is not a law of God and a command from God to man, then a halt should be called and a stop made to this teaching and preaching. Let's Appeal to the High Court of God's infallible Book and rest our case there. Christians should all do this since they preach and teach that "The Bible is our only Creed and is a Sufficient Rule of Faith and Practice." Then to our Bibles to settle this vital and all-important question. To Tithe or not to Tithe.

The Mission Board of the Southern Christian Convention.

J. E. WEST, Chairman
J. O. ATKINSON, Secretary

THE COURAGE YOU PUT IN LIFE.

A writer in the *Methodist Recorder*, of London says: "On the gates of a chapel in the south of England I saw an unusual announcement when visiting the town not long ago. It was a notice board bearing in big pen-and-ink letters these words: "'Tisn't life that matters; 'tis the courage you bring to it.' The quotation was signed Hugh Walpole. It occurs at the beginning of that writer's book entitled 'Fortitude.' The idea, I gathered, was to provide for passers-by an excellent moral tonic. The circumstance that Walpole went to school in that locality imparted to the quotation peculiar interest." We remember to have seen only once any such striking notice on a church bulletin board, and that was in an Illinois down-State town. And yet these boards afford an excellent means of presenting truth in striking form.—*Northwestern Christian Advocate.*

A CHALLENGE TO THE CHURCH.

At a recent meeting of a group of workers representing the leading Protestant Churches of North America a speaker presented a tabulation showing the extent of the circulation of tracts, pamphlets, and leaflets by the Mormon Church, the Christian Science Church, and the Russellites. She demonstrated that these three organizations, avowedly hostile to evangelical Christianity, circulated more propaganda literature in a year than the thirty-four Protestant Churches of the United States combined. It was stated on what seemed to be good authority that an organization in Russia had shipped four million tracts to America to promote the spread of infidelity and Bolshevism. It was also brought out that the only publications in pamphlet and tract form for free distribution to the blind are issued by the Catholic Church, the Mormon Church, the Russellites, and the Theosophical Society.—*Missionary Survey.*

REPORT FOR SECOND QUARTER.

Below is given the Report of the Treasurer of the Woman's Home and Foreign Missionary Societies of the Eastern Virginia Christian Conference, for the Second Quarter.

WOMEN'S SOCIETIES:

Amounts received:

1. Antioch	$	7.60
2. Berea, Nansemond		74.60
3. Bethlehem		31.00
4. Christian Temple		55.57
5. Damassus		4.50
6. Dendron		10.00
7. Dover		11.20
8. Eures		8.20
9. Elm Ave, Portsmouth		17.00
10. First, Norfolk		13.76
11. Franklin		16.60
12. Holland		17.12
13. Holy Neck		11.60
14. Ivor		4.45
15. Liberty Springs		64.95
16. Mt. Carmel		10.75
17. Newport News		6.70
18. Oakland		10.40
19. Portsmouth, First		12.00
20. Rosemont		41.20
21. Richmond		5.00
22. Suffolk		103.90
23. Waverly		28.60
24. Wakefield		19.00
25. Windsor		14.90
Total	$	600.60

YOUNG PEOPLES' SOCIETIES:

1. Dendron	$	4.00
2. First, Norfolk		52.00
3. Suffolk		19.80
4. Spring Hill		5.00
5. Christian Temple		13.25
6. Union		2.95
7. Richmond		3.70
Total	$	100.70

WILLING WORKERS:

1. Berea	$	1.49
2. Holy Neck		8.26
3. Rosemont		3.15
Total	$	12.90

Totals:

Women's Societies	$	600.60
Young Peoples' Societies		100.70
Willing Workers		12.90
Grand Total	$	714.20

Mrs. Elizabeth P. Bryant, Treas.,
41 Poplar Ave.,
Apr. 15, 1923 Norfolk, Va.

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Advertising Rates: "Want Ads" 2 cents a word an insertion. Display Rates quoted upon request.

Called Home

MRS. WORTLEY A. KING.

Mrs. Wortley A. King, aged sity-five years, wife of C. C. King, died at her home near Holland Saturday, April 7th, at 12 o'clock, after an illness of several months.

Her funeral was held in the Holland Christian Church, conducted by Rev. J. H. Lightbourne, assisted by Rev. L. F. Paulette and Rev. W. M. Jay. The deceased is survived by six children—C. W. King and Mrs. J. H. Tyler, of Suffolk; Walter King, of Newport News; Mrs. J. H. Barnes, of Boykin; P. P. King and Miss Pearl King, at home. Two sisters—Mrs. George Holland and Mrs. Deborah Holland, of McCrae, Ga., and one brother, C. E. Sumner, of Atlanta, Ga. Mrs. King was a member of the Holland Christian Church.

WILLIAM QUINTON PEELE.

William Quinton Peele, one of the most widely known citizens of Nansemond County, died at his home at Holland early Monday morning. He was seventy years old.

Throughout a long life, Mr. Peele took a conspicuous part in the affairs of his section. For eight years he was a member of the County Board of Supervisors and was a member of the County Democratic Executive Committee at the time of his death. He served one term as Mayor of Holland, refusing to run for re-election last June.

When sixteen years old, Mr. Peele became a member of Holy Neck Christian Church, and took an active part in its affairs. Upon removing to Holland eighteen years ago, he transferred his membership to Holland Christian Church. Besides his wife, Mrs. Judith Peele, he is survived by a sister, Mrs. Missouri Gardner, of Holland.

The funeral was held at Holland Christian Church Thursday afternoon at 3:30 o'clock, the Rev. James H. Lightbourne, the pastor, officiating, assisted by the Rev. L. F. Paulette, of Holland Baptist Church; the Rev. W. M. Jay, of Holy Neck Christian Church, and Rev. Dr. N. G. Newman, of the faculty of Elon College.

GRIMSLEY.

Mrs. Margaret Grimsley died at her home, near Ingham, Va., April 9, 1923, aged ninety-two years, six months and fifteen days. She is survived by three sons and two daughters, thirty-nine grandchildren, fifty-six great-grandchildren and two great-great-grandchildren.

Grandmother Grimsley had been a member of East Liberty Christian Church for about fifty years. She was a good old lady. Her funeral was conducted in the Episcopal Church at Ingham, on Wednesday, April 11, by her pastor, R. P. Crumpler, assisted by Elder Frank P. Comer. R. P. C.

RHINEHART.

Franklin Marion Rhinehart died April 11, 1923, aged sixty-two years, one month and three days. Brother Rhinehart was thrown from his horse on April 4th, causing his skull to be fractured, becoming unconscious a short time afterwards, and never fully regained consciousness. He had been a consistent member of New Port Christian Church for about forty-two years. His was a beautiful Christian character, and he was a generous, kind, neighborly man, who was a friend to every one and loved by all. His widow and eight children—four sons and four daughters—survive him. His funeral was conducted by his pastor at the home near New Port, Va., on Saturday, April 14th, and his body was buried in the family burying-ground near Stanley, Va.

May our Heavenly Father comfort the sorrowing loved ones.

R. P. CRUMPLER.

IN MEMORIAM.

J. Rollie Mathews.

Surely God's ways are not men's ways. The minds of men, "seeing through a glass darkly," cannot fathom the workings of an infinite God. Men are prone, from their very weakness in matters spiritual, to regard the events of life from a materialistic viewpoint. Thus it is not easy to realize that—

"In that land of light where no shadows rest,
Life's web complete, our labors ended,
We shall find our lives had not been blest,
Had the shadow ne'er with the sunshine blended."

Truly, these are words of comfort, but how hard, in time of affliction, do we grasp their full meaning.

Whereas, the grim messenger, Death, came to the home of our dear beloved brother and friend, J. Rollie Mathews, on the 24th of February, 1923, and took him to his reward:

Resolved, first, That in the death of Bro. Mathews, we realize that our Bible class has sustained a great loss, one that we deeply deplore.

Resolved, second, That his family has sustained an irreparable loss, the loss of a kind, loving and indulgent father and husband.

Resolved, third, that the community has lost a good and respected citizen, one who fully measured up to all the requirements and responsibilities of good citizenship.

Resolved, fourth, That a copy of these resolutions be spread with the records of the 1910 Bible Class of the Dendron Christian Church; that a copy be sent the Christian Sun, and that a copy be sent to the bereaved family.

WAVERLY S. BARRETT,
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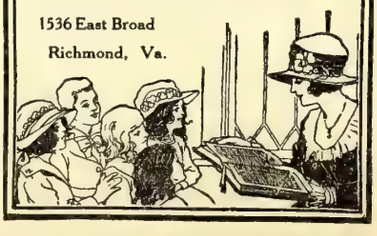

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Official Organ of the Southern Christian Convention

IN ESSENTIALS, UNITY | IN NON-ESSENTIALS, LIBERTY | IN ALL THINGS, CHARITY

VOLUME LXXV. | RICHMOND, VA., THURSDAY, MAY 3, 1923. | NUMBER 18

THE SUN'S OBSERVATORY

Mrs. N. T. Farme

The Supreme Court and the Liquor Traffic—

According to the decision handed down by the Supreme Court of the United States, intoxicating liquors, even under seal, cannot lawfully be brought in either American or foreign ships within three miles of the shores of the United States. In its decision, the court asserted the complete supremacy of the American laws within the three-mile limit. The court conceded that other nations had exclusive jurisdiction within their own territorial limits and should their laws so require, American ships visiting such ports would have to place liquor aboard. Under the present law, the court ruled that American ships could carry liquor on board when outside of the three-mile limit, but it pointed out that Congress had the right to pass laws prohibiting the carrying of liquor by American ships when without the territorial waters of foreign countries. Attorney Hayward describes the decision as a 99 per cent victory for the government.

Groundless Fears—

Whatever fear the "pork barrelers" in Congress may have entertained that the action of that body in appropriating $56,589,000 for work on rivers and harbors in defiance of the recommendation of the Bureau of the Budget that $27,000,000 was insufficient would be thwarted by action of the President, who bitterly opposed the increase, directing, as he may do, any department not to authorize expenditures in excess of the amount recommended by the Budget Buerau, apparently has turned out to be groundless. Secretary Weeks already has allotted about $40,000,000 of the $56,589,000, and it is intimated that the balance will be distributed later. When the bill was under consideration it was reported that some members of Congress sought to obtain a promise from the President that he would not use his discretionary power in the matter; otherwise, they threatened to filibuster against the entire army appropriation measure, of which this item was but a part, when it came out of conference, and make an extra session certain. That they reasoned well in assuming that the President would not see fit to interfere with the appropriation by executive order, fearing that it would be unwise to take such action, since it might endanger congressional support for projects he considers even more important, is fully established by the announcement of Secretary Weeks' action in making the allotment above indicated and intimating that the balance will be distributed later. —*Richmond Times-Dispatch.*

Alcohol in Stove Good, in Engine Excellent, in Stomach—?

The effects of alcohol are becoming better understood by the workers of this country, though pulque, mescal, tequila, aguardiente and other forms of booze are still consumed in large quantities by the proletariat—as well as by the comfortable classes.

A recent issue of El Fronte Unico, the daily organ of the Tenants' Union (communist) of this city, carried the following statement in large type: Alcohol—

Consumed in a stove produces heat.

Consumed in an engine produces power.

Consumed in the stomach produces disease and death.

Workers, surely you do not wish to compete with the stove and the machine!

It is reported that the railway workers of Monterey have been instrumental in blocking a move of the saloon-keepers to repeal the law closing such drinking places on Saturday nights and Sundays. The keepers of the cantinas organized a demonstration through the streets to impress the municipal council with the sentiment behind their move. When the shopmen and railway yardmen heard of this they quit work and organized a counter-procession. The two groups met, and there was a battle royal for several minutes, resulting in the rout of the liquor sellers. The railwaymen then marched to the city hall and informed the councilmen that they were opposed to open saloons on Saturday nights and Sundays since the worker would be tempted to waste his wages and lower his effectiveness. The law was not repealed.—By CARL BRANNIN, in *American Issue.*

Mission Court—

Every Church that is doing work in foreign lands ought to have a home for its missionaries on furlough. On their return to this country they often find the homes of their parents broken up. Other relatives and friends are generally so situated that, much as they would like to have these devoted workers as their guests for a year, it is impossible. What are the missionaries to do? Without houses, without furniture, and with meagre salaries, how are they to provide for their year of "rest"? Various attempts have been made in the past to solve this problem, but always without success, because the method was wrong. It was reserved for the good women of the Church to devise the right plan and carry it out. They saw that what was needed was a rent-free building divided into a number of self-contained apartments, each comfortably furnished and conveniently arranged for housekeeping, where each family could make its own arrangements and live its own life at a minimum cost—a quiet, wholesome place, at some great center of the Church's life, with a pleasant social environment, where the children could have the benefit of the best day schools and Sunday Schools, where the missionary himself could have the assistance of some of the Church's great educational institutions in solving the problems of his own field and in freshening up on current theological thought and methods of work, where he could come into daily contact with large bodies of young men and young women who are preparing to work in foreign fields, and from which he could go easily as occasion demanded to visit and address the Churches.—*Presbyterian Standard.*

The Value of Education—

GEORGE WASHINGTON: "Promote, then, as an object of primary importance, institutions for the general diffusion of knowledge. In proportion as the structure of a government gives force to public opinion, it should be enlightened."

THOMAS JEFFERSON: "If a nation expects to be ignorant and free in a state of civilization, it expects what never was and never will be."

JOHN JAY: "I consider knowledge to be the soul of the republic; and as the weak and the wicked are generally in alliance, as much care should be taken to diminish the number of the former as of the latter."

JOHN ADAMS: "Laws for the liberal education of youth * * * are so extremely wise and useful that, to a humane and generous mind, no expense for this purpose would be thought extravagant."

JAMES MADISON: "Knowledge will forever govern ignorance; and a people who mean to be their governors must arm themselves with the power which knowledge gives."

HORACE MANN: "The common school is the greatest discovery ever made by man. Other social organizations are curative and remedial; this is a preventive and an antidote. They come to heal diseases and wounds; this, to make the physical and moral frame invulnerable to them."

DANIEL WEBSTER: "On the diffusion of education among the people rests the preservation and perpetuation of our free institutions."

HERBERT HOOVER: "The nation as a whole has the obligation of such measures toward its children, as a whole, as will yield to them an equal opportunity at their start in life."

CHARLES EVANS HUGHES: "The American ideal is the ideal of equal educational opportunity, not merely for the purpose of enabling one to know how to earn a living and to fit into an economic status more or less fixed, but of giving play to talent and aspiration and to development of mental and spiritual power."

H. A. L. FISHER: "That nation which employs the best teachers with the highest pay and as a part of the best school system will be the best governed and therefore the greatest nation."

H. G. WELLS: "The teacher—whether mother, priest, or schoolmaster—is the real maker of history; rulers, statesmen, and soldiers do but work out the possibilities of co-operation or conflict the teacher creates."—*Journal of the National Education Association.*

NOTES-PERSONALS

Bro. J. Bird Ellington has just taken a position with Swift & Co. His work headquarters is Henderson. They are doing a big business in this part of the country. We wish him great success.

His many friends will be glad to hear that Dr. W. S. Long has so far recovered from his recent illness that he is expecting to be at the Southern Convention at Henderson, N. C., this week. That is good news, indeed!

"Captain Jack Blackley reported at last night's service here that the congregation at Liberty yesterday (April 22) was large, and the sermon by Dr. Barrett was a powerful one—good"!—D. A. Long, *Franklinton, N. C.*

Rev. W. P. Minton, Foreign Mission Secretary of the General Convention of the Christian Church, and Rev. Omer S. Thomas, D. D., of the Home Mission Board of the same body, are attending the Southern Christian Convention this week in Henderson, N. C.

Paul said that he gloried in infirmities. Did you ever do such a thing? If not, why not? And if you have done that sort of a thing, why did you do it? Paul had a reason. Find out from his writings what his reason was, and then see if your reason is in harmony with his.

The many friends of Mrs. W. A. Newman, of the Henderson Church, will be glad to know that she is convalescent after a long and tedious illness. When in health she was one of the most regular attendants on the Sunday services of her Church. We wish she may be speedily restored to good health.

Rev. D. A. Long, D. D., delivered the address before the school at Drewry, in Warren County, N. C., last Friday night. Prof. Herbert Scholz is the principal of this school, and his wise management and good teaching, together with his associates, has given that school a fine name in this country, and it is going on to yet better things.

Bro. W. C. Whitaker, of the Liberty (Vance) Church, was painfully injured a few days ago by a fall of fifteen feet. Five ribs were broken and his arm and shoulder badly injured. He is doing well, however, and as we believe, on the way to an early recovery. Mrs. Whitaker is a daughter of Mr. and Mrs. W. Z. Atkinson, of Wake County, N. C. She is a niece of Rev. J. Lee Johnson, of Fuquay Springs.

We have the following good word from Rev. W. D. Harward, D. D., Portsmouth, Va.: "We closed a very good meeting Sunday night, April 22. We are now in the midst of tearing up and moving into our new parsonage." That is fine. Just think of it—in six months after taking charge of that new field, a good meeting held and a new parsonage built and moving in! Well, that must mean better days for the Elm Street Church, Portsmouth, Va. Dr. Harward says he and Mrs. Harward are coming to the Convention.

"I have just seen what The Christian Sun said about James O'Kelly's burial place. It was in October, 1854, and I am the only minister living who was present and helped to place the stone. It was put there by the ministers. Will explain it all to the Convention. We are getting on well on the new buildings for Elon College. We are hoping they will be all ready for the opening next fall. Things look very different with a building going up some 200 feet right in front of the old building, and two more commenced."—Rev. J. W. Wellons, *Elon College, N. C.*, in a letter to Dr. D. A. Long.

Miss Irene Barrett, the youngest daughter of Mr. and Mrs. Robert H. Barrett, of Isle of Wight County, Va., was terribly burned about April 1. She was a niece of the editor of this paper. For several days her physician and loved ones had great hope of her early recovery, but on Sunday, April 22, she passed away. She was in the beginning of a beautiful womanhood and had many friends. She was burned in passing too near a hot stove, and of course her suffering was terrible. She was a sister of Rev. J. Cleveland Barrett, of Defiance College, Ohio. To sorrowing father and mother and brothers and sisters and her many friends, we tender deepest sympathy. God bless the memory of this dear young woman.

Our brother, Mr. G. Sano, writing from New York on March 20, says: "On suggestion of Dr. A. D. Woodworth, through the consent of Mr. Minton, I was to leave for Japan next September, going through Europe. The main object was to visit the Holy Land. I anticipated going through the South to visit you, but now my plan is completely upset by the request of the Japan Mission that I should sail as soon as possible for Japan in order to attend the annual conference of the Japanese Christian Churches in the spring. So I am now almost ready to sail for my native country." This was in a letter to Dr. D. A. Long. Our Brother Sano is perhaps in Japan and at work ere this. We wish him great success in doing the Lord's work among his own people. We wish he may be of great service to our Japan Mission. He is well qualified so far as learning is concerned.

BIBLE INSTRUCTION ABOUT HADES.

Dear Editor:—Will you allow me a space in your paper? There are so many who do not believe in a hell. We just want to show what the Bible says about it. We want to notice that hell is a place of confinement or a place of torment. Psa. 9:17. "The wicked shall be turned into hell and all the nations that forget God." So we see that it is a place where the lost spirits go, a place of confinement. We want to notice the prophet Ezekiel in speaking of the great wicked warriors that had been slain in battle. "The strong amidst the mighty shall speak to him out of the midst of hell." In this instance the prophet said that they would be able to talk in hell. Psa. 55:15. "Let death seize upon them and let them go down quickly into hell." So we see that hell is a place of woe, misery and agony. It is a place of no comfort. Some say that hell is the grave. Isaiah 5:14. "Therefore hell hath enlarged herself, and opened her mouth without measure to receive wicked spirits." So broad is the road that leads to destruction. So we need to look at the Bible instructions. Isa. 57:20. "But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. Verse 21, "There is no peace saith my God to the wicked." So we see that the wicked spirits must be confined in hell. We find many people who say that God is too good to put men in hell. Dear people we put ourselves there by false faith, by not taking the Word of God in on condition of repentance and be converted and be baptized in the spirit through Christ's blood. So we see those lost spirits are not in favor with God. Rom. 3:16-18. "Destruction and misery are in their ways, and the way of peace have they not known. There is no fear of God before their eyes." We see by reading God's Word and studying it. Prov.15:8. "The sacrifices of the wicked are an abomination to the Lord." Dear readers, let us be governed by the word of God. We see in Prov. 14:12, "There is a way which seemeth right unto a man that the ways thereof are the ways of death." Now let us read Luke 16:23 up to the 16th verse. "And in hell he lifted up his eyes being in torments, and seeth Abraham afar off and Lazarus in his bosom. And he cried and said, Father have mercy upon me and send Lazarus that he may dip the tip of his finger in water and cool my tongue, for I am tormented in these flames. But Abraham said, Son remember that thou in thy life time received thy good things, and likewise Lazarus evil things, but now he is comforted and thou art tormented; and besides all this between us and you there is a great gulf fixed, so that they which would pass from us to you can not, neither can they pass to us that would come from thence to us." So let us rely upon the word of God. Matt. 10:28, "And fear not them which kill the body but who are not able to kill the soul, but rather fear him which is able to destroy both body and soul in hell." Now dear readers, let us notice God's prophets. See what they and the apostles say about hell and torments of the wicked spirits not being prepared for the kingdom of God. We see the conditions of Rev. 20:12-15. "And I saw the dead, small and great stand before God, and the books were opened and another book was opened which is the book of life; and the dead were judged out of the things which were written in the books, according to their works and the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them, and they were judged every man according to their works, and death and hell were cast into the lake of fire; this is the second death; and whosoever was not found written in the book of life, was cast into the lake of fire." Isaiah 57:9. "And didst debase thyself even unto hell." Let us read the word. 2 Peter 2:9. "The Lord knoweth how to deliver the godly out of temptation; and to reserve the unjust unto the day of judgment to be punished." Matt. 25:41. "Then shall he say to them on the left hand, depart from me ye cursed into everlasting fire prepared for the devil and his angels. So we see dear readers that there is a hell. Isa. 14:9. Hell is from beneath. We cannot deny His word. Rev. 21:8, "But the fearful and unbelieving and the abominable, and murderers and whoremongers and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone which is the second death." I want to say to all unbelieving people, "You must be born of the spirit." John 3:3, "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." So my dear reader, if you are lost and a sinner, listen to 2 Peter 4:18, "And if the righteous scarcely be saved, where shall the ungodly and sinner appear." Do not listen to the devil any longer, but come to Christ and be saved. Now my dear reader, you see by the word of God, there is a hell of punishment to consume or confine through all eternity. There is never any end to the misery, and woe, and agony and death of darkness. So let us warn people to shun this place of woe. Let us give God our life, soul and body to do His will and make our peace, calling and election sure for heaven. This is my request to one and all. Jesus is a refuge for us, is my testimony day by day. He is my guide, my teacher.

J. M. Sherron,
In Freewill Baptist.

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor,*
Henderson, N. C.

THE CHURCH IS ONE OF THE INSTRUMENTS CHRIST USES TO SAVE THE WORLD.

THEN LET US KEEP ITS TEACHINGS TRUE TO THE BIBLE.

Reforms often have a hard road to travel, especially if the reform is in behalf of vital piety and true godliness. This is but natural as people do not like to give up what they have, till assured of something which is better. Sometimes it is not a reform of truth that clamors so vigorously for recognition. Because of this fact there are many persons whose sympathies are easily stirred in behalf of the new idea. This seems natural also, and yet it may be very dangerous to the progress of truth and righteousness. When such a clamor is raised in behalf of some erroneous teaching, it at once becomes a matter of grave concern to the men and women who really love the truth and do all they can for its advancement among men.

Some thirty or forty years ago a few men and women began to lay much stress on a certain phase of the gospel as of great importance, and from that day till this it has well nigh become a "hobby" on which they ride by day and by night, as they have opportunity to do so, till today many have joined in the clamor for its recognition. It may be too early as yet to determine whether the clamor has been for the betterment of the Church and the life of the common people. It may not yet have had the time that is really necessary to determine whether it is wise and Biblical or not. But one thing, as we truly believe, it is not too early to give some estimate of its character and work, so far as these have been shown as the outgrowth of its own fruitage. If this can be wisely done, it may in some large measure help us to determine if its promise is in the direction of the true prosperity of the Church and the uplift of humanity. Certainly the most radical of its advocates will admit that in the, say thirty, years it has been running its race, its fruit ought to begin to indicate something of what it will do for the Church, as Christ's agency through which He expects to give the truth of His Gospel to a lost world, and for its salvation.

We refer to the introduction of the Social Gospel, as having taken place some thirty years ago. Of course it had been introduced in some parts of Christendom long before that, but it was not general—it was till that time rather confined to certain parts of Christendom. It was about that time that it seemed to reach the masses and it is because of that fact that we count it as dating from near that period. Now if the cult, as thus brought forward, has in it real merit for the spread of the Gospel and the building up of the Church of Christ, within the time named it ought at least to be beginning to show something of the fruit it will bear in the cause of the Church of Christ.

What has it done so far? Is the cause of Christ showing more real vigor since the introduction of the idea of the Social Gospel? In answering such a proposition, *facts* ought to be allowed to tell the tale of the work which has been accomplished, whether it be good or bad—if it tends to build up or to tear down. If it is really building up the true piety and spiritual vigor of the Church, or is it doing the opposite for the Church?

Let us think. Let us lay down all prejudice, both for and against, as far as possible, and then get down to real business as to the truth of the situation. Has the Church been made more virile, more vigorous and aggressive in the great work of saving the world through Christ? Has its leaders become more truly spiritual since the introduction of this idea of the Social Gospel? Has the atmosphere of Christianity become purer and sweeter and richer in grace, under the Social Gospel idea.

In answering this question, let us see what the facts say. Let us call a witness. If we mistake not, the first witness we mean to call, is himself a modernist. We refer to Prof. W. H. Athern. He says:

"We are fast drifting into a cultured paganism, and, unless the Church takes important steps to stem the present tide of indifference, luxury and commercial greed, this country will soon cease to be a Christian nation, if indeed a country in which three-fourths of its citizens are without active church relations, can be said to be a Christian country."

Well, beloved, how do you like that testimony? The witness certainly ought to be acceptable to the modernists of our day, many of whom have been so sympathetic and so persistently industrious in promoting the modern idea of the Social Gospel. If Prof. Athern is to be credited with ability and opportunity to know what he is talking about, then the testimony of our witness speaks almost in thunder tones against the fruitage of the Social Gospel through the first thirty or forty years of its influence among the masses. Well, now let us be fair. Ought the Social Gospel to have accomplished much in thirty or forty years? Other reforms have accomplished great things in that length of time. Take the movement for prohibition. How long was it under way before its good fruits began to show for themselves? Prohibition had been talked for many years, it is true, but it did not get under way for real aggressive work so far back as that. The W. C. T. U. and the Anti-Saloon League made about the real beginning of aggressive work for prohibition, and long before these organizations had been before the public, so long as has this movement for the introduction and adoption of the Social Gospel as a special cult in Christianity, they brought forth great fruits for righteousness. No further proof is needed along this line because the history of these movements bears testimony of a most positive character and they cannot be disputed by truth. Now, if the cause of prohibition shows good fruits in so short a time, why should not the good fruits of the Social Gospel movement be showing in a period somewhat similar?

Take the reform for the abolition of slavery, and it had fought its battle and gained a glorious victory in even less time than has already been given to the Social Gospel. Slavery was abolished in less than fifty years after the reform got well under way. Now, what has the reform for the Social Gospel accomplished? Well, go back and ask Prof. Athern to tell us, if what he is quoted as saying above is true? If it is, then the reform for the introduction and establishment of the Social Gospel ought to be showing up much better than Prof. Athern says the Church is, under the influence and power of the Social Gospel. These seem to be the facts. Now, face them and tell us what is the promise of the present outlook as to the harvest of the Social Gospel in the Church?

Well, we have another witness. Rev. R. L. Russell, D. D., Secretary of Home Missions for the Methodist Episcopal Church, South, after saying that his Church has the greatest missionary opportunity in this country, he faces the other side of this picture, as when he says:

"We are sleeping on our rights and privileges. *Think of it! Three hundred of our pastors reported not one addition on profession of faith last year. More than one thousand congregations did not even attempt an evangelistic campaign during* 1922." (Italics are his.)

That is testimony which must count, since his position as Home Mission Secretary of the Methodist Episcopal Church, South, gives him a fine opportunity to speak the truth. Now, if the picture Dr. Russell gives of conditions in the Methodist Church is true, and we have no reason to dispute it at all, then this condition seems to have come about in the Methodist Church under the influence of the Social Gospel, for that Social Gospel idea has been agitated not a little in the Methodist Church in the last few years. Then the work of that Church seems to have been losing, rather than gaining, during the time that this cult has been prominent in that Church. Think of what it must mean for one denomination to have gone back so far as not to have a revival in the charges of *three hundred pastors,* not even one addition, on confession of faith, in a whole year. Then think of the one thousand congregations in the Methodist Church which did not have, or even attempt to have, an evangelistic campaign in a whole year. It is shocking, it is awful to contemplate. Of course, we do not pretend to say how far the Social Gospel has brought about this condition, but we do pretend to say this condition has come about during the time that this Social Gospel idea has been agitated among the people. That being true, the fact stands out quite clearly that the introduction of this Social Gospel idea among our Churches has not at least done them any good, since the more it has been preached, the worse has become the spiritual conditions of at least one of the largest denominations in the land, and the thing that makes it speak worse for this Social Gospel is that these conditions are in not only the largest denomination in the land, but withal, the most truly spiritual body among the larger denominations of our country, at least that is the general understanding.

Other reforms have been productive of much good fruit in less time than this idea of the Social Gospel has had among us. If it is to work such wonders among the people, why this failure as herein shown? Study the testimony of the two witnesses I have quoted and then say what you think of the situation.

THE TWO-FOLD NATURE OF SIN.

The Apostle John in his First Epistle (1:8, 9,) uses the term sin and sins. Is there significance in the singular in one case and the plural in the other? In the verses just cited we read as follows:

"If we say that we have no sin, we deceive ourselves, and the truth is not in us."—1 John 1:8.

In that case John uses the word *sin,* but in the ninth verse he uses the word *sins,* thus:

"If we confess our *sins* He is just and faithful to forgive us our *sins,* and to cleanse from all unrighteousness."—1 John 1:9.

Now what is the difference between the use of the singular and the plural. John must have made a difference, or he would have used only one form. Is there any difference in the meaning of the two terms? We believe there is, and if so, it is important that we know what that difference is.

Jesus in John 8:21, 24, speaks of peeople dying in their sin, and then in the twenty-fourth verse of the chapter, He speaks of people dying in

their sins. Is there any difference between these two statements? If there be no difference between the two, in other words, if He meant the same thing in each case, why did he not use the same form in each case? Jesus had no occasion to misuse language for He understood well the significance of each term. Indeed in our Authorized Version, the English uses the plural in both instances, but the Greek does not so use both forms. In the first Jesus used sin, and in the second, He used the plural. Again, we ask, Why so? We believe there is a reason why He did vary the form.

We believe the singular form has reference to the sinful condition of the human heart—the state of sin in which the unsaved live. When He used the plural form we believe He meant the actual sins of the individual, as he committed them daily. Evidently a state of sin is one thing, and most surely personal acts of sin is quite another. So John and Jesus are both careful in using the two forms. This seems to strengthen the claim that He meant two things and not merely one, when he used the singular form in one case and the plural in the other. Now if in verse 21 of John 8, Jesus meant one thing and then in verse 24 of the same chapter, He meant another thing entirely, it is certain that it is important for us, as disciples, to know just what He meant in each verse and the difference between the two.

Let me illustrate the difference in a familiar way. Suppose I own a ten acre lot. One day I conclude that I will cultivate that lot, but when I go out to begin work, I find there are many bushes in the way of the growth of a crop. What do I do? I take my axe and cut them down and plant my seeds. In a few weeks they come up, but in a few days they are hidden from view by bushes that have come up in their midst. But I cut down the bushes before I planted the seed. That may be all true, but when you cut down the bushes, you left the roots from which the bushes sprang, and so the roots have sprouted anew and your ground is again unfit to bring forth a crop. What can I do? If I cut them down, in a few days they will again spring forth anew and we shall have the same trouble with them again. But what can I do to save my crop from this growth of bushes? Why, clearly there is but one thing to do, and that is to take a little more time, and instead of cutting down the bushes, dig the roots up, and then the bushes will not come back, and your crop may grow unhampered, so far as these bushes are concerned. It seems quite clear, as we view it, that the roots represent the sinful state of the heart from which new sins are all the while springing up in one's life, while the bushes which were cut down, only to have them quickly return may fitly represent one's personal sins, the separate acts of sin which may come into one's life. There is a state of sin in which men are cast. Then there are personal sins which are the the outgrowth of personal transgression. You see the relation of the one to the other is much the same as the sprouts which spring up from the roots which are living in the ground. The roots represent the condition of the human heart, while the sprouts represent the personal acts of sin in the individual believer.

As confirming this view, I quote from *The Devotional Commentary*, as follows:

"And then last of all, let us not fail to notice that it is not merely from "sins"—that is, from separate and individual transgressions—that the blood of Christ cleanses us, but it is from "all sins"—that is, from the root and principle of all sin within the heart. This expressive and impressive use of the singular noun, "sin", is not accidental, for St. John uses both the plural and the singular in this Epistle, but in each case each word with its own special shade of meaning." See 1 John 1:9; 2:2, 12; IV 10, for the pural and then turn to the same Epistle 1:7; and III:8 for the singular." "This cleansing of the blood of Christ is so radical and complete that it extends far beyond the removal of the stains of any particular trangression; it reaches down to the root of all transgression in a sinful heart, and it purifies and sanctifies that heart. It is a blessed thing to be assured of the merciful forgiveneess of our God for all sins, but it is not less blessed to know that when God forgives He cleanses as well, and that in the blood of Christ we have the one and never failing power that by the Spirit of all grace creates a clean heart."

If this view be not correct, then what is meant when we sing: "Be of sin the double cure"?

A VERY POOR SOURCE OF COMFORT.

It is all right to tell the truth and so shame the devil, if possible, but when you come to offer us comfort, please do bring us something that is comforting. Even poor Lazarus got some comfort from the dogs licking his sores, and we do not despise the comfort that a poor dog could give, but we cannot accept the comfort which our beloved brother, Rev. Dr. T. N. Ivey offers us in a recent issue of *The Christian Advocate,* Nashville, Tenn., in regard to a decline in Church attendance, which is especially noticeable throughout some portions of the country and possibly in all parts of the country, just now.

Dr. Ivey seeks to comfort his readers by a comparison between the attendance of the members of lodges and the attendance in churches. No doubt, we think, that his intentions were good, but we surely do feel that he failed to bring comfort to the thinking man. For instance, he tells of a lodge having 700 members, and on an occasion when it was visited for the purpose of ascertaining how many were in attendance, he found 35. Then he got the attendance of a church having 1,200 members and there were 445 present and he thinks the comparison between the church and the lodge shows up well for the church. Suppose that he is right as to that, but where is the comfort in a church having 1200 members, with only 445 present in the public worship, and then no doubt many of the 445 were not members, but visitors in the congregation. That might take down the number of members much. He also got comfort for ourselves in our church life when in fact there is no comfort. Think of a church of 1200 members having at the Sunday morning service 445 people and at night only 206. We do not see the comfort, but of course, if Dr. Ivey can get comfort out the facts he gave, we suppose he is entitled to it. Let our readers remember the difference between the standards of the Lodge and of the church. The standard of the church being so much higher than the lodge, the attendance ought to be at least two-thirds of the entire membership. If not, will some one tell us why it should not be so?

SHORT TALKS ON THE BOOKS OF THE BIBLE

EXODUS, THE BOOK OF THE DEPARTURE.

Exodus, the name of the second book of the Bible, was given as expressive of the fact that Israel went out from Egypt under the protecting power of God. The word Exodus means *departure.* As the word is applied to the second book of the Bible, it means the departure of the Israelites from Egypt, bound for the Promised Land. Moses again and again sought to lead them out, but the king (Pharaoh) would not allow them to go. Of course, Moses could not force the king to consent to their going, but Moses had enough sense and grace to look to God for deliverance. Even when the Lord undertook to delivered them, it took ten plagues, each in succession growing more terrible to drive Pharaoh to yield. When the last of the ten plagues was given in which all the first born of the Egyptians were killed, then the king yielded. This event was so momentous it has been perpetuated by the Passover among the Jews till this day. It is known as the Feast of the Passover, because on that awful night when the first born in every Egyptian home was destroyed, in every Israelitish home where the blood was found sprinkled on the door posts, God's angel passed over without destroying a single soul. The passover signified three things specially: 1. God passed over the blood sprinkled houses; 2. He caused the passover to be set apart to Himself; 3. He made Israel in their escape from the cruel bondage of Egypt to pass over the Red Sea.

God sent ten plagues as judgments on Pharaoh for his refusing to let Israel go. The first and second of these plagues were against the River Nile which was one of the idols of the Egyptians. The third plague was against the earth-god, Seb, and the priests who could not officiate with lice upon them. The fourth and eighth were against Shu, the Atmosphere, son of Ra, the sun-god. It was against these that the ninth plague was directed. The fifth plague was against Apis, the Sacred Bull. The sixth plague was against Sutech or Typhon, the ashes of whose victims were flung to the winds. The seventh plague was against the Sacred Beetle, Scarabbaeus. The tenth and last of the plagues was sent against all the idol gods at once and the nation which had decreed the wholesale destruction of the Hebrew children.

Some one has said that the Passover is a pictorial parable of Sin and Salvation. There were five well developed features in the Passover:

1. Divine Judgement.
2. A life for a life.
3. Blood was put on the side and upper door posts, but not on the threshold, where it might be trodden under foot. See Heb. 10:29.
4. God passing over His people, wherever He saw the blood on the door posts as He had commanded. 5. Consecration of all first born, both of man, of beasts and of first fruits. Henceforth Redemption by blood and Peculiar Relation to the Redeemer become the keys to the whole Word of God. For the future the Pillar of God's Presence will lead the way for them in their journey to the Land of Promise. He pitched His Tabernacle among His people and makes Himself known to them by His name *Jah,* which means: "I am that I am"; or "I am He who am forever". See Heb. 13:8; John 8:58. The law was engraven on stone to indicate its perpetual authority and force.

On the human side Moses is the central person of this stirring narrative. His life is divided into three periods, each of forty years. 1. From his birth to his flight into Midian. 2. From his flight to the Exodus. 3. From the Exodus to his death.

Moses' first effort to deliver Israel failed because he depended on his own power. Later he succeeded in the power of the Spirit. Moses is considered a type of Christ, in the perils of his infancy, his voluntary surrender of royalty, his training in solitude and his leadership of his people, taking them out of captivity.

The book is divided into three sections:

1. From chapter I to XII shows Israel in Egypt.
2. From chapter XIII to XVIII from Egypt to Sinai.
3. From XIX to XL at Sinai where the law was given.

Here are some very interesting points showing us how Exodus is related to Christianity:

1. The Passover rite and the establishment of the covenant as shown in Exod. 24:3-8, are found most closely connected also with the Lord's Supper and the establishment of a New Covenant.

2. In the permanent dwelling of God in the midst of His people in the pillar of fire and in the Tabernacle, there is typified His dwelling among mankind in Christ Jesus. (Jno. 1:14.) The indwelling of the Holy Ghost in the Christian Congregation (1 Pet. 2:5 and Eph. 4:12) and also in the individual Christian. I Cor.. 3:16; 6:19; 2 Cor. 6:16; Jno. 14:23.

3. The Apostle John must have been acquainted with Exodus, as a book, and for that reason that he uses many rich thoughts which seem in part at least to have been suggested by the exodus out of Egypt. Unique thoughts in reference to the Old Testament are found in the conceptions that the law was given through angels. See Acts 7:53; Gal. 3:19; Heb. 2:2.

4. It seems quite clear that the rock mentioned in Exod. 17:6, was Christ. 1 Cor. 10:4.

5. From Heb. 9:4 seems to indicate that there was some connection between the altar of incense and the Holy of Holies.

But I must stop, as the lines of thought which run together in the Scriptures are so many that I cannot possibly give them here.

Let us learn just a few lessons here:

1. The accidents of life may have much to do with shaping our future. The placing of the Israelites in Egypt was a mere accident, and yet how it did shape the national history of Israel.

2. When God wishes us to move, if we are willing to move as he wishes, He will make a way for us to go. When the mighty king, Pharaoh, would not let Israel go, God made a way for that people to move out of the bondage of Egypt into the glorious liberty of the Promised Land.

3. The world, the flesh and the devil may seek to hinder, but when we are working in God's will and way, all difficulties must give way and make room for us that His purposes may be accomplished.

ARE YOU WILLING TO TAKE SECOND PLACE?

By Hilda Richmond.

(In *Christian Advocate,* Nashville, Tenn.)

Often a man or woman does not know his or her own selfishness, and so they go along having little to say except it be to show their own greatness by not being willing to take the second place.

Hilda Richmond gives a fine lesson along this line, as follows:

Painstakingly, a young lady was practicing a solo for an entertainment, and a friend complimented her on her selection for the evening and also her delightful singing, but added that the invitation to sing did not deserve that much effort, as she had been selected only after several others had been asked and had found it impossible to comply with the request. At this, the singer laughed joyously and declared that it did not make a bit of difference to her whether she was second choice or twentieth, and that for her own sake as well as the sake of the audience she owed it to do her best. She realized that she was a young, almost unknown soloist, and therefore it was but natural that her name should not be mentioned until others and better-known musicians had been asked; but the friend did not see it in that light. She had made it the rule of her life, she said, never, under any consideration, to take second place in any public work, and that her friends, knowing this rule, were careful never to insult her by asking her to substitute for any one, no matter what the emergency.

Have you ever had the opportunity to deal with or live with those unfortunate individuals who are ever afraid their reputations will suffer if they aid in small tasks or accept the second-rate place in Church or social undertakings? Have you ever had to plan everything to suit one person in order to get that person to help at all? If so, you are in a position to appreciate those other sane and sensible souls who will cheerfully take the lowest place and do their best, no matter if they are qualified for the highest position. A young man who was clever at managing entertainments for young folks always decided to a certainty that he was the first person asked before lending a hand with the plan, and the humorous part of the whole thing was that he was ever urging his friends to accept the minor parts for the good of the cause, as he expressed it. That he should ever appear in a minor role never entered his self-satisfied brain.

To some young folks, the term "second choice" is as a red flag to an infuriated animal, an insult, a slight, or a mark of disrespect; while to others it is the incentive to do the best and, if possible, go beyond what may be expected of them. A young baseball player was reluctantly given a place on the team in an emergency, and he scarcely stopped to eat or sleep, so zealous was he to make good for the honor of "our team." A young woman who received twice each year the cast-off clothing of richer relatives always made it her aim to turn and press and contrive so that the garments she wore looked better than in their original state, as the city relatives always said. To her it was a matter of pride that, with her limited resources, she could call forth expressions of praise from those who had had the clothes when they were new and fresh and stamped with the name of a high-priced dressmaker. The sight of the forlorn things to some girls would have been the signal for a flood of tears and self-pity that they had to clothe themselves in things that other people had cast aside, but to her it was the opportunity to work as by the wand of a fairy and produce results that called forth admiration from all.

Can any one get through the world without having to accept second choice? Is it possible to be so highly favored, as the world looks at it, as to be first everywhere? Does it make any one happier to have to be favored and petted and catered to at home, at school, and in the social world? Verily, those who have learned how to take second choice are the happy people. Have you ever seen a spoiled child demand a certain helping at the table and kick and scream until the food is placed before him? That is what first-choice people do everywhere, and certainly they do not add to their own happiness nor to that of their companions by "standing up for their rights," as they term it.

But what shall be said for those delightful individuals who help out in emergencies, who make up the desired number at the dinner party at the eleventh hour, who give up their own ease and plans to help a friend in need, who take the things other people count worthless and transform them into the pleasant and helpful and useful, who offer their services to substitute in Church work, who fit in with good cheer and an honest effort to please when somebody is ill or absent in the business world, who preach and practice the doctrine that feelings should be elastic and not fragile when it comes to making up programs and plans at school, at Church, and in the social life, and who keep the wheels of life well oiled and smoothly running by their happy acceptance of the fact that second choice may be made as enjoyable as first choice if the individual so wills? Were it not for these wholesouled, happy, helpful young people, many Church organizations would go to pieces, and certainly the social world would lose half its charm. The great apostle Paul said, "I know how to abound, and I know how to be abased," and it is ever true that the people who know how to take second place cheerfully and well always know how to adorn the first place when it comes to them.

"NAKED AND YE CLOTHED ME."

How The American Churches Can Help Russia Now.

By Samuel McCrea Cavert, D. D.

The Russian famine is far from over; it is still an appalling calamity.

"A fair estimate of the number of people in Russia who will starve before August, 1923, if not fed by Russian or foreign relief is 8,000,000." So reported, on February 9th, the special commission sent by the National Information Bureau to make an investigation of the famine needs of Russia at the present moment. Last year's famine left the peasants weakened and destitute, depleted their livestock, limited their spring plowing and made adequate crops impossible. A new drought destroyed large portions of even those crops which they were able to plant.

They need food, medicines and equipment for children's homes and hospitals and horses and implements for agricultural reconstruction. But especially do they need clothing. Clothing for men, women and children is needed, particularly warm garments of all kinds. Clothes for children of school age, 6 to 16, are in special demand. Many children are unable to attend school because they have nothing to wear.

The Federal Council of the Churches is therefore issuing an appeal to the churches of America to collect good second-hand clothing which can be shipped to the Russian famine sufferers. Money is still urgently needed but if one hesitates to ask for money he has no ground for hesitation in appealing for second-hand clothes. It is a need which can be met with comparatively slight effort. Every family has clothing which is hanging useless in closets. By sending it to Russia it will serve to clothe those who otherwise will suffer beyond words.

All contributions of clothing should be sent, prepaid, to the Storeroom of the American Friends Service Committee (Quakers), 15th and Cherry Streets, Philadelphia, Pa. This organization has generously agreed to serve as the distributing agent for all clothing contributed by the churches of the Federal Council, and will assume the expense of shipments to, and distribution in, Russia.

Care should be taken to see that the clothing contributed is good for at least six months' wear and that it is clean and well mended. Cotton stockings should not be sent. Shoes are in great demand, but to be useful they must have broad toes and low heels. In addition there is great need for all kinds of uncut material, which can be made into garments by the women of the famine zone, many of whom are sewing for the benefit of the community in return for their relief rations.

"The quantity of clothes which we have to distribute is so appallingly small, and the need for clothing so universal, that the famine of clothes is for many as bitter as the famine of food." So writes an American relief worker from the Russian famine zone. Another worker writes: "Whole villages are thrown into a turmoil of excitement when the news goes out that we have American clothing for them. I do hope that the folks back home will realize how much good warm clothes means to these peasants who must live through such extremely cold winters under such great difficulties as the famine has now brought upon them."

CONTRIBUTIONS

SUFFOLK LETTER.

There are many ways to estimate human values. It may be done in terms of character, without which all other values are useless in human affairs. Counterfit coin is worthless. It is the stamp of the government that gives value to money; and paper has the same value as gold when based on gold and bearing the stamp of government. Counterfit money is a hypocrite in the world of finance. A human being who is a deceiver or a cheat is a hypocrite, and there are as many hypocrites in the world as in the Church. People who pose as honest, virtuous, truthful, and are not, are hypocrites as surely as false Church members. Social standing has a human value, and it carries with it social responsibility. All values contain responsibilities. Capacity in any department of human endowments is under obligation to use that talent for society. The musician, the painter, the inventor, the mechanic, the physician—all of them—are indebted to society, and can pay only by the proper use of their gifts. Human society is complex, and individuals are links in an endless human chain. It is the broken chain of progress that checks human progress, for new links must be put in the place of broken links.

After all is said, the common view of possessions expresses itself in terms of money. History contradicts this view. Moses had no property, though he might have been rich; but he emancipated two million slaves and gave the greatest laws to men. Jesus had not where to lay His head, but He laid the foundation of an Institution that saves and civilizes men and nations. Men give value to money and to property. The value of land depends upon the men who dwell upon it. Take the people out of a great city and the property would not have as much value as trees and land in the country. Values increase with the increase in Christian population. The denser such population, the higher values rise. But the lower values do not raise the higher values; the higher values raise the lower values. Money does not increase the value of men, but men increase the value of money. The great possession, after all, is manhood and womanhood. This proposition, examined on the lowest scale, discovers the value of man. The man whose income from investments takes care of the family is considered in good circumstances, while a wage-earner thinks of himself as being poor. Let us see. A man with a net income of $1,000.00 would require $25,000.00 well invested. Yet, it is true that a man who can earn $1,000.00 is *himself* worth $25,000.00. In the one case the possession is in notes, bonds, or whatever the investment may be; in the other it is in the *man*. The man who is able to work and earn the $1,000.00 is really the richer of the two. The man who can earn $2,000.00 is worth $50,000.00, because he has the earning capacity of $50,000.00. A man with a salary of $3,000.00 is worth $75,000.00. There are many men rich who think of themselves as poor. They think in terms of *property* and of *money*, instead of in terms of *men*. The men of large means become the creators of business that puts into activity the human energy that would otherwise be idle and without earning capacity; that surplus capital thus helps all. What the nation needs most of all is Christian men whose relationships are not disturbed by the false views of possessions. The capitalist and the wage-earner are laborers together in the great field of human interest. The spirit of Boaz and his reapers is the true spirit. "The Lord be with you," said Boaz; and they answered: "The Lord bless thee."—Matt. 2:4.

W. W. STALEY.

ELON LETTER.

I am thinking this morning as I write of the final chapel service in our hallowed old administration building. On Wednesday morning, January 17, I could not get my mind off words spoken of Jesus as He was leaving Jerusalem for Capernaum—"He must needs." And so I spoke on that theme briefly, little thinking what meaning those words, within twenty-four hours, would have for me in the way of tremendous responsibility or for our Church in the necessity for meeting a critical situation in the spirit of heroic sacrifice.

I remember that I referred to President Harding's "liberty under law," and expressive of the highest political ideal he knew. But liberty under law may be a legalized method of perpetuating organized selfishness, of advancing one class at the expense of another, of recognizing certain practices incapable of justification on moral grounds. It depends altogether on what the law is that is to set the bounds of the liberty and as to whether liberty is thought of as a personal or a social matter.

Jesus did not hesitate to modify the law when moral and ethical considerations warranted. Higher than law, in His judgment, was the occasion calling for service, and higher than liberty is His law, and practiced it was the categorical imperative of a brother or sister needing assistance.

He who refused to obey the law as abridging his liberty is an anarchist. Society soon makes an end of his insubordination. He who obeys the law against his will because he fears the consequences is a coward and a slave. He is not free, because perfect freedom casts out fear and is based on loving service. The only true man is he who acts according to moral compulsion. *He has to do because he ought!*

So it is entirely true that Jesus became entirely free when He decided to go through Samaria because "He must needs." A woman in distress of soul awaited His ministry there, and a whole town's fate hung in the balances. He achieved freedom, and joy too, in meeting his moral obligation.

Not doing what we want to do constitutes us free men and women. Not doing what the law requires or permits makes us possessed of liberty. Only as we do what we ought to do can we be truly free. Such were the thoughts advanced at the final chapel service, with one application or two to the problems and situations of student life and conduct.

And then, the fire! And the testing time for me in the face of a compelling duty, and also the testing time for our people. Our friends have rallied to Elon in her affliction—nobly rallied to her! They are still rallying. I have faith to believe that the advocates of Christian education in our Church will rise to meet the "oughtness" precipitated by Elon's misfortune and that they will say with consecration of life and means and heart in the spirit of our Master, "We must needs put our college in position to serve our Church and the kingdom as she has not been able to do heretofore. We must, and we will"!

Come on, friends, let's go.

W. A. HARPER.

IS THE EMPHASIS MISPLACED?

Both religious and secular journals have been presenting most interesting and encouraging statements recently concerning the large additions to churches during the past year. It should be, and is a matter of deep interest and real inspiration to recieve such information. Men in every department of life have been thinking and speaking in larger terms during the past few years, and led on by larger visions have undertaken larger tasks than ever before. Then we have unprecedented opportunities in wealth, education, facilities for travel and communication, while the world-war greatly enlarged our community of interests. At the introduction of Christianity there was one universal tongue and one great universal empire, and both intellectual and physical conditions seemed most favorable for carrying the gospel to the very finger tips of civilization, and beyond it. Not the same, but in principle, similar conditions obtain today. May the very remarkable and unusual growth in Protestantism during the past year give to the church a yet larger vision, new courage, a quickened faith, and an inspiration to measure up more fully to the opportunities of the times in which we live. I have just turned from a little journey through the Acts, and history of the early church and her marvelous growth. There were, as we know, one hundred and twenty waiting on the promise to those who would "tarry". Peter preached and three thousand were converted, as we learn in Acts 2:41. Then in Acts 2:47 we find that there were daily additions. Then in Acts 4:32 multitudes were added. In Acts 5:14 we find that there were multitudes. In Acts 6:1 we are told that they "multiplied", and in the sixth verse that they "greatly multiplied". Now you would hardly multiply by less than *two*. Go back to the three thousand and as you follow the growth apply your rule of multiplication, even by two, and the numbers swept into the Kingdom make indeed a very remarkable growth. It is most interesting to study. With such a growth it did not require the grospel very long to overturn the old Empire and to make it nominally Christian. But there was a power at work, so much needed at present with the evangelistic effort to the church—the power of the Holy Spirit. The story of the Spirit in the Acts is the story of power. When the church was told by the Lord to "Tarry at Jerusalem" it was, "until ye be endued with power from on high". Organization has power, but as a means of regeneration for the world it is powerless without the sanction and work of the Holy Spirit. Organization has its place in the church, an important place; human means and agencies are necessary, and are coming more and more into the service of the Kingdom, but we fear that we are placing the greatest emphasis at the wrong place—on organization and material agencies instead of that which only can make such means effective. The Book tells us that, "Five of you shall chase a hundred, and a hundred of you shall put ten thousand to flight". That was done, not only in Old Testament times but during the early days of Christianity when the church was directly and consciously under the power of the Spirit. We hear much about Sabbath desecration, and social corruption and impurity. But our social life (God pity it) is a stream of purity as compared with that which existed at the time Christianity was making such wonderful progress. Sabbath desecration at present sometimes looks like the premonition of a mighty cataclysm of judgments to tear down the very framework of our civilization, but taken at its worst it is far ahead of the bull fights—the torturing of innocent Christians by angry bulls in the amphitheater to amuse the Sabbath throng—the gladitorial contests and the like, at the time Christianity began its march across

the world of human needs and suffering. We believe in the final triumph of the gospel of Jesus Christ. "For this purpose the Son of God was manifested that He might destroy the works of the devil". We need the helmet of salvation to protect the head, which often goes wrong; the breastplate of righteousness to protect the heart, the seat of motive and desire; gospel sandals to protect our going, and the Sword of the Spirit, which is the Word of God. With this equipment under the presence and power of the Spirit, the church may hasten the Kingdom.

M. W. Butler.

FIRE AND DEMOCRACY.

There is nothing more pleasant on a cold, winter evening than a crackling log fire in a huge fireplace. How many hearts have been made happy at such a sight! How varied and numerous the stories that have been recounted before such a fire! How varied and numerous the pictures the imagination has created in such a fire! Fire has been, is, and always will be man's best servant. Fire affords man comfort, inspiration and happiness. But at all times fire must be kept under control, or it becomes man's worst enemy. Fire, not under control, has destroyed more property and, therefore, impoverished more people than all the storms, tornadoes, volcanic eruptions and earthquakes combined.

Fire's only equal, both for good and evil, is democracy. So long as these two indispensable things are kept under control, all is well; when they are not beset by non-combustible barriers, or become the means by which the incendiary or the anarchist executes his malicious designs, their destruction cannot be equaled.

Fire is the principle of combustion as manifested in light. There was a time when fire to man was unknown, yet fire has always existed; it was no doubt the means by which the world was created. There was a time when democracy to man was unknown, yet democracy has always existed; when God created the earth, he had already planned a great democracy for His highest created being—man.

Fire, then, was no doubt the means by which God created the earth (study the three great scientific theories as to how the earth was formed), and democracy is one of God's greatest gifts to man.

Of the two, fire has had the greatest usage. Fire has served all nations through many ages; democracy has served only the godly. The ungodly it destroys.

The greatest friend of democracy of whom history speaks was Christ. 'Therefore, all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets."

This utterance of Christ is sufficient proof that He came to earth not only to save us from eternal hell fire, but to establish on earth the democracy that had been planned by His father at the beginning of creation. Notice the force of "law." "This is the law and the prophets." The law of what? The supreme law of human society; the law spoken of by the prophets; the law that Thomas Jefferson implanted in the hearts of the American people; the law for which thousands have been brutally butchered; an indestructible law—a law which will some day rule the world. The devil will not always be able to debar from man the great federation of the world. The world will be purified by fire, and then democracy will reign.

The fiery eloquence of Christ's ambassadors will consume the selfish ambition of the tyrant and bring out of chaos, yea out of seeming impossibility, a grand and glorious international democracy. The supreme law of human society cannot always be abused. The extremist (the Bolshivik) who uses democracy to execute his damnable designs, will some day be destroyed. He cannot transgress the greatest law of society with impunity. The fire of transgression will consume him. He has already put the torch to the platform upon which he stands. The great international turmoil of today is merely consuming the rottonness of governments. Think of the Israelites that God slew because they would not carry out His plans. Was the government of Israel growing more corrupt during this process of cleansing? Is the world today growing worse? The pessimist would have you believe it is. But he is wrong. The world is not growing worse; it is growing more pure. It is being purged of its dross. The world was not created for impurity. Impurity is as foreign to the earth as iron ore is to diamond. Just as all material filth is oxidized, or, to express it differently, is consumed by the invisible fire of purification, so will all immaterial filth, hatred, envy, avarice, blasphemy, jealousy, adultery, fornication, murder, selfish ambition, theft, falsehood be consumed by the fire of God's wrath.

"And now also the ax is laid unto the root of the trees; therefore, every tree which bringeth not forth good fruit is hewn down and cast into the fire."

Every tree that does not grow and bear fruit according to the laws of nature must be cut down and burned. There is no room in the world for the unfit.

Listen to the next verse:

"I indeed baptise you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; He shall baptize you with the Holy Ghost, and with fire."

We mortals baptize with water because we think of water as something that can cleanse us. All very well so far. We can destroy the material filth about us, but the filth of our souls we cannct destroy. We must submit ourselves unto God, for He can baptize us—or, in other words cleanse us—with the Holy Ghost and with fire.

Listen to the next successive verse:

"Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

Science and religion work harmoniously together—one never contradicts the other. It is comforting to know that God's laws are nature's laws, and that nature's laws are God's laws. It is not necessary to graduate in a great theological seminary in order to know God and His laws. Go forth into the hills and forest and study nature. If you will but do this, you will learn five great fundamental facts, namely: that the natural world (which is itself a great democracy) destroys, without mercy, anything that habitually transgresses its laws; that you must attribute the existence of everything in the natural world to God; that the Bible, which teaches us how to live in order that we may inherit eternal life, is the greatest teacher of science known to man; that man must bring into existence a world-wide democracy in order to establish peace on earth; and that the great cleansing power spoken of so often in the Bible and employed by man, is fire.

Fire and democracy! Fire, the emblem of purity, and democracy the result of purity.

F. M. Dunaphant.

TO A POET.

What though sad Dante traced the sin-wrecked soul
Past Stygian flood, and hell-swept region pale,
Forever echoing to the damning wail
Of those forsaken? Or if Milton's roll
Angelic born, kenning no earth control,
Sped to its home in that unchanging vale
From Patmos glimpsed; where Justice dwells, and frail
Earth-born shine adorned in heavenly stole?

Though many seers, bay-crowned, through centuries
May join with Shakespeare in the master sweep
That wrings high plaudit from these hearts of ours;
Still, some sure note else dead within the keys
Awaits thy touch; oh, minstrel dare not keep
The chorus waiting longer for thy powers.

—William Thornton Whitsett, in *Saber and Song.*

A TRIBUTE TO THE LIFE OF WILLIAM H. BARNES.

Whereas, it pleased Almighty God in His infinite wisdom to call from the Church militant to the Church triumphant the soul of our faithful brother, Deacon William H. Barnes, in the early morning of March 21, 1923, be it resolved by the Board of Deacons of the Suffolk Christian Church:

First, That we, in faith, humbly bow in submission to the will of Him who is too good to be unkind and too wise to err.

Second, That we emulate the example that has been left us by our brother deacon, in his faithfulness to his work, as a man, as a soldier of his country, and a soldier of the cross. At no time in his life did his country or his Church need and call for help that he did not give a quick and ready response. As a young man, he was a faithful soldier under General Lee, returning home he became one of the honest and faithful men who worked hard to build up the ruined South, and many are the monuments now standing to mark his work as a builder. When this Church, which he loved so well, needed a master builder to erect this building he threw his very soul into the work, and did and saw that it was well done. Even in his evening of life, when the call of his country came, in 1917, for men, he was one of the first to offer his services wherever they could be used. But these things all dwindle when we consider him as a member of our board. He was faithful as long as life lasted, regularly attended her services, and bringing something to each service—a loving heart for her altar. His family life was rich, he was a devoted husband, an indulgent father and a good neighbor. His faith was large and sound. No new ideas of religion troubled him, for his soul was safely anchored in Jesus Christ.

Third, That we extend our deepest sympathy to the family in their bereavement, and commend them to the Father, whom our brother loved so well in life, and point them to the blessed time when we shall all meet in that realm where there shall be no more sorrow and death.

Fourth, That a copy of these resolutions be placed in the Church records, that a copy be sent to the family, and a copy be sent to The Christian Sun for publication.

A. T. Holland,
Chairman of Board.

W. E. MacClenny,
Secretary.

You can do real missionary work in your own community by inducing the people to subscribe to The Christian Sun. Try it.

MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

A PICTURE OF GOD.

There is a proverb which we have said so often that we almost forget how true it is—"First impressions are strongest." How hard it is to wipe out of our minds the first bad impression of a person! However well and highly we think of the person afterwards, the first unpleasant picture of him is apt to slip back into our minds and make us doubt and mistrust him. We know, too, that when age clouds and darkens the mind it is often only the scenes and memories of childhood which remain clear and undimmed. It is, therefore, essential for us teachers to remember that it is the impression of the person of God received in childhood which is the most vital, the most deep and the most lasting. Surely, then, we should first give to the child the perfect picture of God, His beauty, His love, His joy, His tenderness revealed in Jesus Christ.

The aspect of God which attracts the little child and best answers his need is that shown by Jesus of the loving Father and Friend. The very helplessnesss of the little child calls out for a protector and provider. Of the love and care of God, we cannot tell too much. And what a wonderfully tender picture of God we can give the little child by telling of the Father's care for His great family of children—brown and black, and white and yellow. He gives corn and apples to white children, and pineapples and yams to brown ones. Flowers and trees, rain and sunshine He lavishes on all His children alike. He knows Chinese and Indian children need fathers and mothers to look after them, and brothers and sisters with whom to play. There is no better way of picturing God as Father and Friend than by telling of His love and care for boys and girls in every land."

Elsie H. Spriggs, in her fine book entitled, "The Missionary Enterprise in the Sunday School," wrote the above, and it teaches a very vital and vigorous truth. What sort of pictures of God are we hanging up before the minds of our children in their early and tender years? Is it possible to paint or present a proper picture of God to the minds of the children save as we picture Him to be a God who loves with equal intensity and devotion all the children of all the lands? John tells us that God so loved the world that He gave His own Son, and Paul tells us that God has made of one blood all the nations of the earth. Yes, first impressions are strongest. Let us see to it that these first impressions which our children in the Sunday School are receiving are right impressions, particularly their impressions of God. We must carry the missionary message and the missionary facts into our Sunday Schools; that is, teach the children there that God is love, and, therefore, loves all children of all lands and wants them all to know of Him and be saved.

J. O. Atkinson.

ONE-DAY SCHOOL OF MISSIONS AT DURHAM.

A one-day School of Missions was held with the Durham Church April 17th for the Durham Orange District, with Mrs. W. H. Boone as leader and Mrs. Robert Neville, of Chapel Hill, acting as Secretary. Quite a good delegation from the Chapel Hill and Durham Churches attended, but we were unable to secure a delegation from Mebane, Mt. Zion, Damascus, O'Kelly's Chapel and Martha's Chapel (these Churches are in our district). Will the ladies of the above-named Churches who read The Sun and are interested in missions, begin now to make plans to come to our rally next year? We need you and believe if you will attend one of these inspirational meetings you will feel the need of just the co-operative work we are trying to do. We were grieved, of course, that Dr. Atkinson could not be with us, but felt that it was best he did not come, as the day was cloudy and cold. A sincere prayer went up from this body of Christian women for this good man's speedy restoration to health. The following ministers were present and added much to our service: Revs. Stanley C. Harrell, J. S. Carden and J. B. Howard, and Rev. S. K. Emurian, of Norfolk, made a thrilling talk on Armenia and sang some beautiful songs.

Mr. Alfred Shumate also delighted the audience by one of his lovely solos; he also led the music for our meeting. If our Churches only knew what a wonderful singer Mr. Shumate is and what an addition to evangelistic services he is, we should endeavor to keep him in the Southland.

Miss Morey, of the Elk Spur School, made an address on our mountain work. She felt so encouraged over the work and told how appreciative those good mountain people were of our schools and how the Lord's cause was prospering in that beautiful country, in such a way as to interest and delight her audience.

A delightful luncheon was served at the noon hour. The Willing Workers of the Durham Church, under the leadership of Miss Susie Riddick, presented a charming dramatization of the story of Jonah, which was much enjoyed.

Mrs. McCauley, of Chapel Hill, was elected leader, and Mrs. E. H. Bobbitt, of Durham, Secretary for the 1924 rally, which will meet in Durham Christian Church. W. H. B.

ONE-DAY SCHOOL AT HENDERSON.

The one-day School of Missions for the Vance, Franklin and Warren District was held with the Henderson Christian Church, April 8, 1923. The meeting was called to order by Mrs. F. M. Howard, acting chairman for Mrs. R. L. Williamson, who could not attend devotional services conducted by Mr. L. M. Harward.

Twenty-third Psalm read by Mrs. J. A. Kimball.

Special prayer for the recovery of Dr. Atkinson, led by Dr. J. P. Barrett.

Representatives from following Churches responded to roll call: Henderson, Liberty, Fullers Chapel, Franklinton and Mt. Auburn.

Reports from societies represented.

Dr. J. P. Barrett spoke on "Conditions in Porto Rico."

Appointment of committees.

Adjourned for lunch.

(Afternoon Session.)

Report of "Our Mountain Work," by Miss M. H. Morey.

Offering taken for mountain work, $10.06.

Address by Dr. D. A. Long.

The nominating committee presented the names of Mrs. F. M. Harward, president; Zola Winn, secretary, and Mrs. S. F. Coghill, treasurer for next year. Adopted.

Report on resolutions adopted.

Place of meeting was not decided.

Closed with prayer.

Zola Winn, *Secretary.*

A REJECTED CHRIST.

"The whole city came out to meet Jesus, and whe nthey saw Him they besought Him that He would depart out of their coasts."—Matt. 8:34. Pilot said to them, "Behold your King." "Away with Him; give to us Barabbas." It is 1,800 years since these things took place, but the multitude have not changed their minds yet regarding Christ and His kingly government, "this man shall not rule over us." We are called a Christian nation, but we are not followers of Christ. We know all about religion, except how to get it. To live with Christ will make us Christ-like—that is, Christians. We, as a nation, are far from a Christ life.

In the days of Whitefield and Wesley, the pulpit controlled the nation. It is not so today. The pulpit pulpit of today is making but little impression on the life and character of our nation, because it has not behind it the power and influence of the pew.

They asked Charles Spurgeon the secret of his power and wor kin London. He said: "It is because of the 300 praying members I have in the amen corner of my tabernacle."

We have fine Sabbath Schools, with hundreds of children; fine Christian Endeavor Societies, with thousands of young men and young women. Is Christ with them? Let us visit their homes. Is Jesus around their breakfast table Mondays and Tuesdays? If we have any of Christ in us, it will show at home and in home life. If you find none at the table and the fireplace, the home has none. Let your light so shine that all around the table can see it. In many of our so-called homes we have rejected Christ.—Rev. Jas. Russell, in *Presbyterian of the South.*

FROM CENTRAL LEE COUNTY PASTORATE.

After about five months in this field we find that there are many encouraging features of the work. The people are kind, sympathetic and helpful. Especially are we encouraged by the interest the young people take in the work. They seem responsive to every call that is made to them for service, and seem happy to be active in the work of the church.

The One Day's School of Missions was held at Shallow Well on Friday, the 13th of April. And it was not an unlucky day, though it was rainy early in the morning and there came a downpour in the afternoon. We regretted very much that Doctor Atkinson could not be with us, and also that Miss Alice Barrett also failed to be there, on account of a belated train. Miss Morey was with us and gave us two very interesting addresses. She impressed her hearers with her earnestness and consecration to the work. We feel that she is doing a great work there.

A special prayer was offered for the speedy and complete recovery of Doctor Atkinson. I find that he is held in great love and esteem by the people of this community.

It was a pleasure to have with us at Shallow Well, 4th Sunday evening, Brother Underwood who served the church twelve years. He brought to us a strong and very much appreciated message. I should be glad to write concerning other phases of the work in the various churches of my charge, but find that this is already too long. We crave the prayers of the brotherhood for the success of the work here.

R. L. Williamson.

LIFE'S SLOGAN: "DO IT TO A FINISH."

Our mission in this world is to do. In this expression I am aware that I am taking issue with the commonly accepted idea, that being is the end of life, that the measure of success is determined by what we are. I shall risk the charge of heresy,

and declare that doing, and not being, is the true aim and purpose in life. Being is for the sake of doing, it is the means to an end. I am, that I may do, not that I may merely exist. Character is not a mere passive posession, a sort of quiescent state, but is largely the result of our doing. My riches consist of deeds, I own the things I do. Deeds are the only coin current in heaven. "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry, and ye gave me meat". Mere goodness would decay before the throne of God in a state of inactivity. What you are may determine in a sense what you do, but the doing is the end, and being without it is a failure. Friends said of a man who could always be found sitting around the fire, and who never harmed any person in the world, when he died that he went up higher; but if he is doing what he did down here he is sitting around the fire. No life is worthwhile until being is translated into doing.

Young people are often advised "To get knowledge for its own sake; for the pleasure it will afford." Knowledge should never be regarded as an end, or sought for its own sake; it should be acquired for the sake of doing. We are here for deeds, and the only justification for seeking knowledge will be found in the things we do. If we fail to do good we will deserve no praise for what we know. He builds upon the sand who knows and does not. This world has no place for self-seeking in any form, it is filled with drudgery and routine, a place of muscle, brain and heart exertion, but withal a world where noble deeds and heroic actions are grandly possible, and this is the heritage by virtue of knowledge and culture to be acquired.

I will say further that the acquisition of material things is for the sake of doing. How easy it is to make the mistake that we do in order to get, and get in order to have. How natural to think, that the farmer works in order to get more land, the lawyer to get more property, and the doctor to get more money. Will the students of Elon go out from the walls of their alma mater with this idea in mind? Before they came there, they could get three dollars a day for their labor as its pecuniary reward. Did they come in order to increase their earning capacity? Is this why the faculty is laboring so hard in their behalf? Is this why benevolent men have given so freely of their money to sustain this school, and perpetuate its good name, that, they might get five dollars a day instead of three? No; perish the thought! They go forth to work; incidentally they will get, but what they get in turn means work for them, greater work for them, more work for others. They get in order to impart, but they do not labor in order to get, as a good in itself, if they did the purpose of the institution would be frustrated, and the purpose of God thwarted.

We live in a day of organizations. Organization is in the social, political, religious atmosphere we breathe. There is danger of our coming to believe that organization is the "Ultima Thule" of life. If they continue to multiply it may not be long, until every one can be a president. Now do not make a mistake in supposing that organization is a good in itself; that the organizer becomes a public benefactor, entitled to the everlasting gratitude of men and an appropriation besides. But keep this principle in mind, that organization is for the sake of work, and no organization has any right to live, that does not fill a present or future need. In the midst of the multiplicity of organizations, the Christian Church should study the whole problem of organization in order to determine which are rendering substantial service to the Church and encourage them.

On the other hand if organizations are found to exist in our church, supplying no natural demand, meeting no real want, but simply furnishing employment for those who run the machine, in short, if the organization is an end in itself, that organization should die. I take off my hat and make my bow to any person or organization that can do something useful and do it well.

The thought that meets us here is the importance of carrying through to the end our chosen work or whatever task is assigned us; not half done, bungled nor shirked, but completed its execution. The history of the human race is full of the most horrible tragedies caused by carelessness and the inexcusable blunders of those who never formed the habit of accuracy, of thoroughness, of doing things to a finish. Everywhere over this broad earth we see the tragic results of botched work. Wooden legs, armless sleeves, numberless graves, fatherless and motherless homes everywhere speak of somebody's carelessness. The worst crimes are not punishable by law. If everybody put his conscience into his work, did it to a complete finish, it would not only reduce the loss of human life, the mangling and maiming of men and women, but it would give us a higher quality of manhood and womanhood.

We are so constituted that the quality which we put into our life-work affects everything else in our lives, and tends to bring our whole conduct to the same level. The habit of precision and accuracy strengthens the mentality, improves the whole character. Everywhere we see things selling for a song because the maker put no character, or thought into them and everywhere do we see religion cheapened for the same reason. "Made to sell and not for service", would be a good label for the great mass of manufactured articles in our markets today. "Building for time and not for eternity", would be a good label for a large per cent of the activities of the church today. If we put no more time, thought, interest and principle in our daily vocation than we usually do in the work pertaining to the Master's Kingdom, we would be bankrupt and go "over the hill to the poor-house" in less than a year; and the only valid reason why we have not done so in religion, is the unbounded grace of God and the internal power it carries with it to adjust itself to meet all conditions and emergencies. Thoroughness and reliability should characterize our every undertaking. How seldom do we find young men and young women willing to prepare for life-work. A little education is all they want, a little smattering of books, and then they are ready for business. "Can't wait" for a high-school, seminary, college or university education—"haven't time to be thorough".

America is full of half-trained medical students "practicing" on their patients and performing bunglesome operations, because of unwillingness to be thorough in preparation. Half-trained lawyers stumble through their cases, and make their clients pay for experience which the law school should have given. Half-trained clergymen bungle away in the pulpit, and disgust their intelligent parishioners. Education of some sort, and even a pretty good sort, is possible to practically everyone in our land. Failure to get the best education available whether it be in books or otherwise, is sure to relegate one to second rank.

The world does not demand that you be a preacher, physician, lawyer, farmer, or a merchant; but it does demand whatever you do undertake, you will do it right, with all your might and with all the ability you possess. It does demand that you be a master in your line. Graham and Tampion, on finishing any of their timepieces, could say: "There I am willing to stand for that piece of work; it is not pretty well done; it is done as well as I can do it; done to a complete finish. I will stand for that; I am willing to be judged by it".

These men lie in Westminister Abbey today because they put character and accuracy in their work. "Made for eternity" was the stamp which Stradivarius placed on his violins, and not one was ever known to come to pieces or break. No patent was required on his violins, for no violin maker would pay such a price for excellence as he paid. Every "Stradivarius" now in existence is worth from three to ten thousand dollars, or several times its weight in gold.

We should never be satisfied with "fairly good", "pretty good", or "good enough"; it should be our life-rule to give our best to whatever passes through our hands, and then our services will be sought for, when others are unemployed. Emerson said: "If a man can write a better book, preach a better sermon, or make a better mouse-trap than his neighbor, though he build his house in the woods, the world will make a path to his door".

The Bible calls for patient continuance in well-doing". The "quitters" are impeding the progress of all religious and material activities. The world and the church always suffer when the workmen quit their jobs, but what will become of the future generations if the beginners of worth-while tasks do not carry their God-given intentions into execution. Visions of beauty, bright hopes, holy thoughts and purposes, high resolves on entering many souls never grow into more than beginnings. The ministerial ranks are still unfilled because not more than one in ten of the vast number who have declared their intentions to the church, to become God's ministers have ever carried their purposes into effect. There is a great shortage in leadership because students stop short of their graduation. Men and Millions forward movement could not do its best work because many who pledged stopped short of the goal. Church treasuries are often empty before the close of the year because the people who pledged do not feel it their religious duty to carry the work through to a finish. No one who has begun to build for Christ should leave an unfinished, abandoned lifework to grieve the heart of the Master.

Perseverance and persistence should characterize every good intention and undertaking. Perseverance built the pyramids of Egypt's plains, erected the gorgeous temple at Jerusalem, scaled the stormy, cloud-capped Alps, leveled the forests of the new world, and reared in its stead a community of states and nations. It has reduced nature in her thousand forms to as many sciences, taught her laws, prophesied her future movements, measured her untrodden spaces, counted her myriad hosts of the worlds, and computed there distances, dimensions, and velocities and has carried the Gospel of the Son of God to the ends of the earth. Doing our work to a finish requires patience to the end. Bulwer says, "Patience is the courage of the conquorer; it is the virtue par excellence, of Man against Destiny, of One against the World, of the Soul against Matter. Therefore, this is the courage of the Gospel; and its importance in a social and religious view—its importance to races and institutions—cannot be too earnestly inculcated".

If everyone would adopt this as their life-motto: "ONLY THE BEST IS GOOD ENOUGH", it would revolutionize the commercial, civil and religious activities of the world. Hang it in your bed-room, in your office or place of business, put it into your pocket-book, weave it into the texture of everything you do, and your life-work will be what every one's should be—A MASTERPIECE.

S. L. Beougher,

Graham, N. C.

Questions and Answers.

Question.—What is the advantage of keeping Sunday as a day of rest and worship? Would it not do just as well to keep another day?—*Benn.*

Maybe I can help you more by illustrating my answer to your question. If you wish to see the advantages of keeping the Sabbath, or our Sunday, go find a home where Sunday is observed carefully and religiously and see what effect it has on the family. See how it shapes the life of the whole family, and especially the children. Then go look for another home in which Sunday is not regarded as a day of rest and worship—where they desecrate it and make all selfish uses of it—and see what influence for evil that has upon the family, and especially upon the children. If you will find two such families and note what influence the way the observance of Sunday has on the family, we think you will get the true answer to your question. I think the observing of another day would not do well, and for two reasons I think it would not do as well:

1. Some other day appointed would have no authority behind it but man's authority, and that would mean but little. The first day of the week has the sanction of God's Word behind it, and that makes it count for much.

2. If some other day were appointed to serve as Sunday, it would turn out that the same day would not suit all; and if one could appoint another day, then soon another would appoint a different day so as to suit him, and then another, and another, and the result would soon be no Sunday at all. At best, you would only have a holiday each week, and then all the blessings of the Sabbath would be lost. When people desecrate Sunday, that act alone tends to harden and to drive the people on to other acts of desecration, till, by and by, we would have not even a holiday. It would soon be a day of carousals and frolics. We cannot afford to give up the Christian's Sunday. It is one of the great moral and spiritual influences that God has given to us for our moral, physical and spiritual development. Disregard it, and we go back into deeper darkness and sin. Sunday is a great bulwark under the blessings of God for the protection of the life of men and women and boys and girls from the ways of the world and the sins of the flesh. A family which keeps Sunday will find it an uplift, but the family which desecrates it to all unholy influences will soon find itself going down the way to ruin.

Question.—What is all this talk about the spirit of Tut Ankh Amen killing Lord Carnarvon because Carnarvon dug up the remains of that ancient king?—*Inquirer.*

Well, there is such a talk, sure enough, but of course it is all nonsense. It is the outgrowth of superstition, although some would possibly not like to admit that, but as a matter of fact it is nothing else. It is said, so some are claiming, that that old king, or some other king, had pronounced an awful curse upon any one who should in the coming ages disturb his bones, and because Lord Carnarvon died soon after he dug up the remains of this old king, why now they are saying that the spirit of the old king came and killed Carnarvon because he had disturbed his rest. We advise our readers not to believe any such nonsense. The truth of the matter is this: Some time after Carnarvon had dug up the remains of that old king a mosquito bit him. It poisoned the man bitten. Inflamation set in, and soon killed the gentleman, so it was the bite of an insect that killed Lord Carnarvon and not the ghost of the dead king. What a pity, and yet that is just what has happened to many others in modern times—a bite from an insect and death follows. They had not disturbed the grave of any ancient king or any one else, and yet no one thought of saying that the spirit of some dead person had killed these people. It is a fact that some intelligent people are trying to encourage the people to believe such stuff. What a shame! A. Conan Doyle, the well-known writer, who in late years has embraced *spiritism,* says he thinks possibly this is true—that the ghost of the old king killed Lord Carnarvon for disturbing his rest. That is nothing strange, since Mr. Doyle has accepted *spiritism.* If it could be shown that the old king's ghost did kill Lord Carnarvon, no doubt Mr. Doyle would claim that it was more proof that the spirits of the dead can and do communicate with the living; but, alas! who believes any such stuff? Lord Carnarvon died from the bite of an insect, and the ghost of Tut Ankh Amen had nothing to do with it whatever. It would be a good thing if the people could have enough sense to listen to no such stuff. Why, the old king, doubtless, never heard of Lord Carnarvon, and of course could have nothing to do with killing him.

Question.—Is there anything in all this talk of "a wave of a dancing craze" sweeping over this country? If so, how do you explain the coming of such a wave?—*Christian.*

Well, yes, there seems to be something of it, but it is a very poor something. Some foolish woman undertook to dance fifty hours, we believe it was, and did it, and the equally foolish press of the country reported that fact and called it setting a record—yes, a world record! That set some foolish one to the task of wresting that record from this poor foolish woman. Then some one else danced sixty-two hours, and almost before the ink was cold that sent the message out, some other foolish woman had danced sixty-eight hours, and then quickly came the news of another who had danced for eighty-two hours, and the last report that has reached us up till this day (April 21) is that some one else has danced ninety hours and ten minutes. And even before you read this, you may hear that some other poor foolish creature has danced 100 hours. Pity the poor creatures! They call it "a craze," and we think it is rightly named, for we cannot see how any person of real sound mind would undertake to do such a foolhardy thing. It is foolishness gone to seed, and soon you will hear that it has gone to nothing. We say, let it go and go quickly, or some of these foolish ones will dance themselves to death. Pity the poor ignorant creatures who thus waste their strength and time. We hope no Christian man and woman will be guilty of undertaking any such thing. People who are living in darkness may do such things because they do not know any better, but people who are walking in the light of God ought to have no part in any such signs of weakness and darkness. God pity them!

Question.—Is it true you think that Armour & Co. and Morris & Co. have combined their great businesses and made one big company of meat packers?—*J. T. B.*

Yes, that is the latest news from Chicago in this line. It is said that our Department of Agriculture at Washington seriously objected, but the merger was effected in spite of the opposition of the government. It is said that these two companies have in recent years lost immense sums of money in their business, and it is supposed that they are adopting this plan to stop losing money. The new firm name is to be Armour & Co. The Morris Company's capital stock had been $30,000,000 common, and $10,000,000 preferred outstanding. Now they have only $3,000,000 stock in the company. They (the Morris Company) received $27,500,000, but only $2,500,000 was in cash. The new concern is now considered the largest meat-packing business in the world.

Question.—What is meant by the personality of God? We are told by the preachers that God is a person. I want to know in what sensse He is a person, and in what particulars?

A person is one who hears, sees, knows wills, acts and feels. An idol is a thing. It has not life, knowledge, or will, or feeling. It cannot see, it cannot hear, and is only a thing; but God is a person. He sees, hears, feels, knows, wills, acts and saves people from ruin. God is a person, and hence He is said to have personality.

Question.—What is jealousy—when people are spoken of as jealous?—*Tom.*

Jealousy is suspicion, based on fear, producing an uneasiness because the jealous one fears another, a rival, may take his place and win something or some one from him. When it is used of Jehovah, it indicates God's sensitive regard for the true faith of His people, lest they go away and into sin.

A Valuable Booklet.

Dr. D. A. Long is getting some very encouraging words for his new booklet on Jefferson Davis, some coming even from the northern part of the United States. One is from Dr. Arthur T. Hadley, New Haven, Conn. Dr. Hadley says: "Please accept my thanks for your interesting address on Jefferson Davis. I am very glad that anything which I said to the Yale Alumni at Washington was of use to you in this connection." This came from Dr. W. W. Staley, of Suffolk, Va.: "I have received your complimentary copy of 'Jefferson Davis' and have read it with pleasure. It is the best ever written on that subject. It clears the field of many grounds of ignorance and prejudice and opens up a new path for thought in the domain of history." And this comes from Dr. P. H. Fleming, Burlington, N. C. He says: "I have read with much pleasure and with deep interest your address, 'The Place of Jefferson Davis in History.' To me, it is well conceived and strongly wrought out. The facts that you set forth show very clearly the fundamental position held by our fathers and the cause for which they bled and died. In the address, you have rendered the North and the South a service, and placed a tribute, justly deserved, upon the grave of Jefferson Davis and the graves of those who fought with him."

We met a very sensible man a few days ago. He was a stranger, and as such he came to our door. After the usual salutation, he asked for a drink of water, and when I had given it to him he explained why he wanted it, saying: "I have just smoked, and I wish to wash my mouth out." I said: "I do not blame you for wanting to wash it out." We doubt that he grasped our meaning, but we hope our readers may do so readily.

NOTICE.

Our memorial meeting will be at Antioch Christian Church on Wednesday before the third Sunday in May—May 16, 1923. All who are interested in the Church and cemetery are cordially invited to come. Dr. W. W. Staley, of Suffolk, Va., will deliver the memorial address.

H. H. Butler, *Pastor.*

3,000 THE CHRISTIAN SUN. 9,000

There are between 8,000 and 10,000 families represented in the Southern Christian Convention, which means if a copy of THE CHRISTIAN SUN is placed in each family, a possible subscription list of 9,000 copies. There are now circulated approximately 3,000 copies, or about one-third of our Church families are reached. Hence, there should be added to the list 6,000 new subscribers in order to have the Church paper placed in every family.

Now, this great personal effort must be rewarded. To compensate for the labor, if premiums are given, will require 20 automobiles, or 40 radio machines, or 50 to 60 talking machines, or 90 to 100 typewriters, or 200 to 300 watches, etc. Don't you think you will have a good opportunity to secure one of these prizes?

But you need not confine your solicitations to your Church alone. You have friends in other denominations who will gladly assist you by giving a subscription. Make your appeal in a straightforward manner. True men and women are interested in the success of their friends and will lend a helping hand.

PREMIUMS GIVEN FOR NEW SUBSCRIPTIONS.

The subscription price of THE SUN, recently reduced, is now $2.00 per year—two six-month subscriptions at $1.00 each count as one year. One person may take as many as he may wish for himself or for others. Those in arrears should pay up and assist the solicitor by taking an advanced subscription.

SCHEDULE.

1. To one securing 350 Subscriptions, a Ford Touring Car will be given ($298.00 f. o. b. factory).
2. To one securing 150 Subscriptions, one Radio Equipment—Westinghouse R-6 Set, complete with batteries, tubes, phone and aerial equipment, the price of which is $150.00.
3. To one securing 75 Subscriptions, one Remington Portable Typewriter, with standard keyboard and case ($60.00 f. o. b Richmond).
4. To one securing 30 Subscriptions, one Gentleman's or one Lady's Wrist Watch will be given, guaranteed by Jahnke Bros., Jewelers, of Richmond, Va. ($30.00).

   For 25 Subscriptions, one Gentleman's or Lady's Watch ($25.00), likewise guaranteed by Jahnke Bros.
5. To one securing 20 Subscriptions, one Standard or International Dictionary will be given

To all authorized solicitors will be paid 10 per cent commission on all renewals, and 20 per cent on all new subscriptions. Those receiving prizes will not be entitled to commission.

Two renewal subscriptions will be counted as one in determining the winners of prizes.

Send in your name and address and receive the necessary report blanks and receipt books.

Remittances made on this campaign are to be net. Post-office money orders constitute a safe plan of remittance.

Address:

THE CHRISTIAN SUN, 1536 E. Broad St.,
Richmond, Va.

FROM ORANGEPORT.

The people of our section are welcoming the return of spring. Our winter has been severe and most of the time has been cloudy. Very few days for about three months that we did not have some snowfall. But now spring seems to have come and it is a delight to have the bright sunshine.

Last Sunday, April 22, was a beautiful day and a bright day in the history of our Church. Seven young men were received into the Church. There were 104 present at Sunday School. We had a good attendance at our Endeavor meeting in the evening, and a good meeting.

Our Church has suffered quite a loss from death in the last few months. Our beloved Bro. John B. Pease was suddenly called away from us, and in his death the Church lost one of its very best members. On April 16th his mother, Mrs. Ursula Hathaway Pease, was also called home. She had reached the ripe age of 88 years, but was faithful in Church attendance and Church work as long as she was able. Her father, Rev. Levi Hathaway, one of our pioneer ministers, received her into the Church and baptised her at the age of 13, and so she spent seventy-five years as member of the Church. Eighty years of her life were spent at the home where she died.

Six sons and three daughters are living. The interest which these children take in Christian work is a living monument to her Christian example and teaching. Her brother, Rev. Warren Hathaway, was a minister in the Christian Church.

While she was interested in all lines of Christian work, she took special interest in the work of the Woman's Christian Temperance Union and was president of the local union in her own Church for forty two years.

It was an inspiration to talk with her of her Christian experience. Her faith in God was strengthened by the many experiences in seventy-five years of service.

Funeral services were conducted by her pastor, assisted by Rev. Mr. Sweezy, pastor of the Calvary Presbyterian Church of Lockport, N. Y., and by Mrs. Graham, of Lockport, State musical director for the Woman's Christian Temperance Union, who sang two beautiful solos. Her body was laid to rest beside that of her husband, who died several years ago.

While we regret the departure of such a loyal person, we feel that heaven is much richer because she has been called home. May we have many such loyal Christians and mothers.

R. H. PEEL.

Gasport, N. Y.

REMARKS AT THE FUNERAL OF MRS. SUSAN RAWLES.

Mrs. Susan Rawles, daughter of the late John Byrd and Esther his wife, was born in Nansemond County, Va., May 26, 1839, and died at her home near Liberty Spring Church March 29, 1923, at the age of 83 years 10 months and 3 days. She was married twice—first to Jeremiah Peel, in 1859, two children survive this union: Mrs. Emily O. Parker and Rev. R. H. Peel, of Gasport, N. Y.; Mr. Jeremiah Peel died during the year 1866. On January 28, 1868, she married Deacon John T. Rawles, who survives her. For 55 years 2 months and 1 day they have traveled life's road together, and their devotion, their companionship has been beautiful; and as they have walked and prayed and looked toward the glorious sunset of life, they have been as two souls with but a single thought, two hearts that beat as one. Three children survive this union—J. Wallace Rawles, of Glenwood, Col.; P. L. Rawles of Los Angeles, Cal., and Sheriff E. B. Rawles, of Nansemond County, Va. There are also nineteen grandchildren and fifteen great-grandchildren who survive her.

In early life, Sister Rawles united with Cypress Chapel Church. She, with her husband, became one of the charter members of Liberty Spring Church when it was organized.

It is worth our while to pause for a few moments to emphasize some of the strong, outstanding features of her life. We are reminded first of all that her children are loyal and devoted members of the church—and are prominent in the work of the kingdom. But there is to me a striking example of her religious influence when we recall that from her knees two strong men of the ministry have gone forth to preach the Gospel of Jesus Christ. I think a large per cent of ministers give to mother the credit for religious training—which impressed them with the thought of dedicating their lives to the Christian ministry. I do know that in this home there has been an unusual emphasis laid upon the Bible—upon prayer—and the great fundamental things of the kingdom of God. This religious spirit has been equally honored and shared by both the father and the mother in the home as well as at church.

In Proverbs 31: 28 we find these words: "Her children arise up and call her blessed; her husband also, and he praiseth her." The typical woman in the Scriptures, is a wife and mother. In the 31st chapter of Proverbs the typical woman is described. Her chief field of labor and love is her home with her husband and her children. But that home is not selfish in spirit, or narrow in its interests. Trust, industry, thrift, truth, religion—all pervade the spirit of such a home—and the mother carries this spirit into all the activities of her life. In her home she is understood. They know her better than any others. "Her children arise up and call her blessed; her husband also, and he praiseth her." I am sure that I can say this of her children and her husband. They knew her best. Our sister was industrious, thrifty, trustworthy and deeply religious. She was a good neighbor, a kind friend, devoted to her home, loyal and faithful in her Church. Well may they call her blessed and praise her. In the fifty years—her quiet influence will live in the memory and character of those who knew her best. She has lived long and well. May her home circle and her Church be sustained and strengthened by an unfaltering trust in Him who was her Saviour and Redeemer.

Funeral at Liberty Spring Church, conducted by the writer, assisted by Dr. W. W. Staley.

I. W. JOHNSON.

Sale Sale

Army Shoes

We have just bought a tremendous stock of Army Munson last shoes to be sold to the public direct. Price $2.75. These shoes are 100 per cent solid leather with heavy double soles sewed and nailed. The uppers are of heavy tan chrome leather with bellows tongue, thereby making them waterproof. These shoes are selling very fast and we advise you to order at once to insure your order being filled.

The sizes are 6 to 11 all widths; Pay Postman on receipt of goods or send money order. Money refunded if shoes are not satisfactory.

THE U. S. STORES CO.

1441 Broadway, New York City.

RELIGIOUS EDUCATION

Miss LUCY M. ELDREDGE, *Field Secretary,*
1012 E. Marshall Street, Richmond, Va.

COMING EVENTS.

Valley of Virginia Sunday School and Christian Endeavor Convention, Dry Run, May 16th, 17th, and 18th.

North Carolina Sunday School and Christian Endeavor Convention—Catawba Springs, July 10th, 11th, and 12th.

Eastern Virginia Sunday School and Christian Endeavor Convention—Mt. Carmel, July 17th, and 18th.

Chatauqua and School of Methods—Elon College, July 30th-August 5th.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

May 13, 1923.

Subject: David, the Poet-King.—1 Sam. 16:1-31:13; 2 Sam. 1:1-24:25; 1 Kings 1:1-2:12.

Golden Text: Surely goodness and loving-kindness shall follow me all the days of my life.—Ps. 23:6.

Devotional Reading: Ps. 1.

Reference Material: Ps. 51; Isa. 9:7; Jer. 33:15-26; Luke 1:32; Acts 2:29-34; 4:25.

A Survey of the Life of David.

The name of David signifies "Beloved," and the story of his life is one of the favorite Bible stories for young and old. The story is told in two ways. His unparalleled career from shepherd boy to Israel's greatest king is described in Samuel, Kings and Chronicles. Here we read of his victories and achievements. But in the Psalms we see the real David, his inner life revealed through his matchless poems.. In prayers of penitence and songs of thanksgiving, he expresses his great trust in Jehovah, who called him when but a lad to look forward to a great position in his country. For centuries these psalms have been the comfort and inspiration of men and women who have faced sin and trouble, and joy and life. It was a great man who declared: "Let me write the songs of a nation, and let who will write its laws." Few laws have had the effect on lives which David's psalms have had.

We see David first of all as a youth, when God has chosen him, without his knowledge, for a future which he would never have guessed. Imagine his wonder, and that of his father and brothers, when it was *only* the boy that the aged prophet had come to find, and to anoint! They had not even thought of him, but God knew where he was. Is He not still calling boys, and are not older people too often just as careless about thinking of their preparation for responsibility? And "the spirit of Jehovah came mightily upon David from that day forward."

We see David as the matchless warrior. From the day when he met Goliath and freed a whole army from the dread of a giant bully, he was Israel's soldier. "Saul has slain his thousands and David his tens of thousands." David was "a man of war," and for that reason God said: "Thou shalt not build a house for my name." But in all of his martial victories David acknowledged that he conquered not in his own power, but in the name of the Lord of Hosts.

We see David as a youth in the King's palace, an intimate friend of Prince Jonathan. This was a friendship so close and faithful that the names "David and Jonathan" have come to be synonymous with friendship during the years. This friendship saved David's life from Saul's wrath, as well as crowned his whole life. Religion is, after all, a matter of friendship of the highest type—friendship with God and friendship with man.

We see David as the greatest King of Israel. He began well, and he ended well. Through his powers as a statesman and ruler, the kingdom was united, and came to a position of power and wealth and glory. He prepared the nation for the erection of the great temple, although God did not permit him to witness its building. After his death, under the reign of his son, King Solomon, the kingdom was split up into Judah and Israel.

We see David as a poet, and love his poems. They express his sincerity. David sinned and sinned grievously, but he was ready to confess his guilt and to crave forgiveness. "I know my transgression and my sin is ever before me." "Against thee, and thee only, have I sinned, and done that which is evil in thy sight." In its spirit of humble penitence (Psalm 51), the life of David is a help to the fallen, to lead them to see that God forgives and leads to the higher life. To all, the life of David is a warning to walk carefully, for any man may fall, no matter how high his position or rank. The psalms of David express his trust in God—"The Lord is *my* Shepherd; I shall not want." They express gratitude: "I will sing praises among the nations." They express the deepest emotions of the human being, and so appeal to all men. David was a poet for all people, and all times.

We see David, the man, whom Jehovah sought "after his own heart"; a man who served his nation, a man who made mistakes and repented bitterly for them, a man who loved God's handiwork and told men of His goodness, a man whose virtues may well be copied by rulers of modern days, and whose vices must be shunned by all. His parting advice to Solomon may come as a message from David to all of his successors: "Keep the charge of Jehovah, thy God, to walk in His ways, to keep His statutes and His commandments and His ordinances and His testimonies that thou mayest prosper in all that thou doest."

CHRISTIAN ENDEAVOR TOPIC.

May 13, 1923.

Subject: Why do we believe that Jesus Christ is the Son of God?—John 20:24-31.

Thoughts for the Meeting.

Christ's appearance to His friends after His resurrection proved to them His divinity. He alone had power over death. He is the living Christ whose spirit enriches the life of men.

Thomas will always be thought of as "The Doubter." He was faithless until Jesus came especially to him, and rebuked him for not believing. But Jesus said: *"Blessed are they that have not seen and yet have believed."* God's world is so full of revelations of His power and goodness to His children that it is difficult to see how any of them can reject His greatest gift, the Lord Jesus Christ.—Vs. 29.

Faith is a necessary factor to promote Christian growth. *"In faith, believing"* is the attitude of the devout follower of Jesus.—Vs. 28.

"Peace be unto you" is the great message of the Master.—Vs. 26.

The Scripture lesson gives just one instance to prove the divinity of Jesus, as revealed in His resurrection. There are many others, according to John. His birth, His boyhood experience in the temple, His teachings and miracles, His sinless life—all these and "many other signs" unite to make us believe that truly He is the Son of God.—Vs. 30.

The great purpose of the whole Bible is to show forth Jesus as the Son of God, and that *"believing ye might have life through His name."* "The Scripture is sufficient to salvation." The Bible is our only creed. When it brings such a message, does it not merit more prayer, careful study and consideration?

Plans for the Meeting.

This is "Mothers' Day." Invite all the mothers in your Church, and honor them by special seats and the gift of a flower. They will appreciate the topic of the evening as few others, and, doubtless help in its discussion. Have the social committee ready to make your guests feel welcome. Ask your music committee to prepare a special musical number in their honor.

Christian Endeavorers may give two-minute talks on the following topics and answer the questions (assigned before the meeting):

"Old Testament Records of the Coming of the Son of God."—Isa. 42, 53.
"Christ's Own Claim."—John 10:22-33.
"Christ's Wonderful Teaching."—John 7:45.
"The Effect of Christ's Life on Peter."
"The Effect of Christ's Life on Paul."
"Personal Experience the Final Test."
"What has Jesus Helped Men to do"?
"What Lines of Life Have Been Influenced by Jesus"? (Art, literature, history, science, music, etc.)
"Does the Conversion of Men Show that Jesus is the Son of God"?

Ask some one to tell Margaret Eggleston's story, "The Living Christ." If desired, the Field Secretary will furnish a copy of this story, or it may be found, with many others, in Miss Eggleston's book, "Stories for Special Days in the Church School."

Suggested hymns: "All Hail the Power of Jesus' Name," "My Jesus, I Love Thee," "What a Friend We Have in Jesus," "I've Found a Friend, O Such a Friend," "The Son of God Goes Forth to War."

RELIGIOUS EDUCATION DOINGS.

The second annual session of the Alabama Sunday School and Christian Endeavor Convention was held at Rock Stand Church Saturday and Sunday, April 21st and 22nd. The Saturday session was devoted to reports and conference hours, and addresses. Mr. J. W. Payne led the Sunday School discussion, and Miss Myrtle Pinckard led in Christian Endeavor. Addresses were delivered by Rev. G. D. Hunt, Rev. J. D. Dollar and Rev. C. W. Carter. The Saturday night session was held in the Rock Stand school-house, when a pageant was well rendered by the members of the Christian Endeavor Society of Rock Stand. The pageant was followed by an address by the Field Secretary, who also spoke at the Sunday morning service. The out-

standing and encouraging feature of the Convention was the presence and interest of many young people.

Christiana Sunday School and Christian Endeavor Society are both growing and doing good work. Mr. Duck is the newly elected Superintendent. Plans are being made for a special "Mothers' Day" service on May 20th, under the direction of Miss Croff Fuller.

Rock Stand Sunday School observed "Orphanage Sunday," April 22nd, with a special message from Dr. W. W. Staley, read by Miss Mable Hughes. Mr. T. C. Harris is the efficient Superintendent of this school, which is well organized and has a good program planned for every Sunday morning.

Every Sunday School Superintendent should arrange to attend the Chautauqua and School of Methods at Elon College July 30th to August 5th. How much importance do you place on your work? Is it great enough to cause you to want to know how to do it better? Come to the Chautauqua!

Valley of Virginia folks are looking forward to a great gathering at Dry Run May 16, 17 and 18. Those who attend are promised a good program for this 1923 session of the Valley Sunday School and Christian Endeavor Convention. Be there!

The opening night of the Chautauqua and School of Methods is to be "Burlington Night." Dr. G. O. Lankford, pastor of the Burlington Christian Church, will preside.

PAGE VALLEY LETTER.

We held our special meeting with Mt. Lebanon Church this year from March 7 to 24. The pastor did part of the preaching, but the most of the preaching was done by Bro. John W. Henderson, a fireman and extra engineer on the Shenandoah Valley division of the Norfolk and Western Railway, who is a member of East Liberty Christian Church. Brother Henderson has only a limited education, but he reads a great deal and is a deeply consecrated man of God. All of his neighbors and fellow-laborers love him and have the utmost confidence in his Christianity. He is intensely spiritual, and whenever he preaches or conducts the singing or other preliminary services God wonderfully blesses his efforts and uses him with telling effect.

While, as we said, his education is meagre and he has done only a little preaching, he is a good preacher and his sermons thrill his audiences. As a result of the meeting at Mt. Lebanon, thirty-two united with Mt. Lebanon Church and one united with East Liberty Church.

Our special meeting at New Port (for this year) was held during the week March 19 to 25. Rev. J. F. Morgan, of Winchester, was the evangelist in these services, conducting the singing and doing the preaching through Friday night. Brother Morgan is too well known among the brotherhood of the Southern Christian Convention to need any introduction or special mention in this letter. Suffice it to say that he was at his best and was greatly used by the Lord in his singing and preaching during this meeting—and all SUN readers know the rest. He deeply endeared himself to all of the New Port people of the various denominations in the five days he was there.

As a result of this meeting, six splendid young persons connected themselves with New Port Christian Church.

We held our series of special evangelistic services with East Liberty Church April 6 to 18. Here, the pastor was again assisted by Bro. John W. Henderson, of the East Liberty Church. During this meeting there were thirteen professions of faith in Christ, and eight accessions to the Church. East Liberty Church is the only Church in the Page Valley pastorate that has heretofore had no Sunday School since the present pastor has been on this field. A Sunday School was recently organized there and is progressing very nicely.

The work of the entire pastorate is in a fairly good shape at this time.

R. P. CRUMPLER, *Pastor.*

Luray, Va.

A TRIBUTE.

William Quinton Peele was born in Nansemond Co., Va., May 17, 1853, and died at his late home, Holland, Va., April 10, 1923. At the age of eighteen he united with Holy Neck Christian Church and fifteen years later became a deacon. In 1905 he was transferreed to Holland Christian Church where he served as deacon till his death. He was married on Jan. 4, 1880 to Judith Anne Holland of Nansemond Co., Va., with whom he spent forty-three years of happy wedded life and who survives him. A full account of the late funeral has been published. This is a personal tribute to a friend with whom for more than thirty years I enjoyed a fellowship unmarred by friction or misunderstanding. My friend has now passed beyond the reach of blame or praise. I speak of his virtues for the emulation of those who come after.

Industrious, frugal in his habits, and wise in management, he worked his way from hard labor, he retired at the age of fifty two with an estate ample for all his future needs and for large gifts to the church he loved.

These habits of industry and economy soon enabled him to provide a comfortable home of his own, and the large circle of friends and family relatives. His hospitality was free and abundant, and I don't think I ever saw him happier than when at some week end his home was filled with gay young people, or when he sat at the head of his richly laden table surrounded by his friends.

Mr. Peele was a man of delicate sensibilities and not always understood. I treasure as a precious memory his last words to me: "I think you understand me better than other folks do".

His feelings were deep and tender and he suffered severely under any friction or misunderstanding, but was responsive to the smallest acts of kindness and appreciation and nothing was too good for his inner circle of tried friends.

As his pastor for fifteen years I was much in his home and came to the inner side of his life. He loved his church and was never too busy to stop and attend the business meetings. During his deaconship at Holy Neck for nineteen years it was said that only two things ever kept him from the quarterly conferences—sickness and a flooded swamp.

His religious faith was simple and genuine and deepened with the passing years, and so did his love and devotion to his church. He gave largely in the latter years to Elon College which he loved and in which he believed and also to his local church in the erection of its handsome and expensive building. As his strength failed and he saw the approaching end he faced it with an unwavering faith and trust and calmly assured his faithful companion that all was well.

N. G. NEWMAN.

Chautauqua and School of Methods

Make your Sunday School and Church work more effective by better preparation.

Attend the Chautauqua and School of Methods of the Southern Christian Convention, Elon College, N. C., July 30th to August 5th.

CHAUTAUQUA.

CLASSES FOR

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Christian Endeavorers

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RATES REASONABLE.

For further information, cut out, sign and mail the following:

Miss Lucy M. Eldredge,
1012 E. Marshall Street,
Richmond, Va.

Please send information about the Chautauqua and School of Methods at Elon College, July 30 to August 5.

Yours truly,

Name.....

Address.....

Date....., 1923.

Christian Orphanage

CALL FOR HELP FOR ORPHANS.

DEAR FRIENDS:

The weather has been fine for the last ten days and things are humming around the Orphanage. We can hear the Fordson Tractor humming from early in the morning till late in the afternoon. The horses, too, are busy helping the tractor to get the corn land broke and in shape to plant.

Garden time is here, and we are getting started off nicely on it. We had three thousand cabbage plants set out some time ago, and they are growing nicely. Our garden peas are up two inches high and ready to work for the first time. Our garden beans are also coming up. Mustard and lettuce will soon be large enough to work. We planted twenty-two bushels of Irish coblers and bedded twenty bushels of sweet potatoes. It keeps everybody busy.

We are giving the Orphanage building a general overhauling. Nothing of any note had been done to it since it was built. The floors in much of it had worn out, and the walls were dirty and unsightly. So, for the last two weeks, the hammer and saw have been keeping us music putting in new floors, screen doors and windows. The painter's brush has been slipping over the walls and making them look clean, neat and inviting.

When you come to see us after the next two or three weeks we believe you will think more of us, as we will have a clean house.

The good and faithful women in our Church keep sending sheets, pillow-cases and dresses. Up to this writing we have received 180 sheets—just lack twenty being to our goal.

We wanted 200 dresses, and we have received 165 already. We just lack thirty-five. When we called for 200 sheets and 200 Easter dresses we had faith in the good women, and we feel sure the sheets and dresses will come in.

Ten ladies, two sheets each, will reach the goal. Thirty-five ladies, one little dress each, will reach the goal. I am depending on you.

Don't forget the Easter offering in your Church. We need it.

The following have been sent in since our last report: Miss Sadie E. Boyd, Richmond, Va., 4 pillow-cases, 1 spread; Mr. and Mrs. Carlton, Richmond, Va., 4 sheets, 4 pillow-cases; Ladies' Aid Society, Semora, N. C., sheeting for ten sheets; New Lebanon Church (N. C.), by J. N. McCollum, 1 dozen cans fruit; Ladies' Aid Society, Ramseur Church, Ramseur, N. C., by Mrs. T. A. Moffitt, 29 sheets; Circle —, Burlington Christian Church (N. C.), by Mrs. J. A. Hall, 5 pairs pillow-cases, 8 sheets.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MAY 3, 1923.

Amount brought forward	$4,770.81

S. S. Monthly Offerings.

N. C. Conference:		
Bethlehem	$ 3.72	
Pleasant Union	4.95	
Morrisville	2.00	
Palm St., Greensboro	4.45	
		$ 15.12
Eastern Virginia Conference:		
Johnson's Grove	$ 1.37	
Windsor	4.26	
		5.63
Valley of Virginia Conference:		
Leaksville	$ 5.54	
Washington	5.00	
		10.54
Georgia and Alabama Conference:		
Mt. Zion		1.30

Easter Offerings.

Pleasant Hill (A)	$ 17.00
Burlington Christian Church	16.70
Windsor	25.00
Ambrose, Ga.	20.00
Hopedale, N. C.	3.50
Ether, N. C.	6.80
Pleasant Grove	.80
Elon S. S., N. C.	5.00
Wake Chapel	15.00
Graham, N. C.	11.65
Dry Run, Valley of Va.	10.00
Lineville, Valley of Va.	14.80
Suffolk Christian Church & S. S.:	
Mrs. Laura Wilson Mongin	1.00
Dr. M. X. Corbin	15.00
Virginia Lynch	1.00
Mrs. J. L. Barksdale	5.00
Mrs. Annie Laura Sampson	2.00
Mrs. H. F. Plummer	10.00
Mrs. Will Nichols	1.00
V. S. Kilby	2.00
Mrs. J. W. Branch	1.00
A. H. Cobb	15.00
H. W. Phillips and wife	25.00
A. S. Pierce and wife	2.00
R. J. Ballard	5.00
Alphonso Baker	5.00
Mrs. E. C. Lotzia and Mrs. Leet	3.00
Mrs. J. A. Cheatham	2.00
Z. Taylor Yates and wife	10.00
Miss Marion Cobb	5.00
Mrs. Nellie M. Woodlin	1.00
Miss Eva Ballard	1.00
Mrs. Chas. V. Long	1.00
Mr. R. E. Monell and wife	5.00
Amos Carr	5.00
Clifford Jones	5.00
William Staley Cheatham	1.00
Mrs. Thos. F. Cheatham	1.00
Mrs. Sam Kirkpatrick	1.00
John Monell	2.00
Mrs. Myrtle Macleary Clark	5.00
Mrs. Sallie Whitfield	2.00
Ira P. Brinkley	10.00
Mrs. Sallie V. Jones	25.00
Miss Dorris Jones	25.00
Sunday School	50.00
	396.25

Special Offerings.

Mrs. Sarah E. Phelps, Marlow, N. H.	$ 5.00
Mr. S. C. Hobby, willed	500.00
Lawrence S. Holt, endowment fund	250.00
	755.00
Total for week	$1,182.84
Grand total	$5,946.65

WALKING WITH GOD.

By Howard W. Pope.

If we, like Enoch, would walk with God,
We must go the same way, and not abroad;
And we must keep step, and not go before,
Lest we walk alone, with hearts sad and sore.

That road means Salvation from sin and shame,
Through mercy bestowed in Jesus' name;
Complete deliv'rance from sin's guilt and power,
And grace sufficient for every hour.

It's the road of Service to every man,
For Christ died for all, and we all can,
At least—in devoting ourselves to their good,
And praying for all men, as Christians should.

And Sacrifice also is on that way,
Denying ourselves for Christ, day by day,
Our only desire, to know His will,
And do or suffer it, and keep still.

And Satisfied hearts walk along that way,
For God blesses richly from day to day;
And grants unto each this great reward,
That his life has been well pleasing to God.

Down "the long, long trail" we go, hand in hand,
My Lord and I, towards the Sunset Land;
Though the shadows deepen along that road,
It leads at last to the City of God.

There's nothing so sweet as to walk with the Lord,
For we talk as we walk, and in perfect accord.
Before we know it we find we have come
To the end of the road—to our Heavenly Home.

Chicago, Ill.

ANNOUNCEMENT

The revised edition of "Principles and Government of the Christian Church" will be off the press on or before February 15.

The new edition of this book may be secured in either cloth or leather binding at the following prices:

Cloth binding.....$1.00
Leather binding.....$1.50

(For postage and wrapping add 10c to the above prices for all orders by mail).

Names lettered in gold..... .75

(Please write name plainly just as you want it to appear on book.)

The Convention has officially designated the Church Supply House, Burlington, N. C., as distributing agent. All orders will receive prompt attention after February 15.

Order from

CHURCH SUPPLY HOUSE,

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WANTED—WANTED

Five thousand (5.000) members of churches in the Conferences of the SOUTHERN CHRISTIAN CONVENTION during the evenings of one week to study carefully and prayerfully their Bibles on the subject of Tithing, to see whether it is right, Biblical, unerring Word, and, To Learn whether Tithing is God's method of teaching His supreme sovereignty, asserting His ownership, and financing His Kingdom.

If tithing is not a law of God and a command from God to man, then a halt should be called and a stop made to this teaching and preaching. Let's Appeal to the High Court of God's infallible Book and rest our case there. Christians should all do this since they preach and teach that "The Bible is our only Creed and is a Sufficient Rule of Faith and Practice." Then to our Bibles to settle this vital and all-important question. To Tithe or not to Tithe.

The Mission Board of the Southern Christian Convention.

J. E. WEST, Chairman
J. O. ATKINSON, Secretary

CHANGED CLEAN THROUGH.

During a visit to St. Marks, in Venice, Dr. Chapman noticed the alabaster pillars beside the great altar. They were dull and lifeless—strange they should be there. The guide took a lighted taper and held it before one of the pillars. Then its beauty appeared, color radiated from it and filled a great circle with light. All that happened was that light had fallen on its dullness and it had answered with light. No less thing than that is planned by Jesus Christ for His followers. No less thing, a vastly greater thing! The change He works is not upon them, but within them. He would make the king's daughters and sons all glorious within. He would not shine on us as the taper ray falls on alabaster; He would be a blaze of glory in our lives that shall transform them throughout. Some one tells of a countryman going into the capitol at Albany, and hearing it said that certain columns were Scotch granite. He tapped them thoughtfully. "Scotch granite," he said; "is it polished that way clean through"? A Christian ought to be changed clean through—in the secret life, in the open life, in the whole life. —Selected.

HOW TO SEARCH SCRIPTURES.

Have you ever been in a life-and-death hunt? Have you ever searched for something, upon the finding of which everything worth while in your life depended? It is in this spirit that God wants us to "search the Scriptures." Nothing that we might find elsewhere can possibly be as vital, for our life, as that which we find in God's Word. In a comment in last year's Keswick Calendar, on our Lord's word in John 5:39, "Search the Scriptures * * * they are they which testify of Me," these words are quoted: "Search the Scriptures, know them thoroughly, get into their meaning, labor to understand them. They are worth more to you than the chart to the sailor, or the will to the pauper. Oh, what riches the Scripture sets forth! Will you not search it? Search it as you would a list of royal pardons if you were under sentence of death; search it as you would for a door of escape if you were in a besieged, famished garrison. Search there for life; search there for Christ. Full and thorough knowledge is only got by searching." Have we entered upon this new year with the daily habit of that sort of searching out the treasures in God's Word? If not, let us commence it today, and continue the daily search which shall mean such "findings" as will rejoice God's heart and our own.—S. S. Times.

BETTER THAN WORKING FOR GOD

Those who would rather work for God than do anything else have a needed lesson to learn. A missionary was recently called back to the homeland from her greatly beloved field abroad. She wrote to a friend: "It was hard to leave China again so soon when the need is so urgent and the opportunities are so great. But years ago I learned that to do the will of God is far, far sweeter than to do the work of God.. So I rejoice to do His will in returning home now."

We cannot work for God as He would have us work until we have put His will first. Mary learned this lesson earlier than Martha. God tells us to "work out your own salvation with fear and trembling; for it is God who worketh in you both to will and to work for His good pleasure. Do all things without murmurings and questionings, that ye may become lights in the world."—Phil. 2:12-15. It is to be noted that God works in us, first to will, and then to work for His good pleasure. If it is His will that we should be silent and still, that is better than working for Him. It is sweet indeed to accept His will "without murmurings and questionings." Only the child of God that is willing to put God's will ahead of God's work can be sure to be, as Mary Was, a "light in the world." When we have shown our surrender and our faith by our willingness to "be still, and know" that he is God, then indeed he can trust us with His work.—S. S. Times.

MARRIED.

Mr. Leonard B. Printz and Mrs. Rhoda Estep were united in marriage on the evening of April 18, 1923. The couple motored to the home of Mahlon Clem, at Edinburg, Va., and there I met them and performed the ceremony in the presence of a few friends. They are from the Woods Chapel neighborhood and will make their home there.

A. W. ANDES.

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Called Home

BEAL.

James B. Beal, of Pittsboro, N. C., was born November 30, 1856; died April 15, 1923, at the home of his daughter, Mrs. W. G. Field, Pittsboro, N. C., aged 66 years 4 months 15 days. He was the son of Edward W. and Lundy Beal. He was married to Miss Elizabeth Hart, who preceded him three years to the spirit world. To this union were born six children, three of whom survive, as follows: Mrs. W. G. Field, of Pittsboro, N. C.; Mrs. Frank Green, of Pittsboro, and Ira C. Beal, of Asheville, N. C. He is also survived by three brothers—C. D. and L. K. Beal, Asheville, N. C., and D. P. Beal, of Canton, Texas; and three sisters—Mrs. B. H. Oldham, of Cumnock, N. C.; Miss Jane Beal, of Carbonton, N. C., and Miss Emma Beal, of Bear Creek, N. C.; also six grandchildren, besides many other relatives and a host of friends.

He made a profession of faith and joined Antioch Christian Church, at which place he was buried beside his companion, in the presence of a large congregation. Funeral services at Antioch Church April 17th, conducted by Rev. Gordon. A good man has gone from us. DONAH OLDHAM.

DIED.

Mr. Hugh B. Kelley, of Suffolk, Va., on April 11, 1923, while visiting his niece, Mrs. Annie Brinkley, of Cypress Chapel, Va., aged 81 years 4 months and 4 days. He was a good man and greatly beloved by all who knew him. He was a member of Cypress Chapel Christian Church and was faithful in the various duties of life. He served through the four years of the Civil War, and was in most of the battles fought. He belonged to Captain Brinkley's company (Company I, 41st Va. Regt., Mahone's Brig.). The Lord was with him all the way, and he came out without a wound or being hurt. He leaves one son, Mr. A. C. Kelley, of Suffolk, Va.; one grandson, Mr. Sunny Kelley, of Suffolk, Va., and many relatives and friends. His funeral services were conducted at his Church by the writer, assisted by Rev. W. W. Staley, D. D., of Suffolk, Va., and his remains were laid to rest in the Church cemetery. The Lord be with and bless the dear bereaved ones. H. H. B.

CALLED HOME.

Early in the morning of Wednesday, April 18th, Samuel M. Pickard, of Chapel Hill, N. C., was found to be dead on his bed. He had been in his place of business the previous day and retired at night complaining of indigestion.

Bro. Pickard embraced religion in his youth and joined the Methodist Church. Later he withdrew and connected himself with the Christian Church at Providence, in Alamance County, N. C. Afterward he came to Chapel Hill and had his membership transferred to this place.

Bro. Pickard was a good Christian gentleman. Devotedly attached to his family and his Church, loyal and true to his friends, and beloved and honored by his neighbors and acquaintances—this was shown by the large crowd that came together when he died and the vast number of floral wreaths that covered his grave.

Many persons came from Burlington, Graham, Saxapahaw, Mebane, Ephland, Hillsboro, Durham, etc., and attended the funeral. This was conducted in the Christian Church in Chapel Hill by the Pastor, Rev. B. J. Howard, assisted by Rev. Stanley Harrell. These services were very appropriate and impressive.

Bro. Pickard leaves his wife and four children—a son and three daughters; four brothers and one sister.

W. S. LONG.

DIED.

Alfred S. Anderson was born November 25, 1839, and fell peacefully asleep in Jesus on the evening of March 28, 1923. His age was 83 years 4 months and 4 days. For more than sixty years he was a consistent and devout member of the Timber Ridge Christian Church, and for many years a deacon in the Church there. His life was a beautiful and Christian life, and his character above reproach. He will be greatly missed in the Church and community, but his influence for good will live on. It is always with a feeling of sadness and loss that we lay to rest these faithful old soldiers of the cross who have borne many a burden for the Church they so truly loved. Brother Anderson is survived by one son and four daughters. A large congregation of sorrowing friends attended the funeral service at Timber Ridge April 1, 1923.

A. W. ANDES.

GUNTER.

Bro. T. W. Gunter was born June 26, 1856; died April 21. Surviving him are his wife, two daughters—Mrs. M. M. Covert and Miss Margaret Gunter—two brothers, J. K. and A. B. Gunter, and one sister, Mrs. D. R. Wicker.

Funeral was conducted by the writer from Zion Christian Church, of which the deceased had for many years been a member. A large congregation was present to "weep with those who weep" and to bear testimony to their esteem for their friend. May the Lord comfort and bless the bereaved.

R. L. WILLIAMSON.

LLOYD.

Alfred Lee Lloyd, infant son of Bro. and Sister Isaac Lloyd at Woods Chapel, was born November 12, 1921, and died April 13, 1923, aged 1 year 5 months and 1 day. Funeral services were held at Woods Chapel April 15, 1923. May God's blessings be upon the bereaved.

A. W. ANDES.

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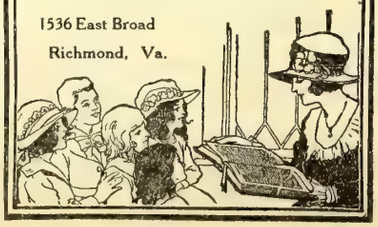

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THE SUN'S OBSERVATORY

Mrs. N. T. Farmer

Russian Cruelty.—

News is coming into this country from Russia to the effect that they are now even torturing other priests in an effort to make them yield to the Government's demands, but so far they seem to have found a body of men who would not for the sake of saving life commit themselves to the support of the most dreadful form of Government known in any civilized country. These are times that are trying men's souls sure as you live. The Bible tells us such days will come and they are here even now.

The President Seems to Have Struck a Snag.—

Recently President Harding came out boldly in favor of an International Court of Justice, but before the ink which carried the message was dry, or nearly so, leaders in his own party had risen against him and declare war on his policy. So it goes. If we go much further in this direction, it will likely become impossible to do any co-operative work even in the sphere of politics, and for the reason that every man is so anxious to be a leader that he will not accept the policy of any other man—he is so anxious to be the one leader himself. When the world gets too full of leaders then something is going to happen. We are not a politician, and above all are not a partisan, but we believe the little game some of the leaders played on Ex-President Wilson just before his second term was out, will yet come home to roost.

Refugees in Great Distress.—

The public press is saying that the present condition of affairs in Constantinople is most deplorable. There are something like 30,000 refugees, and they are crowded into quarters that are well-nigh intolerable. In one place, 500 men are crowded into quarters so small that it is practically impossible to give them any comfort. To make matters much worse, it is said there is an epidemic among these refugees of smallpox, typhus fever, pneumonia and typhoid fever, and they are dying rapidly. The outlook is anything but encouraging. Flytime is at hand and filth is abundant, the sick being crowded into small quarters. One writer said that he saw seven men on one blanket, all very ill. At the end of the first day three were gone—dead, of course. At the end of the next day, two more were gone—dead—and then at the end of the third day all were gone. They get little or no medical attention, and of course there is practically no hope for saving the greater part of this great throng. The world seems to be in a pitiable condition indeed.

The Foolishness of the Foolish!—

Hurrah for Norfolk and her level headed City Manager! Why? Oh, because he had the moral courage to make the people of that city who were trying to commit suicide by continuous dancing, quit the miserable pastime. What a pity that society must be burdened with men and women who have nothing better to do than to throw their lives away in such tomfoolery. Mr. Ashburner, we congratulate Norfolk that she has a City Manager who has back bone to do his duty in such situation, and if in that situation, then in others, which are unwholesome and for the good of no one. Isn't it a strange thing that in so many places it takes law and the officers to execute them to keep men and women from killing themselves as a sort of pastime. It is nevertheless true—it takess the law and men to execute it to keep a good many people from killing themselves just for fun! It is said that it takes all sorts of people to make a world. Whether that is so or not, we have got them and some of them do not mind showing themselves in the role of reckless simpletons.

Encouraging Figures.—

To those who have become depressed over the usual published sayings that people no longer hear preaching and that the Church is near the point of death, we would commend to their attention the statistics for the year 1922, which prove that a greater percentage of persons per thousand now belong to the Church than ever before. The total number of congregations is now 238,681. During 1922 an average of nearly 3,000 joined the Church daily. For every day, twelve ministers were licensed or ordained. For every seven, congregations were established. While these figures are far from justifying an expectation of the near approach, yet they make all talk about the "dying Church" mere "buncombe." It is a significant fact that the prosperity of the Church in a growing membership began during the same year that national prohibition was made a part of the Constitution. Certainly it can be said that prohibition has not hurt the Churches.

The Constitution of the United States.—

We had supposed that every man who lives under our flag as a citizen of the United States had to be loyal to the Constitution of the United States, but it seems that in this supposition we were mistaken. However, we are quite sure that we ought not to be mistaken, for what we had supposed to be true, ought to be true, even if it is not. We had long ago believed that a man who would not support the Constitution of the United States could not have the protection of our government, and we see no reason why it should not be so. There is quite a little company of men who refuse to support the Eighteenth Amendment, and yet they are living among us and receiving the protection of our laws. They seem to be living for but one thing and that is to break the law against whisky and if possible again flood our homes and cities and country places with whisky. It is true they have undertaken a big job, but they are doing their best to open the flood gates of the liquor business and so turn loose the awful stuff upon an innocent people. We can see how it is possible for some men not to like the Eighteenth Amendment, but we do not see how it is possible for a man who is a citizen of our country to oppose the law and not only so, but do his or her best to bring back the awful curse upon the people contrary to the expressed will of the people by a tremendous majority—all of the States of the Union except three of the smallest in the Union voted for the Prohibition of the liquor traffic, and yet these law breakers are hanging around trying to get a hold that will help them to open the terrible curse again in the midst of the people.

Interesting Facts about Virginia Crops—

Virginia produces approximately 50 per cent of the early Irsh potato crop of the United States, according to figures compiled by George W. Koiner, State commissioner of agriculture, and Henry M. Taylor, statistician of the Federal Department of Agriculture. More than 18,000 cars from the 1922 crop were shipped, and the value of the crop was nearly $14,000,000.

This State is the largest shipper of sweet potatoes, consigning 6,500 cars of the 1922 crop, or more than25 per cent of the total shipment in the United States.

Virginia produces more spinach than any other state, and during the 1921-22 season shipped 2,217 cars, or approximately half the carlot shipment of the country.

The State is the third largest shipper of tobacco, the 1922 crop being valued at $38,000,000. Virginia also ranks third in apple shipments, more than 6,000 cars having been shipped from last year's crop, although the production was only about one-third normal.

Virginia usually ranks fourth in peanut production, but owing to an unfavorable season dropped to fifth place last year.

Only three states produce more cabbage than Virginia. This crop was valued at $1,125,000 last year. In production of strawberries Virginia ranks fifth, and received $2,203,000 for the 1922 crop. The State's snap-bean crop, which ranked fifth, was valued at $700,000. Large quantities of onions, sweet corn, tomatoes, lettuce and other varieties were grown for market.

Virginia's large production of truck crops, fruits and vegetables, it is pointed out, is due to its favorable climate and ready accessibility to the leading markets of the country. Large increases in acreage in these crops are predicted for the next few years.

NOTES-PERSONALS

Dr. W. S. Long's many friends who were in the Convention were delighted to see him so recovered from his recent illness as to be able to attend the Convention and take an active part in its proceedings.

Rev. J. W. Holt was not able to attend the Convention this year—the first time he has missed in many years, if we mistake not. We hear, however, that he is somewhat improved since our last report in these columns.

The many friends of Rev. W. G. Clements, Morrisville, N. C., will regret to know that he has been quite ill of late. He failed to get to the Henderson Convention, but it was not till the Convention was in the closing hours that we learned, through Rev. J. G. Green, a son-in-law of Bro. Clements, that he was considered seriously ill. Bro. Clements has for more than forty years been one of the true and hard-working servants of the Church, and richly deserves the sympathy and prayers of the Church.

The Henderson Christian Church entertained the Convention in such a whole-hearted way as to gain the high appreciation of the brotherhood. The members of the little Church came to their labors in earnest, and they won the approval of the entire delegation, so far as we heard. Notwithstanding the small membership, we had some fifteen or twenty homes to whom no delegate could be sent because we did not have enough to go around. The weather was fine and the attendance was good. The speakers did themselves and the cause they represented full credit. The coming of the Convention to Henderson was a blessing to the little Church and the community. President Smith presided faithfully and pressed the business to schedule time. When it comes time to entertain the Convention again, we believe the Henderson Church will do its part again.

VALLEY CONVENTION TO MEET.

The Sunday School and Christian Endeavor Convention of the Valley Conference opens at Dry Run Christian Church on next Wednesday night, and continues through Friday afternoon. The program, prepared under the leadership of President Roy A. Larrick, of Winchester, is a splendid one, including reports and round-table discussions, and addresses by Rev. W. C. Hook, of Harrisonburg; Miss Lucy M. Eldredge, of Richmond; Rev. A. W. Andes, Rev. J. F. Morgan, and Mr. Page McK. Etchison, Secretary of the Department of Religious Work, of the Washington Y. M. C. A. Devotional services will be in charge of Rev. R. P. Crumpler. All Churches in the Valley should be represented at this important gathering.

EVIDENCES OF THE NEW BIRTH IN INDIVIDUAL EXPERIENCE.

By Rev. Jack Spratt.

"Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth Him that begat, loveth Him also that is begotten of Him."—1 John 5:1.

This is a great text, setting forth the relationship between man and God. Its importance may be readily grasped, in part at least, if we but stop to consider that it involves the eternal destiny of man and the glory of God in the Salvation of the lost. There can be no salvation without the New Birth, and there can be no New Birth without the work of the Holy Spirit.

According to the teaching of the Word of God the work of the Spirit is to impart life, to implant hope, to give liberty in Christ, to testify to the character and saving power of Christ, to guide the people of God into all truth, to teach us all things which are needed in the Christian life and experience to comfort and help believers, and to convict the world sin. What a marvelous work is that of the Spirit!

Jesus once said:

"But as many as received Him, to them gave He power to become the sons of God. even to them that believe on His name."—*John* 1:1:12.

Do you wish to become a child of God? Then you must receive Jesus in mind and heart in order to receive power to become a child of God. So far as we are informed, you can get into the family of God in no other way. That is what the Holy Spirit does for us—He admits us into the family of God. Now if you believe truly on Jesus as the Son of God, He must give you power to become a child of God. That is not the *must* of human authority, but it is the *must* of the Word of God. "Ye must be born again." When one has received such power, there must be evidences of the fact, not merely in theory, but there will be unmistakable evidence of it in the life of the individual who has received the New Birth.

Now what are the evidences in the life of a man which declare plainly that such an one has been born of the Spirit? There must be such evidences, and if so, the children of men ought to know what they are and how to apply these evidences to their own lives as a proof that they have passed from death unto life. The change is often seen in the face as well as in the life. One of the homeliest faces I ever saw was that of a young girl, but when she was born of the Spirit her face was transformed till she did not look like her former self. We are told that the Fiji Islander through his conversion to Christianity has lost the savage face of the days of his heathenism. Receiving *Him* gives us power to become the sons of God. The change is real and vital.

But what are these changes, these evidences, of the New Birth?

I. *Righteousness in the Life.*

"If ye know that He is righteous, ye know that every one that doeth righteousness is born of Him."—1 John 2:29.

That is not merely the outward form of righteousness, but the righteousness which is given of God in Christ. In the New Birth that righteousness is *imputed* to the believer, the Holy Spirit having worked into the life of the individual the divine nature. So genuine righteousness in the life is one of the marked evidences of the New Life.

II. *New Born Souls do not practice Sin.*

"Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin because he is born of God."—1 John 3:9.

The New Birth takes out of a man a love of sin and puts within him the love of God. This *cannot sin* is not the cannot which means the lack of power, but the cannot which means that the disposition of the individual is changed till he has no disposition to work sin. The difference between the two is marked, indeed. A truthful man cannot lie, not that he has not the power to lie, but his whole disposition is set against it. An honest man cannot cheat. He surely has the power to do so, only he cannot do it because his life is set against cheating. Then is it anything strange that a man who has been born of the Spirit and made to be a partaker of the divine nature cannot indulge in sin, cannot work sin, cannot love sin. That is plain enough. If an honest man cannot cheat and truthful man cannot lie, how can a Christian, a man who has been born of the Spirit and made after the likeness of Christ, sin?

III. *Men and Women who have had the New Birth love one another.*

Jesus said in John 8:31—"If ye continue in my word, then are ye my disciples indeed."

That is a very sure evidence that the Holy Spirit has been at work in the human heart, when one continues in the Love of God. In another place John says: "Beloved, let us love one another, for God is love."

IV. *Genuine Faith in Christ is Evidence of the New Birth.*

If a professor of faith in Christ is constantly wavering, not steady in his devotion to the Master, that is sure evidence, ordinarily, that such an one has not been born of the Spirit. John in his First Epistle (5:1) asserts that "whosoever believeth that Jesus is the Christ is born of God." So a firm and unfaltering faith in Christ is an evidence of the New Birth.

V. *Victory over the world and its allurements is Evidence of the New Birth.*

"For whosoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith."—1 John 5:4.

So faith is an evidence of the New Birth. Men stand by faith. When men build a lighthouse off the coast of a storm-tossed ocean, they erect a structure that is sufficient to withstand the storms. When God builds a Christian, He builds for Eternity. He expects great things of him.

VI. *The Believer in God is Kept by the power of God.*

John says in His First Epistle (5:18): "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not."—1 *John* 5:18.

The translation given in our Authorized Version does not seem to bring out the meaning of the original. Instead of reading: "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not."

The clearer rendering is as follows:

"We know that whosoever is begotten of God sinneth not, but the begotten of God keepeth him, and that wicked one toucheth him not."

This shows that it is not the power of the one who has received the New Birth, but the power of the only begotten Son of God that is to keep the believer so safely that the wicked one cannot touch him. Do not trust to your own power to be kept from the wicked one, but trust yourself to the keeping power of the only begotten Son of God—He will keep the trusting soul safe from the touch of the wicked one. The one who is born of the Spirit is safe from the touch of the devil and all his imps. It is Jesus who keeps the believer safe from the touch of the wicked one.

What a blessing that poor weak man can find a hiding place from the work of Satan, where the wicked one cannot touch him. Did you say that you do not believe that statement? The fact that you do not believe it will not change it at all. You may believe it or not, but the truth will stand and you will have to face it in the judgement.

VII. *Through the New Birth Men is made a Member of the Family of God.*

"Whereby are given unto us exceeding great and precious promises, that by these ye might be made partakers of the divine nature."—2 *Peter* 1:4. "For as many as are led by the Spirit of God, they are the sons of God."—Romans 8:14.

The evidences of the New Birth seem abundant.

THE RELIGION THE WORLD WANTS.

By Gipsy Rodney Smith.

"I spake to Thy disciples that they should cast it out, and they could not."—Mark 9:18.

[The following sermon by Gipsy Rodney Smith was one of a series delivered during the opening meetings of the great campaign in Great Britain not a great while ago. It was specially reported for the *Homiletic Review* of New York City. We commend it to our readers not merely for a careful reading, but also for a close and prayerful study. It is a message suited to the times and to the needs of the Church today.—Editor.]

The reason why many people do not believe in our religion is that you and I are such poor specimens of it. The reason why the world leaves the Churches is that the world is disappointed in the Church. Just as soon as we reintroduce Jesus into our lives, as well as into our songs, the world will come back.

The world needs Jesus. There are no substitutes. If the spiritual life of a city is low, it is what the Christians have made it. You will begin to work miracles if the love of Christ constrains. You could not keep a chrysanthemum in the ground if you tried if the root was healthy. When God kisses the place, it bursts forth in all its magnificence and beauty. If God had kissed your heart into sympathy with Jesus and Calvary, you would burst forth. You could not help it.

I was traveling once with two hard-working mission sisters. We were talking of what heaven would be like. "Oh"! cried Sister Daisy, a frail, delicate woman, "just think that when I get there I can work and work for Jesus and never feel tired." A great many people are getting tired jazzing and playing tennis. Social life nowadays is getting to be very hard work. Do you overtire yourself out in work for Jesus?

If there was a political election on, how you would bring out your motor cars and knock at the doors of people's houses! How you would press them and coax them, and fondle them, and pester them until you made sure of them! Why are you not just as much in earnest to get people to vote for Jesus Christ? That is our business. Believe me, I have almost got to the place where I preach to professedly Christian people and nobody else. I will tell you why. The key to the situation, to the salvation of the world, lies in the Church of God. We have the key, but we do not know how to put it into the lock. We have to learn how. We can only learn how by a deeper spiritual life.

If we are to help others, they find in us a surprise packet all the time. I say the world gets disappointed in us, and that is what makes it so pessimistic. Do you know what a pessimist is? A person who sees a difficulty in every opportunity. Do you know what an optimist is? A person who sees an opportunity in every difficulty.

Now, read that a complaint was made to the Master that the disciples had failed to cast an evil spirit out of the boy. Is there any one who complains that he came to you for help, and that you failed. Remember, Jesus did not excuse the disciples. I will be perfectly plain with you. Religious demonstrations may become religious dissipations. If you are not a channel of blessing, you are a hindrance. If you are not saving people, you are cursing them. There are those who know that you go to Church and that you profess salvation. What do your business associates think of you? If we are simply playing at religion, then, in God's name, let us burn our Churches. It is the Church's business to cast out devils. If she is not doing that, she has no right to call herself a Church. We talk about intellectual preaching, we talk about poetic preaching, we talk about cultured preaching. The only preaching the New Testament recognizes is the preaching of Jesus Christ and Him crucified.

Listen! Failure on the part of the disciples created doubt in the heart of the afflicted boy. If you Christians are intoxicated and saturated with the love of pleasure, the world will laugh at your religion. You used once to have family prayer. You never have it now. You used at least to have a blessing at the table. You never have it now. Some parents can hardly find time to teach their children a prayer. Oh, we border on the esthetic, we talk eloquently, we sing better than ever, we can fill our lecture-room and schoolrooms with lectures and entertainments and dramatic performances and any trumpery thing that is not spiritual; but, oh my God! where is the prayer meeting? You applaud. Then put a chalk ring around yourself and pray, Lord begin in the ring!

The question is not "What Church do you go to"? or "How much do you know"?

It is a Question of What You Are.

Is God first and last in your life? People come to me sometimes and say: "I have been a backslider." It does not take two minutes to find out that you have never been a "frontslider." We are trying to draw in the outsiders. I want to say something to the insiders. Jesus, "as was custom," went into the synagogue on the Sabbath day. Yet there are professing followers of His who partake of the Holy Communion in the morning and then go off to the golf links, or the picture house, or the bridge party. The Lord save us from such humbug! If you do that you are a walking fraud, and it is time that somebody had the audacity to tell you so. Preachers, both here and in America, tell me that it is increasingly difficult to get men of prominence and influence to take office in the Church because they do not want to be tied down on Sundays. They want to go out in their automobile for week-ends. The result is that in time they become nothing but *weak* ends.

It is sincerity the world is crying out for. It is the prayer of the righteous man that does things. If you pray and you are not a good man, your prayer will rise no higher than the ceiling. I think that must be why some Churches are so badly ventilated. The ventilators are stuffed with musty petitions that never get anywhere. I am tired of reading in the religious newspapers that the Rev. So and So sustained his reputation as a preacher. I want to hear this: "He is a good man." I never forget what General Booth wrote to me when I was in the Salvation Army: "Remember, my boy, that your real power for service will depend on your goodness."

I fear that in the Churches we have lowered the standard. We have been too ready to compromise. I fear it is still true, as Prof. Drummond said of one of Mr. Moody's visits, that the inquiry room reveals the awful fact that the vast majority of Church members know no more about free grace than a hottentot. We bolster up our Churches with a sickly sentimental crop of so-called believers who will work with enthusiasm for nothing more spiritual than a Church social or a fancy fair.

The Flabby Thing.

The thing we have been calling the simple Gospel is not to be found within the covers of the New Testament. The only Gospel which the New Testament recognizes is the Gospel of Jesus Christ and Him crucified, and salvation by complete surrender, repentance toward God and faith in Him.

I was never born to be a preacher. The love of Christ simply forced its way out. The day after I was converted I was in the timber trade—selling clothes pegs—and I went to the house of a lady just outside of Cambridge. She bought all I had. Then I felt I must sing, "Who'll be the next to follow Jesus"? As I sang, the lady and her daughter were in tears. I was frightened and ran away. Twenty-five years later, when conducting a mission in Brighton, I met that lady in a swell drawing-room. She said: "After you ran away, my daughter said: 'If a poor gypsy boy can love Jesus like that, I must.'" It appeared I pointed her to Christ that morning.

I will tell you what boys and girls have said to me all over the world: "Father and mother used to go to Church twice on Sunday. Now they go only once." If your boys and girls see your religion cooling off as you get older, will they think it worth while beginning? I have known people who, when they had shawls over their heads and clogs on their feet, were saints. I have seen the same people riding on their motor cars, wearing dainty headgear and footwear, but with their souls in clogs.

Have You Drifted from God?

What do your children think of your religion? A beautiful girl, a graduate of one of the universities, said to me: "Gipsy Smith, my father and mother are members of the Methodist Church, but I have never yet seen them pray, and they are the last people in the world I would go to about my soul." When a boy or a girl feels like there is something wrong with the religion of the home, there is not much chance to reach them. If you want your children to believe in home religion, you must make it appear at its best in yourselves. Let your life be as beautiful and winsome and as full of music as the woods are full of song on a spring day, as full of sweetness as a field of clover on a May morning, as full of brilliancy as the glowing sunbeams on a June day at noon.

I was won myself by a father who knelt in a gypsy tent and prayed with his five motherless children. I saw his life unfold like a magnificent June rose. He went to heaven last January. Life will never be the same to me again. I saw him last when I left for America. He lived next door to me at Cambridge, and he got up early in the morning to give me his parting blessing. If I have been able to do anything for God it is all owing to him. Father, mother, your child may be won to become a great preacher, a great statesman, a great missionary. Give your children a chance.

Once, twenty-seven years ago, I was conducting a month's mission in an American city. I was feeling homesick and lonesome. Somehow I touched the heart of a little girl and brought her to Jesus. She came up to the pulpit, put her arms around my neck and kissed me. On the last night of the mission she broke the stillness of the great congregation by walking up the center aisle, bringing me a parting present. It consisted of four beechnuts and a little China doll, wrapped up in a piece of paper. I have kept them all of these years. I never expected to see her again, but last night she sat on my platform with her husband, a successful business man. She is now one of the most influential Christian women in a city of 250,000 people. She still loves Jesus. Bring a little child to the Saviour and you may be building better than you know.

NOTICE.

Our memorial meeting will be at Antioch Christian Church on Wednesday before the third Sunday in May—May 16, 1923. All who are interested in the Church and cemetery are cordially invited to come. Dr. W. W. Staley, of Suffolk, Va., will deliver the memorial address.

H. H. Butler, *Pastor.*

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor,*
Henderson, N. C.

IS THE CHURCH PROSPERING UNDER THE AGITATION OF THE SOCIAL GOSPEL IDEA?

We may always judge a tree by the fruit it bears. If that be true, as undoubtedly it is, what has the agitation of the Social Gospel idea done for the fruitage of the Church? In our last issue we showed something of the drift of the Church in the last forty or fifty years under the influence of that kind of a gospel, and we must confess that the prospect, as we presented it in our last issue, is not assuring as to the help to real Christian life which this sort of a Gospel seems to be giving. Now we come again with some facts which are at least worthy of consideration. In our last, on this line of thought, we presented two very capable witnesses, and if you read what what we had to say, you will no doubt recall the outlook for the cause of Christ under this kind of teaching, if its work in the past is to be regarded as an index to its future fruitage. We again assert that if this new phase of the so called Social Gospel is capable of such work as it has been getting credit for at the hands of its friends, then it does seem that at least it ought to have shown some fruitage as the result of its influence through the forty of fifty years in which it has been given a new emphasis and a double opportunity for doing things. For one, if the Social Gospel has in it real power for good, then we hold that so soon as that fact is established, it becomes us all to give it a hearty support. If on the other hand, its forty or fifty years of opportunity has brought no sign of an increase in the usefulness and fruitfulness in the work of the Church, we believe we shall be fully justified in at least keeping hands off till it can establish a better record of its influence for good in the Church. We are not charging that the Social Gospel is necessarily responsible for all failures in the Church for the last few years, but we are claiming that not withstanding the promise of such great things to come to the usefulness and the thrift of the Church under the teaching and influence of the Social Gospel idea that it has made a poor show for itself, as during the time of its unusual emphasis by its friends, the facts now seem to show that the Church has not gained but rather lost heavily. It therefore seems to say that whatever else may be true of its influence, it has at least failed to add much to the thrift and larger usefulness to the Church.

In our last we introduced two very capable witnesses and the testimony was practically a unit against the fulfillment of the promise that the Social Gospel would do great things for the cause of Christ. We now wish to introduce other witnesses, not for the purpose of defeating the Social Gospel, but for the purpose of making an unbiased investigation as to what the Social Gospel has done for the cause of Christ in the years in which it has had so much emphasis and teaching. If it is the great handmaid of Christianity and has so proven itself in the last forty or fifty years, then let us give it a fair and yet further trial. On the other hand, if it has not proven itself a blessing to the cause of Christ, it is time it were getting itself out of the way of real aggressive Christianity. We are living in a day of dreadful opposition to the cause of Christianity, and if the Social Gospel cannot help us, to meet this opposition successsfully, we will be better off without it than with it. Now let us hear another witness on the present situation as to the prosperity of the Church.

The Rev. A. T. Howell in a recent issue of *The Biblical Recorder* had an article on *Baptist Tragedies* in which he told of some of their notable achievements, after which he said: "But there are some embarrassing, humiliating, heart-crushing facts. Then he mentioned these:

1. Two million of the Baptist people are practically unenlisted in any phase of Baptist work. That is more than half of their whole number. Think of it, out of a body of 3,500,000 people 2,000,000 are not at work. Would you call that a healthy and growing condition of the Church?

2. He further declared that 5,200 of the churches of the Baptist of the South have no houses of worship of their own. That does not look like prosperity. Evidently the Social Gospel has not helped these churches much, if any.

3. He then added: "More than 4,000 of our churches are all the time pastorless. More than 15,000 are served by absentee pastors."

4. He says it takes twelve Baptist a whole year to baptize one convert. That is the average, but the fact speaks poorly for the effectiveness of the Church. Has the Social Gospel helped it any? If so, we pity the conditions which existed before the Social Gospel came into action a few years ago.

5. They have hundreds of pastors who have no church. He says Baptists will not call a man if he is over fifty years of age. That of itself shows a bad state of the Church from some cause.

6. He says for the year 1921 the United States Government shows that the people of this country spent $340,000,000 for dogs, but spent only seven millions for the support of the ministry. That is an awful comment on the Christianity of this day and country.

7. He says the wealth of the Southern Baptists is $6,000,000,000, that their annual income is $1,400,000,000, that a tithe of this would be $140.000,000 but that as a matter of fact they gave only one-fourth of a tithe. How far off we are from what we ought to be giving? Then he adds, many of their buildings are inadequate, and the endowment of their schools is badly behind and their orphan asylums are not equal to the demand on them, as they turned away nearly 3,000 orphans last year from their orphanages because they did not have room for them. Further comment is unnecessary.

Our Presbyterian brethren are running short in ministers. A recent statement said if all the ministerial students in their seminaries were to graduate this year, then they would not have enough to fill vacancies now in need of pastors. As illustrating the situation among them, they gave the names of certain of their wealthy churches which are vacant—no pastor, as follows: First Church, Montgomery, Ala.; First Church, Pensacola, Fla.; First Church, Birmingham, Ala.; First Church, Columbus, Ga.; First Church, Macon, Ga.; First Church, Selma, Ala.; Central Church, St. Louis, Mo.; First Church, Lexington, Ky; First Church, Roanoke, Va.

Thats only nine. The list includes some of the strongest and most important churches in the Southern Assembly. The list could be enlarged. Now how are these churches to be supplied with preachers? By creating vacancies in other churches.

Does that look like the Social Gospel has put the work of the Presbyterian Church ahead? Not if we can see straight.

Here is another important witness, the Rev. A. C. Dixon, D. D., Baptist. In a recent issue of the *Religious Herald,* he says:

"The Baptist people of the earth are at present in sad confusion, and their fellowship is torn by increasing controversy." I have some knowledge of conditions in America, Great Britian, France and China, and I believe there is scarcely a church, whose members read the religious or secular papers, in which there is not strife over the relations between Modernism and Evangelistic Christianity. The strife is largely caused by the conflict between church and school. Our faithful pastors have been preaching that the inspired Bible teaches the creation of man in the image of God, the virgin birth of Christ, His bodily resurrection, salvation through His vicarious suffering on the cross, and His second coming in glory, either for judgment or to establish His reign of righteousness and peace on earth.

This is a situation to be deplored, and it does not help up the thought that the introduction of what is called the Social Gospel has helped the situation. Has it not rather gone backward than forward?

Did some one question Dr. Dixon's statement that the strife is largely caused by the conflict between church and school. Here is Dr. Dixon's answer:

Our young people, who have gone to college or university, and in some places to high school, are taught that man was not created in God's image, but came up from beneath through the beast and the jungle by a process of inherent forces which gives the strong and fit the scientific right to destroy the weak and unfit, and build themselves up on the wreck. In this scheme there is no place for miracle, the virgin birth, the resurrection, the new birth, or the second coming of Christ. The young people inform their parents that they no longer believe these teachings of the Bible, because "science" has proved them untrue. If they go to Sunday-school at all the strife begins in the Sunday-school class, and the teachers find themselves confronted by aggressive unbelief in vigorous young minds. A young woman in Los Angeles came home from the public school to inform her parents that every teacher to whom she had recited that day ridiculed the Bible as effete and out of date. A young man and a young woman told me that they were returning home after their first year in the university without a particle of faith in the Biblical teachings which their parents loved better than life. I was in a Southern community to which a young man had returned from a Baptist college to tell his parents that he was done with the church and the superstitions for which it stood. I heard of another young man in a Northern town who had returned from another Baptist college and in deference to his parents' wish he attended church, but gave as his reason for not bowing his head in prayer, that he no longer believed in such things. And he said that three-fourths of the students in his college now held his views. There may be some communities in central Africa or distant parts of China, untouched by daily newspapers, religious weeklies, magazines or books, in which there is no such strife, but even they are becoming fewer every year.

Yes, my brother, the battle is on all over this earth, between evangelical Christianity which teaches the fundamentals of historic Christianity and the Modernism which denies these fundamentals on the ground that they have been superseded by the new knowledge which has come to us through Darwin and his followers. Among Northern Baptists and in England organized, evangelical Christianity has its back against the wall

fighting for its life, and I stand ready to join any organization formed by earnest, trustworthy men who are willing to "contend for the faith once for all delivered."

That is Baptist testimony and what do you say to it? Dr. Dixon is a well informed man. Do you think that the Social Gospel has helped the Baptists much?

RUSSIA IS DOOMED BEYOND A DOUBT, UNLESS SHE REPENT.

Poor Russia! What is to become of her? She has committed many acts which condemn her in the estimation of the nations of Christendom, but she has committed one act, which we feel must bring upon her the displeasure of God. She is taking a stand against God and His people. Only recently she put to death a priest of the Catholic Church, and so far as we know, the only crime the man had committed was in taking a brave stand against the wild extravagances of the Soviet Government. He had the true interests of his country at heart and believing the Soviet Government was wrong, he dared to say so, and for this he was put to death by the Government. Then there was another priest of the same Church who had the courage of his convictions and he stood up and declared against certain acts of the Government, and for this he was condemned to death, and was expecting to lay down his life for the right as he saw it. Just then, he stood under sentence of death, the Government seemed to relent in some measure and so they commuted his death sentence to imprisonment for ten years at hard labor. The civilized people of Christendom were astounded at such a course and many of the Governmen's of the various countries entered strong protests against such murder by the Soviets, but nothing availed and the priest paid for the right with the price of his life. It is generally understood that Russia has undertaken more than she can manage now in that she has set herself aginst God and the religion of Jesus. She is doomed to an awful failure, for no nation has made it a point to fight against God without meeting a dreadful defeat, as we believe, Russia will do. Till she repen's and turns unto God she will travel a hard road and fight a conquering enemy—Russia must fail—she is doomed, and sooner or later she will find it out, for no nation which has defied God in its madness can hope to stand. One exchange puts it this way:

The attitude of the Soviet Government of Russia toward the Christian Church of the world, as manifested in the recent execution of Vicar General Butchavitch and the condemnation of Archbishop Zepliak, is the subject of an indignant protest issued recently by English clergymen, representing every Christian denomination in Great Britian. The protest is signed by the Archbishop of Canterbury, the Archbishop of York, Cardinal Bourne, Rabbi Hertz, General Bramwell Boo'h, and other prominent religious leaders. Addressed to "all men and women of good will," this appeal exhorts those who have at heart the well-being of the world and the maintenance of religious liberty to register their condemnation of the Soviets' actions. "Hundreds of thousands of religious people," says the protest, "and the ministers of religion of all ranks and creeds, have been subjected to savage prosecution, the express purpose of which has been to root religion out of the land. The Central facts for which religion stands have been systematically outraged and insulted. The most sacred of religious festivals (Easter) has been made the occasion of blasphemous travesty." The appeal is made for the sake of the whole people of Russia, and for the preservation in their hearts of their faith in God, according to the signers, who then go on to say: "We represent many religious communions and many political opinions, but we are united in the indignation and horror with which we regard the present policy of systematic persecution of religion in all its forms. Such a policy cannot be tolerated in silence by those who value religion or liberty. Our protest will, we are confident, evoke a response everywhere on the part of those who have at heart the well-being of the world." It is strange how helpless the powerful Christian nations of the world seem to be in these days in the face of the most barbarous atrocities perpetrated upon their Christian brethren in Armenia, Russia and elsewhere. When the Boxer uprising against the Christians occurred in China some years ago, the great Powers of Europe, and the United States, very promptly and vigorously took hold of the situation and saved the lives of hundreds of Christian missionaries, as well as multitudess of Chinese converts to the Christian faith. But recently, while Armenian Christians are butchered by the thousands, and the Soviets carry on a cruel and relentless persecution of the Church in Russia, about all we seem able to do is to adopt resolutions and send forth appeals. To be sure that is about all the clergy of England, or any other nation, can do, and we honor them for this earnest protest which comes with such ringing emphasis from our British brethren. We would do well to raise our voices with theirs against such an intolerable situation. But what shall we say of our Governments? Is there nothing they can do to remedy these conditions? Shall Turkey and Russia be permitted to terrorize the world, while the mightiest nations of earth do no more than register a feeble diplomatic protest? If so, it would seem that the time is ripe for another crusade, to save the Church, and the world, from the powers of darkness. Otherwise, we may look for the coming of the Anti-Christ and his fiendish hordes of iniquity.

WHO MAKES THE PREACHER?

Many ask the question of certain preachers: "What is the secret of his power as a preacher?" There are many answers given, but in fact we believe few get the answer just right.

The Christian Guardian says:

"You cannot have a great preaching from a ministry trained by small audiences which habituate themselves to small occasions. We have felt this many times. Indeed, we never watch a great preacher in action before a large audience without feeling any man who cannot be a great preacher today has not got it in him. He is hopeless. Then we have thought of all the pastors over the country who have ambition to be preachers of Christ's Word. We recall what they are up against. Their inspiration on a Sabbath morning from the little group that gathers to hear them would not be enough to inflate a pocket balloon. And yet they are expected to grow eloquent, to display all their faculties in action under the most remarkable inspiration. They are expected to be imaginative, their language to flow with chaste diction and beautiful imagery, and over all must appear a heart-power that fires with enthusiasm all those who hear them. What a pathetic thing is the preacher straining to produce a great sermon over a little gathering of uninteresting men and women! He prepares for a camel and swallows a gnat. He strains for a mountain and brings forth a mouse."

We think that it will be generally conceded that there is an inspiration in a large audience, and there can be no doubt that continual ministering to a sympathetic and large congregation will have a reflex action upon the preacher stimulating him to his best endeavor; and there is just as little doubt that there is an intellectual frost that chills a man to the bone when he must face a host of empty benches and a dispirited handful of worshippers, knowing all the while that some, perhaps most, of his audience blame the empty benches upon the poor preaching. We all know something of this, and yet we are not prepared to admit that the great preacher is the product to any great degree of the congregation.

If this were true it would surely mean that the small audience would always be sure of a preacher of small calibre, and the large audience would always be sure of an ecclesiastical Demosthenes. Is it not rather true that while an audience may greatly stimulate a preacher yet greatness in the preacher depends upon the greatness of the soul within him and its reaction to the influences of the divine Spirit? Lincoln's great speeches were, in the early days, delivered to crowds of unlettered and uncultured men. Whitfield's peerless orations were addressed in the main to the unlettered and ignorant. The greatest Teacher of all preached some of His mightiest sermons to a handful of men or even to a solitary woman of low degree.

And the Methodist Church all over the world finds some of its most appreciative audiences in the little backwoods' meeting-house, where scarcely more than a score gather to worship God. And when the preacher knows that some of his congregation have come miles to church and will think over his sermon all the week; and when he realizes that these men and women on civilization's rim would do anything for the preacher they love, he would surely be less than human if he did not feel inspired to do his very best. Thank God inspiration is not restricted to the crowd. The greatness of a congregation cannot be estimated by the number of heads, but rather by the kind of men and by their need.

And yet when we have said this we revert to the first thought that there is inspiration in numbers, for there is a certain element of truth in it. When the congregation should number 200 and there is a scant fifty the 150 absentees have done their best to spoil the sermon. Preachers are human and it happens only too often that we forget the fifty faithful ones, and grow disheartened as we think of the 150 absentees. If we have a preacher it is up to us to stand by him. If we want him to preach good sermons it is our business at least to provide him with good congregations. These empty seats have broken many a preacher's heart. Regularity in pay is a good thing, but regularity in attendance is also a good thing. We are persuaded that if our people realized just how much it means to a preacher there would be few absentees.—*Christian Guardian.*

May we have just a word also? We think all the reasons given above may have in them parts, and minor parts, of the answer, but the real question of the preacher's power, or rather the secret of his power has not yet been presented. The answers above will do pretty well for the human side of the question, but that is the small side of the question.

What makes a great preacher? Other things being equal, that is to say, the human qualifications being good does not make him a great preacher, but the human qualifications being good, then two other things go largely into the matter of making a great preacher: Viz: The man with good human qualifications if he keep *full of the Word* and *full of the Holy Spirit* will be a great preacher.

CONTRIBUTIONS

SUFFOLK LETTER.

On Monday night, April 30th, the Philathea Class, of which Lieutenant Governor J. E. West is teacher and Mrs. Emma Barbee president, gave a reception to the Baraca Class, the officers and teachers of the Sunday School, the Church choir and the orchestra, of which Miss Nina Oliver is leader. There were about three hundred present, and the evening was filled with music, addresses, reading and refreshments. The orchestra tendered several interesting pieces. Mrs. Barbee made a splendid welcome address, and W. H. Burchett, president of Baraca Class, responded. Mrs. Ray Saunders and Mrs. J. D. Twitty sang a duet; L. P. Holland spoke on "Co-Operation"; Omar Parker sang a solo; Col. J. E. West spoke on W. B. Wellons, D. D.; Mrs. I. W. Johnson gave an amusing reading; W. S. Beamon, superintendent of Sunday School, talked on "Sunday School"; H. Woodward, on "Call of Abraham"; S. E. Everett, on "Hatch-Patch"; quartet by Mrs. Telza Miller, Miss Julia Brinkley, W. W. Ballard and R. J. Brinkley; J. M. Darden spoke on "Influence of Woman's Organizations," and Dr. J. E. Rawls on "Woman." Mrs. W. S. Beamon, Mrs. Telza Miller and Miss Julia Brinkley sang "Angel Voices." At the close of the exercises, ice cream, home-made cakes, nuts and mints were served to all present. The ladies had decorated the Sunday School room with wild and cultivated flowers, and the big crowd enjoyed the hours from 8 to beyond 11 o'clock.

Altogether, the occasion was social, religious and inspirational, as well as hospitable. Social life finds its highest expression, as well as its deepest joy, in religious exercises and associations. Entertainment does not require the coarse, the sensual, or the doubtful for human enjoyment. The nature of man is such that enjoys the *best* things *most*, when he has the opportunity, and such joy is not followed by regret or remorse. The test of any experience is its satisfaction and duration. The Scripture represents the "pleasures of sin for a season." If people would spend as much time and as much vitality and money in religious exercises as they do in worldly amusements they would find more lasting enjoyment.

"Rejoice in the Lord always: again I say, rejoice." Religion was never intended to reduce, but to increase, human enjoyment. Long-facedness is no sign of regeneration, and a sad countenance is no sign of real piety. "A merry heart hath a continual feast." It is within the scope of Christian experience to be happy in this present life as a foretaste of that bliss that awaits the faithful in the world to come.

On the occasion which this letter reports, those who enjoyed it most were the women who gave the entertainment. They had worked for days decorating the Sunday School room, baking cakes, getting the speakers and singers together, serving their guests, and thinking of how their guests enjoyed the feast. "It is more blessed to give than to receive." All action reacts, and hence what we do for others acts upon us; and such reaction is of the same moral quality as the action itself. The hosts and the guests enjoy together.

W. W. STALEY.

ELON LETTER.

The Elon letter this week is the report on Education adopted at the extraordinary session of the Southern Christian Convention. The report was as follows:

"Christian education—Christ through education—is the hope of the world. A nation that has separated education and religion must find a solution to the problem such separation has entailed. A democracy cannot exist without a citizenry of character, and character apart from religion, all experience teaches is impossible.

"This means but one thing for the Christian Church—the strengthening of her agencies of education. The home, the Church, the college, with all their auxiliary organizations and institutions, must be federated into a unified program of Christian education. Our young people should be educated in our colleges, and our colleges must be made in every way worthy of their support and patronage.

The Crisis at Elon.

"In view of these great principles, the crisis precipitated at Elon on January 18, 1923, demands of our people a full measure of sacrifice and loyalty. The burning of the administration building and records, together with the library and auditorium, was a blow well calculated temporarily to close down the college. But we are happy to record that only one day was lost by our college in adjusting herself to the new situation, and that not a student left on account of the fire. This is a situation calling for satisfaction and congratulation on the part of our people.

"On January 24th the Board of Trustees assembled in extraordinary session and faced the crisis with heroic determination. They voted to rebuild on a $300,000 basis, being challenged to do so by the citizens of Alamance County, who proposed to pay one-third of such an amount. In addition, they voted to raise $300,000 for endowment. Both decisions seemed absolutely necessary in view of the situation confronting the college.

"What has transpired since has gratified every heart. We are yet some distance from our goal, but we are facing the future heroically, hopefully, confidently. We urge our people to sacrifice as never before for our college, that a disaster which seemingly threatened Elon's very existence may prove a blessing in disguise. Many have expressed the conviction that it would be so, but unless our people support such a conviction with sacrificial giving it will not be so. Again, we urge them to sacrifice nobly for our college and full endorsement of the trustees' action is hereby recorded.

Bethlehem College.

"The Board of Trustees of Bethlehem College have let the contract for their first building for the sum of $14,000 and plan to open the institution to students this fall. The plan permits the basement to be used for dining-room, kitchen, furnace, and storage, with the first floor for offices, recitations, library, president's home and laboratory work, with the third floor as a dormitory for lady teachers and lady students. The men students will room in homes nearby, but dine in the boarding-department.

"Bethlehem College is to be of junior college grade, with a full standard high school course preceding. It will fill a large need in our educational work, and we should give it every encouragement.

College Day.

"College Day was celebrated in our Churches during the summer of 1922. The people enjoyed the programs and great good was accomplished. This is a custom that should be kept up perpetually. Some Churches can use one month to better advantage than another. We, therefore, suggest that June, July and August be considered college months and that Elon and Bethlehem Colleges both be represented in the programs from now on.

Elon Trustees.

"We recommend that the Secretary of State of North Carolina be requested to amend the charter of Elon College so as to permit a total of thirty trustees instead of twenty-four as at present, with a quorum of ten instead of eight as at present."

The Convention Adds Two Items.

The Convention added two important items, as follows:

1. That every member of our brotherhood be given opportunity to make an offering for Elon and Bethlehem Colleges during the "College-Day" period this summer, and the members are urged to make the offering average $1.00 each, 25 per cent to go to Bethlehem and 75 per cent to Elon.

2. That the Boards of Trustees of these two colleges be authorized at an agreed time in the future to arrange for a "Library Day" in each Church for their libraries, and that the goal be 25,000 books.

W. A. HARPER.

A WORLD-WIDE CHALLENGE.

WANTED: A MAN.

There is a standing advertisement over the door of every profession, occupation or calling and even in the matrimonial papers we meet with the same—"Wanted: A man." In the time of Israel's national decline, Jeremiah cried out: "Run ye to and fro through the streets of Jerusalem and seek in the broad places thereof if ye can find a man." In ancient Athens where every new thing was sought and reason was crowned king, Diogenes could be seen standing in the market place at noontide with a lighted lantern in his hand, crying: "Hear me, O men"; and when a crowd surrounded him, he scornfully said: "I called for men, not pygmies." Not every suit of clothes you meet, clean and pressed, has a man in it; no, it takes more than dress to make a man. The world and the Church are ever looking for men—men of character, men who are not for sale, men who are true to the core. The objects for which these ancient prophets were seeking, seemed to be scarce in their day, and they are not too numerous in our day and time. While we resided in Tampa, Fla., a young man was brought before the court for grand larceny, and it was clear from the evidence that he was guilty of the charge, but his father had the money and the jury rendered the decision: "Not guilty." The next morning could be seen, painted in large letters of red, by an unknown hand, on the concrete in front of the large custom-house and post-office this inscription: "God, give us men for jurors." And believe me it took some scrubbing to get it off, and as I saw the workmen at their job I wished in my very heart that this sentiment could be so deeply impressed upon every American's heart that it could never be erased.

It is hard to find the right man for any department of life, although millions are out of employment. A man whose individuality will be maintained in the crowd, with the courage of his convictions, to say "No," though the world say "Yes." A man who is not cursed with some small defect, which neutralizes his powers and curtails his usefulness. One who sees self-development, education and culture, discipline and drill, character and manhood, in his occupation, or in other words, "A man who is larger than his calling." Wanted, a man who is symmetrically rounded out in his education and development, who has not brought all of his powers in one channel, who

is broad-minded, not taking half views of things, one who mixes common sense with his theories, a man who prefers substance to show, and one who regards his good name as a priceless treasure. The world and the Church want men who are educated all over, whose nerves are brought to their acutest sensibility, whose brain is cultured, keen incisive, broad; whose hands are dexterous; whose eyes are alert, sensitive, microscopic; whose heart is tender, magnanimous and true.

In one religious denomination there are a thousand vacant pulpits, a thousand preachers standing idle, while a thousand Church committees look in vain for men to fill those pulpits; this is an indication of the largeness of the opportunities of the age, and also a crying need for good men with the best training possible.

Men need to be found who are strong and stalwart, with highest hope and purest honor, who will trample self underfoot, who will not shame their mothers, nor fail their brothers. We should not look too far away, for the men who may go far beyond us in character and achievements may be in our own home, or community or in Elon College today. Sir Humphrey Davy's greatest discovery was Michael Faraday, who went far beyond him in scientific research and achievement. Andrew's best day's work was when he brought Peter to Jesus; although he was cast into the shade by the great achievements of his brother Peter. Those who labored to reform Gough, Reynolds and Murphy have rendered inestimable service to mankind and will surely be rewarded.

In the education of our youth, our colleges should keep in mind that the common vocation of all is the profession of humanity, and bring everything to bear upon this one objective: How they can best prepare them for this service. In the celebrated essay on education by Rousseau, we find: "According to the order of nature, men being equal, their common vocation is the profession of humanity; and whoever is well educated to discharge the duty of a man cannot be badly prepared to fill any of those offices that have a relation to him. It matters little whether my pupil is designed for the army, the pulpit, or bar. Nature has destined us to the offices of human life antecedent to our destination concerning society. To live is the profession I would teach him. When I have done with him, it is true he will be neither a soldier, a lawyer, nor a divine. *Let him first be a man*—fortune may remove him from one rank to another as she pleases, he will be always found in his place."

Nature, too, demands that man be at the top of his condition. There is an inherent love in the human mind for *wholeness,* a demand that man shall come up to the highest standard; and there is an inherent protest or contempt for prevertable deficiency. Stand upon the shore of any sea while the tide is coming in, and you will see one wave reaching higher than any other, then receding, and for some time none that follows comes up to its mark, but after a while the whole sea is there and beyond it. So, now and then comes a man head and shoulders above his fellow-men, showing that nature has not lost her ideal.

With all the evils, imperfections, and incompleteness that have been set down to our account as a race, the fact remains the same that, so far as we have any record, God has never lacked a man to "stand in a gap" where the common good of humanity was at stake, in any dispensation of the world. In the event of the flood, Noah became the seviour of the race; Abraham was called the "Father of the Faithful" because he obeyed God and went out to make a mighty nation; God directed the selling of Joseph into Egypt, that he might be the preserver of his people; God found in Moses a great liberator and lawgiver; in David a great king who should never want for a man to sit upon his throne till Christ should come; God found in Esther the highest type of womanhood, and a preserver of the royal seed; John the Baptizer shut the door of the old dispensation and opened the door of the new; Jesus came to redeem the race in the "fullness of the times"; Paul opened the door of the Gospel to the Gentiles; Martin Luther was the father of the Reformation. God raised up Washington to be the "father of this country"; E. P. Lovejoy to champion the abolition of slavery; Neal Dow to espouse the cause of prohibition of the liquor traffic; Lincoln to steer the ship of state during the dark days of the Civil War; and Woodrow Wilson to carry us safely through the awful struggle of the World War.

That our Church might do her duty in the wake of the World War, during the reconstruction period and throughout the years to come, God put it into the hearts of Dr. W. H. Denison, Dr. J. O. Atkinson and a few others to launch the greatest movements that have ever taxed the energies and attention of the Christian Church—the Forward Movement and Men and Millions Forward Movement.

Persons who may not have seen before that it was God's plan to have Dr. W. A. Harper remain at the head of our educational institution at Elon College, through its dire calamity and perpetuate its good work and name, can do so now with eyes half open, for the progress already made for a bigger and better Elon is far greater than what we suspected, for the short period of time the work has been going on.

"Wanted: *men*—not systems fit and wise, not faith with rigid eyes, not wealth in mountain piles, not power with gracious smiles, not even the potent pen. Wanted: *men"!* All the world cries, Where is the man who will save us? Will some man vested with civil and religious power and authority forthwith step forward and make his bow, expounding a feasible program, that the nations will, beyond any question, adopt, and when carried into execution will make this "everybody's world"—one universal brotherhood? Who will step forward with a plan that will snatch victory from apparent defeat and bring about order and harmony out of the chaotic conditions existing in Europe today; that will cause Germany to meet her just obligations and France to see that she is imposing on the good will and commercial rights of other nations by her armed occupation of the Ruhr? Who will endeavor to cope with the international, social and economic civil and religious problems of our times? We need a uniform marriage law, which will, if enforced, develop the race and reduce divorces to a minimum. Since this country alone spends annually two hundred times more money for mere luxuries than for missions, and one-half of the race is in dreadful need, waste and extravagance should be reduced to the lowest quantity. Governments are tottering because of incompetent rulers, others are weak because controlled by the money powers, while the one great drawback to world-wide evangelism is denominationalism. The Church will never fulfill her mission in the world until she answers Christ's prayer—"that they may be one."

Who will advance with a scheme that will keep the machinery set in motion by the Forward Movements of the Christian Church running and with still greater efficiency after the expiration of the time limit—five-year subscriptions? The world and the Church are looking for supermen. Who will be the men of the hour? May God give us men a time like this demands, with ready hands, strong minds, great hearts, true faith; those whom the lust of office will not kill and the spoils of office cannot buy. With faces that never turn pale at the accuser's voice, with bosoms that never throb with fear of exposure, with hearts that might be turned inside out and disclose no strain of dishonor. To have done no men wrong, to have put their signatures to no paper to which the purest angel in heaven might not have been an attesting witness; to walk and live, unseduced, within arm's length of what is not their own, with nothing between their desire and its gratification but the invisible law of rectitude—this is to be *men.*

S. L. Beougher.

Graham, N. C.

THE BIRTHDY OF A VETERAN OF THE CROSS.

On the 24th of April, at his home, near Roanoke, Ala., Rev. C. M. Dollar celebrated his seventieth birthday with his relatives and friends. Eight of Brother Dollar's ten children were present. The youngest daughter was detained at home, and the youngest son, Jesse Dollar, a ministerial student at Elon College, could not be there. Brother Dollar has fifty living grandchildren, forty-seven of whom spent the day with him. Other guests were Rev. G. D. Hunt, Rev. J. H. Hughes, Mr. and Mrs. Jerry Keeble, Mr. Chewning and Miss Lucy Eldredge.

After a morning of visiting and the delicious birthday dinner, Brother Dollar spoke of what the day meant to him, of his joy in welcoming his children home and of his heart's greatest desire that some day they might meet in a great reunion when not one would be missing and there would be no parting. At his request, Miss Lucy Eldredge read a letter from Mr. Jesse Dollar, of Elon College, bringing his message to his family on this day. Following the reading, as the letter requested, Rev. J. D. Dollar led in prayer. Splendid addresses were delivered by Rev. Hunt and Rev. Hughes, and a number of inspiring hymns were sung.

This birthday reunion was a great event. It was a day of joy to Rev. Dollar and his good wife. It was a day of inspiration to all who were permitted to enjoy it with them, to see their splendid family and to think of the great work which has been done through them and will be done through their children for God and the Church.

The Christian Church in Alabama owes much to the services of this "veteran of the Cross," and his friends will unite in wishing for him many more happy days with his children and friends.

THE DURHAM CHRISTIAN CHURCH.

The Durham Christian Church has recently experienced a delightful revival season. The meetings began on April 8th. Mr. Alfred Shumate, of Lima, Ohio, conducted the singing during the entire series. Mr. Shumate has a charming personality, as well as a voice of unusually fine quality. His solo work is fine. He knows how to get folks to sing with him, and, best of all, he knows how to lead folks into a spiritual frame of mind through song. His services added much to the meeting. Dr. C. H. Rowland came Monday afternoon and did the preaching for two weeks. Dr. Rowland's sermons were in his accustomed forceful and appealing style, and were greatly enjoyed by the large congregations that came out to hear him. The attendance and interest manifested throughout the meeting was fine. A large number entered whole-heartedly into personal work. There were about forty professions of faith, about ten reconsecrations, and forty-one to unite with the local Church. The Church was built up and strengthened in faith. We appreciate the fine work done by the visiting brethren. And we thank God for the gracious manifestations of his Spirit in our midst.

Stanley C. Harrell, *Pastor.*

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

A WOMAN'S MISSIONARY SOCIETY.

DEAR DR. ATKINSON:

While teaching a music school at New Harmony, I felt it my duty to try and organize a Woman's Missionary Society at that place, as I felt it would be a great blessing. I began to talk to the kind women and girls about it and told them what a good work it was. They became interested in it, and I wrote you for the literature, which I received a few days after writing for it. I thank you very, very much for the literature and your early reply.

We had the pastor, Rev. C. W. Carter, to announce that we would meet to organize Saturday, April 7th. We met Saturday A. M. and, by the guidance of our dear Lord, we organized the Woman's Missionary Society at New Harmony Christian Church. How wonderful it was to see the interest and spirit of God manifested there that day. Devotional service was conducted by the writer. Subject, "The Work of Women." Scripture reading, Romans 16:1-3; Mark 16:15-20. Prayer. After this a business session was held and officers for the year were elected. Miss Etta Lashley was elected president; Mrs. Edna Orr, vice-president; Mrs. Rada McCormick, secretary and treasurer. Program committee: Mrs. Annier McCormick, Mrs. Lara Devaughan. Membership committee: Miss Montana Lashley, Mrs. Edna Orr and Mrs. Etta Edmondson. Dues were paid in, also a special offering. Program was provided and read for the next meeting, May 5, 1923. The society closed with a chain of prayer by all present, and a hymn, "Revive Us Again." There being no further business, the meeting adjourned.

I am certainly thankful for the opportunity that women and girls have now in working for Christ, the upbuilding of His cause and kingdom. Am trusting Him, and asking Christians to pray that we may do greater things for Him in the future than we have ever done.

Very sincerely,
MISS SIDDIE LATHAM.

Lineville, Ala.

SUNDAY SCHOOL MISSIONARY OFFERINGS FOR APRIL.

Rosemont, Berkley, Va., $7.92; Holy Neck, Holland, Va., $16; Timber Ridge, High View, W. Va., $1.65; Union, Dendron, Va., $3.19; South Norfolk, Va., $5.80; First Church, Raleigh, N. C., $2.50; Reidsville, N. C., $6.95; Union, Virgilina, Va., $5.52; Leaksville, Luray, Va., $2.15; Zion, Moncure, N. C., $1.15; Graham, N. C., $5.00; Henderson, N. C., $5.30; Chapel Hill, N. C., $3.40; Richland, Ga., $1.00; Antioch, Harrisonburg, Va., $5.28; Bethlehem, Timberville, Va., $2.10; High Point, N. C., $1.40; Durham, N. C., $9.69; Holland, Va., $6.33; Liberty, Vance, Henderson, N. C., $2.75; Wakefield, Va., $3.70; Johnson's Grove, Sedley, Va., $1.56; Berea, Driver, Va., $5.00; New Providence, Burlington, N. C., $3.81; Elm Avenue, Portsmouth, Va., $4.00; Ramseur, N. C., $3.36; Pleasant Hill, Liberty, N. C., $1.00; Wentworth, McCullers, N. C., $1.84; Dry Run, Seven Fountains, Va., $2.75; Sanford, N. C., $3.99; Lebanon, Semora, N. C., $1.15; Rock Stand, Roanoke, Ala., 90c; Linville, Harrisonburg, Va., $2.77; Shallow Ford, Burlington, N. C., $1.93; Bethlehem, Timberville, Va., 96c; East End, Newport News, Va., $11.39; New Elam, New Hill, N. C., $2.63; People's, Dover, Del., $350.00; Christian Temple, Norfolk, Va., $150; Burlington, N. C., First Church, $70.02—total, $717.84.

Thanks, dear Sunday School workers and friends. Your loyalty and devotion to a great and good cause are appreciated.

Gratefully,
J. O. ATKINSON,
Missionary Secretary.

THE SOUTHERN CHRISTIAN CONVENTION IN EXTRAORDINARY SESSION.

"Christian Union" was the engrossing theme at the morning session of the Southern Christian Convention during its second day.. The Christian Church has always stood for Christian union, and this fact was emphasized by President Smith in his annual address to the Convention concerning the report of the Commission on Christian Union and the discussion following it.

The report of the Commission on Christian Union was submitted through its Secretary, Dr. W. A. Harper. This report set forth the status of the question of closer federation and co-operation of the Christian and Free Will Baptist Churches in the South. On February 12th, a commission from these two Churches met in the city of Raleigh, N. C., and drafted a series of ten agreements. These agreements were submitted to the Southern Christian Convention session today, and were fully ratified.

These agreements were as follows:

1. That Jesus is the Head of His Church.
2. That the Bible is the sufficient rule of faith and practice.
3. That Christian character is the proper test of fellowship in the Church of Christ.
4. That the right of private judgment or the liberty of conscience is a privilege and duty of all.
5. That the reciprocity of ministers and members between our Churches is desirable.
6. That the name of the Church of Christ is a matter for His followers to determine, though Christian is a proper name for all believers.
7. That the local Church should be autonomous.
8. That fraternal delegates should be interchanged for our public assemblies.
9. That we should write for each other's periodicals and visit and use each other's institutions.
10. That a united Protestantism is the goal of our Churches.

Following the report, addresses were delivered by Dr. W. W. Staley, Suffolk, Va.; Dr. W. A. Harper, Elon College, N. C., and Rev. Thomas E. Beamon, of Goldsboro, N. C. Following general discussion, it was decided to continue to cultivate closer relations and the co-operation of all denominations, to send fraternal delegates to the general gatherings of sister denominations and to invite sister denominations to send fraternal delegates to the general meetings of the Christian Church.

The address of President Smith was entitled "Our Denominational Honor." In the very opening of his address, Dr. Smith declared "The Christian Church stands for some very definite things—it stands for union, it stands for the union of all the followers of Christ, it has never been what you would term a narrow denomination, and yet it has always been a denomination: a denomination with the broadest and most evangelical principles possible."

Following his address, President Smith made the following definite recommendations to the Convention:

1. That we meet in biennial session as heretofore.
2. That the Convention officially appoint an official board that shall meet in annual session and whose business it shall be to transact the business of the Convention in the interim and seek to put into effect the plans of the Convention.

This board shall be constituted by the President, Vice-President, Secretary, Treasurer, President and Secretary of Mission Board, Chairmen of the Boards of Religious Education, Temperance, Superannuation, Woman's Board of Missions, Publications and the Chairman of the Board of Trustees for the Orphanage, the Editor of THE CHRISTIAN SUN, the Presidents of Elon and Bethlehem Colleges, the Presidents of all the Conferences constituting this body and five members at large to be elected by this Convention, two to be elected for two years, two for four years and one for six years.

3. That Elon College shall be designated as the permanent meeting place for the Convention. That the traveling expenses of all delegates, living within the bounds of the Convention, be prorated; the laymen prorating their expenses, and the ministers theirs. That the college be asked to give free lodging to all delegates and to provide meals at actual cost. The Convention to meet on the day following commencement and remain in session as long as may be necessary.

4. Be it further resolved, That, inasmuch as every Conference will know the number of its delegates and the approximate traveling expenses of these delegates, that each Conference be asked to add a sufficient amount to its Conference fund to pay the actual traveling expenses of its delegates to and from the Convention.

Afternoon Session.

The afternoon session was given over to the subject of Christian education. Reports were submitted by the Board of Education and the Board of Religious Education. Elon College received cordial and sympathetic support from the Convention because of its recent disastrous fire, and full endorsement given to its program for rebuilding and enlargement. Bethlehem College, of Wadley, Ala., was also highly commended and provision for its future financially was made by the Convention.

The Board of Religious Education recommended an additional Field Secretary for Sunday School and Christian Endeavor work, and the coordination of this board with the college boards of the Convention.

Tuesday's Session.

The Convention opened at 3 o'clock on Tuesday afternoon, with worship conducted by Dr. C. H. Rowland, and a service of welcome conducted by the local Church, with Dr. J. P. Barrett, pastor, in charge.

Tuesday evening's session was given over to a sermon on "The Ministry of Pain," by Rev. E. B. Flory, of Norfolk, Va. Dr. Flory took issue with the pleasure economy of our day. He considered pain an essential principle for progress in Christian civilization. He felt that international bootlegging was a blessing in disguise, because it would make it necessary for America to set forth on a crusade to make the world dry.

Missions, home and foreign, engaged the attention of the third day of the Southern Christian Convention in session here. The report of the Board of Missions was submitted by Lieutenant Governor J. E. West, of Virginia, and showed progress in all lines of missionary effort. Particularly gratifying was the outlook reported from the mountain work in Virginia, and the

evidences of progress in Porto Rico and Japan.

The Christian Church in Raleigh was voted $25,000 in its enlargement program by the board, and other substantial gifts were made to other Churches in various parts of the Convention.

Addresses were made at the morning session by Rev. T. E. White, Dr. J. O. Atkinson, Lieutenant-Governor J. E. West, John King, Dr. R. C. Helfenstein and others, particularly emphasizing the financial and life recruit service of the Church. Large emphasis, too, was given to the consideration of evangelism as basic in the development of the Church and its enterprises.

Afternoon Session.

The afternoon session was given over to the consideration of stewardship and the Christian Orphanage. Dr. Warren H. Dennison, Stewardship Secretary, gave a powerful oration on "Stewardship and Tithing." Mr. W. K. Holt, of Burlington, President of the Orphanage Board, and Superintendent Charles D. Johnston, of the Orphanage, were heard by the Convention.

Wednesday Evening Session.

The Wednesday evening session was featured by an address by the Rev. Stanley C. Harrell, of Durham, entitled "Applied Christianity." Dr. Harrell said that the problem of the Church had always been how to apply spiritual power to material substance. He declared that in the best sense of the word God is a materialist, and that the finest instance of materialism in the world was the incarnation, wherein God Himself united with flesh in the person of Jesus Christ. Dr. Harrell declared that it is useless to hope for Pentecost or to expect it to return until the membership of the Church is ready to sacrifice all for the growth of the Church, as the early disciples gave all that they had for the spread of the cause in their day. He also suggested that the unpardonable sin might be the declaration on the part of a professing Christian that he had done all that he could for the kingdom, whereas he had not. He instanced Ananias and Sapphira as illustrating this point.

Following the address by Dr. Harrell, Dr. W. P. Minton, Foreign Mission Secretary, gave an illustrated lecture on Porto Rico. Preceding Dr. Minton's lecture, Mr. G. C. Donovan, Alumni General Secretary of Elon College, gave a few slides illustrating the recent disaster there in the burning of the administration building.

Permanent Meeting Place.

The Convention has also decided to make Elon College the permanent meeting place for its biennial sessions. The Convention will meet on Wednesday after the fourth Sunday in May, beginning with 1924, which is the day following the Elon commencement, and will remain in session throughout the week. The expenses of the delegates attending the Convention will be pro rated, so that all who attend will pay the same thing, and the Conferences have been asked by the Convention, through a formal vote, to provide funds to pay the pro rata expenses of their delegates.

It is also proposed to amend the Constitution in 1924 in such a way as to permit a general board, which will meet in the years that the Convention is not in session, to carry out the recommendations of the Convention through a unified program.

The closing sessions of the Southern Christian Convention were crowded with business to the very last minute. The Convention has made definite plans toward the raising of $50,000 a year for Convention purposes. This is a great forward step, making possible larger work for the future, necessary to meet the tremendous demands made by the growth of the Church. The opportunities are larger than ever before for the Christian Church to be of service and to extend its borders. The report on the future financial program was made by Mr. John King, of Suffolk, Va. This new plan of work will place a definite assessment per member upon the whole Convention, rather than to permit each department make its own appeal.

Lieutenant Governor J. E. West, of Virginia, in a stirring appeal, reviewed the failures of the Church in the past as it neglected to enter the cities, but that the Mission Board has been changing that condition very rapidly and is now placing much of its effort toward putting adequate and beautiful buildings in the cities, such as Richmond and Norfolk, Va., and Raleigh, N. C. This is but the beginning of a new program for the Christian Church.

The Convention has planned that every Church within its bounds shall have an opportunity to make an offering during the summer for Elon College, N. C., and Bethlehem College, Wadley, Ala. Of the funds raised in this manner, 75 per cent will be given to Elon College and 25 per cent to Bethlehem College. In addition, a "Library Day" will be observed in every Church in the early fall, in which every Church member will be asked to contribute one book to replace the library recently destroyed at Elon, and to begin a library at Bethlehem.

At the evening session, Miss Lucy Eldredge, Secretary of Religious Education, presented the program of the Summer Chautauqua for Christian Workers, to be held at Elon College, N. C., July 30th to August 5th. This Chautauqua is to be a combination of class periods on all phases of Christian work in the morning. The afternoons will be devoted to recreation, and the evenings to community sings and popular addresses. A large delegation is expected to be in attendance at this Chautauqua, and Christian workers from all denominations will be most cordially welcome to make this their place of vacation. The teachers for this summer school are of excellent reputation, coming from many States.

The evening session of the Convention was addressed by Dr. Roy C. Helfenstein, of Dover, Del., who spoke on "The Denomination's Responsibility in Evangelism" and pleaded for a continual program of soul-winning, and stated that every Church could and ought to double its membership every ten years if pastor and people both hand in hand do their work. He stated that if the Church members believe what they say they believe—that those who do not confess the Lord Christ are lost—that they would be compelled to expend every effort to reach the unchurched, and that a revival season should only be the climax of perpetual evangelistic effort throughout the year.

The other address of the evening was made by Dr. W. D. Parry, pastor of the Raleigh Christian Church. Dr. Parry's congregation is now erecting a handsome building to replace their old one. His subject for the evening was "The Responsibility of the Local Church in Evangelism" in which he pleaded for a real and consecrated devotion to the powers of the Christ.

It is most likely that the next Convention session will be held in the Christian Temple, Norfolk, Va. Dr. L. E. Smith, President of the Convention, is pastor of Christian Temple, which is now erecting a new building at a cost of a quarter million dollars. The Convention is looking forward with great pleasure to that session in this wonderful plant in the city of Norfolk.

MARY ANDREWS,
Asst. Secy. & Press Reporter.
Henderson, N. C.

Dr. R. C. Helfenstein, of Dover, Del., is to deliver three lectures on "Evangelism" at the Chautauqua and School of Methods at Elon College July 30 to August 5.

THE TRINITY.

SUBSTANCE, FORM AND FORCE.

(*Series III.*)

Everything in the universe, so far as we know, exists substantially; that is, everything is made of some sort of substance, and every substance has some sort of form, and also a force. This is what we call substantial existence. We can conceive of nothing, and certainly we know of nothing, which has not these three elements. Everything is substance, and substance has form, and it also has attributes of qualities or energies which it exercises and which we call "force." Everything we may call to mind is exhausted in these three elements. As it is true of any particular thing, so also is it true of every atom of that thing; and if it is true of every atom of everything, it is also true of every atom of the universe.

The atom is a very small thing; it cannot be divided, and no microscope has ever enabled man to see it, but it is substance just the same, and it must have form also, and it certainly has force and as much so as the biggest sun that gems the heavens. Therefore, the whole universe, a one thing, is three things, and the three things make the one, and thus the universe is a trinity.

Likewise, all life is a trinity. Let us take living nature—the Protoplasm, for instance, the lowest form of life. There we have the same existence—substance, there is also a form, and it has also a force, and these make the living thing a reality, called protoplasm. Follow the sequence on up to man and the same realities obtain. Man is substance, he is form and he is force, and there the whole analysis is exhausted, and therefore all living things are in three, and completed in three and is not complete except in the three. Thus, living nature, a one thing, is three—a trinity.

Now, it must be noted that in all this the substance is not the form, neither is it the force. The form is not the substance, neither is it the force. And the force is not the substance nor the form. They are all separate and apart and have their individual functions; but they are dependent upon one another to function. Substance determines form, and is dependent upon form to express itself, and there is no substance apart from force, and no force apart from substance, yet the force is not the substance, and the substance is not the force. So, then, in every object, animate or inanimate, there are three things—substance, form and force. No one of them can be changed into the other. Each permanently acts for itself, and yet each is essential to the one reality of which it is a part.

In consequence of these facts, would it be absurd to infer that, in some supreme sense, they belong to God? If it is true that all works of nature are created by God, and He is pleased to dwell in the universe in them, and to express Himself through them, is it not also true that the universal characteristics of these things which He has made are the universal characteristics of Himself. A man's body expresses his character. The product of the artist expresses the character of his ideals. All right! Then, God is expressing himself in the things He has made, and having made them of the three characteristics mentioned, they express Him in the same threefold manner. If this is to be taken as a type of his own character, He must have in Him the identical three characteristics, viz: "substance, form and force."

It is through these mediums that He has wrought and completed our salvation. He Himself is the substance; the Son, Jesus Christ, is His form, and the Holy Ghost is His power. All these function individually, and yet they function

as God. Not a one of them exists without the other, and yet all exist in one and, to us, complete his reality, just as a man's body, and form and force is himself.

These laws of reality are true of inanimate objects. How much more so it must be of a conscious being, and how much more so still it must be of the supremely conscious being, man! His substance is a conscious substance, his form is a conscious form, and his force is a conscious force —that is, each of these three parts is conscious of itself and is also conscious of each other. For instance, you cannot break your arm or cut your flesh without its being known to all the three, and all three are brought into action to heal the wound. Therefore, you have in you three distinct and separate entities which are conscious of an inseparable unity of which they are a part. It is the consciousness of that distinctness, and of that oneness that determines personality. In other words, man must be a conscious substance, and a conscious form, and a conscious force, to round out what others see of him, called his personality.

Now, God is a divine Being, and unless He is less than we are, we must conclude that He is consciously and divinely substantial, with whom there is a consciously divine form, and of whom also there is a conscious divine power. We are told that "God was in Christ manifesting himself to the world." If so, Christ must be the form of God. We are told that the Holy Spirit is the teacher, the giver of power, etc. If so, the Holy Ghost must be the power of God. And what would He be to us if we did not have Christ as his form (manifesting) and the Holy Ghost as his force? It takes them all to complete Him in our lives.

The Rev. Dr. Lloyd uses an apt illustration of this in the horse-shoe magnet. He says: "Bring the positive poles of the magnet near to a needle. What happens? The needle springs to the magnet, at least that is what seems to happen. What really happens is that the magnet force of the iron proceeds from the iron to the needle and draws the needle to the magnet; and yet the force in the magnet is not spent—it continues to abide in the magnet in all its fullness. Use the magnet all you please, and its power is never diminished."

God, without changing His nature, sends forth his Son, with all His power to draw all men unto Him. While doing so, He never loses His energy. It is immanent and operative in all the forces of the innumerable worlds, of the countless creatures of those worlds, and you and me who are his children, and yet it never diminishes. He has promised, "I will draw all men unto Me," and we all look for this to be done.

Now, we must distinguish between form and shape. Shape does not need to be explained. It is quite understood by all, and an attempt to explain it would be confusing. All shapes are included in round, square and angular, but these mean very little to us in eternal relations. Form is different, for it is applied to living things. It is not merely a visible shape, but, as applied to man, it is something that immediately relates him to the rest of nature, and is not merely existing and subsisting, but it is wrapped up in what we know as individuality, personality, character, spirit, etc., and it is determined by mentality. The form of God is not shape existing and subsisting in eternal relations, but it is His expression in the world.

The form of Christ, spoken of, is not a shape eminating from God, but it is a soul from the Father, and it is that necessary "I am" of Him that makes Him Mediator between God and all that is not God, and in that form is all the woo-ings of God to win the world to Him. The Bible speaks of that form as follows: "Existing in the form of God" (Phil. 2:6); "The very image of His substance" (Heb. 1:3); "He took upon Himself the form of a servant." If in these He had meant "shape," we could not understand, for the shape of a servant is like that of other folks. But when we understand that the form of a servant embodies humility, obedience, sacrifice, suffering, untiring service, devotion, etc., we conclude that form must be a spiritual thing, and that the form of God in Christ embodies all that God is in His character.

Thus, Jesus unites in Himself both the divine and the human nature, and is thereby able to represent man before God in all of man's faults and failures; and He is also able to present God to man in all His perfections; and it is in this way that, by His atoning sacrifice, Christ removes all barriers between God and sinful man.

He is more than this. The psalmist said: "By the hand of the Lord were the heavens made, and all the hosts of them by the breath of His mouth" (33:6). If nature claims Him as Father, Christ the form of God must be a Mediator not only between God and man, but between God and all creation—all nature. He must be the mediating agent of the Maker of all things, and that eternal spirit which proceeds through these into the universe must be God the power.

The Scriptures say that "God is a spirit." If it is determined that He is substance, form and force, then we have a spirit with substance, form and force—and does any one deny that? The body of our Lord, after the resurrection, was a spiritual body, was it not? It was also a substantial body. To believe this is not confusing, because, as such, He is infinite spirit substance, infinite spirit form, and infinite spirit force; so that to say that God is Father, Son and Holy Spirit is perfectly natural, and that all three are equal in majesty and power is undeniable, because they are one and the same thing, and things equal to the same thing are equal to each other.

God is first as the source and the substance. Jesus is second, among men in time and place, as the manifestor of the life of God, and the Holy Ghost (who was not revealed until after Christ) is third as the communicated life and power of God. This is not unnatural. In a tree we have the roots first, the stem second, and the leaves (the fruit) third. The root is the parent of the tree. In the spring we have the spring, the stream, and the refreshing. The spring is the parent of the stream, and reviving qualities which proceed from both refresh and germinate the vegetation on the banks of the stream. So we have God as an eternal spring, Jesus an eternal stream and the Holy Ghost as an eternal refreshing.

In this treatise I have attempted to describe and explain, in terms of modern science, the sublime Being of God as He exists in the trinity; how that "God was in Christ reconciling the world unto Himself." And my chief endeavor has been to write with such simplicity that any one reading may grasp the meaning of God with a growing understanding, and I hope I have succeeded.

Your salvation may not depend upon your knowledge of the trinity; and it may seem useless to be discussing dogmatics, but since to know the truth is to set one free, so to know more of God gives one a supreme advantage, a greater power to do, and a decided advance toward the day and time when we shall see Him face to face and be like Him.

H. E. Rountree.

(Next subject: "The Visibility of the Invisible, or Seeing the Unseen.")

OUR PREACHERS AND OUR READING.

By William Thornton Whitsett.

Our preachers fill a large place in the life of our people. We are safe in saying that in no section of all our country do the ministers of the Gospel exert a larger influence than here in the South. Our population is largely a native population, and it comes of lines of ancestors who have given a large place to religious worship for generations. Ministers preaching week after week to large gatherings; meeting them in the work of prayer-meeting services, and visiting constantly in our homes, are in constant, close touch with practically all classes and conditions of our people. In almost every community the ministers are frequently visiting the schools, talking before the student body, mingling in our fraternal organizations, and in all these various ways they are in very intimate touch with us from day to day, and from week to week. Such ideas and ideals as our ministers may have may thus be easily communicated to our people, and a large per cent of those who hear will be ready to accept any reasonable suggestions that may be offered by the ministers.

This condition suggests the very large field for service that the minister may fill in giving attention to the reading matter that should go into the homes of our people. It goes without saying that the minister is supposed to be a man given to reading and study himself. It is presumed that he is a constant reader of the newspapers that he may keep in touch with the current affairs of the day in which his work is cast; it is further taken for granted that he is a constant buyer of such of the new books as he finds he can afford, and that he is making every possible effort to keep in touch with not alone matters of a theological and religious nature, but also of the higher and better things that are being done in more purely literary, educational, social and economic lines of thought. This he must do if he is to command the attention and respect of a constantly growing intellectual life. Should he, for one moment, decide that he can draw from week to week from pools of thought that are never moved and stirred by newer currents, and never replenished from fresher springs, he will soon find that his work will lose its vitality, and that at the most he can only hold a certain respect and attention, paid simply because of the hallowed associations that cling around his calling, and not because of any real moving force and effect that his work would possess if allowed to lose its touch with the life of his day and time.

A non-reading, and a non-studying minister will soon find himself becoming a non-drawing and a non-effective minister. If he is to measure up to the possibilities of his great commission—"Go ye into all the world"—he must carry with him an open mind, a receptive intelligence, an adaptive capacity, and an ability to take the thought of his time and mold and fashion it by the moral and Scriptural standards of eternal truth for the instruction and guidance of those under his care. Otherwise, he must find year by year the events of a constantly changing civilization leaving him stranded amid the fossils of by-gone things. Principles are eternal, but they must be applied and reapplied as time passes to the events of new times.

"New occasions teach new duties,
Time makes ancient good uncouth;
We must ever up and onward
Would we keep abreast of truth."

It is assumed as a matter of course that the minister is one of the trained and educated men of his community. Preparation for this great work is taken as a matter of course to include

not alone inclination and consecration, but the most thorough preparation possible in halls of learning; bringing to the active duties that lie before him his whole energy with a heart turned to higher things, and a mind so furnished that he can cope with the problems of the mental and spiritual realm. In all humility he has chosen a field where he is to be a leader, and he is expected to pay the price for this high choice in such equipment as will forbid any criticism upon his scholastic and mental furnishing so necessary to command respect. He must be a workman, "who needeth not to be ashamed," in the great field of his wonderful opportunity.

In what is here said we are not overlooking the duties of many others in regard to the direction of the reading matter of our people. We have in mind the duties incumbent upon teachers in schools, parents in homes, editors, and all others who stand in vital relationship to the choice and selection of proper reading matter. These are not forgotten, but we are here attempting to stress what may rightly be expected from the thousands of our ministers who occupy a strategic point and from whom we may properly expect co-operation, suggestion, and active help that no one else can give in the manner and method open to them.

No one wants a literary essay or discourse to take the place of a sermon, and no one wants our ministers to change their place for that of the critic of literature. It does not, however, seem to be asking too much or expecting too much to hope that they will be ready to use the continual opportunities that are theirs to make mention of such lines of reading as should engage those who look to them week after week. If a congregation is well supplied with proper reading matter in the daily, weekly and monthly publications, and if it is a congregation in which the best books find homes, the minister has opened to him a fruitful field that will yield an hundredfold in ready response to every proper call that is made upon it.

Think for one moment of the limited field of the minister if he has to deal with an illiterate, uneducated and non-reading people! Consider the Church without intelligence and education. How necessary, then, for the minister, if he is to rise to the heights of his mission, that he see to it that his people are taught line by line and precept upon precept the necessity of giving ample attention to the matter of reading. In the homes, in the community, in the pulpit, then wise suggestions from the minister as to books, and reading, and literature, will surely be words fitly spoken that will be "as apples of gold in pictures of silver." We are not making any plea that our ministers become book agents, save as we would argue that all intelligent people should be agents for the spread of good books, and seekers continually for larger and fairer fields of thought.

Imagine, if you please, a minister who reads no papers, who reads no books—and then you may easily imagine what kind of feast one can spread who has none of the essentials at hand for preparing a meal. Granted, even that the minister in days long since gone was for some years in college classes; still, we must wonder what he did there receive, or rather not receive, that he has done nothing along these lines since those far-gone days. Was he there so well filled, and so well furnished, that he has never needed since to replenish his stores? Did he not even learn the one simple truth, a very great truth, that all education is only a beginning for greater things day by day? Does he really expect God, his great Leader and Guide, to give him continual supplies without any effort on his own part? Has he read His promise that he will give to those who do *not* seek? That He will open his doors to those who do *not* knock?

Discussions are on from time to time as to the Church losing its hold upon our people. In these discussions it may be well to remember that all over our land we have Churches crowded to their capacity, week by week, and we may well inquire whether such pulpits are filled by men mentally alert, keeping in close touch with life and its expression in literature, and ranking with the thinkers of their time, or whether it is otherwise. Hungry people naturally seek food. They want food, and they seek it. If it is supplied, they return for more. If not supplied, they turn elsewhere. Then, for his own sake of success, the minister must be interested in reading, certainly for the sake of young, hungry minds, and older inquiring minds, and the hosts of mankind who have a right to look to him, he must strive not alone to spread continual supplies before them, but to suggest where proper supplies may be had in the hours when he cannot serve them.

Our preachers and our reading—certainly a topic worth the serious consideration of those who preach, and those who listen to what is said. No moral and spiritual leader worthy the name can afford to overlook his responsibilities along this line.

"JESS PICK ME OUT A STAR, BOSS."

In a recent issue of the *Biblical Recorder* we find a most unusual article from the pen of Rev. John Jeter Hurt. If we mistake not, Brother Hurt is pastor of a Baptist Church at Wilmington, N. C. Its elegance is not its value; but its sincerity and its earnest plea for God are. It is the expression of an old negro's soul in its longing after God, and Brother Hurt feels that it is worthy a place in our current religious literature. In this thought we join him, and so we are giving our readers a chance to read it along with out Baptist brethren of North Carolina. It follows:

You don't know Davy. I must introduce him. There he stands—just where I left him thirty years ago—a stone's throw from his log cabin, green tobacco up to his waist, arms akimbo, same old hat on one side of his head, same old face wrinkled by smiling, same old drawl as he details the whereabouts of his fourteen when last heard from, and same genteel graciousness as he ventures to "cla'ar fo' Gawd" that she who sits by my side is "de liklies' lady dat's been 'long dis road since Miss La'ar wuz in her prime"!

That utterance, so deftly thrown in, will cost me something, but not yet. We talked about the old days; about the rabbit traps he made in winter nights and sold to me for a dime each, trusting to good luck for payment; about the notable 'possum dogs of the long ago—Hero, and Tray, and Belle, and Red Eye, and the rest; about the corn-shuckings of songs and story and bright remembrance; about the fall pilgrimages into Richmond, when father and I rode in the buggy, while Davy and Sheppard and Lee would drive the cattle, traveling the forty-five miles on foot.

Then Davy told me of another journey. Father had sold a horse. He wanted him delivered in Chester—fifty miles away—and delivered next morning. Davy was no man for horses. They queered him. He was a footman by nature and practice. Besides, he had never been to Chester. And Davy was no negro to tempt the fates of a strange country under cover of night! But never yet had he refused when "Marse Gawge" asked him to go. "He told me I knowed de way as fur as de cote house, an' which I did. He say I ken 'quire 'long de road, arter dat. But I say, 'What de white folks gwine do to me fur callin' dem out de bed, axin' which way de road run'? Den he took er piece er paper an' drawed de roads and cross-roads on it. But I tole him, 'Marse Gawge, I ain't got no lurnin' to git hep fum lines lak dem'! Den a idea hit me. Yer know I's always been a mighty 'possum hunter, an' my 'fession done made me study de stars. So I up an' say, 'Jess pick me out a star, Boss, one whut hangs right over Chester, an' I'll eat brekfuss dar in de mawnin'! Sho nuff, yer pa pint to a star whut was hangin' erbout over Chester, an' I got my bearin's, an' when de sun cum up I say to de man, 'Here yer hoss'!"

It was now time for me to go. Already the shadows were lengthening on the hills. But I might never see Davy again. Dropping my voice, and looking earnestly into that honest, black face, I said: "Davy, you and I have another great journey before us—a last one. We cannot travel it together, but I hope we shall meet at the end of the road. Have you thought much about that journey, Davy"? He turned his face away very slowly, and seemed to look farther and farther over the valley. Then he began to talk as if no one were listening: "Hit ain't fur erlong now 'fo Davy's day will be done. I's already 'proachin' de valley uv de shadder. But I done hear de ole preacher say oncet dat at evenin' time dar shall be light. I's done been in a heap o' dark places in my time, an' my Jesus ain't never left me yit. An', when dey lays me erway over yonder under de moanin' pines, I's boun' ter b'leeve my Jesus gwine give dis ole 'possum hunter a star ter show him de way beyon'." With that colloquy ended, my old negro friend turned on me a look that searched my soul. He found that I understood him. At last I reached for his hand, and said: "Good-by, Davy, we shall meet again at the end of the road."

Now, I am back in the great city. But I still bless God for the testimony of that old negro, who, like the wise men of old, orders his journeys by a star. And I bless God unceasingly for the pathos, the imagery, the reality of the negro religion—elements which have mightily helped my own.—*Christian Index.*

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RELIGIOUS EDUCATION

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1012 E. Marshall Street, Richmond, Va.

COMING EVENTS.

Valley of Virginia Sunday School and Christian Endeavor Convention, Dry Run, May 16th, 17th, and 18th.

North Carolina Sunday School and Christian Endeavor Convention—Catawba Springs, July 10th, 11th, and 12th.

Eastern Virginia Sunday School and Christian Endeavor Convention—Mt. Carmel, July 17th, and 18th.

Chatauqua and School of Methods—Elon College, July 30th-August 5th.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

May 20, 1923.

Subject: "Elijah, the Brave Reformer."—1 Kings 17:1-19:21, 21:1-29; 2 Kings 1:1-2:12.

Golden Text: "Choose you this day whom you will serve."—Josh. 24:15.

Devotional Reading: Psalm 2.

Reference Material: Mal. 4:5, 6; Matt. 11:14, 16:14, 17:3, 4, 10, 12, 27:46-49; Luke 1:17; John 1:21-25; Rom. 11:2-4; James 5:17, 18.

A Survey of the Life of Elijah.

Elijah, the Prophet.

Elijah lived in the time of idolatry. He came with a message which he delivered fearlessly to a people who were worshipers of Baal. Because the king and queen were leaders in idol worship, did not phase him. A reformer sees the evil which must not be permitted to continue. He cares not whether the offender is rich or poor, noble or peasant. The prophet of God is concerned only that the divine message shall be faithfully delivered. Elijah's appearance was unexpected, as he delivered his first warning of drought coming to Israel in punishment for forgetting the commands of Jehovah.

Elijah, the Man of God.

Many of the great servants of God have spent part of their lives in the wilderness, or some solitary place alone with Him. It has been an important part of their training for His work. So Elijah was cared for by the brook of Cherith by God's creatures until he was called to go to Zarephath. Here his miracles were performed in the home of the widow. The oil and the meal were multiplied. The son was restored to life. So he showed the people that he was in truth "a man of God."

Elijah, the Conqueror of Baal.

The test of the truth of Elijah's prophecy and messages to Israel occurred on Mt. Carmel. The day had come when the people must choose between Baal and Jehovah. No longer could they feel that Baal and Jehovah were on the same footing,with the same power and place in their lives. All day long the priests of Baal called on their supreme being in vain. Then Elijah prepared to meet his test. "Let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word," was his earnest prayer. He believed in God and His supreme power. He proclaimed himself as the servant of the true God. He had done all that his God had commanded. In this attitude lay the secret of his power. And in such faith he prayed. When men of faith pray, something happens. God reveals Himself, as on Mt. Carmel. All lasting reform must be accomplished in this way. The reformer must be a man of faith, a man of work and a man of prayer. Faith, work and prayer form an invincible combination to accomplish with God the uplifting of His people in His world.

Elijah, the Prophet Discouraged.

Queen Jezebel was filled with rage when she heard that the priests of Baal had been slain, and threatened the prophet's life. The influence of a wicked woman for evil cannot be estimated, nor the power of a good woman for good. Elijah felt that all of his work had been in vain, and fled for his life. He felt all alone in the world, working for a losing cause. He forgot the seven thousand who had never bowed to Baal. When God's servants think more of the evil in the world than of His power, dark days come. When Christians think more of themselves than of Christ, come the hours of discouragement. When God spoke to Elijah in the still small voice in the desert, it was with a command to go on to further work. Not in the storm, nor in the wind, nor in the fire, but in the still voice came the message which was a call to another task. In the little things of life, God often appears to men with His call. Elijah went forth to be just as zealous as before in condemning wrong and attempting to call a ruler and his people back to God.

Elijah, the Teacher.

God sent Elijah to anoint his successor, and through association with his Master, Elisha prepared to take his place. Elijah also joined with his more conspicuous work as a prophet, the care of the schools of the prophets, founded by Samuel and fostered by David. These schools were educational in their purpose, and through them Elijah devoted time to training younger men to carry on the work in Israel. On the last day of his life, Elijah visited these sons of the prophets, who followed him and Elisha to the shore of the Jordan, and then waited to welcome Elisha as he returned after Elijah was snatched up into the heavens. The great man, with the far-seeing vision, does not aim alone to make his own work and himself indispensable, but rather to make it possible for his work to go on and on, through others. Elijah, the teacher, had an influence which lived for years after he was gone.

Elijah, the Man.

"Elijah was a man of like passions (nature) with us, and he prayed fervently." This is the testimony of James centuries later. Elijah was the man needed for his day. He brought a message which God's chosen people needed sorely. What message would he bring today? How would an Elijah look upon men who disregarded God in their daily lives? On struggles between capital and labor? On many of our social problems? On the oppression of children and women in industry? *He was a man of like nature, and he prayed.* The world needs men who see the right and condemn the wrong, as they pray.

"Father, we look up to Thee.
Let us in Thy love agree;
Thou who art the God of peace,
Bid contention ever cease.

"Make us of one heart and mind,
Self-forgetful, true and kind;
Strong, yet meek in thought and word,
Like Thy Son, our blessed Lord"!
—*Charles Wesley.*

CHRISTIAN ENDEAVOR TOPIC.

May 20, 1923.

Subject: "Something in the Bible that has Helped Me."—Ps. 19:7-14.
(Union Meeting with the Juniors and Intermediates.)

Thoughts for the Meeting.

"The Bible of our fathers
Is the blessed Word of God;
Its pages are inspired—
By its light our fathers trod.

"The Bible of our fathers,
Its great promises are true;
They never fail believers—
Trust—its Gospel will save you"!
—*Clarence B. Strouse.*

God's Word is given to man that man may know Him and His plan of salvation. The "law of the Lord" makes possible the saving of man's soul.—Vs. 7.

Knowledge of the Word of God is the Christian's source of wisdom. President Roosevelt once declared: "To every man who faces life with real desire to do his part in everything, I appeal for a study of the Bible. No book of any kind ever written has so affected the whole life of a people."—Vs. 7.

"Thy word is a * * * light unto my path." The Bible dispels gloom and brings light. It comforts the sorrowful and brings peace and joy. —Vs. 8.

The Lord is a just and righteous Judge. His Word presents His commands and his promises. His children need to study and obey.—Vs. 9.

The psalmist prayed to be kept from sin—sin of word and thought and deed. The Heavenly Father stands ready to protect His children and guide them well. Like the psalmist, they must come to Him in humble petition.

The Bible was written by inspiration of God to meet man's every need. It has comfort for the hour of sorrow, guidance for the time of doubt, inspiration for the time of discouragement, commands for the hour of prosperity. The help is there. Have you studied the Bible to find it?

Plans for the Meeting.

This topic is planned for a union meeting of Seniors, Intermediates and Young People. If you have all three societies, plan to bring them together, with a part on the program for all. If you have only one society, plan for the Juniors (under fourteen years) to have a part in the meeting. Perhaps this meeting may well lead to the organization of a Junior Christian Endeavor Society in your Church, with a superintendent, who loves boys and girls, to help them plan meetings which will make God's Word mean more to their lives.

Ask every member to come to this meeting ready to quote a verse or verses which have been a help to them, and ask them to tell briefly why. As they come to the meeting, each one may be given a number, and then later in the meeting ask them to give their verses and reasons as the numbers come.

The Scripture lesson is one which should be memorized. Perhaps either your Juniors or your Intermediate Society can recite it for this meeting.

Have the Junior Society sing the following verses (from "Dixie Endeavorer"), to the tune "Jewels," and then repeat together some passage of their memory work:

We are Juniors, happy Juniors
We're Junior Endeavorers,
Always living, always working
For Jesus, our King.

Chorus.
For Christ and the Church,
For Christ and the Church,
For Christ and the Church,
All our talents we bring.

We are learning that to Jesus
Our King we may pray.
He will help us over evil
To win every day.

Have the Intermediate Society in charge of invitations and decorating the meeting place with Christian Endeavor motto: "For Christ and the Church," and red and white flowers. Invitations might be written on cards cut in the shape of an open Bible.

Three leaders may have charge of the meeting, planning the program and the parts of each together.

Suggested Hymns: "Wonderful Words of Life," "Precious Treasure," "Thou Art Mine," "How Firm a Foundation," "More About Jesus I would Know," "Break Thou the Bread of Life" (sung softly before Scripture reading or prayer), "I Think when I Read that Sweet Story of Old."

If you are a Christian Endeavorer president, you should endeavor to attend the Chautauqua and School of Methods at Elon College July 30 to August 5.

ALABAMA SUNDAY SCHOOLS AND CHRISTIAN ENDAVORS.

Several Sunday Schools and Christian Endeavor Societies of the Alabama Conference failed to report to the recent Convention at Rock Stand. We are anxious to have our records correct and complete this year to print in the "Handbook" published by the Board of Religious Education. Any reports which were not turned in should be sent soon to Miss Burma Dollar, Roanoke, Ala., R. 4, together with the contribution to the Convention. By vote of the Convention, this contribution should amount to 5 cents for every member. If any Church does not have the necessary blanks for these reports, the secretary can furnish them.

J. H. Hughes, *Pres.*
Miss Burma Dollar, *Sec-Treas.*

SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONVENTION DUES.

As the time approaches for the meeting of the various Sunday School and Christian Endeavor Conventions, I wish to call attention to the dues to be sent to the Convention. Most of these funds go to the Board of Religious Education to support the work being done by Miss Lucy M. Eldredge. This is supposed to be our main source of support, and a failure on the part of your Sunday School or Christian Endeavor Society to send up its part of the funds, means the weakening of our work.

In order to maintain the work this year, the Southern Christian Convention, in session at Henderson, voted money out of another fund. This will not be necessary another year if every organization will do its part. Ten cents per member from each school is not too much to ask from our people for definite work for our young people.

We are counting on you to support the work.

W. T. Walters,
Chairman Board of Religious Education.

HALIFAX WOMAN'S MISSIONARY RALLY.

The missionary rally of Women's Societies of Halifax District Christian Churches was held at Liberty, Nathalie, Va., April 19, 1923. The following program was rendered:

Meeting was called to order by Mrs. T. W. Chandler, superintendent.

In the absence of Mrs. Chas. R. Clarke, Mrs. W. S. Daniel was made acting secretary.

Devotional service—Miss Elsie Bray.

Prayer—Mr. John Bray.

Hymn—"Tell Me the Story of Jesus."

Scripture—23 Psalm, congregation.

Prayer:

(1) For our men and women in the various mission fields—Mrs. C. E. Newman.

(2) For those who plan our work and direct our forces—Miss Morey.

(3) For our Conference and Convention officials—Miss Elsie Bray.

(4) For this meeting, that it may be divinely guided—Mr. John Bray.

Message by district leader—Mrs. T. W. Chandler.

Minutes of last meeting read and approved.

Reports of societies.

Miss Elsie Bray made a verbal report from Liberty Society.

Mrs. W. J. Pierce read the report from Pleasant Grove Society.

Mrs. Alfred Hayes made the report from the society at Union, Virgilina, Va.

Lebanon, Hebron and Danville were not represented.

Goals—Mrs. C. E. Newman.

Song—"The Old Rugged Cross."

Appointment of committees.

Mrs. Thompson and Mrs. Hayes on nominations.

Miss Elsie Bray and Mrs. W. J. Pierce on place.

Song—"He Knows the Way."

Adjourned to enjoy a most bountiful and appetizing luncheon.

Afternoon Session.

Song—"Dwelling in Beulah Land."

Our Mt. Mission—Miss M. H. Morey.

An offering of $12.85 was taken for our mountain mission.

Reports of Cradle Roll Societies.

Pleasant Grove—Mrs. W. J. Pierce.

Union, Virgilina, Va.—Mrs. A. Hayes.

Mrs. Thompson, of Pleasant Grove, made a very sweet and impressive talk on "Cradle Roll Work."

Reports of committees.

Mrs. T. W. Chandler was re-elected district superintendent.

Mrs. Chas. R. Clarke was re-elected secretary.

Place of meeting for another year undecided.

Song—"Carry Your Cross with a Smile."

Benediction.

The weather was ideal, the attendance large, and altogether we had a very pleasant and profitable day. Our only regret was that we hadn't a preacher.

We expected to have with us Dr. Atkinson, Dr. Lankford, or Rev. C. E. Newman, or all of them, but neither could be present.

Mrs. W. S. Daniel,
Virgilina, Va. *Acting Secretary.*

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Christian Orphanage

ORPHANAGE REPORT.

The following articles have been sent in since our last report:

Mrs. J. H. Alford, Norlina, N. C., 2 sheets; Ladies' Aid Society, Shallow Well, N. C., 7 sheets, 3 pairs pillow-cases; Woman's Missionary Society, Damascus Church—Mrs. J. H. Carter, 3 dresses; Mrs. Annie Lassiter, 2 dresses; Mrs. C. D. Manson, 1 under-garment; Mrs. J. H. Lassiter, 1 pair towels; Mrs. R. L. Corbitt, 1 pair pillow-cases; Mrs. J. H. Pierce, 2 sheets; Miss Blanche Pierce, 5 pairs hose; Mrs. D. S. Rountree, 1 sheet; Mrs. Lydia Seawell, 1 sheet; Mrs. Chas. Pearce, 1 pair pillow-cases; Mrs. E. S. Pearce, 1 sheet. Miss Annie Staley, feather bolster; Mrs. R. E. Gunn, Wentworth, N. C., 1 pair pillow-cases, 2 pairs boy's pants, underwear; Miss Janie West, Vass, N. C., 1 dress, 1 under-garment; Mrs. Lessie Maynard, 2 dresses and under-garments.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MAY 10, 1923.

Amount brought forward		$5,946.65
Sunday School Monthly Offerings.		
N. C. Conference:		
New Lebanon	$ 1.00	
New Lebanon, Baracca Class	1.00	
Semora	1.40	
Henderson	6.38	
Christian Light S. S. & Church	3.03	
New Elam	1.59	
Pleasant Ridge	1.25	
		$ 15.65
Georgia and Ala. Conference:		
Rock Stand	$ 3.05	
Beulah	1.00	
		4.05
Easter Offerings.		
New Lebanon, N. C.	$ 5.00	
Needham's Grove	8.00	
North Highlands	4.50	
Barretts, Va.	3.10	
Antioch S. S., Virginia	38.40	
Class "The Boys of '22," Suffolk Christian Church	2.00	
Cragford S. S., Alabama	3.65	
Pleasant Union, N. C.	10.00	
		74.65
Special Offerings.		
W. H. Thomas, on support of children	$ 25.00	
A. M. Allred, on support of children	15.00	
Senior Christian Endeavor Society of Ocean View Christian Church, Eastern Virginia	10.00	
		50.00
Total for week		$ 144.35
Grand total		$6,091.00

CHAS. D. JOHNSTON,
Superintendent.

PANAMA AND PROTESTANTISM.

A Religious Editor Visits the Canal.
Dr. W. E. Gilroy.

There are few places where, from almost every standpoint, duty and opportunity alike confront the Christian Churches of America as they do today in the Panama Canal Zone and in the adjacent territory.

The visitor to the Zone is impressed with two things above all others. On the one hand is the crucial and unusual situation of thousands of Americans isolated for longer or shorter periods from the normal life of the homeland, in a tropical climate and environment, where in spite of all that science and sanitation have accomplished, the moral and spiritual tendencies are mainly downward; and on the other hand are the many evidences of the magnificent way in which Christian men and women of the Canal Zone, fully realizing these dangerous tendencies, are battling against them. If any group of Christians face to face with peculiar difficulties ever needed and deserved the support of the whole Christian people of the United States, it is these devoted and self-sacrificing believers who are endeavoring to establish the institutions and influences of the Christian Church in this strategic area upon a broad, sound and permanent basis. Appeal is made in their behalf not because of any failure on their part. They have shown great liberality; they have assumed and are assuming burdens. But their problems and situations are unusual; their task is one that concerns the welfare of the American people as a whole, as much as the Canal which it is their particular concern to maintain in service, and the adequate performance of that religious task is beyond their unaided abilities.

With excellent vision and fine spirit, groups of Christians formerly associated with various denominations have decided to work upon a union-Protestant basis. They do not want sectarianism and division in this small section, and under these trying conditions where all the strength that unity can give will be none too much. Strange to say, this commendable policy may make the immediate problems more difficult of solution. Where individual denominations would come in and spend substantial amounts, it is not easy as yet to capitalize in actual funds the growing sentiment in behalf of co-operative religious effort. But this difficulty should make the present opportunity the more urgent and inviting. Here is a situation where it may be demonstrated that Christian co-operation is more than a mere sentiment.

These great ends, it seems to me, worthy support of the Union Protestant enterprise in the Panama Canal Zone and adjacent territory, may hope to accomplish:

1. To help to maintain wholesome Christian influences for members of American Churches who, with their families, are permanently located on the Canal, and at the same time serve the larger constituency of those whose stay is more transitory but who live around the Zone long enough to be permanently influenced for good or evil.

2. To build up moral safeguards and spiritual influences where thousands of American soldiers and sailors will always be located, and where all the allurements of evil are flagrant.

3. To set in an environment where Romanism has meant superstition and ignorance, some worthy example of what Protestant Christianity can effect. It is a strategic missionary opportunity.

4. To set alongside the Canal, which is the most unique monument to American genius for organization and for the conquest of difficulties, some worthy expression of the genius of American religion. Where rulers, soldiers, business men and engineers have thought in hundreds of millions, the Christian Church ought to think at least in terms of tens of thousands.

It will be to the lasting shame of the Protestant Churches of America if a strip of land destined, possibly, to be the most important upon the whole earth's surface, and for which this country has assumed financial political and military responsibility, lacks adequate provision for the institutions and services of religion; and it will be unfortunate if in any sense the Christian Church is left to lag behind at a time and in a place of such amazing opportunity.

3,000 THE CHRISTIAN SUN. 9,000

There are between 8,000 and 10,000 families represented in the Southern Christian Convention, which means if a copy of The Christian Sun is placed in each family, a possible subscription list of 9,000 copies. There are now circulated approximately 3,000 copies, or about one-third of our Church families are reached. Hence, there should be added to the list 6,000 new subscribers in order to have the Church paper placed in every family.

Now, the great personal effort required to do this must be rewarded. To compensate this labor, if premiums are given, it will take 20 automobiles, or 40 radio machines, or 50 to 60 talking machines, or 90 to 100 typewriters, or 200 to 300 watches, etc. Don't you think you will have a good opportunity to secure one of these prizes?

But you need not confine your solicitations to your Church alone. You have friends in other denominations who will gladly assist you by giving a subscription. Make your appeal in a straightforward manner. True men and women are interested in the success of their friends and will lend a helping hand.

Premiums Given for New Subscriptions.

The subscription price of The Sun, recently reduced, is now $2.00 per year—two six-month subscriptions at $1.00 each count as one year. One person may take as many as he may wish for himself or for others. Those in arrears should pay up and assist the solicitor by taking an advanced subscription.

Schedule.

1. To one securing 350 Subscriptions, a Ford Touring Car will be given ($298.00 f. o. b. factory).
2. To one securing 150 Subscriptions, one Radio Equipment—Westinghouse R-6 Set, complete with batteries, tubes, phone and aerial equipment, the price of which is $150.00.
3. To one securing 100 Subscriptions will be given one Victrola ($75.00), or cash prize of $50.00.
4. To one securing 75 Subscriptions, one Remington Portable Typewriter, with standard keyboard and case ($60.00 f. o. b. Richmond).
5. To one securing 30 Subscriptions, one Gentleman's or one Lady's Wrist Watch will be given, guaranteed by Jahnke Bros., Jewelers, of Richmond, Va. ($30.00).
6. For 25 Subscriptions, one Gentleman's or Lady's Watch ($25.00), likewise guaranteed by Jahnke Bros.
7. To one securing 20 Subscriptions, one Standard or International Dictionary will be given.

To all authorized solicitors will be paid 10 per cent commission on all renewals, and 20 per cent on all new subscriptions. Those receiving prizes will not be entitled to commission.

Two renewal subscriptions will be counted as one in determining the winners of prizes.

Send in your name and address and receive the necessary report blanks and receipt books.

The contest will close on October 31, 1923.

Remittances made on this campaign are to be net. Post-office money orders constitute a safe plan of remittance.

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HARWARD—CARDEN.

On Tuesday, April 3, 1923, a very beautiful wedding was solemnized at the residence of Rev. J. S. Carden, Durham, N. C., when his daughter, Miss Minnie Doak Carden, became the bride of Mr. James Edgar Harward, also of Durham. The bride was given in marriage by her father. Miss Naomi Carden was ring-bearer, and Miss Hester Stuart, of Raleigh, was maid of honor. The groom had as his best man Mr. George Harward, of Fayettville, N. C. Just before the ceremony, Miss Margaret Highsmith sang "Because I Love You, Dear," accompanied on the piano by Miss Vera Maynor, who also rendered the bridal music. The ceremony was performed by Rev. Stanley C. Harrell.

Both of the contracting parties are members of the Durham Christian Church, and have been interested in all the activities of the Church, and loyal in its service. They will make their home in Henderson, N. C., where Mr. Harward will engage in business. Their going will mean a distinct loss to the Durham Christian Church, and the Henderson Church is to be congratulated on having them become a part of the Church life. We wish for them peace and happiness on the voyage of life.

STANLEY C. HARRELL.

"EVERY MAN NEEDS A REFUGE."

There is no torment like the torment of an accusing conscience. First of all, every one of us needs a hiding-place from the accusations of our own conscience. We find the torments of an accusing conscience about us every day in actual life and experience. There are men and women whose consciences are asleep, but some day will awaken, and woe to the man or woman whose conscience wakes up and who has no hiding-place from it.

"We need a hiding-place from the power of the devil. I believe in the existence of a personal devil. I will tell you why. In the first place, because the Old Book says so, and I have found that the man who believes in the Bible always comes out ahead in the long run every time, and the man who is too wise and too advanced to believe in the Word of God comes out behind every time. Now, there was a time when I was so wise that I believed as much of the Bible as was wise enough to agree with me. Thank God, that time has passed. I have come to the place where I know that the Book, from the first chapter to the last, is the Word of God.—Rev. R. A. Torrey.

NATIONAL AND WORLD-WIDE PROHIBITION.

(Tune: "Sewanee River.")

From every part of this great country
There comes a cry
From all who fight the liquor traffic:
Illegal sales must die,
For those who fight this legal battle
Some day must win.
For, sure as there is One above us,
Unlawful trade is sin.
God will help them win this battle;
He is on their side.
While marching on beneath His banner,
Vict'ry will them betide.

From all around this world of ours
There goes a prayer
Up to the throne of God in heaven
For help in this warfare
Now waged against the liquor rtaffic
In this our day,
For this hydra-headed liquor monster
Good people mean to slay.
"All too long it has been licensed,"
Christians now declare.
This wrong they soon will stop forever,
For God will answer prayer.

Then, trusting God, they'll win this battle
Against this foe,
For they will never cease to struggle
Until it is laid low.
Let all good people stand together.
It can be done
By working, praying, voting ever
Till victory is won.
Then they'll join in mighty chorus,
Make the welkin ring.
Since God has helped them win this battle,
His praises they will sing.

—By Rev. C. R. James.

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J. Pressley Barrett, D. D. - Editor.
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Called Home

DIED.

Miss Irene Virginia Barrett, daughter of Deacon R. H. Barrett, brother of Rev. J. P. Barrett, D. D., editor of The Christian Sun, accidentally caught on fire while getting ready to go to her Sunday School and Church at Antioch on Sunday morning, April 1, 1923, and was seriously burned. Everything was done that could be for her recovery by her devoted parents and loving brothers and sisters, physicians and friends. On Sunday, April 22d, she called her loved ones to her and bid them farewell and said she was going to heaven and she wanted them to meet her there. It cast a gloom over the Church and community. The dear father and mother, brothers and sisters have the deepest sympathy of their many friends in their sad bereavement. She was 21 years and 4 months of age.

She was a good Christian and loved her Sunday School and Church, and was greatly beloved by all who knew her. Her funeral services were conducted at her Church by her pastor, assisted by Rev. Elisha Bradshaw, and her remains were laid to rest in the Church cemetery. She leaves father, mother, six brothers, three sisters and many friends. God bless the dear bereaved ones with the thought of meeting again. H. H. B.

MRS. H. W. ELDER.

Mrs. Mattie Floyd Elder, wife of Rev. H. W. Elder, was born April 26, 1871, died April 19, 1923. She is survived by her husband and six children (two girls and four boys), and six grandchildren.

Mrs. Elder joined the Christian Church when a child about thirteen years old, in Alabama. Bro. Elder has been pastor of the Richland Christian Church for more than twenty years. There has never been a more devoted and true wife and mother than Mrs. Elder. She was a grand neighbor, a Christian lady, and just as loyal to her Church as to her family. She never missed a service of any kind unless on account of sickness. She has been our Sunday School teacher for many years, and we feel that not only Bro. Elder's home here is all broken up, but that our Church has lost its most loyal worker.

We know God makes no mistakes, so we bow in humble submission to His will. May her passing away serve to strengthen the bonds between earth and heaven, and some day may we meet her around the great white throne.

RESOLUTION.

"Precious in the sight of the Lord is the death of His saints."

Mrs. H. W. Elder, wife of Rev. H. W. Elder, of Richland, Ga., while in hospital at Plains, Ga., a few days after a serious operation, fell asleep, passing quickly to the reward she had so deservedly won.

Because she was our friend and leader in Church work; because we are feeling our loss keenly; because her cheerful disposition and helpful deeds will be missed in our Church and community—we, the Ladies of the Missionary Society of the Christian Church, offer the following resolutions:

First. To her loving and devoted companion and children, who so deeply mourn the loss of wife and mother, we offer our tenderest sympathy. We bid them look to the Father for peace and comfort in this sad hour of their bereavement.

Second. That in the death of Mrs. Elder, our Church has lost a faithful member and earnest worker, as her heart was always in the work of her Master.

Third. That a copy of these resolutions be sent to the bereaved family and to The Christian Sun for publication.

MRS. D. S. HOGG.
MRS. J. H. ABELL.

MRS. STEPHEN L. ELEY.

Since God in His infinite wisdom has seen fit to remove from this earthly tabernacle to the home prepared for those who love and serve Him, Mrs. Stephen L. Eley, who passed peacefully away at the home of her son, Mr. S. L. Eley, 36 Poplar Avenue, Norfolk, Va., on March 29, 1923.

First.—That in the death of Mrs. Eley the First Christian Church and Ladies' Aid Society have lost one of her oldest and most loyal members. Although her health did not permit her to take an active part in the affairs of the Church for the last five years, her heart was always with us.

Second.—That while we cherish the memory of her, we bow in humble submission to our Heavenly Father's will, knowing He maketh no mistakes.

Third.—To her children we offer our heartfelt sympathy, and point them to the One who will sustain and comfort them in their sorrow and loss.

Fourth.—That a copy of these resolutions be sent to the family, a copy sent to The Christian Sun for publication, and a copy spread on the minutes of our society's records.

MRS. J. O. WIGGS,
MRS. CHAS. H. MARWITZ, JR.,
MRS. M. E. NICHOLS,

A MEDITATION.

"Him that cometh unto Me, I will in no wise cast out." These, O my soul, are the words of infinite mercy! But there are other words no less true, which are spoken to some: "Ye will not come unto Me that ye might have life."

It is true, then, that it is in thine own will that determines whether thou be saved or lost. O awful responsibility! O dread choice! Two ways are set before thee, that of life and that of death. Yield thyself now to Him who alone can lead thee in the way of life, for, left to thyself, what art thou but a guide to thine own downfall?

O Lord my God, I come to Thee for pardon, hope and grace! Thy mercy endureth forever. Forsake not the work of Thine own hands!—A. Henderson.

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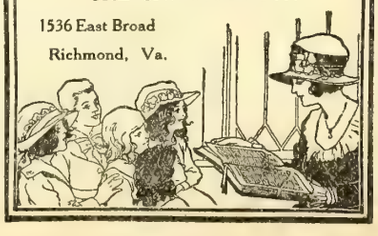

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Official Organ of the Southern Christian Convention

IN ESSENTIALS, UNITY | IN NON-ESSENTIALS, LIBERTY | IN ALL THINGS, CHARITY

VOLUME LXXV. | RICHMOND, VA., THURSDAY, MAY 17, 1923. | NUMBER 20

THE SUN'S OBSERVATORY

College Library.

Suit Against Sugar Speculation—

With Cuban raw sugars advanced to 6¼ cents a pound and refined sugar selling at 9.85 cents a pound wholesale, federal officials have filed suit against the New York Coffee and Sugar Exchange designed to stop speculative activities in sugar. British officials take the view that a world sugar shortage is in prospect and have declined to commit the Government to an attempt to cut prices; but American officials charge that the high prices are due to the manipulations of speculators, and an immediate effect of the filing of the suit was decline of 30 to 73 points in sugar options. By the way, the United States Tariff Commission has reported to President Harding that the increased rates in the Fordney-McCumber Tariff Act are not responsible for the present high sugar prices.—*Christian Herald.*

Germans Call for Peace Moves—

In German official circles sentiment in favor of beginning negotiations with France and Belgium for ending the Ruhr deadlock apparently is gaining strength. It has found expression in a speech before the Reichstag by Baron von Rosenberg, the Foreign Minister, which was a plea to France for reconciliation and understanding although it contained also a declaration that Germans must stand united and firm in their resistance until France changed her attitude of enmity. Berlin, he said, had been prepared in January to offer reparations of 30,000,000,000 gold marks, backed by a guarantee of German industry. This was followed by a demand in the Reichstag by Herr Breitscheidt, speaking for the Socialists, that the government make a definite offer to France; and the ensuing debate showed a growing realization that with the rest of the world standing aloof from the Ruhr struggle Germany's chances of emerging victorious were slight. — *Christian Herald.*

Something New in Hotels—

Some weeks ago a Philadelphia traveling man suggested to Mr. John McE. Bowman that hotels should provide chapels where guests who desire a quiet place for worship and meditation can retire. Mr. Bowman is the proprietor of the Baltimore, Commodore, and Belmont Hotels in New York City, together with a number of hotels throughout the country. Today Mr. Bowman is making arrangements at a great cost to install chapels in all his hotelries. These chapels are to be fitted with stained glass windows, altars, appropriate lighting, and cathedral chairs. Their purpose is not to provide a place for special services, although such services may occasionally be held, but they are designed to serve the guest who, tired out with bustle and excitement of the city marts, craves a few minutes for meditation and prayer. If the chapels are frequently used, it is of course likely that other hotel owners will as a matter of good business follow Mr. Bowman's example. We prefer to believe that it is not altogether a question of "getting business" with Mr. Bowman. We know nothing about his private life, but we think he must be religiously inclined; we hope that he is a Christian gentleman. The space the secular press is giving to religious matters and Church news, the conducting of religious services in factories, shops, and stores, the larger place given to religious services and instruction on ships, and this beginning in providing for worship and religious services in hotels all go to prove that religion is being given a larger place in the life and affairs of the American people. This is ground for encouragement. And, by the way, why not provide for religious services on railway trains?—*Ex.*

A Notable Radio Sermon—

We take from the London *Methodist Recorder* the following radio sermon recently preached by Gipsy Smith:

The Gipsy.—After facing crowded audiences today, I just feel I would like to creep away into my native air, into the woods, under the stars, among the birds and the flowers and the dear woolly things, where I spent the first seventeen years of my life, where I learned things which I know now were of God, though I had nobody then to interpret these wonderful secrets and beauties—the love of nature, the beauty of the bluebell, the sweetness of the primrose, the breath of the morning air. I know I used to see God there by the way these things held me as a child and unfold their loveliness to me. And then a great light and a great love touched my life, the love of God in Christ. I dedicated my all, such as I had, to his dear service and the service of my fellows. As I think of what he has allowed a gypsy boy to do, without school or teacher or preacher or missionary, I am wondering if some of you whose faces I cannot see, you who have been endowed with greater opportunities and advantages that are stupendous, are doing just what the great Master would have you do. Are you living as he would have you live? Remember, if you have a bigger deposit in you, God will expect a bigger return. I can imagine no worse hell than to look into the face of a disappointed Christ. . . . As I speak these words to the unknown multitude I would creep back again into my dear woods, with all the music and poetry and the hush of the night, the forest where I am so often in dreamland. Some day I shall be a child again, and I shall be back there, and in my childish vision I shall see my Master coming to me through the rustling leaves of my own dear woods, and I shall know

"I was lost, but Jesus found me—
Found the sheep that went astray,
Threw his loving arms around me,
Drew me back into his way."

God grant that you may know this joy at the last! If you will hold your breath for a moment and listen in to the inner chamber of your own heart, you may hear him speak to you now in his own dear voice. Just answer: "Here am I, Lord, What wilt thou have me to do?"

Italy Taking on New Life—

When Mussolini came into power in Italy and the newspapers were featuring sensationally the march of 200,000 Fascisti on Rome, there were doubtless over here thoughts of Sovietism and bloodshed. Yet now it looks as if Mussolini and his Fascisti did not come too soon. Dr. D. G. Whittinghill, writing from Rome to the *Watchman-Examiner*, says: "Ever since the advent of the Fascisti to power in Italy many radical and rapid changes have taken place, most of which, I am glad to say, have turned out for the good of this old and ever new country. Before the triumphant march of Mussolini and his 200,000 loyal followers on the Eternal City, things were rapidly growing from bad to worse, and a state of chaos was manifesting itself in every branch of human activity, from the government down to social and family life. Ministries fell more rapidly than they could be composed. Political parties seemed to have lost all desire to actuate their programs, desiring only to obtain office and lucrative positions. Men of international reputation whiled away precious time and wasted the people's money, apparently without concern for the direful consequences of their reckless deeds. The supreme interests of the State were ruthlessly sacrificed by insensate strikes imposed by conscienceless party leaders who were mistakenly called statesmen by their misguided followers. Discipline and respect for law and order not only among average civilians but also among large numbers of the army and navy, not to mention the national police, were to a large extent disregarded. The right to labor and the security of private and public property were fast vanishing from the face of the earth; not only private laborers but many employees of the national government seemed to have lost all consciousness of responsibility and their duty to earn their salaries. Both young and old were giving themselves up slowly but fatally to a life of luxury and pleasures. At such a moment there came to power by force of character and force of arms the present Prime Minister, Benito Mussolini. It was he more than any other person or thing who saved Italy from disaster. Since his coming to power Italy has taken on new life, and everything points to a better and brighter future. Strikes have completely ceased, peace is slowly returning to the country, business is rapidly improving, and a spirit of patriotism and good will seems to be taking possession of the country. Our Prime Minister is a man of great personality and ability, and he rules this land with a vigorous hand."—*Christian Advocate.*

NOTES-PERSONALS

A French proverb says: "He has not escaped who drags a chain." Of course not, since the chain has him in charge and is proof of his bondage.

That is good news from the Elm Church at Portsmouth, Va., where Rev. and Mrs. W. D. Harward are laboring. The work is looking up in fine shape. See a note from him elsewhere in this issue.

Ideals are essentials. Ideals make a life high or low, great or small. Do not try to go through life without ideals, and be sure the ideals are of the best—if they are not of the best, your life may still be far too low.

Some one has said that "No heaven can come to us unless our hearts find rest in it." Verily, but we must first find heaven, or the heart cannot rest in it. We cannot find rest in what we have not as yet found for ourselves.

The late Rev. J. R. Miller, a man of blessed memory, is quoted as saying: "We say God does His own work in the world. Yes, but not without us. Our faithfulness is essential to the carrying out of the divine purpose.' How true!

As Christians, our task is not done. In fact, it is hardly begun. Taking a larger view of the situation, some one has said: "The promise of Christianity is as yet but half fulfilled. All that has been done yet in all the Christian centuries is only the sketch and prelude of what is yet to be done."

Dr. Robert E. Speer says: "More to be sought than apparent opportunities for large usefulness is this gift—the secret and sweetness of unceasing, prevailing, triumphant prayer." Learn that thought, and make it a part of your very life, if you would prepare the way to highest usefulness in the sphere in which you live and move.

The post-office address of Rev. Joseph E. McCauley is changed from Halifax, Va., to Paces, Va., R. F. D. 1. Our brother has not changed his field of labor, but simply has moved to another section of his field. Let his correspondents make a note of the change.

The *Western Christian Advocate* puts a good point forth when it says: "The stars are unaffected by man's study of them, and the Bible goes serenely on as the best seller, although men's opinions jangle about it. There must be something akin to divinity in it." Undoubtedly that is true, but some seem not to see it that way. May God graciously open their eyes!

Deacon Thos. J. Haskins has been ill of late, and is yet. The last news from his bedside indicated some improvement, and it is hoped that he may soon be out and about in his usual health. His age makes it more difficult to rally, as he is between 82 and 85. Let the brethren remember him in prayer, that his long and useful life may be spared for yet other service, if it be in keeping with the Lord's will.

We have before us the catalogue of Elon College for 1923, recently issued from the press. Write Dr. W. A. Harper, Elon College, N. C., for copy of catalogue. We note commencement exercises will be held May 27 to 29; baccalaureate sermon and address on May 27; Board of Trustees' meeting, class day exercises, society representatives and reunions, and musical and choral society programs on May 28. May 29 is commencement day—graduating exercises, alumni meeting and address, and art exhibit. The literary address will be delivered by Governor Trinkle of Virginia.

A number of the Churches in Eastern Virginia have already planned for their representatives for the Elon Chautauqua. Every Church in Virginia and North Carolina should be represented. No better investment could be made than for the Church to pay the expenses of two or more workers, expecting them to bring back information and inspiration from the gathering. By planning early, this can be done.

How do you take personal sufferings? Do you feel that it is used of God in your case to purify you and make you a better and a more useful servant? Or do you take it that the devil is around and that he is simply seeking to break you down by bringing these sufferings upon you? The Lord *chastens;* the devil *harasses.* Do you know what *chastening* means? It means *son-training.* And what does *harass* mean? It means vexed, disturbed and annoyed. Tennyson, on one occasion, spoke of some man who was "vexed with lawyers and harassed with debt." The Lord trains His children for a better service in a better life. The devil harasses men, that he may bring them to desperation and ruin. Choose ye this day whom ye will serve and then stick to your Master and to your work.

In a private note from Rev. Thos. E. Beaman, written from Goldsboro, N. C., May 5, we have these kind and appreciative words concerning the Henderson Convention: "I feel very grateful to our Heavenly Father for the most splendid meeting in which we were permitted to participate, in Henderson, and for the splendid reception and welcome which you and the good people of the city and the Convention gave us. I don't think I ever attended a better-spirited meeting. May our kind Heavenly Father bless you and yours in the work of His kingdom. Sincerely yours," etc. These brotherly sentiments are reciprocated truly, and we wish to assure our brother that we shall be glad to see him and his brethren with us often. The truth is, that the Free Will Baptist people are too nearly with us in doctrinal beliefs to stand separated. We ought to be one, now and always.

Our dear brother, Rev. R. H. Pitt, D. D., editor of the *Religious Herald,* has on his hands quite a task. He has undertaken to convince the Baptist brotherhood of Virginia that there is no division in the Baptist ranks. For their sakes, we wish he might prove the claim true, but it seems to us that he is about to over do the thing, for almost every issue of the *Herald* seems to throw out bold hints to the contrary. One thing that seems against his proving the claim is the fact that many of his excellent editorials in the last few months have been written to show that somebody is in the wrong, and yet he claims that the Baptist people are united. We shall see, if life lasts, what a few months will show to be the facts in the case. We have no personal knowledge of the situation with our Baptist brethren, but it seems to us that the pot is boiling.

"LOVE NEVER FAILETH."

It never goes out of fashion. It is never cast aside like an antiquated robe. It is fit and beautiful in every time and season. It adds some light to the light of childhood. It adorn's life's prime. It beautifies old age. It is a lovely garment that moth and rust can never consume and that death itself cannot destroy. We may take it with us through "the valley of the shadow," and we may wear it on the resurrection morning. It is always in fashion. "Love never faileth."—*J. H. Jowett.*

AN IMPORTANT NOTICE.

The Board of Trustees of Bethlehem College appointed Dr. T. H. Denny, Rev. E. M. Carter, and President W. A. Harper a special committee to select the president and faculty for the new college. The field has been carefully surveyed and what is believed to be a very happy solution of the matter has been arrived at.

It is announced officially today that Mr. Marshall W. Hook, who graduated from Elon College in 1922, and who has spent the present year in Yale University where he is to receive his M. A. degree in June, is to become president and will enter upon his duties early in June.

It is further announced that Mr. Herbert Scholz, Jr., Misses Minnie Edge, and Nonnie Bailey, all of the present senior class in Elon, have accepted appointments as teachers in the college. It is understood that one other teacher is to be employed, and perhaps also a piano teacher.

C. M. Cannon.

EASTERN NORTH CAROLINA CONFERENCE TO BE REORGANIZED.

Acting by authority from the North Carolina Christian Conference, the Executive Committee of the Eastern North Carolina Conference met in Henderson May 3d and reorganized said Conference, electing officers as follows:

President—W. C. Wicker.
Vice-President—J. E. Franks.
Secretary—R. L. Williamson.
Assistant Secretary—Miss Pattie Coghill.
Treasurer—W. J. Ballentine.

The Conference will meet in annual session Tuesday after the third Sunday in October (October 23d). Churches desiring to invite the Conference will please write either of the undersigned.

W. C. Wicker, *President.*
Elon College, N. C.
R. L. Williamson, *Sec'y.*
Sanford, N. C.

WILLIAM JANADUS HOLDEN.

While at the Henderson Convention I received a phone call to come to Louisburg to attend funeral services of little Wm. Janadus Holden, not quite four years old, the fourth child of Sidney Holden, Clerk of the Superior Court, Clerk of Franklin County. He had been run over by a lumber truck and killed instantaneously. The service was held in the home on Thursday afternoon and the remains carried to Oak Level Church for interment. Margaret, Sidney, Gertrude, and Martha remain with father and mother who seem crushed by this sad and sudden affliction; but they believe that dear little Janadus is with Jesus and grandfather in heaven. The floral tribute covered the grave with a mound of beauty and sweetness, and the community sympathy was even sweeter and more beautiful.

W. W. Staley.

EDWIN T. BERKLEY.

Upon my arrival in Suffolk Friday afternoon, Annie informed me that Mr. Berkley had been killed on Thursday by the breaking of a cable on an unloading machine on the Nansemond River, and his wife wanted me to conduct the funeral on Saturday afternoon. This I did, with Dr. I. W. Johnson's assistance and seven singers.

Mr. Berkley was thirty-six, and leaves a wife and three little boys. He was connected with the State Highway Department. I compared the two accidents. The one a little boy, the other the head of a family. It is easy to see which is the sadder; but sympathy goes out for both families. The hope is that these three little boys will grow up to be men who will care for mother and make her life rich with their love and service.

W. W. STALEY.

TRIBUTE TO MISS IRENE BARRETT.

Irene, the beloved daughter of R. H. and Mattie D. Barrett, just entering into the twenty-second year of her early life, on Sunday night April 22, 1923, passed from this life to the great beyond.

This young girl, so beautiful in life, in character, in purpose, apparently just entering into a life of usefulness in the home, in the Church, in the world, was, on Sunday, April 1, dreadfully burned, catching fire from a heater while preparing for Church. For three weeks her suffering was very severe. Doctors, loved ones, friends, and a sympathizing community, did all that they could, but to no avail. Irene's mission was filled; God had called, and she must go. So, on Sunday night of April 22, as mentioned above, she made an earnest request of her father to pray that the Lord might take her that night. After this, she expressed her full confidence of being about to enter into her heavenly home, through Christ Jesus. She called all of her people, her friends and loved ones that were present, around her bedside, biding them good-by, and earnestly appealing to them to do good, and prepare for the heavenly home. After this she soon breathed her last, and passed on to her reward.

The writer was very well acquainted with this dear girl, and has every reason to believe that she was truly trusting the Lord Christ, as her personal Savicur, and that she has only passed to enter into the rest that God has prepared for those that love Him.

She leaves to mourn their loss a devoted father and mother—R. H. Barrett and Mattie D. Barrett; nine brothers and sisters—Rev. J. C. Barrett, R. H. Barrett, Jr., R. A. Barrett, M. T. Barrett, W. D. Barrett, J. A. Barrett, Mrs. Rufus Cobb, Mrs. Guy Webb, Mrs. W. A. Strickland. She was a niece of Dr. J. P. Barrett, editor of THE CHRISTIAN SUN. Besides these, she leaves a host of relatives, friends and loved ones.

The funeral service was conducted by Rev. H. H. Butler at Antioch Church, of which she was a member, assisted by the writer. Her body was laid away in the Old Church Cemetery, to await the resurrection morn.

The writer and his family was very much impressed by the going out of this dear life, and are sorrowing with her many friends and loved ones; but, my friends, we do not sorrow as do those that are without hope. And as we again stand in the presence of death, smitten by its power, let us confess our weakness and turn to God for refuge.

Let us rejoice in a Father's loving care. Let us remember that He has strength for our weakness, comfort for our distress, and an ever-present help in time of need.

Let us thank Him for the Gospel message of hope, its light flashed into the darkness of the tomb, and its promise of life where darkness, death, and sorrow never come. My friends, you all have my deepest sympathy, but my earnest plea is that we will heed her appeal to trust God and do good, for here we have no abiding home, but are looking for one whose builder and maker is God.

ELISHA BRADSHAW.

Fancy Gap, Va.

THE STANDARD BY WHICH EVERY MAN SHALL BE JUDGED ACCORDING TO THE FRUITS OF HIS DOINGS.

BY REV. JACK SPRATT.

"For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."—Eccle. 12:14.

Man likes judgment for other people, but not for himself. If he may administer judgment, then well enough; but if another is to administer it to him, then he has no use for judgment. Sitting in judgment upon other people, to many, seems to be a delightful pastime, but if another is to administer judgment to us, then we would like to be excused. From our text, we learn that not man, but God, will pass judgment upon every work of man and upon every secret thing, whether it be good or whether it be evil, and His judgment will be final—no appeal can be taken to another court, for there is no other court. In New Testament times, Paul declared this awful fact in other language, but it is the same truth, saying: "We must all stand before the judgment seat of Christ."—Rom. 14:10.

It may be that you are asking: "How can God judge the billions of people the billions of people who have lived since the creation of man"? In asking that question, you do not rightly apprehend the nature of the judgment and how it will be administered. Your own character will be the deciding factor in your case. Under God's power your own life, character, and its fruits will decide your destiny. A Christ-like character will send you to be with the Lord, but an evil character will send you to the place of punishment. So you can see easily enough that the life you have lived will pass an unerring judgment upon you. We are told that the Bank of England has in its service a machine for passing judgment on the coin it handles. The coin is thrown into the hopper. If it is genuine, the machine sends it automatically to its own place, and if it is spurious it also sends the coin to the place of the worthless. You see the character of the coin is the deciding factor as to which place it shall go. May not the final judgment be somewhat after this fashion—the character of the life you have lived, for Christ or against Him, that will decide one's destiny. There can be no deceiving God. The Scriptures tell us that He looks, not as man looks upon the outside, but He looks into the heart. His judgment is unerring and final.

According to the teachings of the Bible, divine judgment will be of the most searching kind. Only one class can hope to escape—they who have been washed in the blood of the Lamb and are living under grace with Jesus.

Do you wish an adequate idea of the severity of the judgment? Then hear the Word of God in Jeremiah 17:10:

"I, the Lord, search the heart; I try the reins, even to give every man according to his ways, and according to the fruits of his doings."

That is a heart-searching declaration. The Lord is to search the heart and then reward him according to what He finds there. That statement is pointed—you will be judged according to your ways. Let us remember that it goes further than his own life and includes the fruitage of his sins in the lives of others. I once knew an evangelist who, in his early life, gained admission to a home as a visitor. In that home was a lovely daughter, but by his cunning artfulness he ruined her life, and that sent the dear old mother to the madhouse, and later the daughter also, and there they both died, suffering terrible agony because of the wrongs done them by this man in the day of his wickedness. It must be that his will be a severe sentence for this great wrong, not only to himself, but to the dear mother and daughter. We are to be judged according to our doings. Let a man commit a wrong, and the penalty starts right after him, and sooner or later it will overtake him, for what a man sows that shall he reap.

From human eyes the heart is hidden, but it is not hidden from God. He has an X-ray which He will turn upon your heart and mind, and He will search your heart through and through. He will get at the facts. He lays wide open all hearts and He sees all that is hidden away therein.

Did you say, "Yes, but your text is from the Old Testament, which has been abolished"? Who told you that it had been abolished? Indeed, it has not been abolished, and if it had, so far as that is concerned, it would make no difference, for the reason the same idea is set forth in the New Testament. The ceremonial law in which sacrifices of birds and animals were offered for sin has been abolished. Jesus came and put an end to the old ceremonial—not the moral—law by making of Himself one great sacrifice for the sins of the people. Jesus Himself said that He did not come to destroy the law, but to fulfill it. See Matthew 5:17.

In Matt. 16:27 we read: "For the Son of Man shall come in the glory of His Father with the holy angels; and then shall He reward every man according to his works." These words of Jesus brings out the same thought and gives ample notice to get ready for the examination that shall be made in the judgment. In Rom. 2:6, Paul declares that every man will be rewarded according to his deeds. What a reward will be given to the men and women who have served God in deed and in truth in a life of good works! What rewards await Betsy Cook, who, though afflicted and bedridden for fifty-five years, yet, in doing good among the needy, was considered the most useful woman in New York City. What rewards will her work bring to her? They will doubtless be very many, for she did so much good among the poor, the sick and the helpless. Then think of a man who has sowed evil in his lifework as did the ex-Kaiser of Germany! Oh, what will be his reward as he faces the great number who lie on the battlefield—dead because of the evil deeds which he committed?

Be it known unto you, oh reader, whosoever you may be, that God will bring the work of every man into judgment and He will reward him according to his doings. What a fearful thought for as many as have lived in sin!

Excuses will not avail when you come under the searching eye of God in judgment? You may put in a plea that you were weak and puny in the spiritual life, but He will tell you that He offered you His strength, and you, like one on another occasion, will stand speechless before Him. Did you say, "But I was greatly tempted." But He will tell you that He had assured you "that no temptation hath taken you but such as is common to man; that God is faithful and will not suffer you to be tempted above that ye are able, and with the temptation He will make a way of escape, that ye may be able to bear it." Oh, man, while you may, turn to God and make your calling and election sure!

Bishop Thoburn, of the Methodist Episcopal Church, who spent years in India as missionary, and who was a bundle of enthusiasm for Christianity, quite pointedly says: "The whole Christian world today, and especially the great mission fields, need men and women who are willing and ready to spend and be spent in making Christ known to individuals." After all, that is the pressing need in the Master's service—we need mouthpieces through which Christ may speak to the individuals of salvation. Bishop Thoburn was right.

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor*,
Henderson, N. C.

THE BIBLE AND THE DESTRUCTIVE CRITICS.

Our Methodist brethren are awaking to the reality of the situation and some of them are becoming alarmed at what critics are doing. The following article was written by a Methodist preacher who scents the coming storm from afar, and he is seeking to awaken the Methodist Church to the dangers they are now facing. If this talk is needed for the Methodist Church, it must be good for other churches, and so we are printing the article and will ask our people to give it careful attention, especially do we request any number of our scholars who may be afflicted with this disease we call higher criticism, to give this paper close attention. If you find anything which is untrue in it then call our attention to it, and if you do not find anything but the truth in it, we specially advise you to accept and make it your own thought. The article was originally written by the Rev. E. Myers and appeared in a recent issue of *The North Carolina Christian Advocate.* The article follows:

Second Timoothy 3:16: "All Scriptures is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

Second Peteer 1:21: "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."

If these Scriptures are true the Bible is not to be subjected to the criticism of man.

By criticism is meant the study of the Scriptures with the purpose of finding out and eliminating anything that is not in accord with the notions or tastes of the critics.

I take the ground that the attitude of the critic toward the Bible is both irreverent and presumptuous and is a very dangerous thing to do, for in Rev. 22:18-19, we read, "For I testify to every man that heareth the words of prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book:

And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life and out of the holy city, and from the things that are written in this book."

We can tamper with real men and human institutions, but when we come to tampering with God's word and divine things, we had better undertake to handle the forked lightning.

I believe the whole Bible as we have it is inspired of God. The Orthodox or Dynamic theory of inspiration commends itself to men and women of faith in God and we accept the Bible as God's book. The critic admits only the latitudinarian theory of inspiration which seems to be a mere intellectual affair, poetical fervor caused by the friction of thought through the brain and is wholly within the one thus inspired. That there is such an inspiration to speakers and writers no one will deny who has spoken or written in a real sense; but such an inspiration could not make a book of many books such as the Bible, a consistent and agreeable whole.

Some things that prove the inspiration of the Bible might be consider here:

1. The excellency of the doctrines, precepts and promises and other instructions which it contains.

2. The simplicity and majesty of the style and much of it from uncultured men.

3. To the agreement of the different parts and the scope of the whole on all essential points.

4. The testimony they bear to man's fallen and ruined state and the way of salvation through Christ and the agreement of the writers of different ages, times and circumstances shows that one super-mind controlled and inspired all of them.

5. The writers themselves claimed divine inspiration and their claims are fully established by the miracles they wrought and other supernatural manifestations.

But I am not writing with any hope of convincing any of their errors. I know that it is of no use. No fundamentalist even among our greatest scholars could do that. "Ephraim is joined to his idols," and the conceit of the whole bunch in their pretended scholarship and wonderful discoveries so blinds them that they see nothing else. Their constant references in their writings to the *Scholars* and always to the Apostles of Darwinian Evolution show their infatuation for that old skeleton that should have been buried years ago. Darwin certainly did his race a great damage as he perhaps realized in his last days, for he is quoted as saying he would have to die an agnostic. I would like to know why men want to teach Darwinism and stay in the church that has for its foundation the Bible. Why don't they go on with their science and form or build a structure of their own in which their doctrines may shine out and show it up in all its glory? But, no, they want to hang on to the church and endeavor to drag it down with them. The church which was built up by holy men of God inspired by the Holy Spirit and built upon the Rock, the Lord Jesus Christ, whose Christhood they deny and the Bible which they deny also.

The first thing these gentlemen should do if they are going to preach Darwinism is to withdraw from the church, the only consistent thing for them to do. When men go out to preach doctrines that are entirely antagonistic to the doctrines of their church as some of our preachers are doing, what should be done with them? They antagonize the following of our articles of religion: Nos. I, II, III, V, VI and XX. If this is not heresy and that of the rankest and most aggravated form, then what is it? Do we still try men for heresy? But some one will cry out, "Oh, you are intolerant." Yes, I am. There are certain things that cannot be tolerated and this one of them. So the church should expel them if they do not withdraw. Why do I advise such a course? Because they are determined to take the church and the schools with them. And the church must use drastic means to get rid of their doctrine. They are conceited enough to think they are taking the church with them.

No, Brother Editor, we have not gone over. Very few have when we compare those who have with those who have not. The great rank and file of our preachers and laymen have not budged toward going, not even thinking of it. But I here and now admit a fear and sound a note of warning that if we will let you and your crowd have our periodicals, colleges and other educational institutions, that a few years hence you will have a majority or at least enough to cripple the church in its education, evangelization and service. We have a bit of it at Trinity College, a bit of it at Emory University and Vanderbilt has had it for years, and is no doubt in my mind the chief cause of their taking the university as they have from the church—they wanted to follow some of the northern universities. Those who have kept up with Dr. Grant, of the Protestant Episcopal church of New York in his defiant statements to Bishop Manning will notice his claim that it (the Destructive Criticism) is taught in every modern university of the Western World.

On December 26 in Cambridge, Mass., a convention of Evolutionists passed a resolution committing themselves to the purpose of putting their teachings into the schools of the country, and they are doing it just as fast as they can. While the church sleeps the enemy sows the tares. We have been asleep while we have been electing these fellows to the General Conference. A larger per cent of them are in the General Conference than in any other body, as we have been electing the men who have had better opportunities for scholarship, but I shall never vote for another one and shall use my influence to keep them out of our law-making body as well as out of our educational institutions, as this is the only way to save the church.

I supposse the next thing we may look for will be an effort to recast the faith and creed of our church. I remember when a few of this same kind of teachers undertook to have the creed changed, but they found themselves up against too difficult an undertaking.

The great bulk of our preachers and laymen are sound in the faith and we will remain so if our colleges and universities can be controlled, but they are making young preachers of this type. Watch Trinity and other colleges send their young preachers who graduate there to the northern universities where they are teaching it.

Locke, the celebratd philosopher, said: "Of all the men we meet with, nine out of ten are what they are, good or bad, useful or not, according to their education." It is the kind of education that makes these Rationalists. The youth gets under the influence of these Rationalists at an age that he is easily influenced. His theological views are not formed, so they fix him, stamp him and he goes out full of pride and ambition, thinking he has all there is, he is in line with the scholars. These critics have no gospel message for the people; their message is one of only darkness and uncertainty. They deny the Bible account of creation in general and of man and therefore no need of redemption; no atonement, no meditation, no propitiation for sin and of course no shedding of blood was necessary; and if there had been need of atoning blood, there was none that was efficacious, as Christ, the only one for whom such claims have been made, was only a man and his blood would be of no more value than that of any other man.

They have no song of redemption, no song of the returning wanderer or prodigal to his God, of the lost sheep found, or a sinner saved by grace. The only song that is appropriate for them is "Hark, from the Tomb a Doleful Sound," and they can sing only the three first stanzas of that, as the fourth and last is a prayer for grace. It is from this crowd that we hear of the "New Revival," (a "tearless revival as was sounded out from Nashville during the Centenary campaign), a revival with no warnings from Mount Sinai and no promises of pardon, peace and cleansing from Mount Calvary, but a revival such as the clubs and fraternal orders have, when they want members, surveys, drives, etc., a simple campaign for members, or a trick or scheme to get the children in without an adequate chance for conversion through Decision Days in the Sunday schools—and this is the way to fill up the church with worldings who do not know or love God or His church.

One of these critics said in his address at our summer school for preachers at Trinity College, "The Higher Critics have saved me my Bible." I took this as a boast of his former unbelief in the Bible, but when the critics came along and dena-

tured the Bible (took the Deity out of it) he then could accept it. The difference between him and some of the rest of us is that they are trying to take our Bible away from us, but I am so glad that they cannot do it.

I am not writing this in defence of the Bible. It does not have to be defended, apologized for, bolstered up, or anything of the kind. It has stood all the storms of the skeptics in all the ages and it only needs to be preached, believed and obeyed and this will bring us peace here and heaven in the end. Then, why am I writing this? As a protection to the people, the young, the defenseless, those who have not studied and settled these things for themselves.

We will preach and stand by the Old Book and "earnestly contend of the faith which was once delivered unto the saints." Amen.

SHORT TALKS ON THE BOOKS OF THE BIBLE.

Leviticus, The Book of Worship, Sacrifice and The Priesthood.

Leviticus is one of the richest books of the Bible, and yet it is not a popular book with the masses, not even with many Bible readers. Many shun the book of Leviticus, because, as they think, it contains little or nothing for them. They are mistaken in this thought, for the book holds the central ideas of salvation and since this is true, the book should be carefully and prayerfully studied. We admit that much of the teachings of Leviticus are not readily and easily understood, but this fact should urge us on to the more devoted study of the contents of the book. Many a man has lived and toiled hard in cultivating his little farm and made but little, all because he persisted in digging only on the surface of the land. If he had left the surface and digged deep, he might have found gold in abundance. It is much this way with many people. They work only on the surface and get but little or nothing.

Let the earnest and sincere Bible student be not discouraged when the truth seems hidden. Dig but the harder for the precious ore. Generally, truth presented in the Bible under symbols is vital and rich, but it takes persistent and determined work to get down to its real meaning, and it takes more than that—there must be a hungry and a praying heart behind it all that you may press on till you get down to the real gold of rich truth and its meaning. A hungry man will find food if it be possible. Then if you are not urged on to study the Bible to get its richer truths, just stop and pray for a hungry heart, and as your heart gets to be hungry, you will dig deep for the truth that will satisfy your heart longings. If you have no such longings you may know that it is because your heart is not hungry, being satisfied to feed merely on the perishing food of the earth.

The book of Leviticus opens with the law of offerings unto the Lord. In these offerings some of the most precious truth of the Word of God is presented in symbol. The fact that the truth is wrapped up in symbol is only an added reason for seeking it. Take the two thoughts of atonement by ascrifice and mediation by the priest, and you have given to you in Leviticus a fine type of the work of Christ in saving the world from sin.

Atonement simply means covering. Do you ask, A covering for what? Well, a covering for the sinner—instead of leaving the sinner exposed in sin, the garments of salvation are given to him as a covering to protect him in Christ from his sins and their consequences. However, no man can put on this garment except through faith in Christ. Paul calls this putting on the garments of salvation, *imputing righteousness* to the believer. The priest of the Old Testament is a type of Christ under the dispensation of the New Testament.

The sacrifices of the Old Testament, or offerings, were used in the early days of salvation. These offerings were five and meant much to the man who was turning to God.

1. There was the burnt offering which consisted in an offering to God, taken from the altar, where it burned continually. The offering usually was a whole animal and was a symbol of the whole life given to God in undying, all-consuming zeal for God and His service. It was made daily on behalf of all the people. It was to be doubled on the Sabbath. See Numb. 28:9, 10. It was also to be a great feature of the special festivals. See Numb. 28:11—29:39.

2. the *Meat-offering* was an unbloody sacrifice. It did not consist, as you might think, from the term meat, of flesh, but it was made of pure flour, oil, and wine, seasoned with salt. It was a significant offering. The flour indicated the support of life, the oil signified the fulness of that life, while the wine pointed to the fact that its vigor and zeal are of the Lord. The meat-offering was made at the morning and evening sacrifice. See Exod. 29:40, 41. In a symbolic way this meat offering was a type of a life truly given to God.

3. The *Peace-Offering* was bloody, consisting of an animal from the herd. Its flesh was to be eaten, the blood was to be poured out and the fat was to be burned, all of which meant to signify that the offerer should eat neither fat nor blood. See Lev. 3. It was a thank-offering. The whole offering pointed to Christ as the great Peace-Offering for reconciling the world to God.

4. The sin and *trespassing offering* were propitiatory or expiatory. It consisted of the sacrifice of an animal and its blood was to be disposed of in three ways:

1. It was to be sprinkled before the veil of the sanctuary.

2. It was to be sprinkled on the horns of the altar of incense.

3. And the remainder was to be poured out at the foot of the altar of burnt-offering.

The flesh was to be burnt without the camp, or to be eaten by the priests in the holy place. See Lev. 4, 5, 6 chapters.

These offerings expressed confession of sin and a sense of its ill-desert. The sin-offering it is thought expressed a confession of sin in general, or of offenses when the person committing them had done so unwillingly, while the trespass-offering was designed to confess some particular sin which disturbed him though unknown to the community.

There were eight feasts. Six of these were feasts of days and two were of years. 1. The Sabbath feast. 2. The Passover, or feast of unleavened bread. 3. Pentecost, or Feasts of Weeks which came fifty days, or seven full weeks, after the passover. 4. The Feast of Trumpets which came on the first day of the Lunar month. 5. The Feast of the Atonement which came on the tenth of the seventh month. 6. The Feast of Tabernacles, or the season of Ingathering, which came five days later. 7. The Feast of the Sabbatic Year. 8. The Feast of Jubliee, or fiftieth year, which came at the end of seven full heptades of years. They had what was known as the Sabbatic system, seventh day, seventh week, seventh month, seventh year and a heptade of years.

All these were dealing with the life of man to bring it into perfect submission to God, and as such all pointed to Christ who would complete the bringing in of the life to perfect submission to God.

On the great Day of Atonement the goat was slain to represent the guilt which had been expiated by blood. The scape-goat, azazel, or removal, referring to the removal of offenses from before the face of God. This gives us the idea of grace in its two aspects. 1. *Passing over transgression.* 2. *The fact of remembering it no more.* See Micah 7:18, 19 and Heb. 8:12.

The chief personage on the human side is Aaron, the High Priest, the man who was chosen to go to God in behalf of the people. The great themes of the book are *acceptable approach to God, pardon, reconciliation* and *consecrated service.* There are two divisions of the book. One part is from chapters one to sixteen, which treats of *the way to God by sacrifice.* The second division runs from chapter 17 to 27 and treats of *the walk with God by sanctification and separation from sin.* It therefore seems to be a clear setting forth of truths which deal with the life and service of a man in the closest possible way and for the highest possible results and ends.

In Lev. 1:4, we read:

"And he shall put his hand upon the head of the burnt-offering: and it shall be accepted for him to make atonement for him."

The laying of the hand on the man who was making the offering on the head of the victim of the burnt offering indentified him with it. In type this answers to the acceptance and identification of himself with his offering. Christ is our offering, hence when we by faith lay hold on Him, we identify ourselves with Him, and therefore the believer is justified by his faith in Christ and Christ becomes his substitute, imputing to man the character and life of the Christ. If you wish Bible authority, get your New Testament and turn to Rom. 4:6, 8, 11, 22, 23, and James 2:23.

The book of Leviticus is a marvel of richness in the thoughts of God for the saving of the world. Do not fail to study it long and prayerfully.

JESUS' NAME.

The name of Jesus is the sweetest name on earth. It is the "name which is above every name; that at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord." Our eternal salvation depends wholly upon our relation to the bearer of that name. "There is none other name under heaven given among men whereby we must be saved." It is through His name we have life. It is through His name we become sons and daughters of God.

No one on earth can tell the worth of His name. It is the name which calms our fears and bids our sorrows cease. It is the name which smooths the rugged hill and the thorny road. Upon entering the room in the hospital a few days ago where my sister was coming out from under the influence of the ether, she said she had had a blessed experience. She had been afraid she would be assailed by doubts and fears, but there had been nothing of the kind, for no thought had stayed with her except, "Jesus is the name."

No other name does us any good in the trying times which come to all sooner or later. But we can take the name of Jesus with us everywhere we go. It defeats the tempter; it is a shield from every snare. It gives strength in weakness and comfort in sorrow. It gives power in service. Asking in that name meets every need. whosoever will do the Father's will, then whatsoever he may ask in the name of Jesus will be given him. The power of Jesus' name is beyond anything we can think or ask.

"Jesus, thy name I love,
All other names above,
Jesus, my Lord.
O Thou art all to me;
Nothing to please I see,
Nothing apart from thee,
Jesus, my Lord."

Minnie Lohr.

Mt. Vernon, Ohio.

CONTRIBUTIONS

SUFFOLK LETTER.

That fifty thousand dollars the Henderson Convention voted to ask the Conferences composing the Convention to request the local Churches to raise ($2.00 per capita) for Convention purposes, will not reach the people until it is thoroughly considered by the Conferences and fully understood by the members. Careful thought will reveal the fact that it is easy of accomplishment, and that no Church is too poor to raise the money. When once the plan is set up and the members understand it, it will put Convention departments in a position to carry on their work without embarrassment to boards or the local Churches.

For ten years before the World War—that is, previous to 1914—the per capita tax for the United States government was $9.00; for States, the lowest was $5.00; for counties, $5.00; for cities, $10.00. This made a total lowest per capita tax on the people of the United $29.00. At the present time the per capita tax for nation is $40.00, and for State, county, and city, $40.00, making the total per capita tax in this county $80.00 per capita. Of course, each individual does not pay eighty dollars per year, but that is the average.

If the people can pay $80.00 per capita for governmental purposes, they can pay $2.00 per capita to the Convention. In the local Church, some members could pay $10.00 to this fund, which would make the average for five members; another might pay $20.00, which would make the average for ten members; and so on. Besides this, most members in any Church can pay $2.00 a year for this great work if they will take the pains to figure a little. There are fifty-two weeks in the year—4 cents per week would give $2.04, and that is only a fraction over half a cent a day.

I saw three little poor children the other afternoon on the street and I asked them where they were going. They answered, "To the movies." I said, "What does it cost for each one"? Their reply was "Only 15 cents in the afternoon." That was 45 cents for the three. That would have paid this Convention call for nearly four weeks for the three had they been members of the Church.

A dozen eggs at 20 cents would pay for five weeks for one member. Of course this does not include local current expenses in the Church nor local Conference expenses; but it will include all that we have been giving for Convention purposes, foreign missions, Convention missions, Elon College fund and Convention fund. It would simply be an increase over what the Conferences have been giving to these funds. It would mean that Conferences would give three times as much as heretofore to the Convention's use; but when it begins, the Men and Millions pledges will be out of the way and, as a whole, it will be less than what is now being paid by apportionments and pledges.

With the co-operation of pastors and officials, it can be done religiously, economically, satisfactorily, and to the glory of God.

W. W. STALEY.

ELON LETTER.

I am writing at this time an open letter to our pastors and lay leaders in our local congregations. And I think they will appreciate what I am planning to say. This letter is not undertaken in the thought of criticising or blaming any one, but in the hope that it may suggest a method of meeting a situation needing a solution.

Here is the situation: Gathered at Elon for instruction and training are more than 200 of the most intelligent and promising young people in our Brotherhood. On May 29 these young people will depart for their homes, some of them never to return here and some to return after three months. What of these young people when they reach home?

During their absence of nine months, the local Church has provided for its work without their assistance. When they return, so many of them tell me, they feel there is no place for them to work, and they are anxious to be used, though they do not say so because, if they should, their motive would be misunderstood.

Now, on the other hand, some of our pastors have complained to me that Elon students do not fit in with the local Church when they return home.

It seems to me, the trouble lies in the lack of a method of approach, and I am going to suggest a definite plan of procedure for this summer. I hope it will be tried, and I believe it will help clarify the situation.

I am pastor, for the time being, of X Church, and I have two young people of my congregation at Elon who will spend the vacation period at home and return to Elon in the fall. I am expecting them to come to the services the first Sunday in June, but I will not rest satisfied merely to expect. As soon as possible after they get home, I will call to see them and invite them to be present, expressing my satisfaction in having them back again amid the hallowed associations of home and the Church. I will have the leader in every organization in which these young people should work likewise call and present a similar invitation.

Before these young people reach home, while they are still in our college, I will write each a letter, saying how I am glad to think that soon they are to be at home again and will suggest two or three ways in which each can help in the local program during the summer months, and ask them to choose one or to suggest to me other work more desirable to them personally.

So handled, I can be sure, under normal conditions, they will be present the first Sunday in June. I will, in my service that day, find opportunity to say that Elon has closed, and we are glad to welcome our members home and to the Church, and, further, that next year I hope we shall have these back at Elon and others with them.

I will get these young people to plan with me for "College Day" during the summer, and will use them in the program. I will at all times make them feel they are needed in the Church.

I am sure this method will not reach all. Some young people, like some older ones, have very little place for the service and sacrifice required by the Church and its program. But it will work with many. Why not give it a trial?

W. A. HARPER.

THE HAND THAT ROCKS THE CRADLE.

Those who have inaugurated the movement of "Mother's Day" have set apart the second Sunday in May; and no movement set on foot in recent years deserves heartier support. Jesus glorified motherhood when He said: "Honor thy mother." Carlyle once said to his mother: "If I had had all the mothers in the world to choose from, I would have chosen you." Lincoln said: "All that I am or ever hope to be I owe to my angel mother." "A kiss from my mother made me a painter," said Benjamin West. Jean Paul Richter said: "To the man who has had a good mother, all women are sacred for her sake."

The mother is the luminary that shines and reigns alone in the early life of the child, this being true, she should seek to develop the higher and better faculties of her children, weaving into their lives thoughts and feelings, rich, beautiful, grand and noble, which will make all after-life brighter and better.

Mothers, for the most part, make the children, either for good or evil. Byron's mother was proud, ill-tempered and violent. Nero's mother was a murderess. Lord Bacon's mother was a woman of superior mind and deep piety. Washington's mother was pious, pure and true. If the inquiry is made as to the greatness of a man, the answer is generally found in noble motherhood. "Give me," says Garibaldi, "the mothers of the nation to educate and you may do what you like with the boys." Mother walks in the shadow of all true greatness; her health, brain, encouragement, and moral character have entered into the success of every son and daughter. She paid the price to give them life, and every day for years and years thereafter she toiled incessantly to push them on toward their goal. She labored that they might secure an education, poured into them ambition when they grew discouraged and filled them with hope and faith when their own fail; and when the big thing came, people praised and acclaimed them, but no one seemed to think of the quiet, insignificant little woman in the background, who was the real power behind the throne.

People hurrah for the President, Governor, Congressman or Mayor, but the real secret of his success is often tucked away in that little unknown, unappreciated, unheralded mother; his education and chance to rise may have been due to her sacrifice. It is a strange fact, nevertheless, that our mothers are the molders of the world, whether they get the proper credit for it or not, and although seldom mentioned among the world's achievers. By the time a man is married, his character is formed, and he changes very little. His wife may do much toward polishing him up and boosting him up the ladder, but unless his mother first gave him intellect to scintillate and muscles to climb with, she labors in vain. His mother has made him; and no matter how hard she tries, there is very little she can do toward altering him. It is the things that he learned at his mother's knee, the principles that she instilled in him in his cradle, the taste and habits she formed, the strength and courage she breathed into him, and not the philosophies, theories, or code of ethics that he acquires in older years that really influence him.

John Gray said: "The hand that rocks the cradle rules the world." The queen that sits upon the throne of the home, crowned and sceptered as none other can be, is the true mother. Her enthronement is complete, her reign unrivaled, and the moral issues of her empire are eternal. "Her children rise up, and call her blessed." Scotland, with her well-known reverence for motherhood, insists that "An ounce of mother is worth more than a pound of clergy." Napoleon cherished a high conception of a mother's power to shape the destinies of his nation, and expressed it in these words: "The great need of France is mothers." An ancient Roman orator expressed a great truth when he said, "The empire is at the fireside." It was Mohammed who said: "Paradise is at the feet of mothers." What revolutions would take place in our families, communities and nations if that strange, mag-

netic power were consecrated to the welfare of the child and the glory of God.

There is no name connected with human relations so sacred as that of mother. No name more sweet or precious, or expressive of more important duties or relations. How infinite are the possibilities and how great the responsibilities! Think of the trust committed to a mother, an immortal soul inhabiting a mortal body, to be nursed and trained, developed and educated for time and eternity. Mothers, you are the divinely appointed teachers and guides of your children; and any attempt to free yourselves from your duty is in direct opposition to the will of God. If you neglect to teach them by precept and example, in things pertaining to the highest culture and a life of service to humanity, the consequences will be swift and sure, your disappointment fearful and your broken-heartedness appalling.

The greatest heroine in the world is mother. Who can fathom her love? No one else makes such sacrifices, or endures anything like the suffering that she uncomplainingly endures for her children. On the return of the victor of some petty battle, we cheer ourselves hoarse, when right by our side may stand one whose battle has not been small, nor of short duration, but who has fought many long and hard battles for us, when no one else would come near. Who held the cup of cold water to our fever-parched lips when we had the scarlet fever or diphtheria? Who bent over us day and night and fought away with almost supernatural strength the greatest of all enemies—death? It was mother. How the world's heroes dwindle in comparison with the mother heroine, whose life may have been a perpetual sacrifice—a living death for half a century or more. No matter how loving or thoughtful the father may be, the heavier burdens, the greater anxieties, the weightier responsibilities of the home, of the children, usually fall on the mother. Her sons and daughters may be ever so hard-hearted, unappreciative and ungrateful, or they may sink in the lowest vice or crime; yet they are always sure of mother's love, always sure of one who will cling to them when all others have fled. In our day of so much disobedience and dishonor to parents, I am glad that mother's affectionate care is still felt and appreciated by many, if she is sadly neglected by others. A young man in New York was arrested for attempting suicide. "So your best girl is dead," sneeringly said the magistrate, "who was she"? Without raising his eyes, the unfortunate victim burst into tears and replied: "She was my mother." How little we realize what tragedy may be going on in the hearts of those whom we sneeringly condemn. And, likewise, who can ever predict the tragedies that have been enacted in the hearts of mothers, who have suffered untold tortures from neglect, indifference, and lack of appreciation.

A mother who had done everything in her power to make life worth while for her children, was sadly neglected by them in old age. When dying of a broken heart, the oldest son saw his mistake, and cried: "You have been a good mother to us." Her face brightened, and she whispered: "You never said so before, John." Then the light died out, and she was gone. If you have any flowers for mother, give them now; if any kind words, say them now; if any burdens to lift from mother's heart, lift them now—for no amount of money spent on caskets, tombstones and flowers, and no depth of mourning at the funeral can ever atone for the negelect and mistreatment of mother while living.

No man worthy of the name will ever neglect or forget his mother. President McKinley provided in his last will that, first of all, his mother should be made comfortable for life. What an impressive and beautiful example of real manhood, in the college graduate, who introduced his poor, plainly dressed mother to his classmates with as much pride and dignity as though she was a queen! On the other hand, what ingratitude is seen in other college men whose mothers have made similar sacrifices, and who were ashamed to have them attend their graduating exercises, ashamed to introduce them to their classmates. The best tribute any of us can pay to our mother is to emulate the good traits in her character and to care for her in her helplessness as she did us in ours. Let us unite in making "Mother's Day" a great day.

S. L. Beougher,

Graham, N. C.

DOES GOING TO CHURCH PAY?

A Fine Answer from the Southern Churchman.

The Church would make men and women know that their lives cannot be refreshed for the highest and holiest adventures unless they drink from the springs which flow in her.

Carelessly or sneeringly, people may ask sometimes, "What is the use of going to Church? What good does it do?"

What good does climate do? What is the use of changing a glacial epoch to the conditions of the temperate zone? What good does it do to have the spring come instead of winter? Or sunshine instead of storm? We cannot in any case see a difference that is measured by the ticking of a clock. One condition does not pass into a different one by some abrupt change which leaves a track so clear that even the shallow-witted and careless could not be blind to it. Little by little, one period and one climate changes to another. From hour to hour we cannot see much difference in its effects; but take a span of time sufficiently long, and we can behold the transforming things which happen. Death gives way to life. Dullness blossoms into beauty. The frozen ground is melted, and the rivers run. The buried seed is quickened, and up above the ground the flowers push their way. So it is with the influence of worship. We may not be able to weigh and measure any benefit of a particular service; but if with honest eyes we appraise our own lives and appraise the lives of mothers and fathers and friends who have been faithful to the Church, we know that on the whole the soil of their hearts is different from that of those who immerse themselves in nothing but a selfish and unspiritual atmosphere. There is a possibility of growth in them for all gentler and sweeter impulses. Seeds of great ideals at least find hospitable soil. The manner in which, during the war, every great philanthropic and humanitarian cause turned instinctively to the Church and gained the overwhelming proportion of its response from Church people, was only one testimony to that fruitfulness in good things which the atmosphere of worship produces. If a man or woman does not care for these things, if it matters nothing to him or her that the heart should be hard and indifferent and selfish, then the blessing of the Church may have no appeal; but if, as is surely true of most of us, we do really want our lives to blossom into some grace of holiness and beauty, then we need the warmth of the Church's worship as the meadows need the sun.

Further, there is the aspect which looks to the future. What do men wish to leave to their children? Houses, perhaps, or lands, or money! Yes; but is a fine house an honorable possession if it is only a shelter for a contemptible inhabitant? Is money worth anything if the child has grown into the man or woman who uses that money basely? Are lands and great estates worth anything if they only exhibit on a larger scale a little, shriveled personality who struts about them? Why should we be careful and troubled about many things and forgetful of the only thing that is of supreme and eternal worth? The one worthy possession which we can give our children is an inspiration for a noble life. Will they gain this best if they see us unconcerned with worship? Will they gain it best if they have never been taught by our example to bow with habitual reverence in the presence of God? Will they gain it best if they have never learned the prayers which the lips of the generations have made holy, never listened to the reading of the Gospels, never felt their spirits stirred with that awareness of the little child to the devotion of all the great company of people about him whose worship leads his wonder on, as he sits in his place in Church? Whatever be our conception of the past, whatever be our thought of need or lack of need for the present, are there any who dare withhold from little children whom they love the inspiration that should build the future by the beauty of God's plan for them?

IN LOVING MEMORY OF MISS IRENE BARRETT.

On April 1, 1923, Easter Sunday, in the home of her father, Miss Irene Barrett met with a terrible accident. In passing too near a very hot stove, her skirts caught on fire and she was terribly burned.

She was nursed by loving hearts and hands, but instead of recovering she grew weaker, and three weeks to the day (April 22) she passed on to her reward. She had just passed her twenty-first birthday in December, 1922. Oh! what a sad Easter Day it was for Irene and her loved ones.

Irene was the baby girl of Mr. and Mrs. Robt. H. Barrett, of Antioch Church, near Windsor, Va. She leaves a devoted mother and father, six brothers—J. C., of Defiance, Ohio; R. H., R. A., M. T., of Norfolk, Va.; and W. D. and J. A. Barrett, of Zuni, Va.—three sisters—Mrs. R. P. Cobb, of Norfolk; Mrs. G. L. Webb, of Zuni, and Mrs. W. A. Strickland, of Pine Level, N. C. All are heart-broken because Irene is gone, to be with them here no more.

Irene was a very true, consecrated, pious Christian girl, and greatly loved by those who knew her best. A few hours before she breathed her last she called for her father to come and pray that she might die. That was indeed hard for him to do, but her pleadings were so earnest and commanding, and her sufferings so intense, that God gave her relief. She begged her brothers and sisters to live Christians, and meet her in heaven. She asked them not to grieve over her, as she was going to be happy—"Oh, so happy with Jesus."

It was a sad, but triumphant departure. Irene will be greatly missed by the Church, the Young People's Society, and her Sunday School class, and by the whole community, but nowhere as much as in her home.

May God give sustaining grace to her mother and father, brothers and sisters, and may we all be constrained by this beautiful life just passed into the beyond to live more pure, consecrated lives, and be prepared to go to our heavenly home, as we believe Irene did.

By her loving

Sunday School Teacher.

Christiana Church, Alabama Conference, is planning a special "Mothers' Day" service for May 20th, under the direction of Miss Croff Fuller.

MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

BIG THOUGHTS MAKE BIG MEN.

The following article was selected by Rev. J. O. Atkinson, D. D., from columns of *Christian Work,* and sent to The Sun for publication. We join him in commending it to our readers for a careful study.—Editor Sun.

The writer of this editorial has had the rare opportunity of preaching almost every Sunday during the last ten years in the Churches of every Protestant denomination in the United States and England. Every Sunday has found him in a different Church, before a different congregation, in a different part of the country. Generally, these Churches have been the largest, with the largest congregations. Naturally he has formed a habit of "sizing up" both minister and congregation as he has worshiped with them for an hour and preached to them. He has come to several conclusions, all of which he thinks would be interesting to his readers and which he may share with them at some early date, but one conclusion has been driven home upon him with irresistible force, namely: that "big thoughts, big interests, make big people." There is all the difference in the world between the congregations which he addressed, and he has become so sensitive to congregations that he can tell almost at a glance, at least after ten minutes of preaching, whether the congregation has been led by its pastor out into the great spaces of the kingdom or whether it has heard simply what might be called a parochial interpretation of the Gospel. He can almost tell at a glance by the character of the people before him whether they have had a world vision of the Gospel held up before them or simply an application of it to their own personal needs.

Let us be more specific. The people who have had constantly kept before them the wonderful work the Church has been doing in its foreign missionary activities, how it has been revolutionizing the whole thought and ideals of China, India and Japan, are invariably a higher, broader type of people than those found in a Church whose vision never gets beyond its own walls or its own town at the utmost. The writer can tell them almost at a glance. They are bigger men—bigger intellectually, culturally and spiritually. Big thoughts make big men. Broad vision makes broad-minded men. Knowledge makes powerful characters. We are so sure of what we are saying here that we dare to presume to advise all pastors reading these words to bring before their people at least once a month the wonderful things the Church is doing in its foreign and home missionary work. We do not mean that one should advertise that a missionary sermon would be preached, but we mean that the way to broaden your people, strengthen their character, make them the big things the Gospel is doing, is to keep them interested in its world-wide sweep.

Again, one can almost tell at a glance whether the people before him have had the application of the Gospel to the great social, international, universal problems of the time put before them, or whether they have heard only its application to their own personal, individual needs. There is a difference almost immediately perceptible in the two congregations, in the bigness of the people. It is the difference between the parochial, provincial mind and the cosmopolitan, inclusive mind. We have had pastors complain to us that they did not enjoy preaching to their particular congregation because it was so cosmopolitan and provincial. Well, is not a congregation largely what the preacher makes it? You cannot have big men in your congregation if in your sermons you lead them only in narrow, high-walled ways. Try talking them out into the broad places of the Gospel. Show them what the Gospel is doing in the solving of the great social and industrial problems. Get them interested in the Christian aspect of internationalism; show them that only as the nations practice the teachings of Jesus in their ideals and relationships is there any hope of brotherhood or peace. Remind your people continually that Christianity means that the kingdoms of this world are to become the kingdoms of Our Lord and of his Church. Thus you will soon transform your congregation, raise up big men.

It is equally true with thoughts as well as interests. The minister who from week to week deals with trivial sermon topics will always have a trivial congregation. Small, narrow thoughts make small, narrow men. When we read some of the sermon topics advertised in the Saturday evening papers we do not wonder at the character of some of the congregations. We have met them. We knew without being told by papers or by voice the kind of sermons they were hearing from week to week. We really believe that the great difference we see in congregations is not due to education, cultural advantages, social standing, outstanding business position or the lack of these, so much as to the type of preaching the average congregation is hearing from week to week. We have been reading Dean Brown's "Yale Lectures on Preaching." In the course of the lectures, where he is talking about expository preaching, he incidentally tells the courses of sermons through which he carried his big congregation at Oakland, Calif. He says: "In the last Church I served, the First Congregational Church of Oakland, Calif., where I was pastor for nearly fifteen years, I find from examination of my record book that during those years I preached courses of expository sermons to that one congregation as follows: From the Old Testament, six months on Genesis, three months on Exodus, three months on Joshua, three months on Judges, two months on the life of Elijah, as recorded in Kings, two months on Job, six months on Isaiah, two months on the minor prophets. * * * In the New Testament I preached for six months on Matthew, six months on Mark, twelve months on Luke, * * * six months on John, six months on Acts, two months on Romans, three months on first and second Corinthians, and two months on the Book of Revelation." We preached before this fine Oakland congregation once, but had we never heard of it, we would have known its character at sight—better still, we would have known its character before seeing it had we heard this bit of information from Dean Brown's diary. For fifteen years, Dr. Brown had been preaching on the immensities of the faith. He had carried his men week by week up to high mountain-tops. Every Sunday found him and his people considering deep, broad, universal thoughts—for there are no other in the Bible. Compare the congregation thus living for three years with Dean Brown with one living for fifteen years on the themes advertised in the average Saturday night paper. Big thoughts make big men.

In conclusion, might we say a few words about preachers. We meet them every week—often in their homes—and what a fine set of men they are. But we can tell almost with the first word whether they are living with big thoughts or whether they are allowing themselves to dwell simply in the little world of parochial tastes. We are glad to find so many who are reading the big books and who are coming out of big worlds to minister to their people. (So many ministers come out of the same small world of daily tastes and occupations in which the congregations live.) The Church needs as never before prophetic men in the pulpit. The faith is being assailed on every side—not as in the days when Ingersoll and Blatchford denied God—but the Christian conception of man and life is what is everywhere being assailed. It is in every play, every novel, many a book and essay. It is denied in the talk of the various clubs and societies which meet week by week. It is being assailed by the lives of reckless pleasure so many are living. The presentation of the great, fundamental Christian ideals of life is needed as never before, and it cannot be done by little men. We wonder if our clerical readers have happened to note that such men as Mr. Wells, Mr. Shaw and Mr. Bennett, to mention only a few who have the ear of the people, seem to have read every book that was ever written and are perfectly at home in all the great literatures of the world? The defenders of the faith, the men who are meeting their attacks upon the Christian ideal are equally at home with the great thoughts of the world. We would urge upon every young minister "who reads these words that he shut himself up in his study at least five mornings of the week—uninterrupted mornings—not necessarily in the direct preparation of his sermon, but in real study of the Bible, the great philosophers and poets, and in the reading of the really big books that are occasionally being published. (And as to these latter, stick to the big books. Six months put on Josiah Royce's "Problem of Christianity," on Dr. Headlam's "The Doctrine of the Church and Reunion," is worth a hundred common-place, easy books.) Our whole point is that the constant associations with big thoughts makes big preachers just as the living in large interests makes big laymen.—F. L., in *Christian Work.*

A TIMELY SUGGESTION.

In making his splendid report of the Christian Orphanage to the Convention at Henderson, Brother Kirk Holt, Chairman Board of Trustees of the Orphanage, made a suggestion which is worthy of ready and wide acceptation. It was to the effect that in our Sunday Schools on the Sunday that the offering is taken for the Orphanage, some one appointed for the purpose should tell the school something about the Orphanage. The writer, in many places and ways, suggested to our schools that there should be a mission superintendent or secretary, whose business it is either to make a talk on missions or secure some one else to do so the day the offering is taken for missions. Why should not this same mission superintendent or secretary make a talk, or secure some one else to do so, about the Orphanage the day the offering is made for the Orphanage? Brother Johnston, of the Orphanage, would gladly furnish data and information to any person in any of our schools desiring it, and I am glad to supply missionary matter and data for missionary talks before the school. It would seem to the writer a most fitting thing that the mission secretary or superintendent of the Sunday School should make, say a five-minute talk before the school about the Orphanage once a month when the offering for the Orphanage is to be taken, and a five-minute talk once a month before the whole school on the day the mission offering is to be taken. Our people everywhere, and certainly our young people in the Sunday School, need to have brought before them, and repeatedly, facts and information about missions and the Orphanage, and other enterprises of the Church, as for that matter. Brother Holt's suggestion is a timely one, and the writer trusts it

will be widely adopted, and it can be done without multiplying officers or unduly taxing the time and resources of any one.

J. O. Atkinson.

NEWS FROM FANCY GAP.

While attending the One Day School of Missions at the different Churches in Virginia and North Carolina, I promised a letter to The Christian Sun. Should like so much to write a letter to each of the many friends to whom I am grateful for kindness shown me while I was a guest in their homes, but that is impossible.

I arrived in Mt. Airy at 11:45 A. M. April 21st. Mr. McMillan met me at the station, having gone down the preceding day. At 1:15 P. M. we began to ascend the mountain, reaching Elk Spur at 5:15. We were tired and ready to enjoy our supper.

During April the weather was quite cold here. The apple tres are very full of blooms now. I recall that at the Raleigh Church apple blossoms decorated our lunch table on April 14th.

So many of our children in the Elk Spur School are having whooping cough. This is my first experience, in school, with the disease, and I am truly sorry for the children. However, they are brave, some of them refusing to stay at home, even though they are not really strong enough to be in school. Almost all of those who had not had it at some previous time had taken it before I returned, so it was not thought necessary to keep any out of school on account of contagion.

Our school will close Friday, May 18th. The parents are invited to spend the afternoon with us. We shall have cakes and lemonade.

Since my return to Fancy Gap, I have visited several homes in which I had not been before. I always enjoy visiting these mountain people. Am sorry that I can't go oftener and stay longer.

Some of the ladies whom I met at the missionary rallies told me that they always look anxiously for the letters from the mountains. I assure you that I shall read The Sun with renewed interest. Am already reading some items of interest concerning a number of people with whom I became acquainted while attending the meetings.

It is, indeed, a joy to me to know so many of the faithful workers of the Christian Church. The spirit of Christ was so beautifully manifested in our meetings and in every home in which I was guest.

A number of friends of our work here expressed their desire to visit us this summer. We shall be very glad to have you come. In this way, you will learn something of the unbounded hospitality of these mountain people.

Assuring you of my interest in every phase of our work for the advancement of Christ's kingdom and desiring your earnest prayers for the success of our mountain mission, I am

Yours in the service of Christ,

Margaret H. Morey.

ELM AVENUE, PORTSMOUTH, VA.

We are glad to report progress in the work of the Elm Avenue Christian Church. A series of evangelistic services were conducted from April 8 to 22, resulting in a spiritual uplift among the Church people, a goodly number of reconsecrations and professions of faith in Christ, and 22 additions to the Church. There was another addition last Sunday morning, making thirty received into membership since coming on the field in November.

There have also been improvements made recently in the interior of the Church—an enlarged pulpit platform, an altar rail in front, and new pulpit chairs, a new floor and a new carpet, thus adding to the appearance of the building and to comfort in the winter time. The labor was contributed by the members and friends of the Church, the men laying the new floor at night.

The pastor and his wife are now very comfortably located in the new parsonage recently built on a lot adjoining the Church, 1508 Elm Avenue.

Rev. Elisha Bradshaw, a former pastor, who greatly endeared himself to the people here during his short pastorate, was with us on the fifth Sunday night in April, and preached for us.

We have found some splendid friends and earnest Christian people down here and plenty of work to be done. The people have been responsive and our work together has been pleasant, and we trust profitable.

The expressman, a few weeks ago, delivered at our door a nice large barrel of sweet potatoes. We soon saw that this was from some of our good friends of the Wakefield Christian Church, Mr. and Mrs. Guy Harvell. This was a remembrance that we are still enjoying and for which we are grateful.

Kindest regards to all our friends who read these lines and to all others.

Very sincerely,

W. D. Harward.

Portsmouth, Va.

WORK OF THE BOARD OF RELIGIOUS EDUCATION.

The report of the Board of Religious Education for the year ending May 1, 1923, was read to the Southern Christian Convention in session at Henderson, N. C., on May 3d. In part, the report presented by Dr. W. T. Walters, chairman of the board, was as follows:

A summary of the work done through the office of the field secretary of the board from May 1, 1922, to May 1, 1923, includes the following:

Tabulation of Sunday School and Christian Endeavor Reports.

A list of all Sunday School and Christian Endeavor workers is kept in the office. A handbook was edited and published, giving minutes of five Sunday School and Christian Endeavor Conventions held in 1922, and statistical tables for both organizations, as far as statistics could be obtained. Two thousand copies were published and mailed free of cost to all ministers and Churches in the Southern Christian Convention. The *Handbook* showed 200 Sunday Schools, with 20,618 members. The Southern Christian Convention Annual, published some months later, shows 201 Sunday Schools, with 22,165 members. Seventy-one Christian Endeavor Societies —Junior, Intermediate, Senior and Alumni— have been reported during the year. Definite statistics regarding membership could not be secured from all, but all have been active during the year.

Sunday School and Christian Endeavor Conventions.

Five Sunday School and Christian Endeavor Conventions were held in 1922, including two new Conventions organized in Georgia and Alabama. The office of field secretary co-operated in planning programs, sending out report blanks, and sending letters to all teachers and officers, urging attendance at the Conventions. In North Carolina, the field secretary acted as both general and recording secretary as well. Leaflets were distributed at all Conventions.

Chautauqua and School of Methods.

The 1922 session of the Chautauqua and School of Methods was held at Elon College, August 30th to September 4th. The attendance was small, but otherwise the session was successful. Forty-three enrolled for the week, and a great many others attended one or more classes, and the evening sessions. The program for the 1923 session, to be held at Elon July 30th to August 5th, is largely arranged and the advertising begun.

Institutes.

Since April 1, 1922, institutes have been held in all Conferences. In April, 1922, Churches in Georgia-Alabama Conference were visited in one-day institutes and eight places in North Carolina. In May, 1922, five institutes were held in the Valley of Virginia. In March, 1923, thirteen institutes, two sessions each in most cases, were held in Eastern Virginia, reaching thirty-three Churches, with an attendance of over 1,300. Also five nights were spent by the field secretary in teaching a class in the Sunday School Institute held in Christian Temple, Norfolk, and three nights in leading an institute in Richmond.

Children's Day.

"Children's Day" programs prepared for 1920 and 1921 were mailed to a large number of schools in 1922. Offering envelopes were sent to all schools, and 38 Churches responded with offerings.

Men and Millions Day.

In co-operation with Dr. Atkinson, Dr. Harper, and Mr. Johnston, a leaflet was prepared for "Men and Millions Day" in the Sunday Schools and Christian Endeavor Societies during January, 1923. A great number of schools observed the day. Five thousand leaflets were mailed to Churches requesting them for use.

Contest for Ten Per Cent. Increase.

A contest for increase of 10 per cent in enrollment was held in May and June, 1922. Report cards, with a plan for the 10 per cent increase, were mailed to every Sunday School, and weekly reports requested for six weeks. Sixty-four schools responded, and 1,111 new members were enrolled.

Office Work.

The bureau of information has been maintained, and a great deal of literature mailed out. About 850 personal letters, and 5,000 circular letters have been prepared and mailed, and 300 inquiries answered by mail and 1,300 postal cards mailed.

Christian Sun.

Sunday School notes and Christian Endeavor notes have been furnished weekly to The Christian Sun, and also other material weekly.

Daily Vacation Bible Schools.

Daily Vacation Bible Schools were conducted last year at Bethlehem (Valley of Virginia); Pleasant Grove, Va. (N. C. Conference); Holland-Holy Neck (Eastern Virginia), and at the Elon Chautauqua. The field secretary co-operated in organizing, purchasing books and supplies and assisting during the first days of all schools.

FORWARD TOGETHER.

This Convention owns and seeks to promote enterprises—a Church paper, a Christian Orphanage, Church colleges, missionary interests at home and abroad. I am wondering if the remoteness of these enterprises from their primary object does not cause us to sometimes overlook their primary object? J. O. A.

Write to the office of the Board of Religious Education, 1012 East Marshall Street, Richmond, Va., for envelopes for your "Children's Day" offering in June.

THE SECOND ANNUAL CHRISTIAN ENDEAVOR AND SUNDAY SCHOOL CONVENTION.

The Christian Endeavor and Sunday School Convention met at Rock Stand, April 21 to 22. Owing to the unfavorable weather Saturday morning, our Convention did not convene until afternoon. However, at the 11 o'clock hour, Rev. G. D. Hunt preached a splendid sermon, using for his text "Christian Education."

Early in the afternoon the Convention proceeded to organize. Rev. J. H. Hughes was elected to succeed himself as president, and Miss Burma Dollar was elected secretary and treasurer.

Miss Lucy M. Eldredge, our field secretary, being present, was invited to a seat in the Convention. She responded by a very appropriate address, and took a like interest in all the afternoon discussions.

The first subject for discussion was "Why We are Here," by Rev. J. D. Dollar, followed by "Better Sunday Schools," round-table discussion, which was led by Mr. J. W. Payne. There was a very active interest manifested by all present. The condition of the Sunday Schools of the entire Conference was discussed, and many favorable reports were heard.

Then came the subject of "Christian Endeavor Methods," led by Miss Myrtle Pinckard, who delivered a very beautiful address, which was followed by other pleasant addresses.

The subject of "Training Our Future Missionaries" was assigned to Rev. C. W. Carter, who was present and discussed his subject in a very able manner.

While the afternoon session was instructing and entertaining, the evening session far surpassed it. A beautiful Christian Endeavor pageant was rendered by some of our young ladies of Rock Stand Christian Endeavor Society. This offered splendid entertainment to a large audience. Then we had an address by Miss Eldredge. Her subject was "A Challenge to the Teacher." Miss Eldredge simply captivated the audience with one of the most beautiful and impressive addresses that it has been our pleasure to listen to.

The main features of the Sunday's session was a splendid Sunday School, with an article read from the pen of Dr. W. W. Staley, which was written for the occasion. Then we heard another fine address from Miss Eldredge. Her subject this time was "Religious Education." This is a subject Miss Eldredge seems to love to discuss. any way, she knows well how to discuss it.

Taking all into consideration, we had a fine Convention. While only ten of our schools and some four or five societies were represented, yet the interest manifested was great. Miss Eldredge made a host of friends, and, we feel, did an immense amount of good. We all are united in extending to her an invitation to come again.

MISS BURMA DOLLAR.

A MINISTER PREPARED.

The editor of *The Richmond Christian Advocate* has been giving attention to the matter of the supply of ministers for the churches, and after thinking it over, he expresses his thoughts along that line, as in the article quoted below, and believing what he says to be well worthy of the attention of our readers, whether they be preachers or not, we give it as follows:

This is the day of technical education and trained leadership. In medicine, the greatest of sciences with the most extensive scholastic teaching and scientific experimentation, no man presumes to cover the whole field of medicine and surgery. Even the general practitioner has become a specialist. Time was when a college graduate might be employed to teach any subject, now men prepare for certain branches of study. Language and scientific studies are divided up among many schools and teachers. If the medical practitioner must be so thoroughly equipped by classroom lectures and laboratory experiment as to know by touch of the finger the beat of the pulse, by the hearing of the ear and by the response to his touch the action of the internal organs, what shall we say of the minister who must know the heart throbs and all the deep feelings of humanity? More than all the science of medicine, law, sociology and economics must the minister know how moves the thought and inward impulses of individuals and masses in every current of life. The care of souls is the minister's special and divinely appointed task. He, like the Master, must read each wound and weakness clear and know all those feelings cherished and wakened only by kindness.

"'Tis not a cause of small import,
The Master's care demands;
But what might fill an angel's heart,
It filled the Master's hands."

The minister's education must be all comprehensive. He must be all things to all men. This does not imply that he should know all things, but he must have the education that makes for true culture, fine manliness, sympathy, helpfulness and grace that he may serve most truly as his Master served and helped men back to God.

A great preacher nearing the end of his life, suffering with a serious malady, rose from his couch and said, "I must go preach. No," he said, "I cannot preach. No man can preach." The wisest, like Newton, consider themselves but children still unknowing, but ever learning like children on the seashore gathering here and there new gems of truth. There is a perennial freshness and beauty in growth in our holy religion in that the saints are ever learning and becoming in knowledge and in fact more like the blessed Lord Jesus. It doth not appear what we shall be, but we shall be like Him. "And so the whole creation groaneth and travaileth in pain until now." True ministers upon whom the care of the churches rests are in travail until Christ be formed in all men. The minister with such a passion will consider himself ill prepared for his work to which Christ has called him unless he has sought by the best means possible to fit himself by studies and scholastic training for the most efficient service. With such a man, it will not be a question, what shall I preach and where shall I find sermonic material, but how shall I with discrimination select out of all my studies and God's great thoughts revealed in His Holy Word the message sad, sinful and broken humanity needs? Moreover, in the manifold duties now upon ministers in this age with so many complex and complicated relations, "just any kind of a message, so that it is a gospel message," will not do. Many sins against God and the sheep Christ has given us to tend have been committed by the lazy resort to such sinful sanctimoniousness. One cannot open the Bible anywhere after he has gone into the pulpit and take the first text upon which eye lights and expect the Lord to fill his mouth. Such a man is feeding on wind and feeds his people on hot wind.

A call to preach is the call to prepare to preach. In the long list of the chosen epochal world leaders all were prepared men: Moses, Isaiah, John Baptist, Paul and others in holy writ, and Huss. Luther, Wycliffe and Wesley, with Moody and Mott of these modern days. In State affairs, God has had His prepared men providentially led. No man taketh the office of the ministry unto himself. These modern days demand men with a message for the modern mind in a world vastly different from our fathers' world. No period of ten years has so changed world thought, ideals, ambitions, socials, business, home and church relations as the last ten. The mature man of today finds very little in his sermons of other years adaptable of these times. Even in more than his message must the minister discover the new approach to men. Our discipline says, "The visible Church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the sacraments duly administered." But should ministers today confine themselves to preaching and administering sacraments little would be accomplished. The church today is a school of religion, a place of training, the drill ground and place of preparation for individuals and groups of men to receive instruction, enduement of power and inspiration to go forth as ministering servants with messages of truth and glad tidings for the world of men and women that have gone away from God.

TREASURER'S REPORT FOR WOMAN'S WORK IN VIRGINIA VALLEY.

Winchester Woman's Society:		
Dues	$ 15.45	
Extras for Richmond work	4.20	
Extras for China work	8.20	
Thankoffering	25.10	
		$ 52.95
New Hope Woman's Society, dues		6.45
Leaksville Woman's Society, dues		11.80
Linville Woman's Society, dues		11.40
Winchester Young People's Soc., dues		7.65
Concord Young People's Society, dues		3.99
Bethlehem Young People's Society:		
Dues	$ 15.46	
Extras for mountain work	.63	
		16.09
Timber Ridge Young People's Soc., dues.		1.50
Dry Run Young People's Society, dues		10.50
Winchester Christian Endeavor Society, offerings		10.15
Palmyra Christian Endeavor Society, offerings		2.70
Mt. Olivet (R.) Christian Endeavor Society, offerings		2.00
Total		$ 137.18

MRS. R. A. LARRICK,
Treasurer.

CARPITE FLOREM.

When every dale is rich with green,
And arabesque with flowers,
When blue-bells o'er the brooklet lean
To ring the fleeting hours,

When crocus comes with store of gold
To rival sunny treasures,
When lovers plead the story old
Or sigh in amorous measures,

There's radiance rife on sea and land,
Transforming everything
By Nature's necromantic hand—
Rejoice: 'tis gentle Spring!

Then let us wander down the vale
And up the winding shore,
And see the primrose bending pale
As in the days of yore.

What though the witchery of Spring
Be all too bright to last?
The more the reason now to sing
Before it all be passed.

—WM. THORNTON WHITSETT,
In *Saber and Song.*

FAMILY ALTAR

THE FAMILY ALTAR.

By Dr. J. Gregory Mantle, D. D.

Monday.

"Kept by the power of God through faith unto salvation."—1 Peter 1:5.

"I praise the Lord Jesus for His quiet and marvelous keeping power in my soul. I previously believed in His keeping power, but oh! what an angelic luxury to be profoundly conscious of it, to feel the Omnipotent power walling me in. How He has given me wings just in time to fly over some chasm; how He has taken me up and borne me on His wings when there was no strange god with me; how He has kept my heart turned towards the summer glow of His holy face; how He has kept my will in unbroken humility and blissful slavery to His own way; how He seizes on my interior nature, keeping me in perfect peace! I have learned how safe it is to utterly abandon myself to God's warm and rapid currents, feeling sure they will not run me ashore. I just let God hold me, having the inner witness, that He would sooner let go all the stars than drop a little one like me."

Dr. Steele.

"The soul that on Jesus hath leaned for repose,
He'll never, no never, desert to His foes;
That soul, though all hell should endeavor to shake,
He'll never, no never, no never forsake."

Tuesday.

"Let no man deceive you by any means."—2 Thess. 2:3-7.

The present hope of the Church is the fulfillment of the promise of Christ in John 14:2, 3: "I come again" (present tense), "and will receive you." Christ puts no interval between. He would not have anything between the heart of His believing ones and His coming. The length of time intervening makes no difference, provided you put no circumstances between. He would have the brightness of the hope before the eye undimmed.—1 Thess. 4:13-18; 1 Cor. 15:51-54. This is the Church's hope; not the anti-Christ, not the Great Tribulation, not the year-day theory. The sun in the heavens we are told is ninety-five millions of miles distant; if the atmosphere is clear, we see its light too bright for the eye, and feel its warmth; but if you put even a sheet of tissue paper between it and you, its brightness and warmth are obscured. When the Lord said, "I go," "I come again," He foresaw that more than eighteen hundred years would elapse between, as He said in the parable of the talents (Mat. 25:19): "After a long time, the lord of those servants cometh." And in Rev. 2, 3, He gives an outline of the Church's history in emblem, and century after century we have seen this history fulfilled. —Thos. Newberry.

"Oft methinks I hear His footsteps,
Stealing down the paths of time;
And the future dark with shadows,
Brightens with this hope sublime.
Sound the soul-inspiring anthem;
Angel hosts, your harps attune;
Earth's long night is almost over,
Christ is coming, coming soon."

Wednesday.

"Blessed are they which are called unto the marriage supper of the Lamb."—Rev. 19:9.

"She shall be brought unto the King in raiment of needlework." "The marriage of the lamb has come, and His wife hath made herself ready, and it was granted her that she should be arrayed in fine raiment, clean and bright. The fine linen is the righteousness of the saints." There are two kinds of garments mentioned here—the one, clean robes, and the other bright robes. It is not enough to have clean robes at a marriage feast—they must also be bright robes; it is not enough to have white raiment—we must have the full pattern worked out in our life, in all its threads and stitches. You get your garments from the clothes-line clean, but you get them from the laundry more than clean; they are also bright and lustrous. And so we must also stand the pressure of God's ironing hand, with its heat and its heavy weight, and its pressing and polishing, until He can behold His face in our shining countenances and read the fulfillment of His perfect will in all the embroidered pattern of our complete lives. —Dr. A. B. Simpson.

"Behond the Bridegroom and His friends;
Behold the feast that never ends!
O happy virgins counted meet
To see their King,
And gather round His blessed feet"!

Thursday.

"He answered him never a word."—Mat. 27:14.

"Never judge nor condemn, never arraign nor censure. Not a word! Never an unclean nor an unkind expression. Not a word. Never a doubt nor a fear. Not a word. Never a disparaging remark of another. As you would others should do to the world, so do ye. Not a word. Pause! Be still! Not a word, emphatically; not even a look, that will mar the sweet serenity of soul. Get still. Know God. Keep silence before Him. Not loud words in prayer, stillness is better than noise. Not a word of murmuring nor complaining in supplication; not a word of nagging or persuading. Let language be simple, gentle, quiet; to speak. Hearken to hear His voice. This you utter not a word, but give Him opportunity is the way to honor and to know Him. Not a word—not the last word. Listen to obey. Words make trouble. Be still—this is the voice of the Spirit. Take no thought for tomorrow; worry not about home, Church, nor business cares. Cast all on Him and not a word. We think so hard, and pray so hard, and trust so hard, that we become unrestful and disquieted and noisy, and thus drive Him away." —Stephen Merritt.

"Spirit of purity and grace,
Our weakness, pitying, see;
O make our hearts Thy dwelling-place
And worthier Thee."

Friday.

"God is faithful, who will not suffer you to be tempted above that ye are able."—1 Cor. 10:13.

Do not make the mistake which many have made, in imagining that when you become a disciple of Jesus Christ there will be immunity from temptation. Temptation is sure to come to you, and it will come after your greatest blessings. It was after Jesus was filled with the Holy Spirit that He was led into the wilderness to be tempted of the evil spirit. After a time of great spiritual enjoyment, look out for a time of fierce temptation. Never be taken by surprise. Never be taken unawares by the conflict which is sure to come. "The greatest of all temptations," says an old Puritan, "is to be without any temptation." What did he mean? Surely it would be delightful to be without temptation. He meant that if it were possible for us to make our bed on roses, "to be carried to the skies on flowery beds of ease," as we so often sing; if it were always fair weather, and wind and tide were always with us; no worse thing could possibly befall us. How could the sinews of the soul harden in a long Italian summer of unbroken ease, and idle calm? We need the gymnasium of temptation for our development.

"In the feebleness of nature,
Never from Thy child depart,
Infinitely good, and greater
Than the evil of my heart.
Watch, and hold me back from sinning,
Self-inclined from Thee to stray,
Stop me at the first beginning,
Turn my tempted heart away."

Saturday.

"He is like a refiner's fire."—Malachi 3:2.

There are two fires to which the soul is subject—the fire of sin and the fire of God. One consumes the soul, the other everything that impedes the soul. The fire of sin comes when God is absent, the fire of the Holy Ghost when God is near. Water is a divine symbol for cleansing. Some things it cleanses to perfection, but there are other things it cannot purify. A stronger agent is needed. This is found in fire. Take a piece of ore, wash it with nitre and soap, and you have taken away the dust and rubbish. Have you taken away the dross? Ah, no! that is too deep for water. If you take a hammer and chisel and seek to separate the dross from the ore, you will fail. It needs fire. But put it into the crucible, let the fire be fanned to torrid heat, and in a few hours all the dross is gone, and nothing but the pure ore remains. Some of us have watched more than once these processes of purifying and refining, and always with new and deeper thoughts of God's method with His people. "He is like a refiner's fire." "He shall baptize you in fire." "Our God is the consuming fire." In such-like Scripture grooves our thoughts have run, while witnessing the fiery ordeal and its marvelous power to refine the object which it seemed to scorch and torture. Yes, we have said, we see it; we know it well. This is God's iron, just as He made it; *but God's iron must have God's fire* to burn out and purge away its dross.

"Refining fire go through my heart,
Illuminate my soul,
Scatter thy life through every part,
And sanctify the whole."

Sale Sale

Army Shoes

We have just bought a tremendous stock of Army Munson last shoes to be sold to the public direct. Price $2.75. These shoes are 100 per cent solid leather with heavy double soles sewed and nailed. The uppers are of heavy tan chrome leather with bellows tongue, thereby making them waterproof. These shoes are selling very fast and we advise you to order at once to insure your order being filled.

The sizes are 6 to 11 all widths; Pay Postman on receipt of goods or send money order. Money refunded if shoes are not satisfactory.

THE U. S. STORES CO.

1441 Broadway, New York City.

RELIGIOUS EDUCATION

Miss LUCY M. ELDREDGE, *Field Secretary*,
1012 E. Marshall Street, Richmond, Va.

COMING EVENTS.

Valley of Virginia Sunday School and Christian Endeavor Convention, Dry Run, May 16th, 17th, and 18th.

North Carolina Sunday School and Christian Endeavor Convention—Catawba Springs, July 10th, 11th, and 12th.

Eastern Virginia Sunday School and Christian Endeavor Convention—Mt. Carmel, July 17th, and 18th.

Chatauqua and School of Methods—Elon College, July 30th-August 5th.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

May 27, 1923.

Subject: Isaiah, the Statesman-Prophet.—2 Kings 18:13, 30:19; Isaiah 1:1, 6:1-13.

Golden Text: "Here am I; send me."—Isa. 6:8.

Devotional Reading: Isa. 2.

Reference Material: 2 Chron. 26:22, 32:20, 32; Isa. 1:5, 7:1-17, 8:1-4, 16, 18, 9:1-7, 11:1-10, 28-31, 36:1-19:8.

The Man with a Great Vision.

How far can you see? How strong is your spiritual vision? Cornelius Vanderbilt, as a private in the World War, wrote the following lines, which portray the relation between the vision and the daily grind. The vision makes possible the daily accomplishment:

"Courage! What if the snows are deep,
And what if the hills are long and steep,
And the days are short, and the nights are long,
And the good are weak and the bad are strong?
Courage! The snow is a field of play,
And the longest hill has a well-worn way;
There are songs that shorten the longest night,
And a day, when wrong, shall be ruled by right.
So, courage! courage! 'Tis never so far
From a plodded path to a shining star."

But the shining star of vision is necessary in these days when the Church is calling as never before to her best young men and women to see a world which needs Christian leadership. God needs workers who can see, through eyes of faith and hearts of devotion, and Christians who are not afraid to trust Him by attempting great things. A great vision is one of the characteristics of a great life. Men who have accomplished the greatest things in the world have been men who have had great visions of God. "Saul of Tarsus, on the Damascus road, saw Jesus Christ, and out of that vision came a power of manhood that has thrown itself beneficiently across twenty centuries. Luther, in his monk's cell, had a vision of the spiritual, and out of it came the Protestant Reformation. Because David Livingstone had eyes to see, Africa today is toned with light." (Rev. Robert F. Coyle, D. D.) So with Abraham Lincoln. So with John Wesley. So with countless others of the great heroes and heroines of the world. So with Isaiah, who walked the lonely path of a great prophet and leader, inspired by a vision of God.

Visions differ in their nature. That of Isaiah was so clear that he could relate vividly every detail. Others come more quietly in the hours of meditation and communion as a great conviction is born and a call headed, as in the case of Charles Sumner, of whom Whittier wrote:

"No trumpet sounded in his ear,
He saw not Sinai's cloud and flame;
But never yet to Hebrew seer
A clearer voice of duty came."

The motive power which impelled Isaiah in his great career is found in his heavenly vision and commission. "Because he saw his glory and he spake of him" (John 12:41), is the New Testament testimony of his experience and work. Isaiah saw through a vision, and then was not "disobedient to the heavenly vision." He saw Jehovah as the Great Ruler of all the earth; he saw himself as a "man of unclean lips," who needed the Father's pardon and cleansing; he saw a nation which sorely needed the message of Jehovah. And the vision led him to see that God was calling him to the task, not an easy one, of leading his own people back to the true God, and gladly, clearly came the answer: "Here am I; send me." He did not pause to ask, "Where"? nor "When"? nor "Why"? He was ready. God needs workers today who are ready to go, or to stay, to preach or to pay, to give and to pray—that all of His children may be brought in close touch with Him.

Isaiah's message was "Come ye, and let us walk in the light of Jehovah." And "Hear, and your soul shall live," or "Seek ye Jehovah while He may be found; call ye upon Him while He is near," as he pointed the people on to the time when He should come whose "name shall be called, "Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace."

In your study, think of the "Patriot in the Valley," whose very home in the lower part of the city of Jerusalem was called the "Valley of Vision"; of his love for his nation, which surpassed even that for his home and personal comfort; of his eloquent sermons and great messages which seemed always to be so well fitted to his hearers; of his desire to impart the good news that some day the great Saviour would come to the earth; of his courageous example to others who love the Heavenly Father and His children, to respond to the vision that God is sending still.

And, as you think of the great life and ministry of Isaiah, the "Man of Great Vision," remember that the same world still needs his message, and that God still needs messengers. Seek to strengthen spiritual vision, and to develop world Christians who will never be content until His will is done on earth, even as it is in heaven.

"Let none hear you idly saying,
'There is nothing I can do.'
While the souls of men are dying,
And the Master calls for you,
Take the task he gives you gladly,
Let His work your pleasure be;
Answer quickly when He calleth,
'Here am I; send me, send me.' "

CHRISTIAN ENDEAVOR TOPIC.

May 27, 1923.

Subject: "Medical Missions at Home and Abroad."—Matt. 4: 23-25, 10: 5-8.

Thoughts for the Meeting.

Christ included physical healing in his ministry along with preaching and teaching. He reached men's hearts through caring for their bodies and curing their diseases.—Verse 23.

Throngs heard of Jesus through His miracles, and came to be healed and went away with a more precious gift, His teachings in their hearts and their sins forgiven.—Verse 24.

Disease and suffering still drives multitudes to seek divine help. Missionaries find that they can often help a home most by caring for a sick child or suffering man or woman. When the body is cured, a confidence is created which leads to an opportunity for spiritual teaching and influence.—Verse 25.

When Jesus sent out His disciples, one of their commissions was to "heal the sick." Thus He placed His divine sanction upon medical missions in the very beginning of His ministry. And this work is still a vital part of the missionary program.

The need for medical missions is very great. Conditions of health are far different in non-Christian lands. From three to ten times as many babies die in the non-Christian countries as in the United States. In our country, the average length of life is forty-three to forty-five years, while in India it is little more than half that. Twenty years of life lost for every individual, on the average, in India! Twenty years, which medical missions might save.

The non-Christian world suffers from many great plagues. From 1896 to 1907, India lost 6,000,000 from plague.

No part of the world is safe when great nations have no medical treatment. Influenza is said to have appeared first in Central Asia thirty years ago.

The great opportunity for the medical student and nurse who wish to invest their lives where they can do the most good is found on the foreign mission field, where there is a very urgent call constantly for medical relief, and a very inadequate force to meet the crying demand.

Plans for the Meeting.

This topic is the third in a series of four missionary topics, studying evangelistic, educational, medical and industrial missions at home and abroad. If possible, secure a Christian physician or nurse, or both, to speak to the society on the subject of "Medical Missions" at this meeting.

The *Christian Missionary,* or the *Missionary Review of the World,* or the boys' and girls' magazine *Everyland,* or any other missionary periodical will furnish information and stories for this meeting.

The motto for the meeting may be, "For the Healing of the Nations," and one society has used the plan of writing invitations to the meeting, or topics for short talks and questions on small pieces of paper and delivering them in capsules, like those doctors use for medicine.

The familiar hymn, "The Great Physician," sung softly as a solo, will be very effective just before a season of prayer.

Topics and questions for discussion:

"Qualifications of a Medical Missionary."

"The Need of the World for Medical Care."

"The Missionary Opportunity of a Doctor (or Nurse)."

"What Can our Society do in the Field of Medical Missions at Home? Abroad"?

"Christ the Healer."

Suggested Hymns: "Help Somebody Today," "Jesus Shall Reign," "America the Beautiful," "If Jesus Goes with Me," "My Faith Looks Up to Thee," "Jesus Saves."

CHILDREN'S DAY.

In many Churches, "Children's Day" and June just naturally come together. This is the time to be preparing for that program for the day which is the children's own. What will

the program be? Many Churches are coming to see Children's Day as an opportunity to use songs, stories and Scripture verses which the children have learned in their classes. Many teachers are making the material learned for "Children's Day" a part of their class work, and insisting that it shall be something which is worth learning for the child to keep as a part of his Sunday School teaching. Never were more attractive programs offered than now. The Christian Publishing Association, Dayton, Ohio, offers a number of programs at reasonable prices. The Hope Publishing Company, 5707 West Lake Street, Chicago, issues two good programs: "The Time of Joy" and the "Way of Gladness." The *Pilgrim Elementary Teacher,* a magazine especially for workers for children, will publish a new program in its June issue, and also offers copies of programs of other years for sale at 10 cents a copy. Whatever program is chosen, make it really a *"Children's Day"*—a time which they will enjoy and love.

In the Southern Christian Churches, the offering on this day goes to the Board of Religious Education to help to extend Sunday School and Christian Endeavor work in every way possible. Envelopes will be sent on request for this offering. If you believe in Sunday School, you have an opportunity to say so in your "Children's Day" offering. If you believe that the boys and girls of today need the best kind of Christian education that the Church can offer them, see that your Church takes the "Children's Day" offering for the sake of other children. Make "Children's Day" one of the happy days of your Sunday School year.

"Praise now we sing,
Sweet flowers we bring
Unto the children's Friend,
Jesus, our King."

RELIGIOUS EDUCATION DOINGS.

The Valley of Virginia Sunday School and Christian Endeavor Convention is in session at Dry Run Christian Church this week. Mr. Roy A. Larrick is president, and Mr. A. P. Liskey, secretary.

Liberty (Vance) Christian Endeavor Society, Mr. C. O. Renn, president, is growing and doing splendid work. A special service with a Christian Endeavor Pageant is planned for May 20th. Over fifty members are now enrolled.

The field secretary visited several Churches in the Alabama Conference recently, and the interest in the Sunday School and Christian Endeavor work was especially gratifying. Among the Churches visited were Antioch, Beulah, Wadley, Christiana, Rock Stand, Noon Day, Lowell, Mt. Zion, New Hope and Pleasant Grove.

Several Churches are laying plans to hold Daily Vacation Bible Schools this summer. Definite dates should be arranged very soon in order to leave time to prepare well for the work. The Bethlehem Sunday School, in the Valley of Virginia, is now planning for its second year's session, and Holland-Holy Neck leaders are doing the same.

A new organization has been effected recently in Winchester, Va., known as the Men's Bible Class Association of Winchester. Mr. Roy A. Larrick, of the Christian Church there and president of the Valley of Virginia Sunday School Convention, has been chosen as the first president of the organization. Under his leadership, the association will make a real contribution to the religious life of the city.

Miss Emma G. Lemen, superintendent of the Children's Division of the Pennsylvania State Sabbath School Association, has consented to attend the Elon Chautauqua and School of Methods, July 30th to August 5th, and to teach the class of workers with children. Many Sunday School teachers should avail themselves of the opportunity of spending the week in work and association with Miss Lemen, who is one of the leaders in children's work in this country.

JUNIOR CHURCH AT ELON.

[Note.—The Junior Church at Elon College has now been conducted successfully for several months under the leadership of the Junior pastor, W. B. Terrell, a member of the Burlington Church and a ministerial student in the college. Mr. Terrell sends this account of the work of the Junior Church by request of the field secretary.—L. M. E.]

About the first of January of this year, a Junior Church was organized at Elon College. This work was undertaken by Dr. W. A. Harper, S. M. Lyman and the writer, who was selected as the pastor for the Junior Church. This work is in connection with the work of an advanced class in Religious Education of the college.

Perhaps the Junior Church is something new to some of our people, as there are very few of them in Churches anywhere, and especially in the South. They are springing up in all parts of the country, however, and they are filling a real need. The movement is becoming one of interest to Church leaders.

The Junior Church is a regular Church service and organization for boys and girls—one that seeks to train them in Christian worship and service. It serves their religious life in the same way that the regular Church service does the religious life of the adults. The service is held at the hour of the regular morning worship. The boys and girls attend the Sunday School and then come to the room set aside for their use for their service. Of course, in large churches they will, no doubt, have a large room for their Junior Church. Here at Elon, the work is handicapped by not having a good meeting place, having to use one of the class-rooms, and since the fire it has been even more inconvenient. At present, the girls' gymnasium is being used for a place of worship

There were about fifty children present at our second service, and they were very enthusiastic over the thought of having a service all their own. This is one of the greatest things that appeals to them—to know that it is *their* service. It is a recognized fact that boys and girls do not attend the morning Church service in gratifying numbers. Every one admits this, and regrets it. Often parents do not want to be bothered with them. They feel that it is enough if they attend Sunday School. Then, too, most of the average sermon is "over their heads." It is not interesting to them. The Junior Church tries to have a service which the children can understand and which is interesting to them. The members of this Junior Church range in age from about two years to twelve years. The work here at Elon has been hindered by many things, but in spite of this the progress is very encouraging. It is hoped that something permanent in the way of a Junior Church organization will grow out of this effort.

Miss Helen Johnson, of Norfolk, Va., and Miss Pattie Coghill, of Henderson, N. C., are assisting in the Junior Church services by playing and singing. All are enjoying this work with the children.

W. B. Terrell, *Jr. Pastor.*
Elon College, N. C.

Chautauqua and School of Methods

Make your Sunday School and Church work more effective by better preparation.

Attend the Chautauqua and School of Methods of the Southern Christian Convention, Elon College, N. C., July 30th to August 5th.

CHAUTAUQUA.

CLASSES FOR

Pastors
Sunday School Workers
Christian Endeavorers
Bible Students
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Devotion
Information
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RATES REASONABLE.

For further information, cut out, sign and mail the following:

Miss Lucy M. Eldredge,
1012 E. Marshall Street,
Richmond, Va.

Please send information about the Chautauqua and School of Methods at Elon College, July 30 to August 5.

Yours truly,

Name.....

Address.....

Date....., 1923.

Christian Orphanage

A ROUND HUNDRED TO CARE FOR.

DEAR FRIENDS:

The superintendent of the Orphanage was attending the S. C. C., Henderson, N. C., last week; hence the absence of our weekly letter.

The rain has hindered us very much in our farm work, and we are not as far along with our farm work as we had hoped to be at this time.

Our good women are going to see to it that we reach our goal in sheets and little dresses. We just lack six sheets and six dresses being to our goal of 200 in both. Somebody send them in right quick and help us up to the goal. We can always depend on the good women helping us out when we are in need. If our men were as good as the women to help us in this work we would have a happy time.

We asked our Churches for $3,000.00 for our Easter offering this year. We always need the special Easter offering to tide us over the lean months of spring and summer when our income is low and our expense heavy. Up to this time seventy-six Churches have responded, and we have climbed up to the sum of $1,488.99—nearly half-way. I truly hope all the Churches will make the offering, and all those that have not made it will make it this month. It is not too late. We will give your offering a happy welcome.

It has been necessary to spend $2,000.00 on repairs and putting new furniture in our old building to make it more attractive and more up-to-date. Nothing of any consequence had been done to it since it was built in 1905. We had been waiting till we thought we could spare the money to make the necessary repairs.

We have 100 children in our care. Pray for us; back up your prayers with your help. This is your institution. These are the Church's adopted children. You should want a part in their support.

The following have been sent in since our last report: Mrs. Treva McMullen, Middletown, Ind., 1 dress; Mrs. Bertha Smith, Dadeville, Ind., 1 dress; Missionary Society, Greentown, Ind., Mrs. Stella Bogue, president, 17 dresses, 2 suits, underwear, 2 skirts, 2 pair hose; Mrs. Clayton W. Showalter, 114 W. Lafayette Street, Goshen, Ind., 2 dresses, 2 suits underwear, 1 pair slippers, 2 pair hose, 1 hat; Mrs. Henry Brown, McCullers, N. C., 1 dress.

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR MAY 17, 1922.

Amount brought forward		$6,081.50
Sunday School Monthly Offering.		
N. C. Conference:		
Ebenezer	$ 4.00	
Durham	16.68	
Pleasant Hill (A)	4.11	
Zion	3.69	
Wentworth	2.75	
Ramseur	3.58	
High Point	4.00	
Mt. Carmel	4.30	
Class No. 6	1.00	
		$ 44.11
Eastern Virginia Conference:		
Oakland		7.32
Valley Virginia Conference:		
Dry Run	$ 2.76	
Winchester	6.92	
		9.68
Georgia and Alabama Conference:		
Kite		3.11
Baby Home Pledge.		
C. D. Newman		5.00
Special Offerings.		
Marie Saunders	$ 5.00	
R. W. Thompson, on support of children	30.00	
A Friend, Durham	15.00	
J. H. and Eleanor Massey	10.00	
Rent	12.50	
Junior Philathea Class, Edgemont Baptist Sunday School, Durham, N. C.	14.00	
W. W. Brown	15.00	
Irene Reiber, on support of little girl	15.00	
W. B. Madison and wife	7.25	
		123.75
Easter Offering.		
Rock Spring, Ala.		2.00
Total for week		$ 194.97
Grand total		$6,276.47

A LITTLE GIRL WHO LOVES HER SICK MOTHER.

In looking through one of our exchanges today, I saw a letter from a little girl, written to that paper about her invalid mother? What she said of her mother was so innocent and sweet and what the editor has to say to her was so tender that we wish our readers, young and old, to see it for themselves. The little girl wrote saying:

I am a little girl thirteen years old. I keep house for my invalid mother. I am sending her name in Bible verses. I want to surprise her. Please print my letter and mother's name.

Your little friend,

Chatham, Va. Bell Grant.

To this the editor replied as follows:

Dear Bell—We are delighted to have a letter from a little girl that can be as helpful and loving to mother as we know you are. How about sending us a good recipe that you use as a housekeeper? I think the other girls would be interested. Maybe there are some other little housekeepers who would like to try your recipe or to send us one of their own. H. A.

Mother's Name (in acrostic).

And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever. St. Matthew 8:14.

Rejoice in the Lord, ye righteous; and give thanks at the remembrance of His holiness. Psalm 97:12.

Now when Jesus was in Bethany, in the house of Simon the leper. St. Matthew 26:6.

On these two commandments hang all the law and the prophets. St. Matthew 22:40.

Let not your heart be troubled; ye believe in God, believe also in me. St. John 14:1.

Greater love hath no man than this, that a man lay down his life for his friend. St. John 15:13.

Remember how short my time is: wherefore hast thou made all men in vain? Psalm 89:47.

All these are the beginning of sorrows. St. Matthew 24:8.

Neither shall thou swear by thy head, because thou canst not make one hair white or black. St. Matthew 5:36.

The disciple is not above his Master nor the servant above his Lord. St. Matthew 10:24.

OUR TRUE WEALTH.

In a public park in Manchester, England, is a statue to the memory of Joseph Brotherton, who represented that city in Parliament for many years. On it is this inscription: "My wealth consisteth not in the abundance of my riches, but in the fewness of my wants." Let us learn to make the most of the enjoyments we have, and not worry about those we have not. We have friends, and home, and health, and hope—let us enjoy them. We can, indeed, so educate our will-power that it will focus our thoughts on the bright side of things, will lead us to see the good we have, until we shall attain such a spirit of happiness as will make us rich. The habit of making the best of things, of always looking on the bright side of things, is a fortune in itself. To make the least of our lacks, and to make the most of our present enjoyments will go far toward giving us the riches of contentment—a good suggestion for ourselves and our people.—*The Expositor.*

3,000 THE CHRISTIAN SUN. 9,000

There are between 8,000 and 10,000 families represented in the Southern Christian Convention, which means if a copy of THE CHRISTIAN SUN is placed in each family, a possible subscription list of 9,000 copies. There are now circulated approximately 3,000 copies, or about one-third of our Church families are reached. Hence, there should be added to the list 6,000 new subscribers in order to have the Church paper placed in every family.

Now, the great personal effort required to do this must be rewarded. To compensate this labor, if premiums are given, it will take 20 automobiles, or 40 radio machines, or 50 to 60 talking machines, or 90 to 100 typewriters, or 200 to 300 watches, etc. Don't you think you will have a good opportunity to secure one of these prizes?

But you need not confine your solicitations to your Church alone. You have friends in other denominations who will gladly assist you by giving a subscription. Make your appeal in a straightforward manner. True men and women are interested in the success of their friends and will lend a helping hand.

PREMIUMS GIVEN FOR NEW SUBSCRIPTIONS.

The subscription price of THE SUN, recently reduced, is now $2.00 per year—two six-month subscriptions at $1.00 each count as one year. One person may take as many as he may wish for himself or for others. Those in arrears should pay up and assist the solicitor by taking an advanced subscription.

SCHEDULE.

1. To one securing 350 Subscriptions, a Ford Touring Car will be given ($298.00 f. o. b. factory).
2. To one securing 150 Subscriptions, one Radio Equipment—Westinghouse R-6 Set, complete with batteries, tubes, phone and aerial equipment, the price of which is $150.00.
3. To one securing 100 Subscriptions will be given one Victrola ($75.00), or cash prize of $50.00.
4. To one securing 75 Subscriptions, one Remington Portable Typewriter, with standard keyboard and case ($60.00 f. o. b. Richmond).
5. To one securing 30 Subscriptions, one Gentleman's or one Lady's Wrist Watch will be given, guaranteed by Jahnke Bros., Jewelers, of Richmond, Va. ($30.00).
6. For 25 Subscriptions, one Gentleman's or Lady's Watch ($25.00), likewise guaranteed by Jahnke Bros.
7. To one securing 20 Subscriptions, one Standard or International Dictionary will be given.

To all authorized solicitors will be paid 10 per cent commission on all renewals, and 20 per cent on all new subscriptions. Those receiving prizes will not be entitled to commission.

Two renewal subscriptions will be counted as one in determining the winners of prizes.

Send in your name and address and receive the necessary report blanks and receipt books.

The contest will close on October 31, 1923.

Remittances made on this campaign are to be net. Post-office money orders constitute a safe plan of remittance.

Address:

THE CHRISTIAN SUN, 1536 E. Broad St., Richmond, Va.

IN MEMORIAM.

BONDS.

Paul's "bonds became manifest in Christ throughout the whole pretorian guard, and to all the rest," and his life confirmed his doctrine. It was thus that Paul made his imprisonment to minister to the "progress of the Gospel." From his experience the Christian should learn to know the value the opportunities for serving the Master offered by his own afflictions. Almost every affliction changes his circumstances or his relations to others to some extent. Thus the failure of his plans, or misfortune, may compel him to seek new occupation or a change of locality. Death may either make him dependent upon some one or bring the care of others upon him. In every case affliction will at least draw the attention of his fellow-men to him. He, therefore, should examine closely every new relationship into which he is brought, to see whether it offers a new opportunity for witnessing to the truth as it is in Christ.—Rev. Wilbur C. Mickey.

DIED.

Mary Margaret Duke, the little daughter of Rev. and Mrs. P. L. Duke, died April 3, 1923, age 8 months and 12 days. Services were conducted at the home by the writer. The following four little girls, dressed in white, acted as pallbearers: Eunice Layfield, Frances Powers, Earline Moody, and Margie B. Moody. The body was laid to rest in Girard Cemetery. May the dear Lord richly bless and comfort the bereaved ones. A. H. SHEPPARD.

DUTIES.

Ten little duties! Does no good to whine;
Skip about and do one, then there are nine.
Nine little duties, it never pays to wait;
Do one quick, and presto, there are eight.
Eight little duties, might have been eleven;
One done in time, now they're just seven.
Seven little duties, 'tisn't such a fix;
Do one more, and—bless me! they're only six.
Six little duties, sure as I'm alive;
Never mind, one's over, now there are five.
Five little duties knocking at our door;
Lead one off to Doneland, that leaves only four.
Four little duties, plain as plain can be;
Can't be shirked—one's over—leaving only three.
Three little duties, like a soldier true,
Meet them and vanquish one, then there be but two.
Two little duties between you and fun;
In just a minute longer there'll be only one.
One little duty—now what will you do?
Do it. Why, surely, now you are through.
—Selected.

THE STREETS OF GOLD.

The burdens of life may be many,
The frown of the world may be cold,
To me it will matter but little
When I walk on the Streets of Gold.

With joy I shall enter the City,
The face of my Saviour behold,
And I shall be changed and be like Him
When I walk on the Streets of Gold.

What wonderful visions of beauty,
What glorious scenes shall unfold,
What dazzling splendor will surround me
When I walk on the Streets of Gold.

I'll see the White Throne of His, glory!
The names of the saints there enrolled,
The mansions that Christ is preparing,
When I walk on the Streets of Gold.

Earth's sorrows will all be forgotten,
And I shall be safe in his fold,
Shut in with my Lord and His angels,
When I walk on the Streets of Gold.
—Hiram Vandyke.

DENIAL OF SELF.

There is no way of being delivered from this life of self but one; we must follow Christ, set our heart upon Him, listen to His teachings, give ourselves up every day that Christ may be in all of us, and by the power of Christ the denials of self will be a blessed, unceasing reality. Never for one hour do I expect the Christian to reach a stage at which he can say, "I have no self to deny." His fellowship with the cross of Christ will be an unceasing denial of self every hour and every moment.—Andrew Murray.

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Called Home

SIMS.

James T. Sims left for his home in the beyond on May 6th, aged 55 years 11 months and 23 days. He leaves a wife, one daughter, one son, three sisters and two brothers to mourn their loss. He had been a member of the Holiness Church for twenty-five years. The undertaker told me that it was one of the largest funeral processions he had seen —perhaps not less than fifty cars in it. This tells the confidence the people had in him and respect for him. God bless the bemoaned. Funeral services were held at his residence, on North Main Street, Danville, Va., and his body was placed in the Mountain View Cemetery. He got up Sunday morning, dressed himself, ate his breakfast as usual, walked around a while, went in the house and laid down, and was dead in a few minutes; but he was ready. Funeral and burial services by the writer.

P. T. KLAPP.

HENRY STOUT.

Henry Stout was born in Germany on November 6, 1849. He came to the Orangeport section when a boy of two years old, and lived here until his death, May 2, 1923. In early life he became a Christian and united with the Evangelical Church. About nine years ago he united with the Orangeport Christian Church, and was a faithful and useful member until his death. Unless hindered by some cause beyond his control, he was in his place in the Church services and in his Sunday School class. It was a pleasure to him to study and talk of his Bible. He will be missed in his community and in his Church.

He leaves six sons and six grandchildren. In his last sickness he selected the Scripture lesson and text for his funeral services. The services were conducted at the Orangeport Church by the pastor. A large crowd attended and the floral tributes were many and beautiful.

R. H. PEEL.

W. H. BYRUM.

Mr. W. H. Byrum was born July 11, 1852. His first wife was Miss Martha Freeman. To this union were born Louise Francis, who married W. P. Clements, now of Richmond, Va.; D. Freemon, the only son, who married Miss Ellen Augusta Squire, of Northampton County, N. C. He died August 22, 1920; Jessie died in childhood. All the living members are here today.

He was married the second time to Miss Eudora Marks, of Chatham (now Lee) County, N. C., December 22, 1910. He united with the M. E. Church in young manhood and remained a faithful member until the day of his departure, May 5, 1923.

Many children came with garlands of spring flowers and lined the sides of the walk to the cemetery and covered the grave with many designs of floral offerings. Services were in charge of the pastor of the Baptist and Christian Churches.

D. A. L.

DIED.

Frank H. Nicholson was born March 19, 1891, and died March 29, 1923, at the home of his parents in Powell's Fort. His age was 32 years and 10 days. He was preceded to the great beyond by his wife, who died less than two years ago. Frank was a good boy, and a member of the Joppa Christian Church. He is survived by one little daughter and by his parents, four brothers and three sisters.

Funeral services were held at Joppa March 30, 1923. A. W. ANDES.

KELLEY.

Mrs. Helen Mabel Kelley, daughter of Mr. and Mrs. J. W. Brinkley, of Lower Parish, Nansemond County, Va., was born April 6, 1883, and died at her home, Monroe Hotel, Portsmouth, Va., March 27, 1923, at the age of 39 years 11 months and 21 days. On April 16, 1907, she was married to Mr. Samuel W. Kelley. Besides her husband, she left one daughter, Miss Margaret Louise Kelley, Portsmouth, Va.; her parents, of Nansemond County, Va.; five brothers and two sisters—Willie H., J. Edward, Rowland, of Norfolk, Va.; Linwood, of Chicago; Carlton, of Norfolk; Mrs. J. F. Wilroy and Miss Helen Brinkley, of Nansemond County, Va. Mrs. Kelley was formerly a student at Elon College, where she made a profession of religion and united with the College Church. She was greatly afflicted for several years and bore her illness with a patience and submission which became a benediction to all who knew her. She died in the triumphs of a living faith in Jesus Christ. The burial service was conducted at the grave in Norfolk, Va., by the writer, assisted by Dr. W. W. Staley and Dr. Wm. A. Brown.

I. W. JOHNSON.

VALLIE MAUD COLLAR.

Vallie Maud Collar was born March 30, 1911; died, May 7, 1923. She was the daughter of Mr. and Mrs. J. W. Collar, who recently moved from Stokes County, and joined the Needham's Grove Christian Church last year, a family that everybody loves.

Vallie was only sick for a few days, and was unconscious most of the time. She was a good girl. She leaves father and mother, brothers and sisters, many near-relatives and friends to mourn their loss. She loved her Sunday School, her teacher and classmates. Her place will be hard to fill at home and at Church. May God bless the family and all that knew her. She was placed to rest in the cemetery at Needham's Grove Christian Church. Her funeral was conducted by her pastor. May God comfort the bereaved ones. W. J. EDWARDS.

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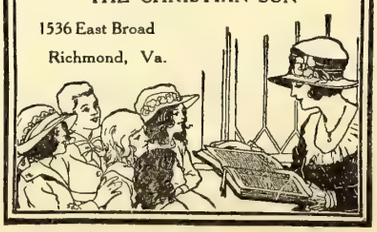

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THE SUN'S OBSERVATORY

To Bridge the Hudson—

"Contracts have been let for a bridge across the Hudson river between Anthony's Nose and Bear Mountain, north of Peekskill, which is to have a suspended span 1,632 feet long or thirty-two feet longer than that of the Williamsburg Bridge in New York City, at present the longest span in the world. The roadway will be 185 feet above the river and will have a capacity of 5,000 motor cars an hour. There is now no bridge across the Hudson south of Poughkeepsie."

Dry Negotiations with British—

Important measures for cooperation between the British and American governments to break up the rum running fleets along the Atlantic seaboard now are under discussion, Secretary Hughes has announced with the British officials voicing their willingness to help in stopping this illicit traffic. The British, however, stand firm in refusing to agree to mutual search of ships at sea, holding that the convention for the suppression of the slave traffic does not furnish a precedent for seizures of liquor carriers. But restrictions are being placed on the transfers of vessels to British registry and abuses of clearance papers are being remedied so as to handicap the rum runners—*Ex.*

Autos Furnish Bulk of Crossing Victims.—

Automobiles figure in 81 per cent of the accidents which occurred at crossings of public highways with tracks of the Southern Railway system during 1922.

Out of 474 crossing accidents, 384 were in connection with automobiles. Sixty-seven occupants of automobiles were killed and 194 injured out of a total of 86 persons killed and 274 injured in such accidents.

There were 64 accidents involving other vehicles and street cars in which four persons were killed and 68 injured, and 26 accidents to pedestrians, of whom 15 were killed and 12 injured.

These figures are contained in a statement issued by the safety department of the Southern, calling attention to the alarming increase of crossing accidents since the automobile has come into general use, indicating that drivers of motor cars do not take the same precautions at crossings that are taken by drivers of other vehicles and by pedestrians.

How Modern Prophets Fail: War Again!—

It might be easy to believe that the nations of the earth would now have enough of war, and that we would have no more war. That is what some of our modern prophets predicted would come to pass, but these predictions are now overshadowed with failure, as the following from the *Literary Digest* will show:

What Various Countries are Doing in Aviation.

Soviet Russia has begun the development of a great commercial and military aircraft program, and occupies an important position in the international race for supremacy in the air, according to the Aeronautical Chamber of Commerce, which has recently given to the press its annual survey of aviation throughout the world. The report, covering flying activities in fifty-eight countries, gives France the leadership among the nations in both commercial and military aviation. The Germans are said to be going ahead, in spite of the heavy handicaps imposed by the peace terms. The complete survey, beginning with the activity in Russia, runs as follows:

Russia is using German, French and Dutch airplanes. Special aviation schools have been established at Toula, Moscow, Smolensk, Kharkow, Pola, Ekaterineslaw, Mokilaw and Petrograd. The Council of Commissaries has voted to obtain 300 new airplanes for the Red army. It is reported authoritatively that 100 planes have been bought from Italy. In four cities the government has established domestic aircraft factories. The program for the year is fully to equip seventy fighting squadrons.

In all, the Soviet government's program calls for 5,000 airplanes with spare parts. With the assistance of German aeronautical experts, plans have been made for exploiting vast territories. Great trunk lines have been charted. It is proposed to have in operation by 1926 many thousands of aircraft. German pilots are expected to join the comparatively few Russian aviators on the commercial lines.

France, in developing the colonial air defenses, operates a passenger and mail service three times weekly between Algiers and Biskra; another between Oran, in Western Algeria and Casablanca, on the west coast of Morocco, twice weekly. During the first eleven months in 1922, the French built 3,300 airplanes for military and commercial purposes, and let orders for 1,200 additional machines. The French program for 1923 calls for 220 air squadrons, with ten machines to a squadron, or 2,200 planes with 100 per cent reserves. French air appropriations were greater in 1922 than all nations combined, aggregating $84,591,755.

In 1922 all the French air-lines operating to Africa, London, Brussels, Amsterdam, Tunis, Constantinople, Genoa and other points—in all, fourteen distinct air-lines—flew a total of 2,146,234 miles, carried 14,397 passengers, 1,165,216 pounds of parcels, and 90,580 pounds of mail. It is planned to link all possessions from Indo-China to Guiana, through Africa and the republic within two years. Aviation is being taught in the schools and colleges, and a completely equipped French mission is making a tour of the world, and giving demonstrations in Europe, Asia, Africa and South America.

Great Britain has centralized her aviation in the Air Ministry. Her royal air force numbers 3,000 officers [illegible] ed men. There are 33 [illegible] of them in the colonies, the Near East and India, and 12 in the British Isles. The Air Ministry employs 4,382 civilians. Approximately $54,000,000 is being spent for aviation, including $11,000,000 for construction and $2,000,000 for civilian aviation. The air estimates for the next fiscal year approximate $94,000,000.

College Library

In Italy, Premier Mussolini recently placed the air service on a par with the army and navy. Several new squadrons are being organized, and many projects for operating semi-governmental airship service have been begun. Approximately $3,000,000 is being spent for new construction.

In 1922, Japan appropriated $11,304,873 for naval aviation, of which $1,586,924 is being spent for construction of new planes. About $16,000,000 is being spent on military aviation, a fourth of it for new equipment. The government is providing subsidies and liberal rewards for civilian aviation.

German aviation, though handicapped by the treaty terms, is progressing. German engineers are active, and manufacturers of aircraft are building machines in Switzerland, Italy and Russia, and possibly in Finland and the Scandinavian countries. In addition, they are most active in Asia, Soviet Russia and certain South American republics. The German government, in 1922, appropriated 22,000,000 marks in subsidies for German commercial air-lines. The Hamburg-American and North German Lloyd Lines are interested in several aerial projects, including both airplanes and airships. There are five other aerial operating companies. For many months they have been operating between Germany, Russia and the Baltic States, and Switzerland.

Other countries which have relatively extensive aerial programs this year include Argentina, Australia, Belgium, Bolivia, Brazil, Canada (and all other countries in the British commonwealth), Chile, China, Colombia, Cuba, Denmark, Holland, Ecuador, Esthonia, Finland, Honduras, Hungary, Latvia, Lithuania, Mexico, Norway, Paraguay, Peru, Poland, Portugal, Roumania, Russia, Siam, Spain, Sweden, Switzerland, Turkey, Uruguay and Venezuela.

Mexico is spending $1,495,500 on her air service, and while the government has purchased a number of planes in the United States, it is planned to buy 200 machines in Europe during the year.

Spain learned a lesson in the Moroccan campaign, and since then has provided a market for all European constructors. In addition to active expansion of military aviation, daily air services are being operated. A trans-Atlantic airship service is projected to be supported financially by the government.

NOTES-PERSONALS

To put THE CHRISTIAN SUN into every family in any way connected with the Church is the desire of every department of Church activity. Every pastor certainly realizes the need when he attempts to present the various enterprizes.

Franklinton Christian College, Franklinton, N. C., closed its annual session May 24th. The annual address was given on May 23d by the editor of this paper. The school has had a year of fine work, and it is believed that much has been accomplished for the cause of Christ among our colored people. Rev. J. A. Henderson is president of this institution, and his work so far seems to have been greatly blessed.

The Christian Church at Chapel Hill, N. C., is to be dedicated Sunday, June 3, 1923. THE SUN'S editor is to preach the dedicatory sermon. Our people in that university town have had a long and a hard pull in their work, but they have bravely stood by their posts—at least, many of them have—and it is to be hoped that a day of great prosperity is dawning for them. Rev. Britton J. Howard is the much-loved pastor.

The Rev. Thos. N. Ivey, D. D., editor of the *Christian Advocate*, Nashville, Tenn., died suddenly May 15th. He was visiting the Richmond Golf and Country Club when he was suddenly called into the presence of his Maker. He was a prominent figure in Methodism. He was perhaps the best editor the *Christian Advocate* has had. He had his training as editor in the North Carolina *Advocates*, having been editor of two of them. He was very courteous and brotherly, and will be greatly missed in his line of work. To his family and brethren, we tender a brother's sympathy.

Next week is commencement week at Elon. They are expecting a great time. The exercises begin on Sunday, with the baccalaureate sermon by Rev. Francis E. Clark, the president of the Christian Endeavor movement. Governor Trinkle of Virginia is to speak, and so is Governor Morrison of North Carolina. Rev. Stanley C. Harrell, of Durham, N. C., is to give the alumni address. Altogether, the year of Elon's great disaster seems to give promise of being its greatest year of usefulness. It has nearly one hundred graduates. That of itself is a fine showing. Every visitor to the commencement will be deeply interested in the three new buildings which are now going up as successors to the old administration building.

Miss Eldredge strikes a keynote in her comments in this issue, when referring to Jer. 45:5, which reads: "And seekest thou great things for thyself? seek them not." In her comment upon that passage, she says: "This verse has been called the keynote of the life of the prophet of courage. If he (the prophet) had stopped to think of self, he could never have delivered his message as he did. He cared nothing for his own glory nor promotion to earthly honors. Yet his message has lived for centuries. He had that virtue which Woods Hutchison declares is "absolutely indispensable.' Without courage, you may as well be without convictions. Jeremiah had both, and greater than the heroes of battlefields are these silent sufferers of the commonplace." Well said, Miss Eldredge, and we wish that a few of our men who know how to laugh at men of conviction and courage could read what you have so well said. Maybe they will. Let us hope that they may not only read it, but profit by what they read, for the day is far spent and the night comes on. Let us serve our mission here speedily, for soon our work will be at an end in the flesh.

It is said that one fact is worth a dozen theories which have not been proved. We believe the saying is right. The *New York Christian Advocate* gives a fine illustration of the truth of the saying after the manner of the following:

"Give me a man-size job," says some one to his pastor. Here is the story of a man, Daniel E. Houpt, of Atlantic City, who, at the age of seventy-seven years, reports that in fifteen months he brought 918 children into fourteen Sunday Schools, nearly one-half the number being placed in one Methodist School and forty-two Jewish children in the Synagogue. The largest number recruited at one time was twenty-six. The record includes the names of thirty-two babies, brought to Church for baptism by mothers of children whom he had brought to the Sunday School. All this harvest was garnered in a single city ward in a little over a year by a man nearing eighty. Does the record not put some of us to shame? If we had a worker like this in every Church we could add a million to our Sunday School enrollment each year."

Why can we not train our people to do just that kind of most helpful work? We know but one reason, and that is the fact that not a great many of our pastors know how to do that work themselves, and of course if we do not know how to do such work ourselves, we will make a poor hand at telling others how to do it, and the result is that so largely the work is not done, and because it is not done, our Churches and Sunday Schools stay small. We wish our Chautauqua would give our pastors a course in doing this sort of work—it would be of invaluable help to the cause we love and for which we labor.

We wonder if a Christian country (?) will ever come to its senses as to the matter of hazing in our universities and some other schools! It has been talked again and again that the thing must come to an end, but it does not do it, but goes bravely on in the face of all opposition, doing its contemptible work. If we had a dozen sons and a plenty of money to give them a full course in our best universities, we would never send one of them to a school where this terrible practice is tolerated. It is contemptible and ought to be made to hide its full length in some cavern in the earth and forever. *The Biblical Recorder* has just given to the public an account of one of the dastardly acts of hazing which we think ought not to be tolerated anywhere. And yet these universities, and some other schools allow it to go on and on as if it were a part of the curriculum. *The Recorder* says;

Old Fashioned Hazing.—Some time ago a student in one of our State institutions was talking about the very excellent order that had been maintained this year by the student government council.

When asked if there had been any hazing he said none at all, the order was perfect and everything was moving smoothly and delightfully. When interrogated further as to the methods employed by the student council, he gave a concrete example. He said a freshman went down town without wearing his freshman cap. When this great crime was discovered, the freshman was haled before the student council and that august body, after securing all the evidence and reaching a verdict of guilty, sentenced the young man to "run the gauntlet." When asked what that term meant, the student said that the students formed in two lines on the campus, making a lane. Each student was armed with a good strap, and the culprit was ordered to run down between these lines, each student striking him with his strap as he "ran the gauntlet."

This was not hazing, mark you! It was regular procedure according to the rules of the student council. And this is America—democratic America! And the student who was thus whipped like a run-away slave was an American citizen!

How long our people will submit to any such brutal treatment of those who attend our educational institutions remains to be seen.

THE SECRET OF ENDURANCE.

Without vision, a man chooses like Lot, and his affinities are with the earth. As with Moses, so with us, we need to learn the secret of endurance. We live in circumstances where it is not easy to endure. In every one of us there is a consciousness of a dual nature; a lower and a higher, with its secret conflict, where character is at stake. There are life's sorrows and bereavements, experiences which admit of no explanation. We meet difficulties in Christian service. Those we try to help are hard to get along with; others are unresponsive. Thank God that the arm upon which Moses leaned never fails. These words are true today. Are you cultivating the vision which sees God now? Do you keep fellowship with the Eternal? When the soul seeks God, all the infinitude of a Father's love goes out on its behalf.—ARTHUR T. FOWLER.

A SOUL'S QUEST FOR A FRIEND.

Life is spent in a search for sympathy and understanding. We have many needs in this world—food, clothing, shelter, and a chance to work. But the great need is some one who is a true companion of the soul, receiving the confidences and confessions we long to make, giving back the encouragement we require, the affection without which we go famished through the years. Such a friendship is hard to establish. It demands time, and trust, and full appreciation of virtues as well as sensitiveness to the defects, but always an unfailing love that forgets the evil and treasures the good. Stevenson says in a fine paragraph: "In this world of imperfections we gladly welcome even partial intimacies. And if we find but one to whom we can speak out our heart freely, with whom we can walk in love and simplicity without dissimulation, we have no ground of quarrel with the world or God." Most of us have acquaintances without number, associates in groups, companions and comrades whose society is a comfort and a pleasure. But fortunate above most is the one who in all the fine intimacies of affection has a friend.—*Exchange*. "There is a friend that sticketh closer than a brother."

IGNORANCE INEXCUSABLE.

Again the secular press is strowing over the country a news item to the effect that the students in a certain university have made egregious failures in their study of the Bible. Something of this sort occurs every few years—the secular press tells the world how little university students know about the Bible. It may be even so; it may be true, and yet the truth in that case may mean nothing against the Bible, but it may mean much against these students. Doubtless, the greater part of these students come to this university from homes where God is not honored by a humble and godly life, and consequently homes where the children were never taught to love the Bible and its truths. This being true, it would be almost a marvel if they were well informed in Bible lore.

We will guarantee that there are thousands of

our boys and girls whose main teaching has been in the Sunday School, and that for less than an hour once a week, who can answer the questions asked these university students one hundred per cent better than they did. Indeed, some of our best-informed Bible students are Sunday School pupils throughout the land. We would like to have a chance to pick up fifty Sunday School boys and girls between the ages of fifteen and twenty years, and give them a trial at the same questions. In many instances, we believe, they would answer practically all of these questions correctly. Some university students know nothing about the Bible, but many of the boys and girls from the humbler walks of life coming up through our Sunday Schools would be able to make those university boys ashamed of themselves and may be of their university, too.

The following is from the *Literary Digest* of April 21, and puts the matter as follows as to the failure of these university young men:

"Flunking" on the Bible.—Ignorance of the Bible is often astounding, and a most flagrant instance is reported of a body of students of the University of North Dakota. Eight quotations from the Bible were asked of 139 students, we are told, and only eight and one-half per cent of the students passed an average of 75 per cent, the average for the whole body being less than 40 per cent. As analyzed by *The Watchman-Examiner* (Baptist) from an article in the *Journal of Education* by Professor Vernon P. Squires, the examination figures show that—

"Seven per cent could not name a book of the Old Testament, and less than 50 per cent could give ten books of the Old Testament. And some doubt as to this is caused by the spelling of some of the books, such as 'Deuteromy,' 'Deuteromoty,' 'Deuteromeny,' 'Deuterominy,' 'Goshua,' 'Salms,' 'Nehimiah,' 'Joob,' 'Jobe.' Fourteen named 'Hezekiah' as one of the 'Books of Moses.'

"Among original ideas were the mentioning of Old Testament books, 'Paul,' 'Timothy,' 'Titus,' '1 and 2 Romans,' 'Philistines' and 'Xerxes.' The answers in regard to the New Testament were still more unsatisfactory. Twelve—eight and one-half per cent—were unable to mention a single book; only forty-six—thirty-three and one-third per cent—mentioned ten, as requested. Five put Samuel in the New Testament, three the Psalms, three Ruth, and two Esther. One mentioned '1 and 2 Judges.' Seventeen mentioned 'Paul,' or 'St. Paul,' or 'Paul's.' Three suggested 'Simon,' two 'Jacob.' There was the mention of 'Thelesians,' 'Phillipi,' 'Thomas,' 'Lazarus,' and 'Samson Agonistes.'

"We are weighed and found wanting."

EASTERN NORTH CAROLINA CONFERENCE TO BE REORGANIZED.

Acting by authority from the North Carolina Christian Conference, the Executive Committee of the Eastern North Carolina Conference met in Henderson May 3d and reorganized said Conference, electing officers as follows:

President—W. C. Wicker.
Vice-President—J. E. Franks.
Secretary—R. L. Williamson.
Assistant Secretary—Miss Pattie Coghill.
Treasurer—W. J. Ballentine.

The Conference will meet in annual session Tuesday after the third Sunday in October (October 23d). Churches desiring to invite the Conference will please write either of the undersigned.

W. C. Wicker, *President.*
Elon College, N. C.
R. L. Williamson, *Sec'y.*
Sanford, N. C.

THE CHRISTIAN'S HOPE OF GLORY.

By Rev. Jack Spratt.

Text: "Christ in you the hope of glory."—Col. 1:27.

Salvation is a great mystery. Even Paul said, "Great is the mystery of godliness." I do not know why it is a mystery, only God saw fit to have it so, and therefore it is right—best for us all who live a godly life. It is much like a man at sea in a storm. He is in a frail boat. His life is in peril. In his struggle he has but one hope. He sees a light-house in the distance. He must reach it, for there he shall find safety. Even so, it is on life's great sea. The storm rages. The life is in peril. Through the darkness he sees Christ the Saviour. He presses toward Him. He would reach him, no matter what the peril may be. His hope of salvation is in Christ. It is all a mystery. We do not know just how it all came to pass, but we are fully persuaded that our only hope of glory is in Christ; therefore we strive to reach Him. He is the goal of life and of eternity—we must have Christ, no matter what else we may lose. He is indeed our hope of glory.

It is true we are called on to give up the vain and perishing things of this world, that we may lay hold on Christ. Many have counted the cost as too much. Alas! too much to give up the perishing for the ever-living! Indeed, it is as the giving up of a silicate for a diamond, or as giving up bubbles for rich and rare jewels! It is like a man reading in the early morning by a dim lamp, but presently a flood of light rolls in from the rising sun, and then the dim lamp is not needed any more. To give up the world for Christ is like giving up rag-time music for the best the world has. When the heart finds Christ it surrenders the world for the Christ, and giving up the world for Christ is to the soul that has truly found Christ like giving up an empty world for the glory of heaven.

We are told that a silver miner in Colorado thought he was ruined when his white metal lost so much of its value, but one morning the man who had served him as his chemist chanced to pass his slag heap, when in the slag he discovered evidences of gold. On further investigation it was found that the veins below were not silver, but gold, very full and rich, and instead of being very poor, as he had supposed, he was actually very rich, for in place of the silver mines from which he had been digging his wealth, he had found gold mines, and the gold was both very valuable and abundant. Having given up his silver mines, gold suddenly became the hope of his wealth. In some such sense, we give up the world and its glory to find far greater riches in Christ, and then henceforth our hope of glory is Christ in us.

Let me then invite your attention to the larger and richer life in Christ:

1. *Christ in Us is our Only Hope of Glory.*

If we have no Christ within, the clouds of the world will indeed obscure our hope of glory. Here is the battleground of the Christian life. We must have Christ within us as our hope of glory, or there can be no hope. Paul struggled to maintain this condition in his life. He said to the Galatians:

"My little children, of whom I travail in birth again until Christ be formed in you the hope of glory."—Gal. 4:19.

Christ in us is the hope of glory. You say, but that is a mystery. So it was with Paul and the early Christians. They did not understand it, but they lived upon the thought. The fact that Christ was the hope of glory to them inspired them to seek Him and to gain a knowledge of Him till they might live in Christ and have Christ in them.

The alphabet is a great mystery to a child, but study brings acquaintance till it is formed in the child's mind, and the alphabet in the child becomes the hope of the child for learning and usefulness. This is the first and the necessary step on the part of the child toward reaching a learned life, and thus it is in the Christian race—the first and the essential step toward reaching real learning in spiritual things. We must come to have Christ formed in us the hope of glory, or we have no hope.

2. *Christ Must be Revealed to Us, or We Shall be Helpless and Fruitless.*

"But when it pleased God * * * to reveal His Son in me, that I might preach Him among the heathen."—Gal. 1:15, 16.

When Christ is formed within us, we have taken the first decided step in the divine life, but we do not know how to take the next step till He shows us how to take that step.

The revelation of Christ and His truth to us is made through the Spirit and the Word. Just as the child when he has gotten the alphabet formed and fixed in his mind, still needs a teacher to show him how to combine the letters into words and the words into sentences, or he would still be helpless, though he knows the alphabet ever so well. Having Christ formed within us is but qualifying us for active and aggressive service in the Christian life.

3. *Christ is Formed in us, that He may Live in Us, and Christ Living in Us is the Secret of a Fruitful Christian Life.*

A Church member without Christ in the life cannot be useful in any marked way, and for the reason that the source of fruitage is not there. It was Paul who said: "I am crucified with Christ: nevertheless, I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me."

When you hear a person boasting of his Christian life, you may be sure that he is in ignorance of the Christian life—he knows nothing about it in reality. It was Jesus who said: "Without Me, ye can do nothing." That is the explanation of such fruitless Church members.

4. *It is Through Living in Us that Christ Becomes Mighty in Us.*

He gives us knowledge of Himself and the divine life by opening our understanding, that we may understand and appropriate His truth for the enrichment of the life we are giving Him. He did that for His disciples of old. "Then opened he their understanding, that they might understand the Scriptures."—Luke 24:45. No wonder that these men caught visions of truth and life! No wonder that they were so useful and fruitful as Christians.

Again, it is no wonder that some men whose names are on the Church book know nothing of the horrors of a sinful life—their eyes are closed not only to divine truth, but they are closed against the awful character of sin, and this is why so many such people have no concern as to the sin which is destroying their own souls. Christ in you will open your eyes to the danger of sin. It is the Christ within us that makes us new creatures. How shall we get Him? By the faithful study of the Word of God and a true life of faith and prayer.

Why does not man take as much delight in those precepts which enjoin holiness, as in those promises which insure happiness?—William Seeker.

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor*,
Henderson, N. C.

DANGERS TO OUR NATION.

As a country, we have very much to consider. It now looks as if we cannot meet the growing needs, religiously, of this great people. The population is growing more rapidly than our Churches are, and hence it is that we are face to face with the problem of Christianizing America. We are called a Christian country, but are we, when more than half of our population are not Christians? Surely, if we had fifty millions of voters for a certain candidate and sixty millions against him, we would never claim that the man having only fifty millions of votes was elected. Well, why not? Because a majority of the people of our country were against him. So, likewise, a majority of our people make no pretensions to religion. How can a country of 110,000,000 people be Christian when only about 45,000,000 even profess to be Christians? That would leave us with 65,000,000 of people who make no profession of Christ at all.

Now, the problem for the Christians of America is this: Let 45,000,000 undertake to win to Christ 65,000,000 of people who make no claim to be believers in the Christian sense, and then we shall begin to get our eyes open to the stupendous task before us. We not only have the problem of the winning of the heathen world, consisting of about one thousand millions of people, to Christ, but we have here at home the great task of winning to Christ 65,000,000 individuals. That makes it seem like a task far beyond any hope of realizing, and that would be true, indeed, if we were dependent upon ourselves for the wisdom and the power to accomplish such an undertaking. It is not only a fact that we have 65,000,000 to win to Christ, but to be added to this is the large per cent of the 45,000,000 who are nominal Christians; but, in fact, if we may judge them by their fruits, as the Word authorizes us to do, they are little more than Christian in name. What a colossus of undertaking! It is not imaginary, it is real; and this is the task of the people of God in the United States at this time.

What is the outlook? Can the work be done? Can the people be reached and won to Christ? These are questions which can be asked far more readily than correctly answered, and yet we need to make the effort not only to answer it, but to do the actual work of turning these United States and other parts of North America to Christ. There is but one hope, as we see it, and that is to have the Church turn to Him who said: "All power is given unto Me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world. Amen."

Our hope is in power from on high. If God be not with us, then in vain are our aims and efforts. It can be done if our people, the people of God, will but give themselves to Him and to, through Him, this herculean task. But will we do it? That also is a problematic question. We can do it if we may but put ourselves in touch with the power that has been given for this purpose—given to us from above. Many will, no doubt, stumble because of the greatness of the task, but we have help promised from above, and that help we shall receive if we may but learn to walk with Him and trust Him for guidance and power. Other great tasks have been accomplished in a short time by the use of means which were adapted to the needs of the occasion. This may be shown by profane history in matters of unusual proportions. For instance, let us take the fact that in a period covering but five or six years, twenty-six nations were changed—converted from autocratic governments to republics, somewhat after the model which the United States as a republic furnished them. What a task this must have been, and yet in a few short years the work was done. If mere human (secular) power could accomplish such complete revolutions, what may not be accomplished in a generation if the people of God will but come together and rely upon the power that comes from the Christ for accomplishing such great changes. The kingdoms of this world must some time and in some way become the kingdom of our Lord and His Christ. Can there be any doubt that in such a marvelous change the Lord will use His people as an instrument for doing the work? Paul tells us that "We are workers together with God," and, therefore, we think we have ample reason to believe that He will use us in doing this great work for the winning of the people of this country to a life which is hid with Christ in God. Suppose the people of the United States who are Christians would band themselves together for undertaking such a task, who can tell, or even guess, at what results would follow. If our people would put themselves in line with the Lord's plan for winning the world to Himself, and then consecrate themselves and their means to the task, even as whole-heartedly as the United States consecrated itself to the work of conquering Germany, then might come to pass even greater victories than she won against Germany in reaching the world and turning it to Christ. Here we rest our plea for the consecration of the Christians of the United States to the herculean task of winning their fellows from the dark service of Satan to the blessed and glorious service of God in calling our fellow-men to the greater task of submission to God and His service. But how shall we begin? Let us begin by each one giving himself truly and fully to God, that He may use us as He will in His great plans for saving the world. If we wait to begin till all are ready, not one will ever get ready. The dangers to our nation are spiritual, rather than physical or industrial.

IMPUTED RIGHTEOUSNESS.

Do our people believe in imputed righteousness? As a rule, when we believe a thing we like to talk about it. We do not now recall having heard any minister of the Christian Church preach on "Imputed Righteousness" during a ministry of almost fifty years. Is it not reasonable to feel, if we believe in imputed righteousness, that we would preach it, and preach it often? If not, why not? But another question may arise in the mind of the reader. Is the doctrine of imputed righteousness true? Of course, a great deal depends on the answer to this question. If it is believed not to be true, then we should likely not hear much of it in a lifetime, but if we believe it to be true, then it would seem most natural that he who believes it would preach it.

It seems most fitting that we should first determine whether a doctrine be true or false. Paul evidently believed that it is true, and the reason for regarding Paul as a believer in imputed righteousness is the fact that he preached it. Paul makes his first direct statement on this question when he says: "Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works."—Rom. 4:6.

Again, in verse 11 of the same chapter, he sets forth the thought that righteousness might be imputed unto them also. The ground of this imputation of righteousness is set forth in verses 21-28, where he says:

"And being fully persuaded that what He has promised He was able to perform. And, therefore, it (faith) was imputed to him for righteousness: Now it was not written for his sake alone that it was imputed to him, but for us also, to whom it shall be imputed if we believe on Him that raised up Jesus our Lord from the dead, who was delivered for our offenses, and was raised again for our justification."—Rom. 4:21-25.

From these statements of Paul, it seems that faith in the promises of God was the basis of the imputation of righteousness.

But what is meant by the imputation of righteousness? It means to count something to our credit, or to reckon it as paid on our behalf by another. That being true, it seems that when righteousness was imputed to another, the righteousness of Christ was counted to our credit. It is something like this. A owes B a thousand dollars, and he cannot pay it, but the man to whom he owes this sum deliberately turns to the account on his book and gives him credit for one thousand dollars and the account is settled. When asked why he did it, he said: "Oh, well, he could not pay it, and knowing him to be an honest man, who would pay it if he could, I simply paid it for him and let him go free. That is practically a parallel case. Because Abraham believed God and stood to his faith so long and so faithfully, he pleased God, and then God counted his faith to him for righteousness. Abraham's faith was counted to him for righteousness, and that ended the sin account that stood against him. Not even Abraham's works could take the place of his faith. See Rom. 4:3-6. It, therefore, seems that faith is far greater than works. Faith can secure the forgiveness of sin, but works cannot. In John 6:29 we have the thought brought out very forcibly: "Jesus answered and said unto them, This is the work of God, that ye believe on Him whom He hath sent." Then, if believing on God is what counts with Him, what is the value of Christian work in the Christian life? It is this way? We work, not to secure our salvation, but, since we believe, we work to prove that our faith in Him has been rewarded in the gift of salvation. Our work, therefore, is not to secure salvation, but to prove the *inside* life of faith by the *outside* work we do. Faith is far greater than work. Faith brings to us salvation of God and works prove that we have received this wonderful gift. If a Christian will not work in the Lord's cause he at once throws suspicion upon the genuineness of his faith, since we know that faith brings salvation, and salvation is proven by the fact that we have enlisted in the work of the Lord. Faith gives us righteousness—imputes righteousness, and works naturally follow. As we understand it, when there are no works there can be no righteousness.

Let us also keep in mind that this faith which imputes to us the righteousness of God in Christ is not self-righteousness, but the righteousness of God given to us in Christ. Paul doubtless had this in view when he said that he bore record to the fact that the Jews had a zeal which was not according to knowledge, for they were ignorant of God's righteousness and were going about to establish their own righteousness. And may it not be true that this is today the trouble with fruitless Christians—they have a kind of righteousness, but it is not according to knowledge.

It takes the faith of God to make a person fruitful in the Christian life. Self-righteousness can never make a person fruitful in the work of God.

"THEY ARE NOT FAIR."

That is the heading on an article by Strickland Gillilan, in the *Christian Endeavor World.* It has so much of real point in it that we are republishing it in the hope that some of our readers may have the courage to re-examine the ground on which they are standing and see if they really feel that they are standing on safe ground—on ground that will have no quicksand under it in the day when they come to judgment. We have again and again been impressed with the fact that these sacred matters of fundamental truth are trifled with as if they were the proper matters for joking. How any one who knows Christ in the forgiveness of his sins can thus trifle with the great and fundamental truth of salvation, we cannot see. Not long ago, on a train on the Southern Railway, a gentleman of culture and refinement got into conversation concerning what is known nowadays as higher criticism with this writer. We talked possibly a half-hour, and through the greater portion of the conversation he spoke in a flippant way and as if these sacred matters were of no moment. At length, as we were about to separate, I told him that I did not wish to offend him, but that I must say: "I do not see how a Christian—a man who has been born of the Spirit—could possibly talk in such a flippant way of such sacred matters; that I felt that a man who had been saved by the blood of Jesus could not have the Spirit of Christ," and there we parted. He did seem just a big embarrassed by my parting word with him, and I am here to repeat it: "I do not see how Christian men, having the spirit of Christ, could possibly get the consent of their hearts and minds to speak so flippantly of the great and most precious truths of God's Word." It was only this morning that a letter came, making fun of THE CHRISTIAN SUN because its editor stands for the facts of current history and for the word of God and its teaching. I can readily see how he could differ from me, but I do not see how the spirit of Christ, dwelling in a man, could permit him to jest and make sarcastic remarks about an old friend just because he stands for the Bible truths as we have them in the sacred Book.

But now for the article of Mr. Gillilan, who is the author, and in which he speaks forth the words of truth and soberness:

People who try to tear down the faith of other people are right tiresome folk, though they are more to be pitied than censured. They should always be approached more in sorrow than in anger. Usually they do very little harm to anybody but themselves, but now and then one of them does a right contemptible thing.

These fellows who go around demolishing faith or trying to do so, never carry anything to give instead of the faith they scoff. They travel light. They take something and give nothing. They go through your pantry, and tell you the bread and meat and vegetables you have aren't really first-class goods. If they can get you to throw it all out of the window, they are content. But, when they crank up the car and go on, you go back and notice your empty pantry shelves—and night coming on. You have been robbed. If only the fellow who made you dissatisfied with your food to the point of your throwing it away had restocked your larder—but people of that sort never do!

They criticise your clothing, and leave you naked; your food, and leave you hungry; your house of faith, and leave you houseless in the midst of a blinding storm.

Sticking to the house as a figure of speech, did you ever see workmen of the right kind removing a foundation from a house they wish to leave intact? What is the first thing they do? They build up, carefully, a fine new, solid foundation pillar of brick and stone, carefully cemented and plumb-lined, ready for the house's new resting-place when the old pillar shall have been shattered. The house doesn't drop at all; it simply rests on a new and firmer foundation.

Do these doubt-peddlers and scoffers do anything like that? No. They are destroyers, never builders. They are wasters, never savers. They are flingers of bombs, and not architects.

THE SPADE AS A HANDMAID OF TRUTH.

No doubt about it, there is a great conflict on between Truth and Error, but that is nothing new, for that battle has been on since Satan beguiled Eve and induced her to believe a lie in effort to discredit God. Truth is defiant in expectation of coming victory. The spirit of Truth is set forth in the words of Jesus in Luke 19:40, when He said: "I tell you that, if these should hold their peace, the stones would immediately cry out." Truth will and must triumph. Error will and must be defeated. Yes, even if it become necessary for the stones to cry out in defence of the Truth, and that is, in a certain sense, just what is taking place in Christendom today, the stones of the earth are crying out in defending Truth. This is shown by the work of the spade in the hands of the Archaeologists. Certain men are holding their tongues, refusing to bear witness to the Truth, and sure enough the stones are crying out and giving a most important testimony to the Truth of God's Word. It seems as if every time some man gets up to dispute the truth of the Bible, that some Archaeologist with his spade turns up a stone in some place only to find that the mute stone is alive with a correction of what the unbeliever has said. In ancient times the people did much of their writing on stone and there the writing became permanent. In the course of the ages these stones were buried in the debris of time, and in many cases they contain just the message to sustain the Truth of the Bible. So far as we are informed not a single case of value has been brought to light by the digging up of these stones to dispute the Bible statements of Truth. So far as they bear on the truth of the Bible, every discovery of this sort had been a bold witness for the reliability of the Word of God, and yet there are found some men who claim not to believe the Bible, and that claim is made in the light of evidence on every side for the Truth. We herewith append a clipping from an exchange which will be of interest to the people who believe their Bibles:

Important finds have been made recently by archaeological research parties. The ruins of an ancient fortified town in Patagonia have been discovered by Dr. J. G. Wolfe, who has just returned from a two years' tour of exploration in that region. These ruins are believed to be the remnants of a civilization earlier than that of the Peruvian Incas. Among other things, Dr. Wolf claims to have found a human skull of the tertiary period. Excavations in the Valley of Mexico reveal traces of five distinct civilizations, the first two of which seem to have been of Mongolian origin. Remains of the great walled temples, carefully carved figures of their gods, and fragments of pottery, sculpture and paintings indicate considerable development in the arts and sciences. Dr. C. Leonard Woolley, of the University of Pennsylvania, has made extensive researches in Mesopotamia, which have been very fruitful. He has been excavating on the site of "Ur of the Chaldees," the original home of Abraham, and unearthed some very interesting and impressive remains of that ancient civilization. The ruins of a great temple have been traced, containing historic tables dating back as far as 3000 years before Christ. And then, of course, there is the opening and investigation of King Tut's tomb in Egypt, which has provided so many sensations in recent weeks, not all of which have been scientific by any means. So that, taken altogether, it has been rather a busy year for archaeologists, and should provide them with considerable valuable data. One interesting feature of the case is the fact that whenever any important discoveries are made, we are immediately advised, either by the archaeologist himself or by his ambitious press agent, that the researches made, the silent story of the ruins unearthed, or the record of the inscriptions on tablets and monuments, will either confirm, or prove false, some portion of Scripture, some historic record of the Bible, which deals with the particular regions explored. The inference of the warning is that we must be prepared for revelations that will discredit the sacred record. But so far their anxiety and solicitude has been needless, for all discoveries of any real value only confirm the Biblical story of the human race.

WONDERFUL! BUT THE RIGHT IDEA

Florence Nightingale, who was a ministering angel in peace and in war, as she came near the end of a long life, gave one of the most concise and yet marvelous testimonies concerning the life she lived that we remember to have seen given by any other mortal. Even the dear old worthies, the prophets and apostles, never gave out a testimony concerning the life they lived equal in one respect to that which Florence Nightingale gave as she was looking back over a long life, she said:

"If I could tell you all, you would see how God has done all, and I nothing. I have worked hard, very hard, that is all, and I have never refused God anything." "Never refused God anything"—there is the secret of the life of service she lived. She worked hard, very hard, but God had His way with her life. She worked hard, but it was God working in her His will and through her His work. If our lives as Christians are not wholly a success, it would be well to test them by Florence Nightingale's test—"I have never refused God anything."

There is not a crown on the head of any ruler that we would not gladly lay down if we could truly give such a testimony as that of Florence Nightingale. The best any of us can do is to set our hearts on coming as nigh as possible to the life she attained by grace. Did you say it is too much to expect of any mortal? Well, one mortal seems to have reached it. Suppose we bend our best devotion to attaining the same high end in life. We thank God for the life of Florence Nightingale and for what she attained. Let us live lowly at the feet of Jesus and do our best to come as near as possible to what she attained, never refusing God anything. How wonderful is such a life!

We have reached the stage in our agricultural development where there is practically no more potential agricultural land left unutilized that does not involve unprofitable expense for reclamation or clearing, according to an agricultural economist connected with the Department of Agriculture. However, much of our agricultural land can be cultivated more intensively when higher prices for produce justify the increased costs of production.—*Ex.*

CONTRIBUTIONS

SUFFOLK LETTER.

MONUMENTS OR MEMORIALS.

(Delivered at Antioch Church, May 16, 1923.)

Monoliths, a single upright stone, antedate authentic history. Monuments were erected to mark important events in human society, or to help remember important persons, usually kings. The greatest monuments of ancient times were Egyptian pyramids; and the greatest of these was Cheops, built by Khufu about 3000 B. C. It covers about thirteen acres at its base, is nearly 500 feet high, contains great chambers within for chapels and tombs, and was one of the seven wonders of the world. The custom of erecting monuments, large or small, to preserve the memory of the dead, is universal as to time and place. The least tombstone, placed at the grave of the least child, is a monument, and many of them are placed at great sacrifice. Monuments are cold stone, cheap or costly, plain or carved. Cemeteries are full of them. Monument-building is a business. The quarry and the lapidary present the cold facts. Monuments erected to great statesmen, great soldiers, and great events, remind us of their deeds and the histories of the world. Washington Monument, Confederate monuments, are permanent records for generations unborn. The monument at Yorktown marks the spot, the time, and the fact of the surrender of Cornwallis to Washington, October 19, 1781.

But there are more effective and affectionate memory helps; and they are found in memorial services. Monuments are laudatory; memorials are affectionate. Memorials are more recent in their origin, more universal in their application. The great pyramid has stood for nearly fifty centuries; memorial services are not yet one century old. They originated in the Northern States after the Civil War. May 30th was made the day, called at first Decoration Day, as the people assembled to place flowers upon the graves of the soldiers who laid down their lives to preserve the Union. Decoration Day, or Memorial Day, was made a legal holiday; and since that time most of the States have passed similar laws; and the custom of setting apart some day in May as Memorial Day is observed all over the United States. This year will place flowers upon Federal, Confederate, Spanish-American, and World War soldier graves. Ugly thoughts are forgotten in the beauty of the flowers, bitter feelings are smothered by their fragrance, and all breathe the atmosphere of reverence in the silence of graves. Songs are sung, prayers are offered, addresses are delivered, memories are revived, tears are shed, and tender emotions fill the souls of men. If we could, we would bury war, cover the grave with garlands, and sing a song of peace. We would do more; we would bury all animosities, all jealousies, all injustice, all greed, and then cover all the graves with rarest flowers, sing a new anthem of "Peace on earth, and good will toward men," and close the day with unutterable joy. Then the Church could "arise and shine, her light having come and the glory of the Lord having risen upon her."

Beyond the sweet memorials to war and war heroes, this beautiful custom has been extended to all the dead who sleep in Christian graves. "The righteous shall be in everlasting remembrance" (Ps. 112:6), "but the name of the wicked shall rot" (Prov. 10:7). "The wicked are buried and forgotten" (Ecc. 8:10). Who has ever erected a monument to a known wicked man? or cherished his memory? Why? After all, humanity at heart, seems to approve the good, and desires to preserve it. That feeling is universal in the human breast until disturbed by envy, hate and war. The memorial services as observed in these days are tender, far-reaching and really religious in influence over men. Memories are preserved in many ways; it may be by pressing a few flowers from mother's funeral, a little book given by the departed; a ring, a pin, a picture, an autograph, a song. But none of these touch the community like the memorial services. This day brings together the living with awakened memories, handgrasps, flowers, bright hopes, and praises. Grandpa's grave and grandbabe's are alike precious to the family. The cemetery is cleanest, brightest, and sweetest on Memorial Day. There is a strain of sweet sadness in the throng. The little tombstone is just as dear as the largest. It is like the family here—all one in the silence and the suggestion of the place. There is no speech nor language; their voice is not heard; but the message is plain to all: "In Adam all die." Love looks for the dearest grave, places upon it the sweetest flowers, bedews them with tears, gazes into the future by faith, then turns away with a new sense of the ties that bind souls in two worlds close together. Monuments are cold, compared with memorials. The Washington Monument does not touch your heart like the little tombstone at the head of your child's grave, or the grave of the man who dug your mother's grave. Jesus was at His tenderest at the grave of Lazarus, or the bier of the only son of a widowed mother; and the Communion service keeps alive the memory of Calvary more than all the crosses and paintings in the world. "This, do in remembrance of Me," is the sweetest memorial of all, because it is for all. The day would hardly be complete without the names of Lee and Jackson, Lincoln and Grant; but there are the Atkinsons, Barretts, Carrs, Clements, Eleys, Gays, Griffins, Marshalls, Roberts, Saunders, Watkins, of this congregation, great soldiers of the cross; then there were pastors faithful and true—Barretts, Beale, Wellons, Poste, Smith, I know not all—but they labored for the salvation of souls, and have gone to their reward. The memory of past workers and achievements inspires our hearts for the future in this world and the world to come. Heaven waits for those who look through cemeteries to God.

W. W. STALEY.

ELON LETTER.

The thirty-third Elon commencement, May 27-29, will be held this year under adverse circumstances. We are beginning to realize what a central and strategic part the administration building held in the college life. We are hoping for good weather, and if so the exercises, except the baccalaureate sermon, will be held on the campus. A temporary stage is being erected now for that purpose.

The baccalaureate sermon is to be preached by the venerable Francis E. Clark, founder of the Christian Endeavor Society, a world figure. Elon has been all along true to Christian Endeavor, and while Dr. Clark has been declining invitations for commencement addresses for some years, he did not think he should decline ours. His letter of acceptance was written on January 17 and was the first letter opened in our temporary quarters, following the fire of the 18th. Dr. Clark's coming is an event of State-wide interest and concern.

The sermon will be delivered in the Burlington Christian Church on the 27th of May at 11 A. M. The Southern Railway will carry three extra coaches to Burlington on the 9:50 train that morning and will attach them to the through train, leaving Burlington at 12:44. This train does not stop here ordinarily, but it will stop that day to accommodate the Elon commencement attendants. The college very much appreciates this kindness and courtesy on the part of the Southern Railway.

The baccalaureate address will be omitted this year.

Monday at Elon, on the campus, if the weather permits, otherwise in the alumni building gymnasium room, the class-day exercises, 10 A. M.; the society representatives, 3 P. M., and the alumni oration at 8 P. M., by Rev. Stanley C. Harrell, '09—will take place.

Tuesday at Elon, on the campus, if the weather permits, otherwise in the alumni building gymnasium room, the graduation exercises and literary address at 10 A. M.; the laying of the corner-stone of the Alamance building at 3 P. M., and a specially arranged pageant at 8 P. M.—will take place. Forty seniors will receive their bachelor degrees, one will receive the master of arts' degree, and forty-six will receive diplomas or certificates in the various departments—a total of 87, the largest number to be thus recognized in any one year in our history.

For the first time in Elon history, a Governor of Virginia is to attend the commencement. Governor Trinkle will deliver the literary address on Tuesday morning. He will be introduced by Governor Cameron Morrison. Lieutenant-Governor J. E. West, of Virginia, will be present as a trustee. It will be "Governors' Day" at Elon.

All Alamance County is expected to turn out that afternoon at 3 o'clock to witness the laying of the corner-stone of the $100,000 administration building now in the course of construction and donated by citizens of Alamance County. In recognition of this generosity, the trustees have designated this building as "Alamance Building." Colonel Robert L. Holt will preside, and Hon. E. S. Parker will deliver the oration.

The final item of the commencement program will be a pageant arranged by Prof. Walter F. Greenwood out of two pageants—"Columbus" and "Three Centuries of American Democracy." This will be a fitting close to the gala commencement occasion. Our friends know they are welcome to all these exercises.

May I beseech the earnest prayers of all the Church on the commencement exercises and on the Board of Trustees as they shall face the weighty issues arising out of our fire and the rebuilding program?

W. A. HARPER.

BURLINGTON, N. C.

Sunday, May 6, was a good and a great day with the Burlington Church—a day that will not be forgotten in the lifetime of many who were present in the worship and services of the Church that day. It was the occasion of the formal dedication to God of our house of worship, and all things seemed to "work together for good" with us at that time. Even the heavens declared the glory of God, and the firmaments showed forth His handiwork. The dedicatory services opened at 11 A. M. Rev. J. W. Holt, organizer of the Church and its first pastor, invoked God's blessing upon the exercises of the hour. The Scripture lesson was read by the present pastor. Dr. P. H. Fleming, who was pastor of the Church for almost sixteen years, then offered prayer. The dedicatory sermon was delivered by Dr. A. B. Kendall, Springfield, Ohio, who was on the field at the time the idea of a new building was launch-

ed. The message was one of great inspiration and uplift. Dr. Kendall also read the dedicatory formula, after which the dedicatory prayer by Dr. J. U. Newman followed.

Dr. J. W. Wellons, now in his ninety-eighth year, made the closing prayer and gave the benediction. The historical sketch by Mr. W. K. Holt was very timely, and it brought back many memories of the years that are gone. It must have been enjoyed by all, and especially by the older members of the Church. The choir excelled itself in giving a musical program of unusual merit, which was enjoyed by those in attendance. At 8 P. M., Dr. W. D. Parry, pastor of the First Christian Church, of Raleigh, N. C., delighted a fine audience with an eloquent sermon on "The Uplifted Christ." All in all, the day was one of joy, blessing, uplift and hope.

Last Sunday, May 13th, was another good day with us. The Knights Templar of the local commandery and a number of knights from Greensboro met with us for their annual ascension service. The pastor had been invited to deliver the sermon for this occasion, and this he tried to do to the best of his ability, using as a subject, "The Christian Ascension." Our guests for the day came in a body and were dressed in their uniforms, making an impressive scene as they filed singly and silently down the Church aisle and took their places at the front which had been reserved for them, at the same time the choir singing "Onward, Christian Soldiers." It was a pleasure to have this splendid body of men, about seventy-five in all, with us, and they expressed themselves as having enjoyed the message of the hour.

We are now looking forward with pleasure to the fourth Sunday in this month, at which time we expect to have as our guests the students and faculty of Elon College and their friends for the annual baccalaureate sermon, which will be given this year by Dr. Frances E. Clark, father of Christian Endeavor. The Southern Railway Company has arranged to operate extra cars from Elon to Burlington and return to accommodate the college for this great occasion. The Burlington Church is glad to be of service in this way to the college in this time when the institution is so much handicapped on account of the destructive fire there on the 18th of January of this year. Elon College has never been very far from Burlington, but she is closer now than ever before. And "day by day and in every way" the two are drawing closer and closer together. God grant that this spirit of fellowship and good will shall strengthen with the passing of the years.

G. O. Lankford.

FROM THE MOUNTAINS.

An Appeal for the Country Church.

I was not permitted to spend but a very short time at our Convention at Henderson, but so far as I could see it was a very good Convention. I heard only a very few of the problems that confronted the Convention discussed, and will mention only one of these at present. That was the very earnest plea to build and equip the city Churches. This was very timely, and received my hearty approval, but let us be careful and not go too far in the right direction with a good thing. And where we have failed to plant Churches in the city, as we should in the early part of our Church history, we should not now go too far in the other direction.

The city Church was spoken of as being great in its resources—in members, money, and material help—and this is true, and very true, as is shown from past history. But there are other things needed besides numbers, money, and material help. We must have ministers, and Christian workers. We must have men through whom God can speak, and work; men that will heed the call, lay down their business and go out and preach the Gospel. Where have these men come from in the past? What is our history as to this?

In one of our minister's meetings at Norfolk last year, in discussing the country Church problem, where there was thirteen ministers present, it was found that every one of them was called to the ministry while back on the farm and attending some country Church. While we need the city Church, and while it is a large field for service, and a great field from which to get material aid, let us not lose sight of the need of the country Church, but try to strengthen and encourage it also. I believe that if we will search our history that we can find some little country Churches, that were barely able to exist financially, that have sent out more ministers than all of our city Churches combined.

We are at this time giving thousands of dollars to build large city Churches, and this is good and timely, but there are some of our little country Churches just struggling for existence, and, as I understand, our Board is refusing to give them further aid. We speak of things being born of the Holy Spirit, and, in fact, every truly good thing is inspired by Him, and I had not thought to write on this subject, but it was revealed to me as I lay awake last night, praying over our Church work, that we might be in danger of going too far with a good thing, and forget some other that was just as important.

While we need the city, we need the country, and if we kill the country we kill the city in everything. The city is great in its material resources, but without the country the city will perish to death in a short time. Kill all of the country Churches and all of our Churches will famish for the lack of ministers, according to history. So let us not forget to encourage the country Church in our zeal to build up the city Churches, but let us strive to build, equip, and strengthen both, for both are needed.

I received some days ago from the good people of Henderson Church, North Carolina, a very substantial Communion set; this is to be used for our mountain work. Thanks to Dr. Barrett and his good people for this good gift. With an earnest prayer for their every success, I am,

Yours in the Master's service,

Elisha Bradshaw.

Fancy Gap, Va.

THE WORK AT DANVILLE.

We have just closed a very successful revival at Third Avenue Christian Church of this city, in which many were brought to the saving knowledge of Jesus Christ. On Sunday morning, May 6, 1923, the congregation of Third Avenue Christian Church, began a series of revival services in their Church, the pastor, Rev. P. T. Klapp, being assisted by the Rev. J. Lee Johnson, of Fuquay Springs, N. C. Bro. Johnson is a forceful speaker, and brought Gospel messages from night to night that would stir the soul of the wickedest of sinners. Bro. Johnson's sermons were of such a nature that many of our young people, both men and women, professed faith in Jesus Christ and united themselves with the Church.

Friday night, May 15th, was the closing service of this series of meetings. Bro. Johnson spoke on the second coming of Jesus Christ, when those who sleep in Him will arise from the dead, and those who remain on the earth and are prepared to meet Him will be caught up to meet the Lord in the air, and those who are not prepared at His coming will cry for the rocks and mountains to fall on them and hide them from the face of a great God.

The time has come when the Church of the living God needs to stay on its knees and wrestle with the power of God until endued with the power of the Holy Ghost, that they might do a great work in the world here below for the upbuilding of God's kingdom in the world.

The singing was a marked feature during the meeting, under the direction of J. W. Dixon, the choir leader of the Church, who had the Church choir rehearsed from time to time before the meeting, that it might be in a position to be of great help during the meeting. In closing, we asked the prayers of all Christian people for our Church, that it may be a Church of great power for Jesus Christ in this part of God's moral vineyard.

J. W. Dixon.

Danville, Va.

THE NEW PROVIDENCE MEMORIAL ASSOCIATION.

Hon. B. F. Long, of Statesville, N. C., will deliver the annual memorial address Sunday, June 3, 1923, at 11:30 A. M. Judge Long is a distinguished son of Alamance County, known and admired throughout the State for his excellent ability as a superior court judge. His coming to deliver our annual memorial address does our association a great honor, and assures a delightful day for the association and his many friends in his home county.

The Providence Cemetery, the care of which is the object of this memorial association, is in a well-kept condition.

That members and friends of the association may have a memorial of this sacred spot, a photograph, showing the cemetery with the New Providence Church in the background, was taken last October. The picture is good, is 12 inches by 17 inches in size, and suitable for framing. All friends of this sacred spot who contribute $1.00 or more, will get one of these pictures, until the issue of two hundred copies is exhausted.

Feeling confident these pictures will please, the association thanks you for your past and continued help in this commendable work.

Make all remittances to the treasurer, Mrs. McBride Holt, Graham, N. C.

McBride Holt,
Mrs. W. R. Harden,
Miss Mamie Parker,
Walter R. Sellars,
Mrs. J. B. Montgomery,
Program Committee.

SOME ALABAMA ANNOUNCEMENTS.

Dear Bro. Barrett:

Our memorial services will be held at New Hope Church the fourth Saturday in May, beginning at 10 o'clock A. M. The program will be rendered, the sermon preached, and the graves decorated before noon. In the afternoon we will have a service of song and a memorial lesson will be sung in memory of our dear departed ones. All singers are cordially invited to come and bring your song-books, and everybody who has an interest in the cemetery at New Hope is especially invited to come. Come, and let us have a great home-coming occasion on that day. And may it be a day wholly dedicated to God's glory and to fond memory of other people and other days.

G. D. Hunt,
Pastor.

Solicitors are getting busy. Recently we have received several fine lists of new subscribers, as well as renewals. With the opening of the summer season, the college commencement season, the picnic season, why may not The Christian Sun claim attention?

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

THE FAITHFUL AND THEIR PLEDGES.

There are promises from every quarter of our Zion that Men and Millions pledges will be paid, and the writer is of the opinion these promises are made in good faith. Of course, there were financial reverses which delayed payments, even on the part of the most faithful and determined. These are now in many instances being overcome; the financial outlook being better, those who really meant to pay and expect to pay are viewing with hope the early day when they can make good their pledges. On the other hand, of course, there were some who did not intend when they made their pledges to pay. These, I am inclined to think, are comparatively few in number. Then there are some who, at the time of making the pledge, were in good health and had high hopes for the future. Since then, sickness, unexpected misfortunes, calamities, and in some instances death, have come into the family. However these matters may be, the great body of the Church may be counted upon to make good their pledges to this the greatest and holiest, and, in every way, the best movement the Church ever undertook.

The following amounts were paid to Secretary Charles D. Johnston during April, and receipts properly made for same:

North Carolina Conference.

New Lebanon	$ 74.00	
High Point	20.00	
Shiloh	48.00	
Pleasant Ridge	9.50	
Shallow Ford	37.80	
New Elam	20.25	
Haw River	31.00	
Pleasant Hill (A)	21.11	
Zion	58.75	
Youngsville	10.00	
Burlington	106.40	
Bethlehem (A)	32.00	
Liberty	11.50	
Burlington	30.00	
Ramseur	4.35	
Mt. Auburn	80.00	
Lebanon	110.00	
Oxford	20.00	
Reidsville	10.00	
Happy Home	31.00	
Greensboro First Church	111.50	
Asheboro	65.00	
Randleman	19.00	
Long's Chapel	35.00	
Franklinton	5.00	
Elon College	59.78	
		$1,060.94

Eastern Virginia Conference.

Franklin	$445.00	
Cypress Chapel	10.00	
Rosemont	125.00	
First Church, Berkley, Va.	4.00	
Antioch	79.00	
Windsor	35.00	
Barretts	20.00	
Union	338.00	
Union South	2.00	
Johnson's Grove	10.00	
Newport News	85.10	
Hebron	35.00	
Isle of Wight	10.00	
Liberty Spring	500.00	
		1,698.10

Valley of Virginia Conference.

St. Pauls, Del.	$ 6.00	
Wisler's Chapel	6.00	
Washington, D. C.	8.00	
People's Church, Del.	2.00	
Antioch	104.25	
		126.25

Alabama Conference.

McGuire's Chapel, Ala.	$ 11.00	
Corinth, Ala.	25.00	
Wadley	80.00	
New Hope	42.50	
		158.50
Amount collected during month		$3,043.79

DISTINGUISHED MESSENGER FROM THE CHURCHES OF EUROPE.

The evangelistical Churches in Europe, which have recently established, with the aid and cooperation of the American Churches, a central bureau as a clearing-house in all matters of relief, are sending over Dr. Adolph Keller, of Zurich, Switzerland, to bring to the attention of American Protestants the present condition of the Protestant Churches of Continental Europe. No man knows better than he the situation in Europe as a whole.

Concerning the present conditions there, Dr. Keller declared:

"We appeal to the heart and conscience of the whole evangelical world to come to the rescue. Our fellow-believers are suffering sore distress in many countries in Europe where Protestantism is struggling. Many institutions, schools and charitable organizations are threatened with extinction or are in danger of passing into other hands, whether secular or Roman Catholic. Thousands of professional men, clergymen and their families, widows of clergy and retired pastors, are plunged in great straits. Many of the Protestant institutions, necessary to the life of the Church, such as home missions, missionary work or the Church press, are ruined or going to cease for lack of funds.

"This widespread and heavy affliction concerns the whole evangelical world. European Protestantism, as a whole, is at present confronted with one of the greatest dangers in its history."

Dr. Keller has been, from the very beginning, one of the moving spirits in outlining the project of a central body for Protestant relief administration in Europe, and has been untiring in his efforts to get it on a working basis. At the same time, he has maintained all his parish duties as pastor of the historic old St. Peter's Church of Zurich. Not only is he one of the few outstanding leaders of European Protestantism in a position to see the problems of the evangelical Churches as a whole, but he is also one of the few who have a thorough grasp and sympathetic understanding of our American Churches. His book on this subject, "Dynamic Christianity," is the first thorough-going presentation of American Church life as seen from the point of view of an European. In addition to this, he has a charming and sympathetic personality, and is a fluent and forceful speaker in English as well as in his native tongue.

Dr. Keller arrived in New York at the end of April, and expects to stay until the first week of July. He hopes to take advantage of the many Church assemblies and conventions which will be held during May and June, in order to confer with as many of our Church leaders as possible. He is expected also to get in touch with colleges and universities, relief organizations, and societies interested in international relations. His itinerary will take him to the Pacific Coast, and will include a brief visit to some of the Church leaders in Canada.

Cordial invitations to conferences, assemblies and meetings of various kinds are coming to Dr. Keller from all parts of the country. Both from these and from the generous response to the appeal for the administrative expenses of the central bureau, it looks as if this idea of a central agency for European Protestantism had caught the imagination of people over here almost in the same degree as it has done on the other side of the Atlantic, where the realization of the critical situation of the stricken Churches is much keener than it is at this distance. S. McC. C.

THE TRINITY.

(No. IV of the Series.)

THE VISIBILITY OF THE INVISIBLE.

"The Invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity."—Rom. 1:20.

Theophilus is the first man known to have first used the word "trinity." It is mentioned in his writings of about A. D. 180, and was used as follows: "The trinity of God and His Word and His wisdom." So far as we know, it was then and there the term was coined by him, and it has ever since been used to express the three persons of God. It is to be noted, however, that nowhere in his writings has he made an apology for using it, nor an explanation of its meaning, from which we would infer that the persons to whom he was writing were familiar with the term, and that the word must have been in use from the days of the apostles, certainly their successors. Anyway, from that time it became the theological designation of the three persons in the Godhead. A little later, about A. D. 196, Tertullian asserted: "We believe in only one God: the Father, the Son, and the Holy Ghost, as they are the very self-same person. All are one by unity of the same substance, while the mystery of the dispensation is still guarded, distributing the unity into a trinity in the order of the three persons." This is the first mention of the trinity as a Godhead and as persons.

Justin Martyr said: "Our Teacher is Jesus Christ, the Son of the true God, and we hold Him in the second place, and the prophetic Spirit in the third."

Plato, the greatest of Greek philosophers, is quoted as saying: "Around the King of all, all things are, and because of Him are all things; and He is the cause of all good things; and around the second are the things second in order; and around the third, the third," and this has been taken as nothing else than a reference to the trinity.

In the previous articles on this subject, I have tried to explain that there is a threeness in everything, and while we have little reason to believe that the apostles knew everything about this, the fact is now used to show that the apostles themselves were not only a product of God's nature, but that the product of their lives was in the same course, and that the trinity did not come by accident; that in the threefoldedness of things, God has manifested himself; and that through the things made by him, we see clearly the invisible but real things of Him. I will now ask you to go with me into the scientific world and let us see together some of these great things.

Scientists tell us that there is an invisible something in the air which we breathe called *ether*. It is everywhere, and it has all the properties of substance, viz: solid, liquid, and gas; form and force, and yet we cannot see it; it cannot be

touched nor tasted, contained nor measured; it is not matter, but it can communicate its motion to matter so forcibly that in a tornado it can uproot trees and hurl them long distances, making path across entire sections of country, leaving desolation and death in its wake.

This ether, commonly called "wind," is something man has never seen, and yet he believes in it most thoroughly, for without it he cannot explain the phenomena around him. He cannot live without it; but with it he does live, and he can explain everything.

Although this great thing, ether or wind, as you like, is invisible and unknown; it is both visible and known when something gets in its path, for by contact with matter it is made visible. We see it in the rustle of the trees, the sweep of the wheat field, in our own sense of feeling, as we inhale and exhale with every breath, when it lifts roofs off and hurls them inconceivable distances, when it lifts the sea into mighty waves and tosses the giant ship like a cork and leaves destruction in its track. It is the energy of this invisible thing we call ether that is doing all this work, and when the work of the world is being done it is this same energy manifesting itself in contact with material things.

Is not this big energy of the world—one of God's greatest blessings—to be applied to our understanding of God himself? The Church believes in the invisible, eternal and infinite essence of God, and yet has it ever seen him? "No man hath seen him at any time"; and yet every one who comes in contact with His spirit sees Him and knows Him. As ether is invisible and unknown, unless matter be in its path which makes it visible, so God is invisible and unknown, except as we get in His path, let us say, and make Him visible. And how many of His children everywhere are ready to bear witness that they have thus come to know Him and have seen Him!

Let us carry the analogy a little further. When ether becomes visible by its contact with some object called matter (let it be a person, a tree, a house, or what not), it may be said to become incarnate in that object. The very moment it strikes an object it is manifested, and the moment it is manifested it becomes incarnate—that is, it reveals itself in all its characteristics in that object. Apply this as illustrative of the trinity and we have God the invisible first person, incarnate in Christ the second person, who becomes the image of His substance. In Christ, God reveals Himself in all His characteristics, and becomes divine energy through the third mysterious person—the Spirit—to do His will and pleasure and complete His work in man. As there are three distinct and separate essentials in ether which do the work of the world, and the three make one mysterious unit; so God has three conscious distinctions, or characteristics, or realities, or persons, which are Himself the one God—to work out the redemption of the world.

How reasonable does this all seem to us! Since many who will read this have not the good fortune of a trained mind, I question its clarity, and yet it is so simple it seems that no one can fail to understand. Further, we are not asked to believe the doctrine of the "trinity" because of its reasonableness and simplicity nor upon the force of argument; but on the ground of the authority of God, who openly reveals it to us in everything we see, and because it is an historical fact. This great truth must go on making its claim until science and philosophy, the entire Church—yea! the whole world—shall become profoundly convicted of its truth.

H. E. Rountree.

(To be continued.)

Next subject: *"His Fullness in Creation."*

IT IS DAYBREAK WITH THE JEWS, AND THE LIGHT IS SPREADING.

As a matter of general and most encouraging information to Christians of every name, we give the following most interesting article from a recent issue of the *Jewish Evangelist,* which is the organ of the converted Jewish work in Brooklyn, N. Y.:

"Does the preaching of the Gospel of Christ make any progress in the Jewish field of endeavor"? asks a very interested Christian friend, "and if so, what is the present attitude of the Jews towards the Lord Jesus"?

In answer to same, we would say that the first progressive sign is that neither do the Jewish leaders of the present day instigate nor would the people obey if they did, to cry again as they used to—"Away with Him"! You very, very seldom can hear any Jew express hostility to Jesus; instead, however, they direct it towards nominal Christianity. We are living in an age of Jewish discrimination between the nominal and real Christianity. There was a time in our own day when a Jewish man's life was not safe when he merely uttered the name of Christ in connection with anything that was holy and good. Today, however, no Jew would dare stand up in public and call Jesus what used to be His wrong portion in Israel, namely: false prophet, traitor, blasphemer, destroyer, enemy of Israel and Jehovah, and other epithets of reproach that we would be ashamed of to put down in writing, and be left unpunished by his own brethren. No Jewish mission or missionary is in need of a hiding place for that name which used to be substituted by some with anything but the name which is above every other name, the breathing of which will forever and aye cast a spell of holiness over the human heart. For years we did not hear any Jew, be he learned or otherwise, ask of us any question as to the Christ and call Him the "hanged one," as they used to; they call Him now by His right name, the name in which is great power—Jesus, or Jesus Christ. Blessed, however, are the lips that call Him the Lord Jesus Christ.

How soothing to the bleeding Hebrew-Christian ear that used to hear nothing but curses and imprecations of evil and repetitions of defamations of Talmudic Judaism upon their own Messiah, are now the symphonic voices of Jews and modern Jewry upon Jesus of Nazareth. Here are just a few of them, the very flower and pride of Judaism in every land of their dispersion. What a new song of gladness to the friends of Jesus are the songs of praise of these Jewish historians, philosophers, scholars, and theologians recognized and beloved leaders in all the movements of present Jewry, here and abroad.

Gustave Gottheil writes: The keynote of prophetic religion of the Jewish prophets was holiness of life and purity of heart. Love and mercy shown by men, one to another, make up the acceptable worship of the Holy One of Israel. To place the Master of Nazareth by their side can surely be no dishonor to him, nor can it dim the luster of his name. If he has added to their spiritual bequests new jewels of religious truth, and spoken words which are words of life, because they touch the deepest springs of the human heart, why should we Jews not glorify in him?

Stephen S. Wise: Even if Jesus had not been born unto Israel, even if He had borne no relation to the people of Israel, it becomes of importance to Israel to determine for itself what shall be its relation to the man who has touched the world nearly two thousand years as has no other single figure in history. * * * It is no mean joy and ignoble pride to us of the house of Israel to recognize, to honor, and to cherish among our brothers, Jesus the Jew.

Kaufmann Kohler: A great personality, standing unlike any other midway between heaven and earth, equally near to God and to man, Jesus, the helper of the poor, the friend of the sinner, the brother of every fellow-sufferer, the comforter of every sorrow-laden one, the healer of the sick, the uplifter of the fallen, the lover of man, and the redeemer of woman, won the heart of mankind by storm * * * mounted the world's throne to be the earth's great King.

Joseph Krauskopf: But the simple truths which he, Jesus, taught have ever constituted his great glory, has ever carried his name to the ends of the earth, and from proudest palaces to humblest hut, these have ever come as a healing balm to hearts heavy-laden, and to minds sorrowing and despairing, these have for nearly nineteen hundred years formed the rule of right and the law of duty, the guide to virtue for countless millions of people.

J. H. Hoffman: I rever him, Jesus, for having brought home, by his own life and teachings, to the innermost hearts and souls of mankind, of all times in every station, the eternal truths as first embodied in the Mosaic code and proclaimed in undying words by the prophets. * * * I recognize in him the blending of the divine and human, the lofty and the lowly, showing the path for the dual nature of man by divine aspiration to gain the victory over the earthly life tending to draw him downward—the Son of God triumphing over the child of earth.

David Castelli: Jesus, in a certain sense, fulfilled in his person the prophecies of the Old Testament; they reached in him a height beyond which it is impossible to go. He was not the magnificent worldly king, since there could be no question of a worldly king in Israel again, for whom the Hebrews waited in vain; but he was the great teacher of mankind, spreading among all nations that principle of love and humanity which, until then, had remained confined within the limits of Judaism. His word, and after him, that of the apostles, who, like himself, were born and reared in Judaism, were a powerful means of carrying into effect the yet unfulfilled prophecy of the Old Testament: Jehovah shall be king over all the earth; in that day shall Jehovah be one, and his name one.

Morris Jastrow: From the historic point of view, Jesus is to be regarded as a direct successor of the Hebrew prophets. His teachings are synonymous with the highest spiritual aspirations of the human race. The long-hoped-for reconciliation between Judaism and Christianity will come when once the teachings of Jesus shall become the axioms of human conduct.

Moritz Lazarus: I am of the opinion that we should endeavor with all possible zeal to obtain an exact understanding of the great personality of Jesus, and to reclaim him for Judaism.

Oscar Lambrose: In my eyes, Jesus is one of the greatest geniuses the world has produced.

Joseph Reinach: The characteristic mark of Jesus' moral is love, the purest and noblest love that ever existed—love for all human creatures, love for the poor, love for the wicked. Love is joy, and love is duty, and love is life. Humanity, since its first day and to its last day, was and will be thirsty for love, and Jesus is and will remain one of the highest types of humanity, because his words and his legends and his poetry are and will be an eternal source of love.

Abraham Krochmal: Has he (Jesus) not brought millions under the wing of the divine majesty and taught men discipline, morality, righteousness, and faith through the power of the Holy Spirit?

Isidore Singer: I regard Jesus of Nazareth

as a Jew of the Jews, one whom all Jewish people are learning to love. His teaching has been an immense service to the world in bringing Israel's God to the knowledge of hundreds of millions of mankind.

Now, in the face of this happy announcement of revolutionizing opinions from the most extensively read pens of the most honored in Israel toward the Lord Jesus Christ, are we to fold our hands as spectators only, or are we to forge on and on, shout from the top of every elevation with voices louder than ever before to Israel and proclaim with authority as ambassadors of the King of kings and Lord of lords, and tell the common people that the proclamations of our enlightened brethren, the teachers and leaders of Jewry are still as our forefathers were, in error as to their conceptions of the Lord Jesus Christ. They are as false as is every other half-truth. The very fact that they make it appear as if the Lord Jesus Christ would be standing before these our Jewish satelites in judgment is worse than erroneous. The Christ of the twentieth century is not in need of their approval or disapproval. Therefore, now as never before, we, His true disciples, must gather strength from above and proclaim to the Jewish people, their enlightened leaders included, that our redemption draweth nigh only when He will be acknowledged as King and Messiah of Israel. The truth, the whole truth, and nothing but the truth in Christ will make us free, indeed. Blessed of God are all those who call themselves by Christ's name, and whose acts are answered prayers of eracing bitter memories in the Jewish heart and mind of what they had to endure in Christ's name from the hands of so-called Christ's people. In this hour of daybreak of the Gospel of Christ in Jewry, when its leaders are helping the Jew to look up and see what God has wrought through Christ among the Gentiles, may we have your prayerful support to point out to the onlookers in Israel that Jesus is not only beautiful and holy, but that He is indeed a Saviour from sin and our rightful King Messiah. Help us help the weary in Israel to come unto Him Himself, who alone is able, and oh so willing, to give Israel rest.

THE KEYS TO THE SCRIPTURES.

The Bible, to the ordinary reader, is a closed Book. It is, in fact, the product of the Holy Spirit. For holy men of old wrote as they were moved of the Holy Ghost. "The natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned."

But keys are within reach with which this Book of books, filled with spiritual treasures, may be opened. One of these is—

The Love of Truth.

Truth loves a lover and will respond to the quiet, reverent, and eager approach and search of those who make love to her. Truth, like flowers, has a language for all who will listen and understand. As the flowers are always saying, "Be beautiful like me, be clean like me, and be sweet like me," so truth says, "Be good like me, be pure like me, and be true like me." To be a lover of truth is to be a lover of the Author of truth, for the two cannot be separated. The word of God is both a spoken and a written word. It is more than either. It is a speaking word. The Holy Spirit speaks right out from its sacred pages. To properly read or hear read the Holy Scriptures is to listen to "the still small voice" of the Author speaking to the hearts, consciences, and lives of men.

The use of this key will enable one to come into possession of a large variety of truth. Many, many truths of priceless value will come trooping in to find a welcome in your storehouse of memory. "And ye shall know the truth and the truth shall make you free."

Another most valuable key with which to open the Scriptures is—

An Acquaintanceship With God.

The Bible is at best a love letter from the heart and hand of God. In it is a record of His dealings in love in behalf of the race. In it are many precious promises of love to all who will love in return. In it is a statement of the wonderful provisions of redemption which love planned and procured. In it are the assurances of glorious destiny for all the finally faithful. In it is the guarantee of the sustaining presence of he divine Lover. "Lo, I am with you alway, even unto the end of the world."

To understand a love letter fully, you must know the writer. By knowing the disposition of the writer, you may easily discern the meaning of each line, and even read much between the lines. To know God in the forgiveness of sins, in the deeper life of the soul, and particularly in the joyful fellowship of the Spirit, is to get an understanding of the inner thoughts and purposes in the Book of the word of life.

The use of this key will bring to you especially a revelation of the value of the Word. You will find it a treasure mine of gems of inexhaustible extent and of inestimable value.

The third key that will further unfold the Scripture is—

Prayer.

It is said that truth has polarity; that is, it is spherical. At first sight, only one side or part of truth is observed. Prayer will enable you to get a deeper and larger insight into the meaning of the mighty truths of Scripture. Thereby you get to see these truths from different angles until all seeming contradictions and inconsistencies will flee away. The beautiful harmony of truth will appear to the earnest, prayerful student. The deep infinity of truth will be confirmed in the thought of the praying man or woman. Prayer has the power also to appropriate Scripture truth for immediate use, food for the soul, a weapon for defense, and a refuge in time of storm.—*The Word of Life.*

GREENSBORO PALM STREET.

The Church at Greensboro, Palm Street, has just closed one of the most successful revivals I was ever in, I think. Our meeting began on the fourth Sunday in April, and continued through until Tuesday night, May 1st. Rev. H. W. Elder, of Richland, Ga., came to us on Monday, and did the preaching for us, although Brother Elder had just passed through a trying experience, in the death of his wife, yet he was on fire for God. His messages were nothing but the Gospel of the Lord Christ, full of love for the unsaved. It seemed that the people of all the Churches were swept with the unsaved, to a closer walk with God, it seemed a pity to close the meeting when we did, but Brother Elder was on his way to the Southern Christian Convention, and he had to leave Greensboro on the night of May 1st, in order to reach Henderson in time for the Convention on Wednesday.

The results of the meeting were exceedingly fine; there were approximately thirty professions and reclamations. There were fifteen additions to the Church, all of which were of mature age. There are others who gave their names for membership, who have not as yet joined. Among those who joined were some of the most substantial men of the town. Some of them are capable of fine leadership.

We are predicting a great day in the future of this Church. They are beginning to take on new life and energy, and to count it a pleasure to serve the Lord. Our Sunday School also is increasing nicely, as well as all the other activities of the Church. We are planning, before it gets cold weather again, to install a heating system in the Church, which will be of great help to us.

We are planning now to have a home-coming day the first Sunday in June, and all readers of THE SUN who have been former attendants of our congregation, as well as former members, will be especially invited to come and be with us on that day. If you read this article and fail to get a special invitation, remember this is yours, and come. May the Lord bless the work at this place, and water it with the very dews from Heaven, until it springs up to be a great Church in our denomination.

G. C. CRUTCHFIELD.

HIGHLY APPRECIATED.

Portsmouth, Va., May 9, 1923.

MY DEAR DR. SMITH:

I was deeply touched by the thought and interest of the Convention delegates as expressed by the check which you sent to me. The money helps very much materially just now, but I appreciate much more the hearts that are back of it. I feel very unworthy of such kindness, but I hope the Lord will grant me the privilege of showing my appreciation in service in the days to come. The prayers of the Convention have already meant much to me, and I feel that prayers are going to be answered.

I want my friends who pray for me to be assured that I have conquered self in this matter and I have no desire to recover for *my own sake*, but that, through my recovery, I might continue the work for Him which I love, and that He might work through me as His humble servant to the glory of His name.

If you are not too busy, I wish you might express my appreciation through THE SUN.

Again sincerely thanking you and all from the depths of my heart, I am,

Yours in Him,

GEO. D. EASTES.

Sale Sale

Army Shoes

We have just bought a tremendous stock of Army Munson last shoes to be sold to the public direct. Price $2.75. These shoes are 100 per cent solid leather with heavy double soles sewed and nailed. The uppers are of heavy tan chrome leather with bellows tongue, thereby making them waterproof. These shoes are selling very fast and we advise you to order at once to insure your order being filled.

The sizes are 6 to 11 all widths; Pay Postman on receipt of goods or send money order. Money refunded if shoes are not satisfactory.

The U. S. Stores Co.

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FAMILY ALTAR

THE FAMILY ALTAR.

MONDAY.

"This is My rest for ever; here will I dwell." —Ps. 132:14.

Habitation is the crown of God's dealings with us. His desire is not to send us messages merely, or even to visit us, but to make His abode with us. "For the Lord hath chosen Zion; He hath desired it for His habitation. This is My rest for ever: here will I dwell; for I have desired it" (Psalm 132:13, 14). When Pompey captured Jerusalem he entered the Temple. On reaching the vast curtain that hung across the "Holy of Holies," into which none but the high priest could enter, and that only on one day of the year, he wondered what that dark recess might contain. He drew the veil aside, but the glory had departed and there was nothing there. How many Christians today are like that? Temples without a God. All beautiful outside. But when we lift the veil and pass beyond it to where the glory should be, there is nothing to be seen. The glory is gone. This brings to our remembrance the old legend which tells us that on the night before the temple on Zion was burnt, the solemn words of the retreating Divinity were heard sounding through it, "Let us depart." "I will arise and return unto my place till they acknowledge their offenses." Should this voice be heard today by you, let your cry be, "Abide with me, King of life and glory. Leave me not"! And the answer will come, "This is my rest for ever, here—mystery of love—will I dwell for I have desired it, even the temple of thy heart."

"Reign over me, Lord Jesus;
O make my heart Thy throne:
It shall be Thine, my Saviour,
It shall be Thine alone.
O come and reign, Lord Jesus,
Rule over everything;
And keep me always loyal
And true to Thee, my King."

TUESDAY.

"I will give him the morning star."—Rev. 2:28.

"This signifies the inner and personal intimation and confidential hint which will be given to every ready and waiting one in sufficient time. And as that star precedes and presages the morning dawn, and tells that it is surely at hand, so in our hearts the Day Star will appear before the Sun of Righteousness arises and the Lord returns, 'And as these things begin to come to pass,' our very bearing will become more marked, and we shall get ready for the expected hour, so that even our very mien will be different. The Lord has pictured this in strangely vivid language. 'Then,' He says, 'lift up your eyes and bend yourselves back, for the hour of your redemption draweth nigh.' Yes, our very form will speak of upward vision and immediate expectation. We shall be poised for our flight like the bird upon the branch, with its pinions fluttering and just ready for flight. Let us begin to walk in that attitude which will not linger behind His earliest summons." —DR. A. B. SIMPSON.

"Long we've waited, blest Redeemer,
Waited for the first bright ray
Of the morn when sin and sorrow
At Thy presence flee away.
But our vigil's nearly over,
Hope of heaven, oh priceless boon!
In the cast the glow appearing,
Christ is coming—coming soon."

WEDNESDAY.

"I will bless the Lord at all times; His praise shall continually be in my mouth."—Ps. 34:1.

"It is a law of the inner life that when we repeat an act often enough it becomes habitual, it comes to be a law of our nature and then back of it is the settled and established character of which it is the expression. For example, we begin to deny ourselves the disposition of fret and murmur and to say instead, "Praise the Lord." After a while it becomes natural and it is easier to say that than to flash out the word of petulance or the look of anger. Then this settles down into a character of joyfulness and thankfulness and becomes transcribed upon our very countenance, and our whole being and bearing speak of the joy of the Lord. So of any other spiritual exercise, the act induces the habit and the habit establishes the character." —DR. A. B. SIMPSON.

"Fill Thou my life, O Lord my God,
In every part with praise,
That my whole being may proclaim
Thy being and Thy ways.

"Not for the lip of praise alone,
Nor e'en the praising heart,
I ask, but for a life made up
Of praise in every part."

THURSDAY.

"Able to present you faultless before the presence of his glory."—Jude 24.

Sin has so perverted our spiritual and moral powers that we are as liable to mistake as to breathe; and every mistake is a breach of the perfect law which allows no deviation whatever from perfect rectitude. We do not say that these involuntary failures to keep the perfect law bring Christians into condemnation; they do not, or we should be always in bondage; but they need the blood of sprinkling. Hence it is appropriate for the holiest soul on earth to say daily, "Forgive us our debts as we forgive our debtors." Christ's merit in this sense meets our demerit—

"Every moment, Lord, I need
The merit of Thy death."

FRIDAY.

"He is the end of the law for righteousness to every one that believeth." But if these infirmities—involuntary transgressions of the paradisaical law—are not sins in the sense that they involve condemnation, they are faults and blemishes in human character; and we have no reason to hope that we may be delivered from them until this mortal puts on immortality. The broken pitcher of our human nature may be put together again, but it will never have the true ring it had before it was broken. To regain that it must be handed over to the potter to be ground to powder, and entirely reconstructed. Then when Jesus comes to take us to Himself, or when death has reduced us to dust, and the Divine Potter has remade us, body as well as soul, we shall be "presented *faultless* before the presence of His glory with exceeding joy."

"My every weak, though good design,
O'errule, or change as seems Thee meet;
Jesus, let all my work be Thine.
Thy work, O Lord, is all complete,
And pleasing in Thy Father's sight—
Thou only hast done all things right."

SATURDAY.

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."—John 15:7.

Are our prayers always answered? Nay. How often, after some season of confident supplication, have we been staggered. Our bleeding hearts have cried out, Why is it so? And the mystery has grown deeper, the pain more acute, as we have summoned to memory the severe condemnation of Jesus: "Ye ask and receive not, because ye ask amiss." But we could not feel we had asked amiss; for we believe our intentions were pure, our desire for the glory of God, supreme. "Prayer is not our compelling God's reluctance, but laying hold of God's willingness." Beloved, in our amazement over our unanswered prayers, have we paused to think that the knowledge of His willingness is the product only of the prayer life? Prevailing prayer is not a spasmodic act that in some crisis mounts to the heavens and claims and receives, for its very boldness. It is a life and a continuous life. Every interruption of that life by trivial aims and doings paralyzes its power. The dear Lord does at times grant favors to those who live irregularly. But this kindness is to lead them on to a nearer union. Therefore, if after glorious conquest there comes a period of reversals, this is not to make void the accomplishments of the past and drive us into unbelief. But the rather to raise us higher in the life of prayer. —KENNETH MACKENZIE.

"Long as our fiery trials last,
Long as the cross we bear,
O let our souls on Thee be cast
In never-ceasing prayer"!

SUNDAY.

"Preach the Gospel, not with wisdom of words, lest the cross of Christ should be made of none effect."—1 Cor. 1:17.

"I say it is a great delusion, and an insult to Jesus Christ to make out that His reign needs modern culture to help it! I say that a great deal of the modern culture has done more to render us effete and powerless than all that ruffianism and heathenism ever did in the world's history! Why? Because poor human nature is such a weak thing, and as soon as you give it anything human, it begins to lean upon it, *to trust in it*, and it ceases to subdue by faith, it goes in to subdue by knowledge or intellect, learning, wealth, numbers or power. But, "it is not by might, nor by power, but by My Spirit, saith the Lord of Hosts." The Holy Ghost can do without the culture. He sometimes, though very rarely, gets cultured agents, as, for example, Paul. But Paul abjured his culture, and declared that his preaching was not with enticing words of man's wisdom, but with demonstration of the spirit and of power. And the history of the Church proves that just in degree, as the Church has come to have the human, she has ceased to have faith in the *superhuman;* she has put her trust in her princes, her defensed cities, and her learned divines, and forgotten the God of Israel, in whom her strength lies. Now, we will have the Christianity, if you please. We don't need modern culture added to *our* religion; we will have our religion, and leave the modern culture to the philosophers and highbrows."

—CATHERINE BOOTH.

"Saviour of men, Thy searching eye
Doth all my inmost thoughts descry;
Doth aught on earth my wishes raise,
Or the world's pleasures or its praise?

"Give me Thy strength, O God of power,
Then let winds blow or thunders roar,
Thy faithful witness will I be:
'Tis fixed; I can do all through Thee"!

It may hurt a little to be told that some of the heathen are ahead of us in doing fine things in the spirit of Christ. But when we are forced to admit that one of our missionaries who is working for heathenism so nobly does such an exceptional deed, we feel that we at home ought to profit by the same. We are told by an exchange of such an example given in Japan: "Worth a dozen sermons was the simple act of a missionary in Japan. While he was riding in his jinriksha one day, his coolie stumbled, fell, and broke his leg. Without hesitation, the missionary put the coolie in the carriage and, taking his place between the shafts, bore him back eleven miles to their starting point."

RELIGIOUS EDUCATION

Miss LUCY M. ELDREDGE, *Field Secretary,*
1012 E. Marshall Street, Richmond, Va.

COMING EVENTS.

North Carolina Sunday School and Christian Endeavor Convention—Catawba Springs, July 10th, 11th, and 12th.

Eastern Virginia Sunday School and Christian Endeavor Convention—Mt. Carmel, July 17th, and 18th.

Chatauqua and School of Methods—Elon College, July 30th-August 5th.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

June 3, 1923.

Subject: "Jeremiah, the Prophet of Courage."—Jeremiah 1:1-10, 7:1-15, 20:1-6, 21:26, 32, 35:1-19, 36, 37:11-28, 39:11, 12, 42:1-11, 43:4-10.

Golden Text: "Watch ye, stand fast in the faith, quit you like men, be strong.—1 Cor. 16:13.

Devotional Reading: Ps. 94:16-23.

Reference Material: Jer. 9:1-9, 13:1-9, 16:1-4, 17:19-27, 19:1-10, 22:13-19, 31:15, 31-34; Matt. 2:17,18, 16:14.

The Lion-Hearted Prophet.

"I have appointed thee a prophet unto the nations."

God has a plan for every life! "What a wondrous truth is this! And yet how reasonable a one. Shall the architect draw plans for his stately palace? Shall the artist sketch the outlines of his masterpiece? Shall the shipbuilder lay down the lines for his colossal ship? And yet shall God have no plan for the immortal soul which He brings into being"? (James McConkey). Here was a youth, living in an obscure village—Anathoth. His father was Hilkiah, possibly the same high priest who found the book of the law in the temple. He was a timid, sensitive young man when called to be this "prophet unto the nations." He felt unworthy and incapable. "Behold, I know not how to speak; for I am a child," was his first thought and expression. But God can wonderfully use humble man in His work. After Jeremiah really heard God's voice, and realized that it was a divine call, he submitted his will to that of the Father, with the "Here am I" spirit of Isaiah. Jehovah touched his mouth, and after that his courage never faltered, his decision never wavered. His ministry has been described as a "life-long martyrdom." It called for courage and devotion. It challenged his faith and loyalty. His life is an outstanding lesson of boldness for God and righteousness.

"Amend your ways and your doings, and obey the voice of Jehovah."

Here is the burden of the prophet's message. Jeremiah's spirit was that of the reformer. He was a "hero of the lonely way" which a man must trod when he sees an evil and is unwilling to compromise. He faced unpopularity and opposition for a cause which he believed to be right. The Protestant Reformation had to have the zeal of a Luther. The prohibition cause was victorious through its Frances Willard and Neal Dow and a host of other courageous men and women. A single message is never sufficient. Over and over, Jeremiah cried, "Amend your ways." For years he pleaded to a people who would not hear.

"The great and mighty God, Jehovah of Hosts is his name; great in counsel, and mighty in work; whose eyes are open unto all the ways of the sons of men, to give every one according to his ways and according to the fruits of his doings."—Jer. 32:18, 19.

Here is the source of his courage and power. Jeremiah trusted in God continually for guidance. His commission was from above. If approval registered there, he cared little for men's words.

"Down from the heavens it drops like a scroll,
Each day a bit will the Master unroll;
Each day a mite of the veil will He lift—
Why do I falter? Why wander, and drift"?

"Be strong."

Jeremiah rebuked Judah by showing the fidelity of the Rechabites to their fathers. Their obedience to their fathers' commands kept them from accepting the wine placed before them. The fact that they were in a strange land, guests, did not deter them from being faithful to ideals implanted in their hearts. On this "World Temperance Sunday," their example stands out for our thought. The one way to permanently kill the liquor traffic is by planting such ideals of temperance and abstinence in the citizens of the lands of the earth, that they will say, like the Rechabites: "We have obeyed the voice of our father * * * to drink no wine all our days." And then there will always be men, strong and upright, to make a law-abiding, moral and Christian nation.

"And seekest thou great things for thyself? seek them not."—Jer. 45:5.

This verse has been called the keynote of the life of the Prophet of Courage. If he had stopped to think of self, he would never have delivered his messages as he did. He cared nothing for his own glory nor promotion to earthly honors. Yet his message has lived for centuries. He had that virtue, which Woods Hutchison declares is "absolutely indispensable"—courage. "Without courage you may as well be without convictions." Jeremiah had both, and "greater than the heroes of battlefields are these silent sufferers of the commonplace."

CHRISTIAN ENDEAVOR TOPIC.

June 3, 1923.

Subject: "The Shepherd Psalm."—Ps. 23:1-6. (Consecration Meeting.)

Thoughts for the Meeting.

The psalmist felt very close to Jehovah. He was his Shepherd, who supplied all of his needs. No need could be known when shepherd was nigh.—Verse 1.

God gives men strength to provide for his needs. He does not encourage indolence, but in truth provides all things. When man has done his utmost, he may always count upon God to provide.—Verse 1.

Jehovah is a safe and wise Guide. To follow Him means to be in the best place, though to men it may seem rough. He cares for His child.—Verse 2.

"Guideth in the paths of righteousness." In any city rescue mission, you will hear men and women tell how God guided them to the meeting place by a song, by an earnest prayer, by a hearty invitation. There they found their God, and felt His restoring power.—Verse 3.

In the hour of death, God is still the companion, when all others must leave. Even in that time there is no fear of harm or evil when He is there.—Verse 4.

God will care for you even among your enemies. He is the place of refuge at all times.—Verse 5.

There is no end to His goodness and loving-kindness.—Verse 6.

"And I smiled to think God's greatness flowed
around our incompleteness,
Round our restlessness, his rest."
—*Mrs. Browning.*

"Other sheep I have, which are not of this fold; them also shall I bring, and they shall hear my voice; and there shall be one fold and one shepherd."—John 1:16.

"The sheep follow him, for they know his voice."—John 10:4.

"I am the good shepherd: the good shepherd layeth down his life for his sheep."—John 10:11.

Plans for the Meeting.

A little book of the psalms can be purchased for a small amount. Since several of the Scripture passages for this year are found in the Psalms, this would be a helpful gift to give to your members at this meeting, with an invitation to your meeting on the cover.

If your hymn books contain the Shepherd Psalm set to music, this would be an effective way of opening the meeting, following a soft prelude by the pianist. The Scripture reading may well be repeated in concert, since this is a portion of Scripture which most people know. See how many other of the psalms which we have had for consecration meetings your members can repeat at this service.

The following splendid reading for this meeting, the author of which is unknown, is taken from a recent number of the *Herald of Gospel Liberty:*

In pastures green?
Not always. Sometimes he who knoweth best,
In kindness, leadeth me in weary ways
Where heavy shadows be.
Out of the sunshine, warm and soft and bright,
Out of the sunshine into darkest night.
I oft would faint with sorrow and affright
Only for his—I know he holds my hand.
So, whether in the green or desert land,
I trust, although I may not understand.

And by still waters?
No, no, not always so.
Sometimes the heavy tempests round me blow
And o'er my soul the waves and billows go.
When the storm beats loudest
And I cry aloud for help,
The Master standeth by and whispers to my soul,
"Lo, it is I."
Above the tempest wild I hear him say,
"Beyond this darkness lies a perfect day,
In every path of thine I lead the way."

So whether on the hilltops high and fair I dwell,
Or in the sunless valleys where the shadows be,
What matter? He is there,
And more than this:
Where'er the pathway leads,
He gives to me no helpless broken reed,
But his own hand, sufficient for my need.
So where he leads us we can safely go,

And in the blest hereafter we shall know
Why, in His wisdom,
He hath led us so.

Suggested Hymns.—"Saviour, Like a Shepherd Lead Us," "Saviour, Lead Me Lest I Stray," "I Need Thee Every Hour," "He Leadeth Me."

CHILDREN'S WORK SPECIALIST TO COME TO CHAUTAUQUA.

Word has just been received that Miss Emma G. Lemen, children's division superintendent of the Pennsylvania State Sabbath School Association, will be able to come to the Chautauqua and School of Methods, at Elon College, July 30th to August 5th. Miss Lemen will conduct a class daily for workers in the children's department.

Miss Lemen has been in children's work in Pennsylvania since November, 1920. For seven years prior to that she had been State superintendent of the children's division of the State of Indiana, and before that she had been in State Christian Endeavor work as State secretary. She has spent much time in summer schools, both as a scholar and instructor, in addition to her scholastic training at Shortridge and Indianapolis Normal Training School, and is a graduate of the Geneva International Training School. Her record in both States has been a splendid one, and her work is very constructive in every particular. Mr. Walter E. Myers, general secretary of Pennsylvania, says: "She leaves behind definite programs and ways to get at them which makes her work a genuine contribution wherever she goes."

The program committee feels especially fortunate in being able to secure the services of Miss Lemen for Chautauqua week, and hopes that very many of the workers with children in all the Churches of the Southern Christian Convention will take advantage of this opportunity to know Miss Lemen and receive her help for their work.

TRAINING FOR LEADERSHIP.

The world today is demanding a trained leadership. Every field of activity is calling for able men and women, adequately prepared, to organize and direct its forces. In the business world it is a commonplace that there are more ten-thousand-dollar positions than there are ten-thousand-dollar men to fill them. The education needed a generation ago no longer suffices. The general level of education and efficiency is rising, and the man who would lead must have exceptional training.

This situation is as true in religious life as in any other field. Churches that face difficult and delicate tasks find it exceedingly difficult to secure ministers of large ability and adequate training. Moreover, nearly every Church is handicapped by the lack of trained leaders among their young people and adults. The crying need is for the rank and file of our Churches to fit themselves for higher usefulness in the kingdom.

It is a striking fact that the outstanding characters of the Bible were men of the most thorough training. Moses was eighty years old when he was called to lead the Hebrews out of Egypt, and these eighty years had been filled with experiences of the highest educative value. Joshua was nearly eighty when he took command of the Hebrew host, and all those years had been spent in acquiring the training he would require as commander-in-chief. David must have been fifty when he became king of all Israel, and every one of these years had made large contribution to his ability. Paul was almost fifty when he started on his first missionary journey, and even the Son of God was thirty years of age when He began His public ministry.

God wants us to get the very best training possible. He expects it of ministers and He expects it equally of all Church leaders. Sunday School superintendents who never read new books on Sunday School work and who never go to Sunday School conventions or summer conferences are back numbers, a hindrance rather than a help. Young people who aspire to usefulness as teachers, young people's society leaders should make it their business to attend conventions and assemblies.

During this summer a large number of splendid conferences are being held all over the nation for the training of Church and Sunday School and young people's leaders. It is not merely a great privilege which these offer; they present an imperative obligation upon all who desire to hear the Master's "Well done"! Make your summer count for God and leadership, as well as for all the joys which enter into these experiences. God wants us to be our best and achieve our utmost, and they most completely fulfill His plan who most adequately fit themselves for life's tasks and service.—From the *Young People's Service.*

Plan now to attend the Elon Chautauqua and School of Methods, July 30th to August 5th. Has your school or society selected its representative yet? This is the time for them to be planning for the trip and the Church to be planning for their expenses. The Elon Chautauqua is planned by the Southern Christian Convention to meet this very need of training for more effective service. What are you planning to make your summer count for in carrying forward the work which you are doing for Him?

Windsor Sunday School is first! Children's Day has been held, and the offering received is nearly twice as large as last year. Who will be next?

The Daily Vacation Bible School in the Bethlehem Church, Valley of Virginia, Rev. A. W. Andes, pastor, opened Monday morning, May 21, for its second year's session.

Wanted: Every Sunday School in the Convention to hold a Children's Day service. The offering on this day will go to extend Sunday School and Christian Endeavor work. Offering envelopes will be furnished free by the Board of religious Education, 1012 East Marshall Street, Richmond, Va.

The annual session of the Virginia Valley Central Sunday School and Christian Endeavor Convention opened last Wednesday night at Dry Run Church. The opening address was delivered by Rev. W. C. Hook, of Harrisonburg, Va. Mr. Roy A. Larrick presided. Mr. A. C. Boyce welcomed the Convention, to which Mr. Irvin Cather, of Winchester, responded. Many Churches were represented at the opening session.

NO SPECIALS NEEDED.

"I don't seem to have a single thing to be specially thankful for this year," said Monica, but she looked cheerful nevertheless.

"Isn't that fact, itself, something to be thankful for"? asked Uncle Kenneth. "I take it that you haven't been cured of any serious illness, you haven't been rescued from any special danger, you haven't had any loved one given back to you from the verge of death. But isn't that something to be thankful for? Not any of these dreadful things have happened to you; you haven't needed any of these special deliverances"!

Yes, that surely is one of the great blessings of life that we often lose sight of—to journey pleasantly through a fruitful land where sun and showers fall evenly.—*Queen's Gardens.*

Chautauqua and School of Methods

Make your Sunday School and Church work more effective by better preparation.

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For further information, cut out, sign and mail the following:

Miss Lucy M. Eldredge,
1012 E. Marshall Street,
Richmond, Va.

Please send information about the Chautauqua and School of Methods at Elon College, July 30 to August 5.

Yours truly,

Name.....

Address.....

Date....., 1923.

Christian Orphanage

THE GOOD WORK GOES ON.

DEAR FRIENDS:

We received a donation a few days ago that brought to us a great deal of delight. Our farm has lots of newly cleared land and is full of stumps. It has been very difficult to work the land with any degree of satisfaction. Then, too, it prevented us from using machinery in harvesting our crops, and when we did use machinery, the breakage was no small item. We decided early in the spring that we would invest some money in dynamite and blast the stumps out. We spent about all we felt able to spend, and still had lots of stumps left. We wrote to the E. I. du Pont de Nemours & Co., Inc., Wilmington, Del., manufacturers of dynamite, and asked them to donate to the Christian Orphanage ten cases of dynamite to help us finish the job. They wrote me that they could not, as a company, make the donation, but Mr. J. Thompson Brown, general manager of the explosive department, and Mr. Arthur La Matte, manager of the technical section, would personally make us this contribution. Then ten cases of dynamite, with fifteen hundred feet of fuse and five hundred caps, have been received, and the stumps are taking trips up in the air. This was a contribution that will mean much to us, and we are very grateful. It will aid us in getting our farm in better shape for cultivation, save our machinery and make the work more pleasant for the boys.

It falls to the superintendent's lot to blow out the stumps.

The following have been sent in since our last report: Ladies' Aid Society, Franklin Christian Church (Va.), 20 sheets, 3 pairs pillow cases, 1 pair slippers; Mrs. W. Sellars' class, Burlington, N. C., Church, 3 pillow cases, 6 towels, 2 sheets; Ladies' Aid Society, Antioch Church, Valley of Va., 21 sheets; Nat M. Pickett, Madison, N. C., 1 bag beans; Mrs. R. L. Ingram, Ingram, Va., 5 dresses, 1 pair hose; E. I. du Pont de Nemours & Co., Wilmington, Del., 10 cases dynamite, 1,500 feet fuse, 500 caps, freight.

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR MAY 24, 1923.

Amount brought forward		$6,276.47
Sunday School Monthly Offerings.		
Piney Plains	$ 9.25	
Pleasant Union	4.95	
High Point	1.00	
Seagrove	1.00	
Reidsville	1.00	
Salem Chapel	2.80	
Burlington	54.39	
First Christian S. S., Raleigh	8.72	
Wentworth	10.50	
		$ 93.61
Eastern Virginia Conference:		
People's Church, Dover, Del.	$ 13.00	
Isle of Wight	2.50	
Pleasant Grove	1.20	
Elm Ave., Portsmouth	3.50	
Holland	5.00	
Berea, Nansemond	10.00	
Wakefield, April and May	6.93	
First Christian S. S., Richmond	11.64	
		53.77
Valley Va. Conference:		
Winchester	$ 11.45	
Lineville	5.00	
Mayland, Jr., Class	1.26	
Timber Ridge	4.30	
		22.01
Georgia-Alabama Conference:		
Beulah		2.02
Easter Offerings.		
Rosehill, Ga.	$ 7.84	
Winchester, Val. Va.	15.76	
Holy Neck, Ea. Va.	50.00	
Joppa	5.80	
Bethel, N. C.	8.60	
Haw River, N. C.	19.25	
Pleasant Grove, Va.	25.11	
Asheboro	3.25	
Catawba Springs, N. C.	20.20	
S. Norfolk S. S., Ea. Va.	41.79	
Berea S. S., N. C.	16.00	
Berea Jr. Philathia Class	14.00	
Hayes Chapel, N. C.	3.14	
Lebanon, N. C.	15.00	
Dendron S. S., Va.	29.00	
		274.74
Men and Millions.		
Fourth distribution		300.00
Special Offerings.		
Mrs. H. A. Culver, on support of Inez	$ 15.00	
G. L. Gwinn, on support of Lula Johnson	10.00	
Alfred W. Haywood	25.00	
Young People's Bible Class, Ivor, Va.	20.00	
		70.00
Total for week		$ 816.15
Grand total		$7,092.62

THE LAND OF SARAH'S NATIVITY.

The Babylonians were of the Semitic origin, and during the last forty years excavations about Nineveh have shown that they were possessed of a civilization that surpassed most any country. One of the most valuable things unearthed at Nipper was the temple library, showing their ways of writing, which was the peculiar arrow-headed and wedge-shaped forms. The writing material was clay tablets almost six inches in length, three in width and in thickness. The tablets of special importance were written upon and baked, were covered with a thin coating of clay, rewritten and baked again. If the outer writing were rubbed out or altered, the inside coating would show the true text.

Ur, of the Chaldees, where the early part of Sarah's life was spent, was an important city of Babylonia on the banks of the great Euphrates River and near the Persian Gulf. It was the center of commerce and of religion, called the holy city of Babylonia.

Sarah was surrounded by neighbors or people that believed in nature gods—the sun, the moon and the earth. They believed in spirits, and particularly in wicked spirits; another feature of religion was astrology, the foretelling of events by the stars. The higher and purer beliefs are illustrated by the penitential psalms, which show a spirit much like the psalms of the Old Testament. One of the Babylonian psalms is: "Instead of food, I eat bitter tears; instead of datewine, I drink the waters of misery." David says, "My tears have been my meat day and night, while they continually say unto me, where is thy God."

Sarah believed in the one and only King, who is God, whose mercy endureth forever.—MRS. MITTIE. SUMMERAL HUGHES, in *Free Will Baptist.*

Did you ever hear of such a thing as a maniac nation? Well, they now say that there is such a thing abroad in the world today. We know that a man who is a maniac is considered very dangerous, if allowed to go at large, and if such a man is dangerous, how much more dangerous must a maniac nation be?

One of our exchanges says: "Lord Robert Cecil, of England, declares there are maniac nations which need the restraint of normal nations associated in the League. Some nations have been doped with militarism, and like opium fiends, they demand more, more, more." Maybe that was the trouble with Germany when she went to war. If so, we fear she has not recovered her sanity yet.

3,000 THE CHRISTIAN SUN. 9,000

There are between 8,000 and 10,000 families represented in the Southern Christian Convention, which means if a copy of THE CHRISTIAN SUN is placed in each family, a possible subscription list of 9,000 copies. There are now circulated approximately 3,000 copies, or about one-third of our Church families are reached. Hence, there should be added to the list 6,000 new subscribers in order to have the Church paper placed in every family.

Now, the great personal effort required to do this must be rewarded. To compensate this labor, if premiums are given, it will take 20 automobiles, or 40 radio machines, or 50 to 60 talking machines, or 90 to 100 typewriters, or 200 to 300 watches, etc. Don't you think you will have a good opportunity to secure one of these prizes?

But you need not confine your solicitations to your Church alone. You have friends in other denominations who will gladly assist you by giving a subscription. Make your appeal in a straightforward manner. True men and women are interested in the success of their friends and will lend a helping hand.

PREMIUMS GIVEN FOR NEW SUBSCRIPTIONS.

The subscription price of THE SUN, recently reduced, is now $2.00 per year—two six-month subscriptions at $1.00 each count as one year. One person may take as many as he may wish for himself or for others. Those in arrears should pay up and assist the solicitor by taking an advanced subscription.

SCHEDULE.

1. To one securing 350 Subscriptions, a Ford Touring Car will be given ($298.00 f. o. b. factory).
2. To one securing 150 Subscriptions, one Radio Equipment—Westinghouse R-6 Set, complete with batteries, tubes, phone and aerial equipment, the price of which is $150.00.
3. To one securing 100 Subscriptions will be given one Victrola ($75.00), or cash prize of $50.00.
4. To one securing 75 Subscriptions, one Remington Portable Typewriter, with standard keyboard and case ($60.00 f. o. b. Richmond).
5. To one securing 30 Subscriptions, one Gentleman's or one Lady's Wrist Watch will be given, guaranteed by Jahnke Bros., Jewelers, of Richmond, Va. ($30.00).
6. For 25 Subscriptions, one Gentleman's or Lady's Watch ($25.00), likewise guaranteed by Jahnke Bros.
7. To one securing 20 Subscriptions, one Standard or International Dictionary will be given.

To all authorized solicitors will be paid 10 per cent commission on all renewals, and 20 per cent on all new subscriptions. Those receiving prizes will not be entitled to commission.

Two renewal subscriptions will be counted as one in determining the winners of prizes.

Send in your name and address and receive the necessary report blanks and receipt books.

The contest will close on October 31, 1923.

Remittances made on this campaign are to be net. Post-office money orders constitute a safe plan of remittance.

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THE WORD SHALL NOT RETURN "VOID."

It is scarcely possible to discuss the relation of radio to the Church without bordering on frivolousness; but the subject may be ended with the assurance that a free and untrammeled pulpit has nothing to fear from any invention that broadcasts the Word of the Lord. One of the miracles of Jesus—that of the healing of the centurion's son—is described as being wrought over the distances—as if the power of Christ went over wireless ways to touch the body of the sick child. "Speak the word only," said the believing soldier, "and my son shall be healed." Our trust in the Gospel should be so confident that we may commit it to the wave-lengths and send it out to invisible audiences in the faith that it shall not return "void," but shall accomplish that whereunto it is sent by the God of all wonders and graces.—Zion's Herald.

AUGMENTING A MAN'S REACH.

Radio has found a new use in Philadelphia. The pastor of one of the largest Presbyterian Churches in that city is Rev. Dr. C. E. McCartney, of whom the Presbyterian, published in the same city, says: "He is now well and widely known as the exposer of rationalism and the defender of evangelical faith. Dr. McCartney is preaching a sound, solid, scholarly Gospel to an audience that crowds the spacious auditorium and its galleries." To accommodate those who cannot get in an overflow meeting is arranged for in another auditorium, in which a radio set has been established, so that those who cannot get into the Church can still hear him preach. This shows that the simple Gospel preached earnestly and forcefully without any sensational methods will draw the people. When all the preachers realize this and do their best, with God's help, to present His message to men in simplicity and earnestness, there will be no trouble to get people to come and listen.—Presbyterian of the South.

FERRELL.

Brother H. B. Ferrell passed from earth and laid aside the working tools of life, being about 76 years old. He died October 11, 1922. In the absence of the writer, his pastor, his funeral was conducted by Rev. J. E. Amerson. Bro. Ferrell lived a consistent member of New Harmony Church since it was organized, he being a charter member. He was a faithful husband and father and a good neighbor in his community. He leaves to mourn their loss a widow, two daughters—Mrs. Young and Mrs. Edmonson—and one son, Mr. John Ferrell. May the Lord comfort all the bereaved.

C. W. CARTER.

SOCIETY NOTE FROM BABYLON.

The dance craze is sweeping the country, and young men and women have danced for nearly three days without rest. It is only another evidence that the fool-killer is neglecting his work. It is said that 63,000 paid admissions were received here in Baltimore. The noble manager of the theatre closed the show early on Sunday morning, owing to his scruples against Sabbath desecration and —the fact that he was not allowed to collect entrance fees on the Sabbath.—Exchange.

RECONCILED.

To be reconciled to God is to be reconciled to Him in His holiness, and all it appoints for us and all it requires of us. God beseeches us to be reconciled to Him just as we are, but it is to Him as He is, for in nothing less can we be truly blessed.—John Oman.

Governor Pinchot, of Pennsylvania, has signed a bill abolishing saloons licensed by the State to sell liquor containing less than one-half of one per cent alcohol.

Washington has ordered all coast-guard stations to assist in the prevention of rum smuggling.

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Notices: Obituary and Marriage Notices of less than one hundred words are published free of charge, if received within thirty days from date of event. all over one hundred words published at one cent a word.

Advertising Rates: "Want Ads" 2 cents a word an insertion. Display Rates quoted upon request.

Called Home

BROWN.

W. W. Brown, aged 57 years 6 months and 21 days, died May 8, 1923. He leaves a wife, one sister, two brothers, besides many other relatives and a host of friends, who lament his passing.

He was a member of the Christian Church at Pleasant Grove until the organization of the Bennett Christian Church, of which he died a member.

He loved his Church. I am told by friends he had much to say regarding death, and freely expressed his readiness to depart. May the Heavenly Father comfort the hearts of his loved ones. Burial service by the writer, assisted by Rev. G. R. Underwood, pastor at Pleasant Grove, in presence of a large congregation, and his grave was completely covered with flowers. T. J. GREEN.

HARRELL.

Edward R. Harrell was born March 19, 1833. United with Cypress Chapel Christian Church when very young; married Sarah Parker in 1857, and died May 12, 1923, at the age of 90 years 1 month and 22 days. He is survived by seven children—Mrs. D. W. Henderson, Mrs. J. L. Johnson, A. L. Harrell, C. C. Harrell, W. H. Harrell, A. P. Harrell, and E. M. Harrell. He leaves also fifteen grandchildren and four great-grandchildren. He had been an active member of Cypress Chapel for many years, and leaves many friends who praise his name.

The funeral services were conducted from the Church on Sunday afternoon, May 13th, the Church being crowded to its full capacity. In the absence of Rev. J. M. Roberts, the pastor, who could not be present, and Rev. H. H. Butler, a former pastor, too far away to come, the services were conducted by Revs. W. W. Staley, L. L. Lassiter, and C. G. Lowe, a Baptist minister from Whaleyville. A long-lived, happy and useful Christian entered into rest, leaving a splendid posterity and a good name.

W. W. STALEY.

CREECH.

J. Creech died Saturday, May 5th, at his home, Garner, N. C. The funeral was preached at the home of the deceased by the pastor, Rev. M. T. Sorrell. The remains were taken to the Christian Cemetery, where the Junior Order conducted a beautiful and impressive ceremony in the presence of throngs of friends.

The deceased is survived by his wife and six children—four boys and two girls—one daughter-in-law and one son-in-law. He spent practically his entire life in the community of Garner. He was for thirty-four years a devout member of the Christian Church.

M. T. SORRELL, Pastor.

MARY MORRILL AND GEN. FENG.

The absorbingly interesting story of the conversion of General Feng, the "Chinese Christian Fighter," was told in the Literary Digest of August 12, quoting in part the Christian Advocate and the Sunday School Times. Mary Morrill was an American missionary who, in 1900, was beheaded by the Boxers; and Feng, at that time a young Chinese cadet, was one of the witnesses. The impression must have been similar to that which, doubtless, was made upon Saul when the latter witnessed the martyrdom of Stephen.

"Feng heard the woman missionary plead for the lives of the missionaries and of the Chinese Christians. When that plea was of no avail, he heard her beg that they might slay her and spare the others. He saw her on the way to the place of execution, speaking quietly to some of the people who watched the procession, and giving silver from her purse to a poor creature in the crowd. He saw the fortitude with which she met her death. The sacrificial love which stood there revealed made an unforgetable impression on him."

It was Mary Morrill's martyrdom, together with other deeply impressive incidents, which finally resulted in Feng's conversion in 1911, and during the eleven years that have since elapsed General Feng has probably been the most mightily used Christian in China. Not only has his own brigade, numbering not far from 10,000 men, been led in large part to Christ, but thousands of others have been pointed to the Lamb of God, and in addition many needed reforms have been successfully instituted.

When Mary Morrill went to China, she went with the spirit of revival in her heart. That spirit of revival was communicated to Feng, and later, through Feng, to thousands of other Chinese. And now the story is being told throughout America and all the world, and out of it will come, under God, flaming evangelists and revived pastors and missionaries. Think what it would mean for God if every one of the 200,000 pastors and missionaries and evangelists of the world were as imbued with the spirit of revival as was Mary Morrill and as is today General Feng. Multitudes will be if you who read these lines pray persistently and believingly and prevailingly—if you pray for revival.

MARRIED.

At the residence of, and by, the writer on April 22, 1923, Mr. H. Franklin Brady and Miss Edna Gardner, both of Bennett, N. C., were united in marriage. Happiness to them. T. J. G.

MARRIED.

Miss Flossie Owen and Mr. Eustace Yow, of Seagrove, N. C., were united in marriage at the home of the writer on the 2nd day of May, 1923. May much happiness be theirs. T. J. G.

OXFORD TEACHERS' BIBLES

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Mrs. N. T. Farmer

THE SUN'S OBSERVATORY

Wake Chapel Church, Wake County, N. C.

Wake Chapel Christian Church had its beginning in 1856 in a school-house a few miles from the present site. Later a small building was erected on the present site, which was added to and ceiled in 1875. In 1900 and 1901 a new building was erected, Rev. J. D. Wicker being pastor. This building is now torn away and is being replaced by a splendid brick structure. It will contain ample class-rooms and gallery.

The building committee is composed of K. B. Johnson, R. M. Dickens, J. B. Johnson, E. B. Utley, W. J. Ballentine, C. D. Powell and C. N. Johnson. They expect to have the building ready for the North Carolina Conference, November, 1923. C. N. Johnson drew the plans and is erecting the building. He is brother to Dr. L. F. Johnson.

Dr. J. W. Wellons helped with his own hands to build the first Church and was its pastor. Rev. W. G. Clements served the Church longest, this being altogether thirteen years.

J. Lee Johnson.

Mexico and Labor.—

The 1917 Mexican Constitution contains, in Article 123, a remarkable charter of rights for labor:

"The article decrees the eight-hour working day; the seven-hour working night; the six-hour day for working children, twelve to sixteen; no night work for women and children; one day of rest in seven; a vacation on pay for child-bearing; a living wage; no garnishment of the living wage; enforced profit-sharing; cash wages; double pay for overtime; housing for workingmen; accident compensation; safe and sanitary work places; right to organize; right to strike or shut down; three months' wages for unwarranted dismissal; worker's lien; immunity of wages from attachment; free employment bureaus; no contracting out of workingmen's rights; social insurance; co-operative building associations. Although some of the States have legislated, so far the Mexican Congress has failed to enact laws to carry into effect these benevolent provisions."

A Lesson for Study.—

How beautiful is the following—yea, how true it is to the real side of the Christian life: "If we 'admit' Christ as Lord, 'submit' to Him in everything, 'commit' everything to Him, and 'permit' Him to be everything, and to do all His will in us, then we shall indeed 'transmit' His life and grace to others, and all that we are and have and do shall be to the glory and praise of God."—Rev. W. H. Griffith Thomas, D. D. That is a good lesson. Study it carefully and prayerfully and it may be to you a real blessing—so we believe. How much we miss by not being fully and truly submissive to His will—surely!

A Jail in a Railway Station.—

The Chicago union station, now under construction, will include a jail, a chapel and a morgue, says the *Railway Age* (New York). It continues:

"The jail will consist of two cells, each completely equipped, capable of accommodating several prisoners, and will be built in the basement. A reception-room, heavily barred, will give access to the cells. The jail will be used for holding prisoners passing through Chicago and will eliminate the necessity of an officer being handcuffed to the prisoner while waiting for trains. When the jail is completed, an officer will be able to receive the cell keys from the custodian, lock the prisoners in the cell and be free until train-time. The chapel will be completely furnished and equipped for funeral services."

An Awful Situation.—

What can be done about it? Even the most determined optimist will stand aghast at these facts and figures. We clip them from the *Literary Digest* as follows:

"The suicide of children is a matter particularly distressing, and a most serious problem, to be carefully considered. In 1919 we reported 477 child suicides. In 1920 there were 707. In 1921 the number had increased to 858. In 1922 there were over 900, or nearly 3,000 in four years. The average age of boy suicides is sixteen; girls, fifteen. Most girls use poison; the boys use a gun. When five school-girls in four days commit suicide it is time the public asked the reason why. The conclusion reached probably will be that they were temperamentally disordered, or home conditions were intolerable, or that the school system was at fault. All three are the chief causes for child suicide.

"Child marriage is another serious cause. In 1920 there were 1,600 boys and 12,000 girls fifteen years of age in the United States listed as married, and nearly 500 of them were recorded as widowed or divorced. The married boys of sixteen numbered 3,222. Those of seventeen numbered 7,960, those of eighteen 24,644. Girls who had married at sixteeen numbered 41,620, at seventeen 90,930, and those at eighteen 186,645. Many of these children soon after marriage find that they have made a great mistake in their choice, quarrel, separate, get divorced and supply many of our suicides as well as homicides. Parents and teachers should educate children to avoid emotional excesses, to meet bravely the unpleasant things of life."

NOTES-PERSONALS

Rev. and Mrs. R. L. Williamson greatly enjoyed their visit to the Henderson Convention. To them it was not only going to the Convention, but it was a home-coming, as Henderson is an old charge of these beloved servants of the Lord. Come again, Bro. and Sister Williamson, for the people will be ready and glad to see you.

This we may know surely that no man or woman of the humblest sort can really be strong, gentle, pure, and good without the world being better for it, without somebody being helped and comforted by the very existence of that goodness. —Bishop Phillips Brooks. There is certainly a strong incentive in that thought for us all to make an effort to do our best.

Dr. D. A. Long seems to have caught the spirit of the good farmers. On May 21, he writes: "We had a delightful rain last night. The farmers go forth today whistling and singing—corn in the crib, money in the pocket, baby in the cradle and a pretty wife to rock it." That has quite a swing to its ideal. We are wondering if our brother will turn poet under the delights of farm life.

Never was it more true than now that "We are living, we are dwelling in a grand and awful time, in an age on ages telling—to be living is sublime." The truth of this quotation should not be lost in its triteness, nor should its meaning be drawn away from future implications. We must today supply the foundational necessities for future demands.—Rev. Frank G. Coffin, D. D., in *Inducements to Purity.*

Referring to the dear ones who have gone on before, the Rev. Newell Dwight Hillis says: "Happy those who have prepared for an abundant entrance. Blessed are they that have sent on in advance a company of celestial pilgrims, who linger about the gate, waiting to give tumultuous welcome to one beloved. Thrice blessed, these who come in like some noble king returned from their holy war on earth's far-off frontier."

Here is a very beautiful thought, and it is not only beautiful, it is truth and very comforting to the child of God. It was expressed by the celebrated English poet, Alfred Tennyson. He expressed his thought thus: "I should be sorely afraid to live my life without God's presence, but to feel He is by my side just now as much as you are, that is the very joy of my heart." Do you, dear reader, have any such experience in your life?

Rev. Robert Dick Wilson, D. D., in referring to the accuracy of the text of the Old Testament, says, and he is one of the ablest scholars in the world: "You can be absolutely certain that we have the text, substantially, of the Old Testament that Christ and His apostles had, and that was in existence from the beginning." Considering that Dr. Wilson is not only one of the ablest scholars in the world, but that he is also a devout and faithful student of the Word of God, we believe that we can trust his word as to this matter, and when you hear any one question the certainty of the text of the Old Testament, you can safely fall back on the assurance that Dr. Wilson gives us as to the present text of the Bible being just what Christ and the apostles had in their day. Let us cling close to the truth as it is given to us in the Bible which Christ and His apostles had in their day.

"I am expecting to hold a meeting at Rocky Ford Church about the last of May. I wish the prayers of our people for the work there. Then I expect to hold a meeting at Elk Spur some time in June. Pray for this work also."—Rev. Elisha Bradshaw, Fancy Gap, Va. Our brother has a big and needy field in Carroll County, Va., and he really needs all the help we can give him by our prayers. Do not forget our mountain work.

We acknowledge the receipt of a kind invitation to attend the commencement exercises of the High School at Windsor, Va., for June 4th. We are indebted for the same to Miss Mary Herbert Watkins. Wish we could go, but previous engagements and work will not consent, but we wish for the young people a pleasant occasion. We recall school life in Windsor a great many years ago. It was the camping-ground of some of our early days in school. Thank you, Miss Mary Herbert.

We have already announced the death of Mrs. H. W. Elder, of Richland, Ga., but we cannot let the occasion pass without a word of personal appreciation. We met her only once. We had dinner in her home on one occasion and saw enough of her to keep her busy and useful life in mind. She stood at the head of a large family, and, as her husband is a minister, she had very largely the cares and the responsibilities of that home, most of the time alone, for her husband's work called him away often for weeks at a time. But she took her place bravely and served her day and generation well. Now that she is no more with us, she is called blessed by those who knew and loved her best. We lament her going away so soon in life, but she went away as one who had quickly earned her reward, but not to be forgotten. Our sympathy goes out to her lonely and overburdened husband in this day when there is no wife in the home.

Rev. M. W. Butler, pastor of our First Church at Muncie, Ind., seems to be enjoying his work much. When he first went on this field, the situation was almost forbidding. He buckled down to hard work and has been permitted to see the outlook and the real work of the Church greatly improve. The regular attendance has much more than doubled and the growth is most encouraging. That is a fine situation and we rejoice with our brother that he sees the work of the Lord prosper in his hands. We have a bit of personal knowledge of the Muncie field, and to say it has for years been a most difficult field is not putting it too strong. It has been indeed a hard field, but we rejoice that conditions are greatly improving under the labors of our brother and the leading of the Holy Spirit. If Bro. Butler can, by God's help, bring things to pass there, we should think he could, with God's help, grapple successfully with any Church in any part of our denominational territory.

How do we beginners in life ever get to be experts in any chosen life? Rev. Newell Dwight Hillis says it is done this way: "Faith in life immortal helps men endure the limitations and incompleteness of their lives. Observation and experience assure us that this world is a school room for the development of an appointed gift rather than for the performance of the work itself. Schools and colleges develop capacity—afterwards comes the life work. It is style that turns the raw silk of knowledge into the brocade of literature. Robert Louis Stevenson was willing to spend a full morning perfecting a half-dozen sentences. Preparatory to his lifework, Stevenson practiced upon his style through twenty volumes of short stories, essays and poems. At forty-five years of age he felt that he was ready for his first big novel, but suddenly death withdrew the artist from the scene. The same principle holds in the realms of music, painting, sculpture and invention. Men toil all their lives long, trying to master the chosen task. Not until the evening shadows fall and the day is far spent does the amateur become an expert."

If you ever get an idea in one's head fully, you may rest well. It will be hard to get it out. There is one exception. If you get a very good idea settled in one's mind, well in some strange way it seems quite easy for that to slip away, not in all, but in many instances. But if you once beat an error into the head of some person, it then seems to have staying qualities and you can hardly get it away at all. Take the case of a certain letter, purporting to be written by Jesus and carrying with it such promises of reward for obedience to its teachings, and though the thing has been exposed and denounced hundreds of times, there are many people who hold on to it as if it was salvation itself. What a pity that we cannot hold truth as tenaciously as we do error? Then, take the old idea of predestination, and though you may expose its error again and again, yet the people keep right on believing it, even though the Bible itself declares against the idea that doctrine holds forth as truth. When even the Bible decides against the same error, many professing people of God will not give it up. It is indeed a strange wrinkle in human nature. The only explanation that we know is the fact that the devil knows that his one sure chance to cheat Christ out of a soul is to get that soul to believe a lie, and that gives him satisfaction. We really think the devil has much to do with inducing men and women to hold to error.

That is a notable article in this issue from the pen of Mr. William T. Ellis on "A Night in Constantinople. It is an awful picture, and the more so because it seems to be true. Mr. Ellis is regarded by the *Christian Herald,* from whose columns this article is taken, as an authority on Near East affairs. Surely a good house-cleaning in Constantinople is terribly needed. One is not easily persuaded to believe that these worldly Christians have wrought so terribly to the pulling down of the strongholds of the Christian faith, as Mr. Ellis thinks they have done in Constantinople. They are making the work of the Christian missionary doubly hard in their efforts to win the Moslem world to Christ. An inconsistency in the life of a professing Christian there works more mischief in an hour than the missionary can undo in a year. If we could only keep these worldly Christians away from such great centers, how much easier it would be to give the Gospel to the men who are in darkness. It is just as true at home, is it not? If worldly Christians and hypocrites would hide themselves from public view, then we might win men and women to Christ rapidly. As it is, these men and women are hindrances to the spread of the Gospel, both at home and abroad.

A FEW HOURS AT FRANKLINTON CHRISTIAN COLLEGE.

We took a few hours off May 23d to run up to Franklinton, N. C. (less than one hour's drive from Henderson by auto) to attend the commencement exercises of our Franklinton Christian College, and we were glad of the privilege, for the commencement exercises were splendid. Bro. J. Byrd Ellington took us on his big Chandler. It was a splendid ride, and you may think we are joking, but we are not—we passed through some fine scenery, but the most interesting part of the afternoon came in the exercises in the

college chapel. Rev. J. A. Henderson is president, and he is making a fine success of the institution. The commencement exercises were of a high order—every number was first-class. The singing was very good and the speaking was in good taste and well delivered. One of the best efforts was by one of the girls of the graduating class. She gave a demonstration of a model home. She did it well and finished by having her kitchen table and a cook stove on the platform and telling her audience how to make a certain cake, and when she had her cake made she put it into the stove and in a short while she took the cake out, beautifully cooked, and to prove it she told how to tell when the cake was well cooked, and then she cut the cake and let her audience see that it was not only well, but beautifully cooked. It was what is called the "checker" cake, and it was checked through and through. She received much applause. Dr. D. A. Long was present and delivered the diplomas —some twenty or twenty-five of them—to the graduates, and in doing so, he made a taking speech and was much applauded. The college is nicely domiciled in its new building on its new campus, but it is growing so that even now they much need an additional new building. Rev. J. A. Henderson is doing splendidly as president. He is the right man in the right place. We believe Franklinton Christian College has a great future, and Henderson, under the blessing of God, is the man to lead it on to realize the greatness and usefulness of that future. One other thing we must tell. In the graduating class there must have been twelve or fifteen girls. They were well dressed, and the president said each girl had cut and made for herself the dress she was then wearing. That was a high compliment, and it shows what the institution is doing for its pupils. They are not merely teaching them book learning, but they are teaching them how to work and how to do their work well. Those who have furnished the money to establish this institution may well be proud of their investments, for they are paying a high rate of interest and compounding it oftener than every six months.

Franklinton Christian College is doing a great work for the Church and for the colored people in a general way. President Henderson is a Southern colored man, and the Booker Washington of the Christian Church. He deserves well at the hands of the Christian Church.

COMMENCEMENT AT ELON.

The class-day exercises' program of the graduating class was the feature of the Monday morning session of the thirty-third annual commencement of Elon College, which began here on Saturday night and will conclude with the afternoon session on Tuesday, the 29th.

The program opened with a welcome address by E. C. White, Waverly, Va., president of the senior class. The forty-one members of the class participated in these exercises. J. M. Fix, Burlington, N. C., gave a history of the class during its four years in the college. The class poem was rendered by Miss Mary Swanson, the author of the same.

The class prophecy and the last will and testament by Mary Nelle Holland and Irene Goff, respectively, were of interest and were amusing, as was also the delivery of trophies by J. M. Fix.

The exercises were concluded with the delivery of the senior mantle by L. J. Perry, which was accepted by J. C. Whitesell, member of the junior class.

On Sunday morning the baccalaureate sermon was preached by Dr. Francis E. Clark, Boston, Mass., founder of the Christian Endeavor Society. This feature of the Elon commencement season was removed to the First Christian Church at Burlington on account of the college having no auditorium since the burning of its administration building in January. In beginning his sermon, Dr. Clark declared that there had never been a generaton of young people to whom so much has been given, in God's good providence, as the one now entering upon the most active period of life. "This fact," he continued, "brings with congratulations for the fortunate youth of this country, whose natal day was so auspicious, and it also brings, with every opportunity, a tremendous responsibility."

"To be educated in these days," he said, "is not simply to be able to construe Latin and Greek, not simply to be able to turn Latin odes into poor English poetry, but is to know something of many things, and, if possible, everything about one thing."

He charged the class "never to be discouraged or doubtful of final victory," and that it was the business of educated men and women to range themselves on the side of God and an aggressive Christianity.

The pageant given on Saturday night under the direction of Prof. W. F. Greenwood of the music department, was a new item on the commencement program, and took the place of the annual oritorio which had been left off this year. "Columbus" was the title of the first section of the pageant, which put into scenes the happenings from the time Columbus became possessed with the idea the world was a sphere on through the discovery of America and until his death in prison. The second division was entitled "Three Centuries of American Democracy," which began with a representation of the Puritans and the Revolutionary War to the present day.

Those taking the leading parts in the pageant were L. J. Bray, who played the role of Columbus; R. S. Nelms, who characterized John Hancock; Jennie Gunter, representing "Immortality and Religion"; G. L. Williams and Madge Moffit, who represented the king and queen of Spain. More than 100 students took part in the presenting of the historical pageant.

Tuesday will be the graduating day, at which time the seniors will receive their diplomas. Governor E. Lee Trinkle, of Virginia, and Governor Cameron Morris are both to be present and speak during the morning. In the afternoon the cornerstone of Alamance Hall, the new administration building, will be laid. C. M. Cannon.

"JESUS, THE LIGHT OF THE WORLD."

He says, "If I be lifted up, I will draw all men unto Me." So, let us, as His children, hold up Jesus as our Saviour who cannot only save from sin, but He will save if we will let Him. In John, He says that His blood cleanses from all sin. We know this is true because we have tried it. And we ought to let our light so shine that others seeing our good works may glorify our Father which is in Heaven, and let us ever be ready to rebuff sin and also try to live above sin. In Matthew 1:21, "Thou shalt call His name Jesus, for He shall save His people from their sins." The writer wants to say that when you accept Jesus as your Saviour and join the Church, then the fight starts. That is the time the devil starts, but Jesus says watch and pray, lest you enter into temptation. In Romans 12:1, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice holy, acceptable unto God, which is your reasonable service." Sometimes we say and do what is not becoming to Christians. We should live so the world will not have room to criticise, and if we get the beam out of our eye we can see how to pull the mote out of our brother's eye. Let us be doers of the word.

We are getting along nicely on the Church. We are hoping to get in it soon. We are praying for success here, and by the help of the Lord we believe we are going to have it. We are looking forward to our opening service, and if nobody else shouts, I expect I will.

I am talking the Church on the street cars and at my work; I am inviting people out to our services; I am doing all I can, and others are doing the same.

I want to say that our Sunday School is growing nicely. We expect to go into our new Church with 100 on roll or more, but don't want to stop there. We want to keep growing. One of our loyal members, P. J. Carlton, has gone over to England; we hope he will have a good trip; we are looking for him back next month.

We believe our Church will be a blessing to Richmond. We have lost by not having a Church here long ago. Now, when our people come to the city they will have somewhere to go. Let us, by God's help, do our best as Christians to win souls for Jesus. J. W. Price.

Richmond, Va.

PLEASANT HILL, OHIO.

Since coming to this field, I have been very busy getting adjusted to the work. This place certainly lives up to its name. We have received a most pleasant and most cordial welcome here. The people of the North are not so indifferent to strangers, and are not as difficult to get acquainted with as they are said to be. We have never enjoyed any Southern hospitality that surpassed the hospitality and kindness we are enjoying here. Truly, our lines are fallen in pleasant places.

The reception given us by the Church and community was very encouraging and gratifying. On the evening of April 11th the members of the Church and people of the community gathered at the Church and engaged in a welcome service that made the pastor and his family feel at home and feel glad once more that we cast our lot with these good people. The speeches that were delivered were inspiring, and the words of appreciation and delight were many. They spared no time or money in making this a great occasion. We shall always remember this as one of the most inspiring events in our lives.

Since coming here, I have conducted a series of meetings lasting two weeks. The services closed Easter Sunday evening with an inspiring musical program—an Easter cantata, rendered by the community chorus. The house was packed to the doors, and many people were turned away. At the morning service Easter Sunday I received eight members into Church fellowship.

It has been the custom of the Church for many years to take an offering for missions Easter Sunday. The offering this year surpassed any offering of previous years, amounting to $420.00.

At the suggestion of the editor, I will contribute an article to The Christian Sun occasionally. And, by the way, speaking of the Editor of The Sun, I hear a lot of nice things said about him in these parts. R. F. Brown.

Pleasant Hill, Ohio.

A SPECIAL REQUEST.

How many will join me in a special prayer for five minutes every Monday morning at 10 o'clock sharp for the completion and equipment of your new buildings now being erected at Elon College to take the place of the property destroyed by the terrible fire January 18th, and for a large development of usefulness as a Christian college, and especially for the chair of theology now being established in connection with the college work? The close study of the English Bible, and for the right man as director. I hope a large number will join me in this prayer.

J. W. Wellons.

Elon College, N. C.

E-D-I-T-O-R-I-A-L
J. PRESSLEY BARRETT, *Editor,*
Henderson, N. C.

SEVERAL IMPORTANT MATTERS AS TO MARRIAGE.

WHERE WILL THE CHRISTIAN CHURCH STAND?

It is time the whole Church of Christ was awaking to see what is to be the end of all this divorce business! Not many of our people have any adequate idea of the havoc this divorce business is working to the serious detriment of the Church. We ought to awake and cry aloud and spare not! A good many people seem to think if anything against divorce is said when there happens to be such an one in the circle of their friends that it is cause for offense. We hope that is not the case generally, but if it is we say where God has spoken as He has in the matter of divorce, let not the fear of man silence the true ministers of God. If there is anything about which the ministers of the Gospel should speak out fearless, but kindly and firmly, it is the matter of marriage and divorce in this country, and in this day when so many think they can get married today and be divorced tomorrow, and then be married again right away, if any one should come along who had no more sense than to propose marriage to such a person. We have from several sources a good many facts bearing on marriage and divorce, and we herewith submit the same for the consideration of our readers as follows:

Bishop William T. Manning, in a Lenten address at the Cathedral of St. John the Divine, declared, according to the New York *Times,* that to allow men and women to live together for a time and then with legal sanction to separate and form new alliances as often as they please is in principle to abolish marriage and to adopt a system of legalized free love.

"It is worthy of notice that those who seek to break down and destroy the life of the Church seek also to destroy the institutions of marriage and the family," he said.

"We must not think in hard and unsympathetic spirit of the human sufferings connected with this question, but on the other hand, we must not allow our feelings for this suffering to make us unmindful of the supreme moral principles involved.

"Let me say at once that separation of man and wife is not forbidden by the Church. The Church in some cases even advises this. It is divorce and remarriage which the Church opposes and which is bringing such disastrous consequences upon us.

"The case with which divorce is secured by the rich is increased by the facilities now offered in Paris and in other places. And no matter how scandalous the circumstances of the divorce, some ministers of religion, it seems, can be found willing to perform the ceremony of remarriage.

"The teaching that marriage should last only while love lasts means in reality that marriage should not exist at all. It means, in plain words, the abolition of marriage and the substitution of the system of free love. If marriage may be ended by any passing quarrel; if the man and woman are united by nothing more fundamental than mutual consent and agreement to continue together while things go happily, the principle of monogamy is abandoned.

"It is time for all the Churches to act together in this matter. At present the influence of religion against divorce is weakened immeasurably by the varying standards of different Churches, and even of different ministers of the same Church. Those whom one Church refuses to marry go immediately to another and are married without question. In a matter of such vital importance to society, this ought not so to be. In these days when so many are working and praying for Christian unity, it should certainly be possible for us to co-operate in upholding the sacredness of marriage. All religious organizations—Catholic, Protestant, or Jewish—might well agree upon common action for the preservation of the home."

Marriage Laws Differ.

It is equally true that the laws as to marriage differ in the various States. There is prohibition of marriage of certain blood relations in some States which does not exist in others; in some States white and colored people may intermarry; there are differences as to the marriage of minors and as to the residence of parties.

"Runaway" couples are licensed and marriage solemnized by connivance of officials and ministers. School children of this city have been known to go to Kentucky towns where they have sworn that they were residents and were of age; have been believed by the accommodating officials, and started on their brief journey to the divorce court.

Uniform Laws Needed.

Uniform laws of marriage and divorce are imperative.

The States acting individually would never pass uniform laws. South Carolina, with no divorce, could not be expected to agree with Ohio, where ten grounds of divorce are recognized. The only hope of uniformity and regulation is in an amendment of the United States Constitution empowering Congress to pass uniform laws on these subjects. Congress now has power to pass uniform laws upon naturalization, bankruptcy, patents, copyright, and why not upon these more important subjects?

But what should the regulations be?

As to Marriage.

1. One of the parties must be an actual permanent resident where marriage is to be performed.

2. Marriage shall not be solemnized until fifteen days shall have elapsed after license is issued and published.

3. No license shall be issued to minors under sixteen years of age; and to those above sixteen only by consent of parents or proper guardian.

4. No license shall be issued except upon certificate of a physician of the freedom from communicable disease and insanity.

5. No license to divorced persons until at least one year after divorce.

6. Marriage between white and colored people prohibited.

As to Divorce.

1. Plaintiff must be an actual bona fide permanent resident (and not a colorable resident) for one year.

2. Actual notice must be given to party sued, or if that is impossible, notice by publication may be given and an attorney appointed to resist the divorce.

3. No hearing for three months after suit filed.

4. Prohibition to marry for one year after divorce.

5. Grounds for divorce to be simplified, but no divorce for insanity acquired after marriage.

6. Suits may be filed in the State courts and severe penalties provided for breach of the regulations.

Alarming Increase of Divorces.

In 1870 there were twenty-eight divorces to the 100,000 population. In 1910 there were 112 to each 100,000.

During the ten years ending December 31, 1876, there were 122,121 divorces. During the ten years ending December 31, 1916, there were 975,728. During the past fifty years, 4,500,138 people have been separated by divorce, with hundreds of thousands of children as the innocent victims.

At the present time, divorces are frequently granted by courts which have no proper jurisdiction in the matter.

Child Marriages in United States.

Capper's Weekly gives the following facts in support of the bill recently introduced by Senator Capper to secure uniformity in marriage and divorce customs throughout the United States:

Thirteen thousand girls, fifteen, legally married; 50,000 girls, sixteen, legally married; 1,000 boys, fifteen, legally married; 3,000 boys, sixteen, legally married. No minority age limit for marriage in seventeen States. Legal marriage age for girls, twelve; for boys, fifteen, in nine States. No prohibition of marriage of feeble-minded in nineteen States.

To Curb Divorce Menace.

Synopsis of an address by Judge Thomas H. Darby before the Protestant ministers of Cincinnati, January 8, 1923:

That divorce is an evil which threatens our social life and is a menace to our nation, in that it tends to destroy homes and family life, is hardly open to question, and seems to be generally accepted by those who have observed and studied the subject.

Extreme youth of many married couples, ignorance of duties, disregard of responsibilities, presence of disease, the lightness with which the marital state is assumed, the ease with which marriage licenses may be had for the asking, are among the many causes of divorce suits brought in our courts.

There is justification for many divorces which are obtained, and probably good grounds for divorce where action is brought.

Grounds for Divorce Vary Greatly.

Among the grounds of divorce recognized in Ohio, and in different forms and phases in other States are "gross neglect of duty" and "extreme cruelty." As to what constitutes such gross neglect of duty or extreme cruelty no rules are laid down, but the matter is entirely within the discretion of the particular judge presiding at the time. His views may be entirely different from those of another judge presiding in another county or State. So that on the same facts a divorce might be granted in one jurisdiction in one case and denied in another.

In South Carolina no absolute divorce is recognized; New York gives absolute divorce only for unfaithfulness; while in Ohio ten grounds for divorce are specified.

Home life, family life, welfare of married people and their offspring, are not mattters which should be regulated by territorial boundaries, but are national in their scope. Neither the right to divorce nor the effect of divorce should be determined by the residence of a party in South Carolina, New York, or Ohio.

In some States the injured party alone is released from marriage by an absolute divorce; in others, both parties are released. The laws of the States differ as to the time of residence necessary to sue for divorce. In some States the decree of divorce operates at once, while in others its operation is deferred. Appeals from divorce decrees are allowed in some States, but not in all.

IN WHAT SPHERES SHOULD THE CHURCH BE THE LEADER?

We are living in a great day, but even in a great day we are all liable to make mistakes, for we are all human. It is, therefore, fitting that we examine closely as possible some of our tendencies—some of the tendencies of this age, in Church as well as State.

The cry of our day is for leadership. If it may be wisely directed, the cry is a wise one. If ever the wisdom of a great leader was needed, it is in this day of great movements, when the full resources of the Church seem so greatly demanded to meet the exigencies of the outstanding needs of humanity. It really seems that every one is burdened with his or her part of the call to do and to dare for the sake of the kingdom of Christ.

But in the midst of the cry for leadership, and especially the call for the Church of Christ to take the lead, are we not in danger of too greatly enlarging the sphere of the Church and putting it to too great tasks, and with all too varied? It is a common thing today to throw the responsibility of leadership in almost every enterprise upon the Church. But is this wise? Is it in keeping with the ideals of the Great Commander of the Church? Let us keep in mind that Jesus Christ is building the Church, and that He is the Commander of its energies and its resources. It, therefore, seems that we cannot afford to put the Church to tasks which the Commander of the Church has never assigned to it. Who else would have authority to assign the Church to new tasks or tasks other than those given her by her Lord and Master?

The man who undertakes to do one thing, and do it well, is the man who is likely to succeed. Abraham Lincoln made the greatest success of his life when he dedicated his all to the saving of the Union. Woodrow Wilson made the greatest success of his life when he dedicated his life to the work of saving the world to democracy. We name these two outstanding men for a reason. They were both great men and capable of doing a great deal of hard work; but suppose they, or either of them, had undertaken in the days of their highest usefulness to look after a hundred other great undertakings in the time they were giving to the one great task in hand, then what would have become of the Union and what would have become of democracy? There can be but one answer—their great wisdom and untiring labors might have been very helpful to the other enterprises, but the Union would most likely have been lost and democracy would have been an emp y memory.

If we enlist the Church in the leadership of every great work which may be in this day, looking for some strong hand to bolster it up, what will become of her great mission to the world? If the Church is to take care of good roads, of proper housing of the people, of the public schools, of amusements, of sanitation, and every philanthropic work, what is to become of the salvation of the world? The Church is big-hearted and capable of handling things in a masterly way, but if her energies and her talents and her means are to be used in the many humanitarian efforts of this day, pray tell us who is to look after the saving of the lost?

If the Church may be left with her God-given task of bringing the world back to God through Christ, great things will be done by her in that work for the betterment of the world, but what if she spent her strength on a thousand philanthropic and humanitarian efforts and let the world go to wreck spiritually? Humanitarian efforts may be all right in their place and in proper hands, but they will never win this world to Christ. That is the great task of the Church, the work which her Lord gave her to do. Under the blessings of God, she can do that work, but if she is to assume the leadership of all philanthropic and humanitarian effort, then she will dissipate her saving power and so hinder the great work of bringing the lost to Christ for salvation. Indeed, it will be a mistake to divert her leadership from her one legitimate work and then dissipate it to a hundred other good causes. Jesus is building His Church, but not for the leadership of mere enterprises for the betterment of the world. If the Church is to do her best for the betterment of humanity, then by all means let her give her time and talent and means and labor to the one greatest undertaking the world has ever known—that of winning the world to Christ. It is in this particular sphere that the Church can do her best even for the humanitarian purposes of the day in which we live. Her best leadership in these enterprises will appear when she has given her all to her one divinely given mission of saving the world through Christ. We plead for the liberation of the Church from these many good but hindering enterprises as the surest way to gain her best help for the good works from which she may be thus liberated. They are good enterprises, but in no sense are they worthy to usurp the power of the Church for themselves, and the more surely is this true when we consider that her one great mission, well served and accomplished, will be the best thing she can ever do for them.

The influence of the Gospel upon the hearts and minds of the people is the best preparation that can be given them for the performance of these philanthropic and humanitarian duties. Then why not let the Church do such work? For the very good reason that the Church cannot take the leadership in her stupendous mission to the world and then also take the leadership in all these affairs of the world. Let the Church do her part well, and that will pave the way for great things to be done by the people under the influence of the Church. We insist that the Church be allowed to give herself to her legitimate work, for that will do more in the way of world betterment than all she could do, were she to divert her strength, energies, talents and means from the salvation of the world and place them directly at the call of philanthropy.

The *Presbyterian Standard* sees the danger, and is putting in a plea for a better way. The editor of that paper writes of—

The Church's Leadership.

In some sections the demand is urgent and persistent that the Church take the lead in everything that looks to the betterment of the world. In the newspaper that comes to our desk this morning are the glaring headlines: "Church to Lead in Fight on War." From the lips of distinguished preachers we have heard it said that the Church should place itself in the lead of all moral reforms. One easily gets the impression that those who thus talk think the Church belongs to us and that we can use it for any purpose that we see fit. If it can be used as an agency to stop war, use it for that. If it can be used to settle the labor disputes, use it for that. If it can be utilized to promote reforms of any kind, use it for such purposes. Let us use the Church freely, and do all the good with it that we can.

Whose Church is it that we propose to use so freely? Is it our Church? Not so have we been taught. It is recorded in our official standards that it is the Church of the Lord Jesus Christ. If this be true, then had He not better be consulted as to how it is to be used? Has He expressed any will on the subject? Has He given us any clear intimation as to what He wishes His Church to do? Can any one cite chapter and verse where He authorized His Church to head social reforms? Did He head any reform movements? Did He settle any labor disputes? Did He organize a campaign avowedly to put a stop to war? Had we not better consult Him as to what we shall do with His Church?

Can you really promote moral reform by using the Church as an agency? Of course. Then, why not do it? We may raise the same questions about Christ. No doubt He could have made a first-class king. He could have framed a wonderful code of laws for Palestine, and cleaned it up, and made a model little kingdom of it. If the Romans objected, He could have taught them in short order to pack up their duds and go home. Why did He not do it? Presumably because He did not wish to. It is altogether possible, then, that He does not wish His Church to take the lead in all sorts of social and industrial and political reforms. You can peel potatoes with a razor, but that does not prove that it was made to peel potatoes with. Peeling potatoes with it is very likely to render it less fit for doing the thing it was made to do.

It is a great pity that we have to preach the same sermon over so frequently. Especially is it a pity that we have to preach it to those who ought to be able to preach it themselves. How any one can study the New Testament with the care that every preacher should give to its study, and not see that Christ restricted His Church to purely spiritual ends, to be pursued by strictly spiritual methods, we cannot understand. The apostles so understood Him. Paul leaves us in no doubt. "Though we walk in the flesh, we do not war according to the flesh, for the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds." Now, all these reforms which the Church is asked to lead are dependent for success on carnal weapons. They can be brought about only by means of civil legislation. They can be maintained only by the use of physical force. When the Church is engaged in reform movements, it is simply lending its aid to the State. That was what the Church avowedly did, and did on a large scale, during the World War—it lent its aid to the government to help the government kill Germans and win the war. The Church is disposed to glory in this performance. We have just noticed a call for all the Churches to observe an annual memorial day to keep alive the memory of how the Church helped to break the Hindenberg line and start the enemy on the retreat. Now the Church is asked to take the lead in putting a stop to war. But how? By preaching the Gospel of Christ and expelling the demon of war from the hearts of men? No, but by urging the civil governments to band themselves together and stop it by force, if necessary.

We Southern Presbyterians ought to know our lesson. We were put out of the Church of our fathers by those who taught that the Church should lend its aid to the State, especially in time of war. Instead of inquiring of Jesus Christ what He would have His Church do, they sent a telegram to President Lincoln to know if it would strengthen the hands of the administration for the General Assembly to give an expression of its loyal support. When he answered that such an expression would be a great help, the assembly proceeded to pledge its support to our noble Constitution and to the Federal government. It was equivalent to expelling its Southern members. Those who now hold that it is the duty of the Church to lend its aid to the State in the conduct of civil affairs, would do the same thing today in the same circumstances. This is the reason why many of us are decidedly apprehensive of the Federal Council of Churches. The leaders in this council hold this utterly false theory of the Church's mission, and they spend most of their time in devising ways to help our government manage its affairs.

CONTRIBUTIONS

ELON LETTER.

The corner-stone of the Leonard Hume Whitley Memorial Building was duly laid on the afternoon of May 23d, under the auspices of the Grand Lodge of North Carolina. Rev. J. W. Patton was deputy grand master in charge of the impressive ceremony.

Preceding the laying of the corner-stone, Bro. J. M. Darden met with the building committee, the architect, and general contractor and went over the plans and specifications of the building he is erecting to the memory of his father-in-law, Deacon L. H. Whitley. Brother Darden approved the plans, and the work will proceed to speedy completion. It is planned now to dedicate the Whitley Memorial on the opening day of the fall session, September 5th. When completed, it will be one of the most attractive auditoriums on a college campus in North Carolina.

Elon Lodge, No. 549, A. F. & A. M., acting in conjunction with the Grand Lodge of North Carolina, laid the corner-stone at 4 P. M., according to the ancient ritual of the Masonic order. Deposited in the stone were the following items:

Holy Bible.

Masonic apron and gloves of Leonard H. Whitley. On the apron was the following: "Presented by Black Water Lodge, No. 134, A. F. & A. M., to Brother Leonard H. Whitley at his initiation. Initiated October 20, 1883; passed, November 17, 1883; raised, December 17, 1883. S. B. Edwards, secretary; George W. Jordan, W. M."

Brief sketch of the facts of Leonard H. Whitley's life written by his son, George F. Whitley, Elon, '02.

Copy of CHRISTIAN SUN, April 5, 1923.

Copy of *Virginian Pilot,* March 27, 1923, showing the donor's photograph.

Copy of *Suffolk News,* March 27, 1923.

Copy of *Maroon and Gold,* March 30, 1923.

Copy of Elon College catalogue, 1923.

Copy of Christian Annual, 1923.

Copy of "Principles and Government of the Christian Church."

Following the laying of the stone, the writer presented the donor to the concourse of assembled friends. He received an ovation. Mr. George F. Whitley, Elon '02, son of L. H. Whitley, was then introduced and read a brief account of his father's life. The services were concluded with an oration befitting the occasion by that prince of orators, Dr. J. O. Atkinson. Dr. Atkinson has promised his remarks for publication. No language but his own can do his eloquence justice.

At 7 P. M., Brother Darden made an address to the students in the girls' gymnasium. He was greeted on entrance by the singing of the stirring anthem of the college, "Here's to Dear Old Elon." Every word that he uttered was listened to with rapt attention. Students will always listed to a man whose life tallies with his words. So, when Brother Jack spoke on sight, vision and action, declaring duty to be the first mark of manhood, he was roundly applauded. He figured that three cents would lay a brick in the new buildings, and appealed to those present to sacrifice this summer to make it possible to complete the buildings. Almost to an individual all arose to their feet.

May 23d was a good day in Elon's history.

W. A. HARPER.

GOD'S PART AND OURS.

The earth is the sphere where God is carrying out His "plan of the ages." There was a time when there were no human beings on the earth, and such a time may come again. Whether life will be swept off this planet very suddenly by some great catastrophe or the end come in ten million years are questions we can more easily ask than answer. God has brought this earth into existence, and it seems quite reasonable to suppose that the object for which the earth exists, whatever it is, will be fully accomplished—that the human race has not been created in vain. Yet we cannot help asking the question, "What are we here for"? Is there any wise and worthy purpose behind your life and mine? And what is to come of it? If we could know, or if we could restfully believe that the power which brought us here really means something good, really has a large plan and provisions for us, and really cares for our present and lasting welfare, how greatfully we might accept this strange gift of life, and how comfortably we might occupy our seats on the planet as it "plunges eyeless on forever."

In all our higher moods and activities, what we most deeply want is to feel assured that we are being prepared for a worthy destiny by changes for the better going on within ourselves. Make us sure of that, and all misgivings will give place to peace and joy. But why cannot all mankind feel this happy confidence? Why do we suffer this sense of incompleteness and self-satisfaction? Why are we doomed to feel that we are capable of becoming and doing and enjoying immensely more than we have yet attained? The question carries with it its own answer. We ask it because we aspire, because we are inwardly in motion, because we are made to grow in wisdom and goodness. Here is the patience of the saints, or of those who are in the way of becoming saints. This is Paul's encouragement to his struggling brethren at Philippi, "Being confident that he who hath begun a good work in you will perfect it until the day of Jesus Christ."

But our fears, as well as our hopes, have inward causes. No man ever felt full confidence in God while willfully breaking His laws. No man feels forgiven till he forgives, nor takes hold of divine help till he tries to help himself. How can we feel that all things work for good unless we are working for good? If we have accepted the divine plan of the ages, and find our lives unfolding into conscious spirituality, into wisdom and love as vital and guiding principles, into trustful, happy sonship, it will slowly dawn upon us that this is a sharing of the infinite—a oneness with our Heavenly Father.

Here the Christian Gospel and the gospel of science utter the same message of evolution. All forces and processes conspire to produce character. As Humboldt says, "Property, government, society, books, religion—all are but scaffolding to build a man." The man is the end, and not a part of the perishable means. No matter how good God is, I must be good, too, from loving and rational choice of good, or I shall miss the blessedness of goodness as surely as I shall miss of health by intemperance or of sunlight by blindness.

Whenever we fall into the order and keep step with our own duties and the divine procession of events, we are inwardly tranquilized; we gain self-possession and assurance; we move with the moving forces, and all things work together for good. Even seeming hindrances become helps—as savage warriors believe that the courage and strength of the enemies they kill will pass into their own hearts and muscles. When we accept life as a training-school in patience, fortitude, service, and faithfulness, then it is that we are working out our own salvation as God works in us, according to His good pleasure. Around us and within us are ample provisions for the best life we are capable of at our present stage of development. Could we ask for more?

The state of childish weakness, ignorance, error, and evil in which we find ourselves must be a good state to start from, because it is not a good state to stay in. But there is always an open way out of such a state, and I know of no better evidence that this world is a nursery of souls than this: we are made capable of discerning and choosing the better of two ways of life. To make this choice is to ascend. I take this kind of existence as a perpetual opportunity and invitation to come up higher. It is the Christian interpretation of the life as a Father's loving gift; it is an assurance that His laws and our own nature are parts of one system; that His help is always within reach of us all. This assurance, this faith in the order and in the Orderer, is enough of itself to set our life in harmony, enough to reconcile and restore the most sinful; for in "yielding ourselves unto God" or trusting ourselves to the guidance of light and the support of love our boat swings into the right current. Are not our aspirations his inspirations? The true germ of all spiritual life is found in that life which is hidden in God through Jesus Christ.

Then he will find himself in fellowship with all good men of all times and of all names; for he will belong in their company, he will be one of them. Then he will understand the open secret of Jesus. The great Son of God will be recognized as a brother, for the same spirit of sonship will bear inward witness to their joint heirship. And what is this spirit of sonship if it be not the sharing of divine qualities, this life of willing obedience and trusting love, which ever turns to the light and follows it wherever it may lead, though it be to the cross?

Suffering, in most cases, perhaps in all cases, is a part of the necessary program. With nearly all of us it is the fire that drives out the dross and leaves the gold pure. We must pass through the school of trial, self-denial, struggle, pain; we must learn to go without what we like when it is hurtful to ourselves or others. He who has begun a good work in us can only complete it by taking us through a series of births and deaths. If this world were an easier one for us; if we could more frequently get the best things without cost, or if we could nearly always have our own way—would it be so well for us after all?

I am sure that God will do His part, and no power in the universe can put any fatal obstacle in my path to perfection if I do not. Therefore, I will never charge my faults or my sins upon any one but myself; but I will put all my sins behind my back, simply by turning my face and my feet toward the upward way. This is repentance as set forth in the Scriptures.

Whatever may be said about the fall of man, and its effects upon the moral and physical world, I believe the universe is made on a plan which favors the growth of plants and planets and suns, and a system of worlds. The power which is busy and constant in all these processes among the atoms is just as dependable and as near at hand for whatever processes are needed to guide and enlighten our minds or to inspire and cheer and purify our hearts. The critical and delicate point is to secure the harmony and co-operation of man's thought, love, and will with God's through Jesus Christ. Can a man explain his life without recognizing a divine purpose in it

and behind it? If he can, all this talk of faith and hope and love will be thrown away; for to him it will not mean anything at all. But if a man can rationally and honestly look up and say, "The power that made me cannot have made me in vain; I will accept my life as a great opportunity; I will take all my experiences as a part of my education; I will try to fit myself to every situation I am called to fill; I will keep step toward the light; I will do what I can to make this world and this day good for everybody"—then that man takes his place with Jesus Christ; and in his heart will grow a feeling: "I am a child in my Father's house; He has given me being; He has redeemed my soul; He has made a place for me; He has prepared for me an inheritance; He will carry on His own work to completion. From Him is my origin, with Him is my destiny. His will shall be my law; His purpose shall be my purpose."

S. L. BEOUGHER.

Graham, N. C.

MUNCIE (IND.) LETTER.

The "Quarterly" of the Eastern Indiana Conference met with the Blountsville Christian Church April 24-26. I am advised that they had very interesting and helpful services, with good attendance and hospitable entertainment. Because of funerals in this parish, I was there only one afternoon. Rev. Ernest Treber, the president, presided. We are in the midst of a series of evangelistic services here, with Rev. C. I. Roush, of the U. B. Church, assisting the pastor. Mr. Roush is an excellent preacher and possesses real evangelistic gifts and abilities. He belongs to the old school of belief, stresses the importance of the Holy Spirit's work, and his preaching is awakening interest in the Church. Rev. Arlie E. Cortner, pastor of the Albany Christian Church, was with us one evening and gave us an excellent sermon. Brother Roush is with us only through the week days.

It may be of interest to our friends and the brotherhood to know that attendance in our Sunday School and Church services is steadily increasing, and for several Sundays has been much better than in several years. Just before this writer came to this field it was practically abandoned, a large number of families, and some of the most active and prominent, withdrawing at the same time, and with the thought that it was abandonment and dissolution of the organization. Following that incident, the remaining few were for a time without a pastor, finally securing one who remained a year and left them on one day's notice. Then, following that interruption, eight months passed without a pastor, until the writer reached them two and a half years ago. It has been most difficult and tedious to overcome the psychological effect on the public mind of such misfortunes, but it is being overcome and the Church is again taking her place among the Churches of the city. It was my privilege to attend an afternoon session of the district meeting of the "Boys' and Girls' Congress" recently held at Eden Christian Church. The attendance was good, the enthusiasm pronounced, and I heard two very fine addresses, one by Judge Clarence W. Dearth, of the Circuit Court here, and one by Dr. Wilson P. Minton, of our Mission Board. The Boys' and Girls' Congress is an organization of the young people of the Eastern Indiana Conference, and has been divided into four districts. They have held one annual meeting, last August, and the next will be held at Portland, Ind., some time in June. Miss Marguerite Strong, of our Muncie First Church, is the president and executive of the organization. Our Church here has recently lost four members by death. Two of them were young women just entering the prime of life, and the other two were aged ones, who had passed their fourscore years.

MURDOCK W. BUTLER.

Muncie, Ind.

WHY SHOULD OUR YOUNG WOMEN ATTEND A CHRISTIAN COLLEGE?

The above question is one of such vital importance, having such a far-reaching influence upon the three great factors of our civilization, the home, the Church, and the State, that it calls for the most profound consideration of parents, educators, and, indeed, all who have at heart the future welfare of these three great institutions which form the foundation upon which rests the entire structure of human society.

When we remember that our girls enter college at the most impressionable period of their lives, when they are susceptible to influence for weal or woe, it behooves those responsible for them to consider wisely the environment in which they shall be placed. Any neglect or carelessness at this point may have most disastrous consequences, bringing incalculable sorrow into the lives of both parents and children. The college period is a time of final decisions upon some of the weightiest questions of life; a time when the judgment is maturing, and the emotions are reaching out to entwine their tendrils about some strong and sure support. It is a time when the wavering, unstable nature of early growth is crystalizing into the solid form of feelings and opinions of mature life.

How important that this crisis should take place under most favorable conditions for securing right direction! Where, outside of the Christian home, can this favorable environment be more surely found than in the truly Christian college, under the guidance of genuinely Christian teachers? The last is of especial importance, for the personality of the teacher is a greater influence than what he may teach. It has been tersely said that "character is caught, not taught." This being conceded, what wise parent would fail to take into consideration the kind of character-influence that he would wish to have imparted to the plastic mind and heart of the young? He would no more expose his child to moral contagion of unchristian influence than he would expose her body to some foul disease. The mental and moral nature must be at least as carefully guarded from contamination as the physical.

In this we find one answer to our question, viz: the highest good of the individual. But since no one lives to himself alone, but from each there radiates an influence, we may well insist upon Christian education for our daughters for the sake of those who will come within the radius of that influence.

The future home-makers of our nation must be prepared to make the homes in which its future citizens shall be reared centers of all that is pure and ennobling, where the Christian graces may shed the sunshine and warmth in which Christian character may be nurtured, for in such an atmosphere alone can the great qualities of mind and heart reach their highest development.

It is largely the home that determines the character of a people; and out of our Christian homes must come the leadership of Church and State. It is only when our homes train up leaders that will go out into the world in Christian service that we can hope for the Church to fulfill her missions in the world, and to furnish a citizenship that will make us a nation of Christians in truth rather than in name.

Such a consummation may be brought about through educated and consecrated womanhood. Is not this, then, a sufficient reason why our young women should receive their life-training in Christian colleges?—MRS. LUCY H. ROBERTSON, in *N. C. Christian Advocate.*

THE DANVILLE REVIVAL.

We began this meeting the first Sunday (the 6th) and closed the 15th. It was indeed a glorious meeting. We cannot fully give the results, for God only knows. The congregations were large to the very close. The last service was glorious. The singing was fine, being led by Bro. J. W. Dixon. I may say just here, the junior choir didn't fail to do their part, and did it well. The services were prayer-meetings in various parts of the community in that part of the city at 9:30 each morning; preaching at 2:30 and 7:30 P. M. We think there were more than sixty who professed to accept Jesus Christ as their personal Saviour; between twenty and thirty united with the Church, and there may be others who will do so later.

Rev. Bro. J. Lee Johnson came to our assistance Monday evening and did the preaching until the close of the meeting; and his messages were real Gospel sermons, there being nothing light or trashy in them. They were real soul-food. This is the third time that Brother Johnson has been with this Church in revival meetings and is still in demand. If I were to tell you the purse that the congregation gave him, you would fully believe it. He has won for himself many friends, not only among the members of this Church, but also among the other Churches, and this is not surprising, for he preached the real Gospel. God bless him in his labors of faith and love.

P. T. KLAPP, *Pastor.*

FROM THE MOUNTAINS.

I take this privilege of thanking each and every one that has helped in any amount by sending money to purchase a Ford car, for some have, to my knowledge, helped out of their very small income; other individuals have helped, and one pastor and Church have responded very liberally, but as a whole the response has been small.

Now, this money is needed, and if all will help just a little, no one will feel it, so I am going to make another proposition, and that is that every Church or Sunday School that has not responded, on either the fourth Sunday in May or the first Sunday in June take some kind of an offering for this purpose, and let each one give as his heart directs him or her. This will bring the needed money. Try it, Bro. Pastor or Sunday School Superintendent, and see the results.

Now, this Ford will not be for myself, but for the work; when I go, it will still be here for the next man. Thanking you in advance, as I feel sure you will do this, I remain,

Yours in the Master's service,

ELISHA BRADSHAW.

Fancy Gap, Va.

SURPRISE FOR REV. AND MRS. WHITTEN.

Following the preaching services at Rose Hill Christian Church Monday night, conducted by Rev. R. A. Whitten, who on last Sunday assumed the duties of the pastorate of the Church, members of his congregation marched unannounced from the Church on Waverly Terrace to the parsonage nearby, where Mr. and Mrs. Whitten and their estimable family were bounteously pounded with valuable and useful gifts, their action coming as a complete surprise.

The revival services were attended Monday night by a large congregation of members and friends, and the services were generally lauded. Mr. Whitten, who is by no means a stranger in Columbus, having lived here before, is impressing his congregations and others who hear him as a most earnest worker in the cause of Christianity. The singing last night, directed by Mr. Kline, was considered as especially good.—*Columbus News.*

MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

A NIGHT IN CONSTANTINOPLE.

By William T. Ellis.

Because of the black bitterness that is in my heart I am perhaps in no mood to write. The detachment and poise which a journalist should preserve in all conditions have gone from me. The tolerance of a cosmopolite has given way to the indignation of a Christian and an American. All the primitive morals that I have learned and taught throughout my life have risen up militant within me. I have been for ten days saturating myself with Constantinople. Last night I made the "rounds" with the chief of the American naval patrol and his commanding officer; and today I am wishing that the Turks had stipulated at Lausanne that every "Christian" be expelled from this ancient capital of the early Christian empire.

The "Christian" quarter of Constantinople contains the world's worst plague spots, alongside of which the menace of the city's frequent epidemics of smallpox, typhus and cholera and, occasionally, bubonic plague, is negligible. Greek and Armenian panderers and parasites have created a moral condition that is a blight upon civilization. What these "Christian" levantines have done to American, British and other European sailors and soldiers is less merciful than what the Turks did to the peoples they massacred.

For a home paper like the *Christian Herald,* it is obviously impossible to write in detail of what I have seen and know of a surety. To say that, as one who has studied Shanghai and Port Said and Hongkong and Bombay and Singapore and the ports of the western world, I declare Constantinople to be the most sodden in vice of all of earth's cities, means as little as most generalizations. I could write of the thousands of women who prey upon men and boys, and of the other forms of vice that are not to be named. I could tell of the spread of the drug habit here, and of the menace to America of this city as an export center for the various derivatives of opium. Still the facts would remain nebulous. If the reader could have heard an American woman say the other day, in tones of intense conviction, "This is a rotten city," perhaps he would have got a distinct impression.

My pen fails me as I think of the havoc wrought among American and British boys; for I would not affright the kindred of those who stay clean, and who may be found, when on leave, in the attractive and successful Y. M. C. A., rather than in any of the city's resorts of evil. If there are thousands of brothels and of liquor saloons in Constantinople, there are also militant agencies of homeland Christianity. But it will be a good day for Christendom when the forces of the western powers leave this city.

The news is good, although humiliating, that the Turkish government, as soon as it gets back full control of the city from the European allies, means to put into operation the prohibition law that is in force elsewhere throughout nationalistic Turkey. Except where corrupted by contact with "Christian" customs, good Moslems do not drink any form of intoxicant. Whether they can exterminate the corrupt and corrupting drink traffic from Constantinople, where bribery or "backsheesk" has immemorially superseded all laws, is much to be feared. Every lover of decency and righteousness will wish godspeed to the Turks as they strive to suppress the various forms of professionalized immorality that have made Constantinople a byword for sodden sin.

Frankly admitting that if their new nation were to establish its capital in Constantinople they would be unable to withstand the corrupting influences of the "Christian" powers, the Turkish Nationalists have set up the seat of their government at Angora, far in the interior of Anatolia. Here they hope to be able to escape the intrigues of the western nations, and the demoralizing influences of contact with a debased "Christian" population, such as dominates the Pera and Galata quarters of Constantinople. By the plan agreed upon at Lausanne, no Greeks will be permitted to reside in Anatolia; and practically all of the Armenians have been deported or have fled, or else been massacred. It is a pity that, while getting rid of the peasant and artisan class of Christians, Turkey should have to keep the debauched and debauching "Christian" parasites of the port cities. It may be that, with the capital and embassies removed from Constantinople, the city will lose some of its prestige, and consequently of its power to corrupt the world.

Two or three points stand out clearly for the consideration of all persons who think in large terms. One is that the word "Christian," as employed in the Near East and concerning the Near East, does not at all imply those qualities of character which it is supposed to connote in the nations of the West. "Christian" out here is a political designation. It tells nothing of a man's spirit or personal faith. Most foreigners long resident in these parts seem to prefer the Moslem to the Christian, though by no means admiring the former. The terrible truth is that practically all the professional immorality of the Near East is the trade of "Christians." Degenerate Greeks and Armenians are the leeches of society. They seem without any code of morals whatsoever, either in business or in ethics.

When Americans become aroused over the fate of the "Christians" of the Levant they should, in all fairness, be advised to discriminate; such a blanket designation includes thousands of men and women who richly deserve prison bars or the gallows. That all "Christians" are good and all Moslems are bad is a pernicious idea that has been responsible for unmeasured evil in the world. As a Christian, it is my judgment that Constantine the Great wrought more harm than history can ever record when he made Christianity the imperial religion and a political designation; thus destroying the New Testament significance of the name.

Another point to be pondered is that politics, especially international politics, cannot longer be kept divorced from moral considerations. Moral hygiene is a more important matter than commercial expansion. The contagion of evil that flows from Constantinople to all the earth is a graver concern for statesmen than the oil that flows from the earth around Mosul. Business men from half a dozen countries have sought "concessions" to make a financial "clean-up" in Turkey; who will seek the task of cleaning up this center of social pollution, for the sake of the whole world's welfare? It is a task for an Apostle Paul; yet it certainly should appeal to the League of Nations, which for the present, apparently, must limit its activities to ameliorative activities outside of the realm of high politics.

Frankly, the task is too vast for individual or private reclamation; the cleaning up of Constantinople is an international enterprise. As a concern of this entire interrelated world, this central port should have the best usages of civilization imposed upon it. Such conditions as at present flaunt themselves are an affront to all the standards of life which the experience of centuries has proved right. Good political housekeeping demands a drastic cleaning-up of this city which sits astride the Golden Horn. The burning of Smyrna or Salonica is less of a disaster than the continuance of existing conditions in Constantinople.

While I am writing in these general terms I am thinking of definite incidents. There is before my mind the picture of a girl of sixteen, who has for four years been an inmate of one of the houses I visited last night. She seemed childishly proud of the official certificate which she exhibited to the officer, and of the gaudily decorated room, with its huge paper flowers and tinsel In one window-ledge stood a toy bed, and a flaxen-haired doll, with which she played when left to herself. Instead of a normal childhood, she had for the past four years had this!

Here, as everywhere, commercialized immorality is built upon sacrificed innocence and life. A ceaseless stream of virtue must be poured into this city in order that a greater stream of vice may flow outward. This is the modern Moloch. While my heart is raging at the demoralization of boys that I witnessed—I cannot trust myself to write details that I have seen—I cannot forget that these poor creatures, the Greek and Armenian and Russian girls, have likewise been sacrificed.

It is high time that some voice be lifted in the councils of nations in behalf of fundamental human morality and righteousness. We have watched to weariness as "statesmen" have squabbled over their political "spheres" and commercial "rights." Now, in the name of our common civilization and of our common welfare, let us hear some highly placed man arise, with the flame of Bible truth on his tongue, to champion decency and justice in the world. Why quibble over boundaries, when such festering centers of human corruption as the "Christian" quarters of Constantinople go unrebuked? Volumes have been written about the political control of these straits; who will write, in behalf of the sons and daughters of unvocal homes, that such a moral plague spot as this should be either cleaned up or quarantined? If public morals are to be classed as outside the consideration of statecraft, then civilization must confess itself heedless of the major teachings of history. Nations have perished from rottenness in the bones oftener than from the armed onslaught of foreign foes.

I used to be zealous to see the cross supplant the crescent above the ancient Church of St. Sophia in Constantinople. Now I am more solicitous that the teachings of Christ, and the Decalogue itself shall come into the unspeakably debased life of this city which always has been a center of world influence.

THE FOOLISHNESS OF THE CROSS.

By Rev. A. A. McGeachy, D. D.

Text: *"For the preaching of the cross is to them that perish foolishness."*—1 Cor. 1:18.

Amiel once said, "When the cross became the foolishness of the cross it took possession of the masses." Religion can interest a few people if offered as a cult, a philosophy, a system of morals. But it makes an appeal to the masses only when it speaks the language of the heart, addresses itself to the instincts and urges its claim with arguments that mere intellectuals will say are foolish and unreasonable.

Paul uses this word foolishness several times in this chapter. He says that the preaching of the cross is foolish. Again he speaks of the foolishness of preaching. Again Christ crucified is foolishness to the Greeks. And, finally, he speaks of the foolishness of God. What did he mean? Well, Paul was afflicted as we are today, with a

lot of high-brows and literary diletantes who were not interested in anything unless it was obscure nor satisfied with the statement of anything unless it was complicated. Their rhetoric was florid, their metaphysics Teutonic, their logic transcendental. I will give you a sample of it. The Gnostics at Colossae repudiated the direct mediatorship of Christ as being too simple. They postulated a chain of mediators running up from man to God, each of diviner type than the one below. Christ, the first link in the chain, was a little more than human. The last link in the chain was a little less than divine. You shook the chain on earth and the vibration ran up through all the links to heaven. You prayed to Christ, He to the one above Himself, and so on and on until your prayer was relayed to the Father. The Gnostics scoffed at this simple gospel as too easy. Anybody could understand it. It was foolishness. Paul took the word out of their mouths and said, I preach the foolishness of the cross.

I want you to examine with me the foolishness of the cross and then the foolishness of those who say it is foolish.

Take such matters as the virgin birth of Christ, which involves His divinity. The inerrancy of the Bible, which involves the reliability of what we depend upon for salvation. And the miracles, especially the miracle of His resurrection, which witnessed the truth of His claims. A constant effort is made to discredit these things as beneath the dignity of modern scholarship, as inconsistent with the discoveries of science. It is the old charge of foolishness.

Now, I don't want to be foolish myself in answering the charge. I am no more of a scientist than some of these men are Christians. The shoemaker should stick to his last, and all of us should be modest. In the strife between orthodoxy and unbelief there is too much ridicule on the one side and dogmatism on the other. I simply do not see that these things are foolish.

It seems to me perfectly reasonable that Christ should have been conceived and born in the way described. It was prophesied, and I believe the prophets. It is a matter of history, and must be believed until disproved. It has been accepted by the great and the good of every generation, including the first.

It will not satisfy me to discredit it by representing it as strange, unnatural, contrary to precedent, miraculous and a contravention of the laws of nature. Religion is nothing to me if not miraculous. And I think it perfectly reasonable that God should break in upon the established order when conditions required it.

But did conditions require it? Yes, we were in a bad fix in consequence of sin. Justice had to be done, for the soul that sinneth, it shall die. Our moral nature had been poisoned and had to be cleansed by blood, for without the shedding of blood there is no remission. We had lost the truth and had to be taught it again. We had become alienated from God and were afraid of Him and had to be reconciled. Now for all this great work, an extraordinary personage was required. One who had no sins of his own and so could bear ours. No mere man, but a God-man.

Again it seems entirely reasonable that God should have written a book, in which should be compiled the fragmentary revelations of His will that had been given through prophets and apostles. And that this book should be accurate and dependable in its main thesis. I won't insist that it must be biologically abreast of the times. But in matters concerning God, duty, character and salvation, it must be exact, and I maintain that it was and is.

Is there anything foolish about such a position as this? Can't a sermon be a perfectly good sermon and yet contain an historical inaccuracy. Last Sunday a child convicted me of misquoting the catechism. And the Sunday before that I made O. Henry die in Asheville, though he died in New York. Yet both sermons were blessed of God in the conversion of souls. Why, then, all this pother and pow-wow about the six days of creation? They were not writing geology. The Bible is right on the deceitfulness of sin, on the wickedness of the unregenerate heart, and on the way of peace and salvation through Christ.

Look now at the foolishness of those that talk about the foolishness of the cross. If a man does not accept the Bible account of creation, that God made all things of nothing, he must explain the creation in some other way, and he can't do it.

If he does not believe in the inspiration of the Bible he must explain how 40 authors writing 66 books over a period of 1,600 years could stick to the same theme and develop the same system. He must show how four ignorant fishermen could draw a perfect and identical picture of Christ presenting the carpenter's son as the ideal of the ages.

If he doesn't believe in the resurrection of Jesus he must explain the 11 appearances of Christ after His resurrection, one of them to above 500 people who were still alive when Paul was circulating his story.

If he does not believe in the actual forgiveness of sins he has a controversy with you and me and millions more who say that their sins have been forgiven. Really, it seems to me that, in view of the difficulty, it is rather foolish to deny these things.

Yet some men do. Out of Germany came the theory that Christ swooned, and did not die on the cross. This, in spite of the broken legs of the thieves, the pierced side of our Lord, the faith and enthusiasm of His disciples, and their final martyrdom for the truth. Men are willing to believe this fiction rather than the simple story.

A gentleman told me that what we call the divinity and humanity of our Lord were His subjective and objective mind and that where He failed to work miracles it was because His subjective mind was not in working order. The Bible account declares He could do no mighty works "because of their unbelief," yet the gentleman believes his own theory rather than the scriptural explanation.

I am constantly amazed at the credulity of unbelief. There is no story too big to swallow, no theory too absurd to adopt, no trouble that men wont take to get around the truth when the truth is unacceptable. Like the leper Naaman, they are not content to wash in the waters of the Jordan, but want the prophet to strike an attitude and call on the name of his God. Like Tom Sawyer, freeing the negro Jim, they are not content to unlock the door and let him walk out, but must follow the books and dig a tunnel and go to all manner of unnecessary trouble, only at the last to release a negro who had already been made free by his mistress' will.

In conclusion, I bring you the old Gospel of your fathers. I have no quarrel with science.

"Let knowledge grow from more to more,
But more of reverence in us dwell."

However, there are some things in which we can only make progress as we are taught of God, and in which the men of our generation have no advantage over the men of the first. The heart is the same in all ages, and the problem of sin and its forgiveness. There are no higher types of character now than Abraham and Moses and Joseph. We shall never outgrow the Sermon on the Mount nor grow up to the statue of Christ.

Therefore, I preach you this old Gospel, to the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the wisdom of God and the power of God.—*The Presbyterian Standard.*

HYMN STUDY.

By Rev. Geo. C. Wilding, D. D.

All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all.

Crown Him, ye martyrs of your God,
Who from His altar call;
Extol the stem of Jesse's rod,
And crown Him Lord of all.

Hail Him, ye heirs of David's line,
Whom David's Lord did call;
The God incarnate, man divine!
And crown Him Lord of all.

Ye seed of Israel's chosen race,
Yet ransomed of the fall,
Hail him, who saves you by His grace
And crown Him Lord of all.

Sinners, whose love can ne'er forget
The wormwood and the gall,
Go, spread your trophies at His feet
And crown Him Lord of all.

Let every tribe and every tongue
That bound creation's call
Now shout the universal song,
The crowned Lord of all.

Many changes have been made in this poem. The above is the original text of this splendid, triumphant old hymn. It was taken from a rare volume entitled "Occasional Verses, Moral and Sacred," published for the instruction and amusement of the candidly serious and religious, London, 1785. There is a copy of this old book in the library of Drew Theological Seminary at Madison, N. J., and one in the library of the British Museum in London. This hymn is called by a prominent writer "The most inspiring and triumphant hymn in the English language." The author is a benefactor to the human race. What a fitting expression it is for any meeting that has in it the victorious note the sweep of triumph!

The author was a man of great humility of character, but was sustained in the midst of many severe trials of life by an all-victorious faith. He was the son of Rev. Vincent Perronet, a devoted English clergyman of the old school, who was the vicar of Shoreham, England, for fifty years. Edward left the Established Church in early life and became a Methodist. He was a bosom friend of Charles Wesley, in whose diary mention of him may be found, beginning about the year 1750.

He was one of the preachers appointed under the patronage of the Countess of Huntingdon, and, adding an ardent zeal to a humble and sympathetic nature, his labors in the ministry were for some time attended with marked success. But Perronet was at heart opposed to the union of Church and State. At best, he published a poem anonymously, entitled "The Mitre," a keen satire on the national establishment. This hostility brought him under the displeasure of his former friend, the Countess of Huntingdon. He severed his connection with her society and became the pastor of a small congregation of dissenters. Here he preached up to the time of his death, which took place in January, 1792.

His death was triumphant, and may be taken as an evidence of the sincerity and piety which inspired this rapturous hymn. His majestic faith seemed to lift his soul above the world and to antedate the coronation day when the cherubic hosts and the redeemed shall—

"Bring forth the royal diadem,
And crown Him Lord of all."

His dying testimony was:
"Glory to God in the height of His divinity!
Glory to God in the depths of His humanity!
Glory to God in His all-sufficiency!
Unto His hands I commend my spirit."

Questions and Answers.

Question.—What is the International Purity Association? Where are its headquarters, and who is at the head of the body?—*John.*

The International Purity Association is an organization which is devoted to race improvement, eugenics, conscious evolution, prenatal influence and the right of every child to be well-born through harmonious mental processes. The predominating purpose of the association is to keep the sex life pure and holy. The national headquarters are at Chicago. Bishop Samuel Fallows is the president of the association, and John Butler Caldwell is the first vice-president and editor of the *Welfare Journal,* Chicago, Ill. The association has an office in the East, at Tenafly, N. J., with Rev. Albert Godley as vice-president and evangelist. We believe that the organization is doing a great work and deserves encouragement by Christian people everywhere, as well as by all good, decent citizens throughout the country.

Question.—What is this thing the papers are talking about under the guise of heavenly mindedness?—*William T.*

We presume the reference is to men and women who are endeavoring to live a saintly life, taking Jesus as an example. Paul presents a similar thought in Col. 3:1-3, where he says: "If ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." Then he tells us how to do it, by saying: "Set your affections on things above, not on things on the earth." Then he explains why we should do so, by saying: "For ye are dead, and your life is hid within God."

The *Western Christian Advocate* tells us of what heavenly-mindedness is when it says: "Heavenly-mindedness, so earnestly enjoined upon all Christians, is not 'otherworldly-mindedness,' as is often assumed. The kingdom of heaven is to be established for every man in this life. Heavenly-mindedness is the result of three things:

"1. An assurance of our acceptance with God.

"2. Daily communion with Him.

"3. The utter subordination of the material to the spiritual, whose vision is ever on the shining headlands of faith."

In other words, heavenly-mindedness is a state of heavenly thought given to the people of God, who are prepared to receive it, while they are yet on the earth.

Question.—Who was John Howard Payne and what gave him his fame? As I understand it, he was a very poor man.—*Seeley.*

John Howard Payne was an American. It is true that he was a poor man, but that was not necessarily against him. A poor man who does something notable only shows what is in the man. Some one has said that the man who wrote the best thing on home, himself had no home, and that was John Howard Payne, for he had no home. Though an American, he was in England when he wrote "Home, Sweet Home." It is said that "Home, Sweet Home" touches the heart of all English-speaking peoples in all parts of the world. The 8th of May, 1923, was the one hundredth anniversary of the singing of "Home, Sweet Home" in Covent Garden. Leading English musicians have proposed that "Home, Sweet Home" be sung in concert throughout the world on that date. One of our exchanges, referring to the same matter, says: "So, after all and in a manner, it is an English song. It is so much an American song, however, that one cannot escape a feeling of joy that the English suggestion has been taken up and greatly extended by Americans. The New York *Times* points out that it would be appropriate for American daily newspapers to print the song on May 8th, and from another source comes the suggestion that schools, public and private, throughout the country have the song sung with appropriate exercises. Payne was the child of a Yankee schoolmaster father and a Jewish mother, the family in comfortable circumstances. The "lowly thatched cottage" of the song is poetic license. His father was determined that John Howard should be a banker, and sent him away to be trained for that work. Before that training was completed, two disasters befell the family. The mother died, and the father failed financially. As a result, young Payne was permitted to go on the stage to make his living.

Question.—What about the increase in ministers of the Gospel? Do you think the number of active preachers is gaining or are we losing?—*Truth.*

It is not possible at this time to be very sure as to the answer to your inquiry. The best I can do is to give you a few stray facts, which are floating around in the religious papers. The *Presbyterian Standard* recently declared that if all the young men now studying for the ministry in Presbyterian seminaries were to graduate this spring, there would not be enough to meet the demand in the Presbyterian Church. We think there are 1,000 Baptist Churches now without pastors. There are many Methodist Churches without pastors, and we presume the same is true in other Churches. Last year the total increase for all Protestant Churches was 4,238. To say the least, that is a very small number for all Protestant Churches. We have no means now at our command of knowing what the losses in the ministry was. It may be as much or it may be less, but the losses of the last year would make a big hole in the total number of additions for the same time. The need is great

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Question.—Do you think that the membership of the Protestant Churches in the United States is gaining or not?—*Minister.*

In answer to your inquiry, we are glad to report that, according to the best Church statistics available, during the last year there was quite a gain in Church membership. The *Presbyterian of the South* reviews the report of Dr. H. K. Carroll, who seems to be the best authority in Church statistics in this country, and that paper says:

"Growth of Churches is always interesting. Dr. H. K. Carroll, who is probably the best authority on Church statistics in this country, says that during the past year the Protestant Churches in the United States increased 828,000 in membership, while the Roman Catholic Church gained 89,000. The small increase in the Catholic Church is due to the fact that its increase has always largely come from immigrants coming from Catholic countries, and recently this immigration has been greatly reduced by government regulations. This Church does not gain much from outside of its own families, while Protestant Churches secure a large part of their gains from outside. Dr. Carroll states that the Roman Catholic Church claims 18,000,000 members in this country, but as that Church counts in its membership all who have been baptized by the Church, no matter what their age or whether or not they have identified themselves with the Church by confirmation, he says that the number ought not to be more than 15,500,000. He assumes that those who are too young and those who are too indifferent to assume the obligations of Church membership amount to fifteen per cent of the claimed membership. Judging from what we know of conditions in Protestant Churches, and what we know of people in general, we are inclined to think that his estimate is entirely too low of those who, under similar conditions, would not be recognized as members in Protestant Churches. We are inclined to believe that thirty or forty per cent would be a more correct estimate. He gives the Protestant Church membership as 27,000,000."

DR. HENRY VAN DYKE'S LATEST BOOK.

Reviewed by William Thornton Whitsett.

Henry Van Dyke's latest book was completed at Seal Harbor, Maine, the latter part of August, and is just from the presses of Charles Scribner's Sons, New York. He has given to it the pleasant title of "Companionable Books," and it would be difficult to find for two dollars more genuine help and delight than can be had in these four hundred pages. It is written in the spirit of all of Dr. Van Dyke's more than two dozen books; at once helpful, inspiring, suggestive, and scholarly. It is dedicated to Maxwell Struthers Burt, "author and ranchman, once my scholar, always my friend."

To one needing guidance along the line of reading; to one wanting inspiration concerning authors of permanent fame; to all lovers of the genuine in the world of letters—"Companionable Books" will have special appeal.

"Many books are dry and dusty, there is no juice in them, and many are soon exhausted, you would no more go back to them than to a squeezed orange; but some have an unfailing sap, both from the tree of knowledge and from the tree of life.

"Here I have written about a few of these books which have borne me good company, in one way or another; and about their authors, who have put the best of themselves into their work. Such criticism as the book contains is, therefore, mainly in the form of appreciation with reasons for it. The other kind of criticism you will find chiefly in the omissions.

"So I send forth my new ship, hoping only that it may carry something desirable from each of the ports where it has taken on cargo, and that it may not be sunk by the enemy before it touches at a few friendly harbors."

There are eight excellent illustrations of Keats, Dickens, Thackeray, Wordsworth, Browning, Johnson, Emerson, and Stevenson. In the beautiful cover design by Margaret Armstrong, the various books and authors here treated are represented by symbolic flowers—Bible, grapes; psalms, wheat; George Eliot, ivy; Keats, bleeding heart; Wordsworth, daffodil, etc.

The book devotes sixty pages to a remarkably fine essay on the beauty and influence of the Bible with special treatment of the psalms. The author is here at his best, and the dignity and value of the Bible from a purely literary standpoint was never better shown. The Book of Books is held up for its real value in the field of letters, and its great store-house of treasures in style, in vocabulary, in range of thought, is well set forth. As a successful preacher and experienced teacher in the class-rooms of the university, Dr. Van Dyke speaks that he does know, and testifies to what he has seen and learned of the literary worth of the Bible. This part alone of his book would make it a valuable possession.

Dr. Van Dyke takes his readers by the hand and leads them on a loving pilgrimage to the enchantment of Dickens, the real men and the real women of Thackeray and of George Eliot, and together they listen again to the poet of immortal youth, John Keats. He classes Emerson

as a Puritan plus the addition of poetry in his make-up, and with good old Izaak Walton as a quaint comrade he wanders by quiet streams in his review to "The Complete Angler or the Contemplative Man's Recreation," which since its publication in 1653 has been the delight of those who woo the joys of the sunny streams.

This is a pure, clean book; it will take rank with the best work of Dr. Van Dyke, and will be helpful to many who need kindly direction in the wilderness of the world of books. It is a pleasure to review such a work, free as it is from much that runs through the pages of so many of the new books. No sex problems, no jazz doings, no family scandles to air; but, instead, guidance and tribute to some of the undying treasures of our English and American literature. It is the fine, high ideas and ideals of a poet, a scholar, a sensitive gentleman concerning some of the finest things yet produced by other noble minds of the years now dead. We cannot have too many of such works as this, and we cannot grow too enthusiastic in their praise. It is work such as this that will live, will grow, and will add to the sum total of human happiness. Add to your list of companions, then, this "Companionable Books," and life will be the richer for so doing.

WHO IS THE MAN SO GRAPHICALLY DESCRIBED?

We have received the following description of one of our Christian ministers. It was written by a friend of ours, whose name we will not give—for the present, at least. We know the man who wrote the description, but we have no idea what minister is thus described. If any of our readers think they know the minister thus described, we shall be glad to have them send his name (the name of the man they believe it is) to the editor of this paper, and he will submit it to the writer for approval or disapproval.—Editor.

Can You Name the Minister?

From his youth, felt "woe is unto me if I preach not the Gospel." Labored on farm and in town. Attended school and college. Known among his fellow-students as a clear, logical and deep thinker. After his ordination his qualities as a literary and classical scholar singled him out in the Christian denomination. His articles are always read. He is an orator in demand in all Conferences. Always deeply convinced of the truth of the message he brings. His great experience, quick mind, observant eyes, have given him a wonderful insight into the world whose sins he attacks without truce or mercy. While a "lamb in the Christian home," he is a "lion in the pulpit," and gives out his message with a fearlessness that brings back to mind the days of O'Kelly, Haggard and Abner Jones. His profound learning is not shrouded in the technical language of the schools—intelligible to even the unlettered. He has a directness of appeal that is pleasing and captivating. He speaks "to" his audience, and not "at" them, and he leaves one under the impression that one's individual self has been addressed, and not a whole congregation. His voice is clear, without being harsh; soft, without being effeminate, and is smoothe and musical, while his jestures are forceful and virile. You may watch him closely in all of his sermons, addresses and newspaper articles, and you will see that he draws upon all sources for illustrations; while still within the reach of his audience, takes comparisons and similes from mythology, science, ancient and modern literature, history and the Scriptures, always with dignity and reverence, so that you keep feeling greater faith in God and His Word—"a light to our feet and a lamp to our pathway."

WHAT DO YOU THINK OF YOUR MOTHER?

It seems quite out of the thought to ask such a question. How could any man or woman think otherwise than most highly of his or her mother? Do not commend to me any person who cares nothing for mother. If a boy or a girl, a man or a woman, has gone so far away from virtue and honor as to care nothing for mother, then we think it is time for such a one to hide his face in shame. We would be ashamed of any man or any woman who did not love mother in a real sure way. Let us never forsake mother; let us never in any way give her pain. Rather, let us do our best to make her comfortable and happy through all her days, for when mother is gone, you cannot have another, nor can you do anything to make up for the wrongs you have done her. We thing of one mother who, though she had boys and girls amply able to minister to her every want, was left to herself in her old age. How awful is the thought! But we will let another tell the sad story of her old age:

"The fire had gone down, it was a cold night and the wind howled dismally outside. The lamps grew dim and flared, casting weird shadows on the wall. By and by, I heard a smothered sob from the corner, then another. I looked. She had risen from her seat, and oh, the look of agony on the poor, pinched face!

"I can't believe it! I can't believe it! My babies! How often have I held them in my arms and kissed them, and how often have they said to me, 'I love you, mamma,'—and now, oh God! they've turned against me. Where am I going—to the poorhouse! No! no! I cannot! I will not! Oh, the disgrace"!

And sinking on her knees she sobbed out in prayer, "Oh God, spare me this and take me home; oh God, spare me this disgrace, spare me"!

At last, she became quuieter and ceased to moan. Then after twelve o'clock some one entered the station with the brightest light I had ever seen. It seemed to fill the place full of glory. I could see the person was a man. He walked to the kneeling figure and touched her on the shoulder. She started up and turned her face wildly around. He said:

"'Tis train-time, ma'am; come"!

She whispered, "I am ready."

"Then give me your pass, ma'am."

She handed him a worn old book which he took and from it read aloud, "Come unto me all ye that labor and are heavy laden and I will give you rest."

"That's the pass over our road, ma'am. Are you ready? Come."

Oh, don't treat mother like that after she has toiled and slaved all through life for you. Give her a happy ending to her days—free to do as she wishes. Don't neglect mother.

If you have a gray-haired mother in an old home far away,
Sit down and write her a letter; don't put it off from day to day.
If you have a tender message or a loving word to say,
Don't wait until you forget it, but whisper it today.
Don't wait until her weary feet reach heaven's pearly gate,
But show her that you think of her before it is too late.

Be good to mother. Even He that died upon the cross for us, in the last hour, in the unutterable agony of death was mindful of His mother as if to teach us that this holy love should be our last worldly thought, the last point of earth from which the soul should take its flight to Heaven. Follow the example of Christ. Accept the love which mother is eager to pour out for you, for the mother's love is that which points the nation to Heaven, that by which the nations of earth are kept from savagery and led to the Christ. God grant that the United States will be given good mothers—mothers fit to rear children to fear God, to keep His commandments and to lead our nation victorious in this and all coming time.

3,000 THE CHRISTIAN SUN. 9,000

There are between 8,000 and 10,000 families represented in the Southern Christian Convention, which means if a copy of The Christian Sun is placed in each family, a possible subscription list of 9,000 copies. There are now circulated approximately 3,000 copies, or about one-third of our Church families are reached. Hence, there should be added to the list 6,000 new subscribers in order to have the Church paper placed in every family.

Now, the great personal effort required to do this must be rewarded. To compensate this labor, if premiums are given, it will take 20 automobiles, or 40 radio machines, or 50 to 60 talking machines, or 90 to 100 typewriters, or 200 to 300 watches, etc. Don't you think you will have a good opportunity to secure one of these prizes?

But you need not confine your solicitations to your Church alone. You have friends in other denominations who will gladly assist you by giving a subscription. Make your appeal in a straightforward manner. True men and women are interested in the success of their friends and will lend a helping hand.

Premiums Given for New Subscriptions.

The subscription price of The Sun, recently reduced, is now $2.00 per year—two six-month subscriptions at $1.00 each count as one year. One person may take as many as he may wish for himself or for others. Those in arrears should pay up and assist the solicitor by taking an advanced subscription.

Schedule.

1. To one securing 350 Subscriptions, a Ford Touring Car will be given ($298.00 f. o. b. factory).
2. To one securing 150 Subscriptions, one Radio Equipment—Westinghouse R-6 Set, complete with batteries, tubes, phone and aerial equipment, the price of which is $150.00.
3. To one securing 100 Subscriptions will be given one Victrola ($75.00), or cash prize of $50.00.
4. To one securing 75 Subscriptions, one Remington Portable Typewriter, with standard keyboard and case ($60.00 f. o. b. Richmond).
5. To one securing 30 Subscriptions, one Gentleman's or one Lady's Wrist Watch will be given, guaranteed by Jahnke Bros., Jewelers, of Richmond, Va. ($30.00).
6. For 25 Subscriptions, one Gentleman's or Lady's Watch ($25.00), likewise guaranteed by Jahnke Bros.
7. To one securing 20 Subscriptions, one Standard or International Dictionary will be given.

To all authorized solicitors will be paid 10 per cent commission on all renewals, and 20 per cent on all new subscriptions. Those receiving prizes will not be entitled to commission.

Two renewal subscriptions will be counted as one in determining the winners of prizes.

Send in your name and address and receive the necessary report blanks and receipt books.

The contest will close on October 31, 1923.

Remittances made on this campaign are to be net. Post-office money orders constitute a safe plan of remittance.

Address:

The Christian Sun, 1536 E. Broad St.,
Richmond, Va.

RELIGIOUS EDUCATION

Miss LUCY M. ELDREDGE, *Field Secretary,*
1012 E. Marshall Street, Richmond, Va.

COMING EVENTS.

North Carolina Sunday School and Christian Endeavor Convention—Catawba Springs, July 10th, 11th, and 12th.

Eastern Virginia Sunday School and Christian Endeavor Convention—Mt. Carmel, July 17th, and 18th.

Chautauqua and School of Methods—Elon College, July 30th-August 5th.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

June 10, 1923.

Subject: "Nehemiah, the Bold Builder."—Neh. 1, 2, 4, 5, 6, 8:9-12, 12:31-13:31.

Golden Text: "Be not ye afraid of them: remember the Lord."—Neh. 4:14.

Devotional Reading: Ps. 46:1-7.

"The soldier, when he lets his whole self go
Lost in the common good, the common wrong,
Strikes truest even for his own self."

The men, who have been remembered longest, have been unselfish leaders. Men with patriotic spirits and God-fearing hearts, long to serve their fellow-men by leading them to higher and better things. And through such service they find the path to honor. So judged, Nehemiah merits a prominent place among the heroes of the world. Others who aspired to fame are forgotten. He sought the welfare of Jerusalem and her people, and still speaks to the world through his life and through his written words. Millions are today studying the record of that life. A great host of Sunday School students are seeking for the secrets of such a career, and the dominant characteristics of his life, and the spirit which impelled him to action are best revealed in his own words. Here we find his attitude toward man and nation and God.

*"I sat down and wept, * * * and prayed." "The God of heaven He will prosper us." O God, strengthen my hands."*

Nehemiah was a man of prayer. His first thought was of God, with a trust in Him that was sincere and child-like. The book of Nehemiah begins with a prayer of confession and supplication. Its closing words are "Remember me, O my God, for good."

In a foreign land, far from kinfolk, living in a palace of royal wealth and luxury, holding a position of honor, Nehemiah was sad. He had heard of his people's desolation. He had not forgotten Jehovah of His fathers. In a faithful Jewish home, or synagogue, the precepts of God had been so firmly fixed in his mind that they guided his whole life and drew him close to God. They were a part of his very being. To develop Nehemiah-like lives, close to the Heavenly Father and servants of the Lord Jesus, is the purpose of our Christian teaching.

"O how you'll love Him when you know Him:
Know the Christ who died to set you free"!

The man of prayer is a man of power. Dr. Henry Foster, founder of Clifton Springs Sanitarium, was a man of power with God and great insight into His ways in guiding in the affairs of life. What was the secret? In answer to this question, an older physician on the staff led the inquirer to Dr. Foster's office, and showed two ragged holes in the carpet, worn there by the knees of God's saint in his life of prayer. "That, sir, was the secret of Henry Foster's wisdom and power in the things of God and men," he said.

The real secret of Nehemiah's success was that he always had time and a desire to pray.

Does Your Life Shine as a Life of Prayer?

"And I arose in the night."

With the permission of King Artaxerxes, under his protection and with the promise of aid from his resources, Nehemiah returned to Jerusalem. Here he studied the situation. He spent a night in investigating conditions, preparing for the campaign of building. He called together the rulers and talked the matter over with them. The work was thoroughly understood and planned, and so speedily accomplished, for together they said: "Let us rise up build." They worked together according to a definite plan. God, who knows all things, has a plan for every life. The vital question is, "Are you interested enough to search for God's plan for your life"?

What Plan Has Been Worked Out in Prayer and Conference for Building Your Sunday School?

"So built we the wall."

Nehemiah was a leader. He worked with his people. He said, "We," not "I"—willing to give them a share in the task. He inspired others. He entrusted responsibility to others (7:2). In the hour of fear, he encouraged. In the hour of discouragement, he cheered. With such a leader, the enemies were powerless, although they tried ridicule, and threats and trickery to stop the work. Together they conquered opposition, and together they accomplished the task. The "people had a mind to work" because they were inspired and cheered by a great leader, who used his powers of leadership wisely and for their good.

Is Your Influence as a Leader of Men, or as an Earnest Follower, Bringing Folks Nearer to God?

"I am doing a great work, so that I cannot come down."

Nehemiah had a sense of the greatness of his task. Such an appreciation of the worth-while character of an endeavor strenghens the soul, and dispels discouragement. Any task for God is great. There is no such thing as a small work to a successful worker. So let us, whenever we are tempted to give up, even for a short time and for whatever seemingly reasonable excuse, our God-appointed task, ask ourselves Nehemiah's question: *"Why should the work cease, whilst I leave it"?*

Nehemiah, a man of prayer, led his people nearer to God. He was not content to rebuild the wall alone. He came to them as a reformer to re-establish the sanctity of the Sabbath, to oppose intermarriage with heathen people, to teach the people how to worship God intelligently in the Temple. With Ezra, Nehemiah was a great teacher, as well as a leader and builder with a vision which called him to a great work. He left an indelible imprint upon the life of the Jewish nation, and lived a life which still teaches great lessons to men and women of modern times.

"Lives of great men all remind us,
We can make our lives sublime;
And, departing, leave behind us
Footprints on the sands of time."

CHRISTIAN ENDEAVOR TOPIC.

June 10, 1923.

Subject: "Lessons from Everyday Objects."—Prov. 24:20, 26:20, 27:17; Jer. 23:29.

Thoughts for the Meeting.

Lives will be judged by everyday deeds of good or evil. The wrongdoer has nothing to look forward to beyond a possible momentary pleasure, which will blacken his whole life.—Prov. 24:20.

Before repeating a story, ask yourself three questions:

1. Is it true?
2. Is it kind?
3. Is it needful that it be told?

Conversation thus tested would avoid many a quarrel and sweeten the lives of both speaker and hearer.—Prov. 26:20.

A true friend is one of life's greatest blessings. Such a one makes life better and more happy.—Prov. 27:17.

God's word has great power to transform individual lives and the destiny of nations. Before it, sin *must* disappear.—Jer. 23:29.

"Recollection that trifles make perfections, and perfection is no trifle."—*Michael Angelo.*

Little snowflakes, steadily falling on the track, grow into a heap that brings a great engine to a standstill. So little habits grow into big ones, and wreck a life. Every-day life counts in building a character.

"He that is faithful in a very little is faithful also in much."—Luke 16:10.

"Nothing is too small to be thoroughly done. A small thing is a pin, for example; yet it takes seven men to make a perfect pin."—*Edwarn Bok.*

"No one has ever accomplished great things who hasn't first accomplished a great many little things."—*George H. Knox.*

The every-day things make life possible; the many little things for which we forget to render thanks—fresh air, pure water, nutritious food, good sleep.

Nature furnishes many lessons to him who studies her lore. Rich is that life which always can appreciate her beauty and wonderful effects.

Illustration for the Meeting.

George was an architect. He had just designed a large and beautiful dwelling, and he laid the sketch before his brother, who admired the stately front and delicate, refined decorations. "It is fit for a prince to live in," he said. "What a delight it must be to form a conception of such a beautiful building and then make it real"!

George's assistants were busy with drawing up the specifications for the house, to be given to the builders. They appealed to him at every point.

"Of what size shall this waste-pipe be, sir"? queried one.

"What will be the dimensions of the pantry sink, sir"? said another.

"Of what wood shall the dado in the dining-room be"? asked a third.

An hour later, when the brothers were alone, John said: "Do you look after all the petty details of the building, George? I supposed the grand plan was yours, but that you personally entrusted the minor details to subordinates."

"And yet the strength and the beauty of the whole building depend on my attention to the details," George said. "Until the house is finished, I oversee everything. That which seems to us to be one of the most petty may be one of the most important parts of the building." He was silent for a moment, and then said earnestly:

"Do you not think, John, that the great Architect who plans a human life knows and cares for each incident in it, however small? Why not

carry your little needs as well as your great troubles to Him? His wisdom planned the foot of a fly as well as the courses of the sun. I cannot believe that He will fail you, no matter how petty the anxiety for which you ask His help."—*The Youth's Companion.*

SUGGESTED HYMNS: "Sweet Hour of Prayer," "Stand Up, Stand Up for Jesus," "Higher Ground," "Wonderful Words of Life," "I Walk With the King," "Does Jesus Care"?

A SUGGESTION TO THE LEADER: Attentions to little things may mean a great meeting. Meet with the prayer meeting committee for a few moments of prayer before the meeting. Begin on time. Plan your meeting. Give every one a part in the service. Welcome all.

Ask some one, or more than one, to speak on "How Jesus Taught," showing how His parables and teachings, over and over again, use everyday objects familiar to all for illustration.

WHEN DO YOU OBSERVE "CHILDREN'S DAY"?

The following Sunday Schools have arranged for "Children's Day" services, and secured their offering envelopes: Sanford, N. C.; Winchester, Va.; Holland, Va.; Rosemont, Va.; Newport News, Va.; Burlington, N. C.; Morrisville, N. C.; Windsor, Va.; Elon College, N. C.; Elm Avenue, Portsmouth, Va.; Wadley, Ala.; Randleman, N. C.; Richmond, Va.

This is the one offering asked from the Sunday Schools during the year for the work of the Board of Religious Education, to be used in extending the work of Christian education through Sunday Schools, Christian Endeavor Societies, Daily Vacation Bible Schools, and in every way possible through our Churches.

The time to take the offering is on "Children's Day."

If you do not observe this day with a special program, the day is the second Sunday in June. Offering envelopes sent free of charge upon request.

How much does your Church believe in Christian education?

Let your offering tell!

BETHLEHEM VACATION SCHOOL.

The second session of the Daily Vacation Bible School of the Bethlehem Church, Valley of Virginia Conference, opened Monday morning, May 21st, and continues through June 1st. The attendance and interest was splendid from the opening day. Teachers and workers in the school this year are Mrs. R. C. Myers, Miss Ella Pickering, Miss Georgia Layton, Mrs. John Driver, Mrs. Sellars and Miss Frances Cline. The program is from 9 to 11:30 daily, and includes the worship service, period for Bible stories and memory work, a contest in finding verses in the Bible which is creating much enthusiasm, music, handwork, flag drills, and missionary instruction.

The spirit of the school at Bethlehem, which is a Church in the open country, where children have to come from a distance, and teachers are busy housekeepers, is best revealed by the children themselves in their statement written on the theme, "Why I Like Vacation Bible School," a few of which are here quoted:

"I like Vacation Bible School because I can learn more of the dear Lord. I can learn to pray and sing to Him. I can learn to love Him more and more every day I go to Bible School. I learn to play games of the Bible and many stories of it."—*Frances Arlene Cunningham.*

"The reason I like Vacation Bible School is, it teaches us to learn more of God, and to work and pray to Him. It teaches us to take care of His house and to be closer to God. It helps us, too, to learn of people who never heard of God, and we ought to be thankful we know about Him."—*Pauline Brown.*

"I like Vacation Bible School because we learn more about God and learn how to live to be better boys and girls and how God watches over and cares for His children in times of old. Then we learn to sing the songs, and get to hear the verses out of the Bible which stay deep in our hearts all our lives."—*Everett Sellers.*

"I come to the Vacation School to learn about God; to learn the books of the Bible, to learn songs, and to learn to pray, and learn Bible verses and to learn the Twenty-third Psalm."—*Edith Phillips* (9 years old).

"I come to the Vacation School to learn of God, and to do what God wants us to do. To pray to God, for God teaches us to be good to one another, and for us to help God by being kind."—*Alice M. Combes* (9 years old).

"I come to Vacation School to learn about God. To learn the books of the Bible. To learn to sing songs of God. To learn to say a prayer. To learn to be kind to one another. To help poor people."—*Madalene Grim* (9 years old).

Can the Daily Vacation Bible School have any better witnesses than these, and a score and more like them, boys and girls who are going to Bethlehem Church every day for two weeks to learn these great truths?

Will your boys and girls have such an opportunity this summer?

A REQUEST FROM THE MOUNTAINS.

The fourth Sunday in May a series of revival services began at Rocky Ford, which will continue until the first Sunday in June. Beginning Friday night before the third Sunday in June, we will conduct a series of meetings at Elk Spur, continuing through the fourth Sunday in June.

I earnestly request that every Christian remember these meetings in earnest prayer. I would also ask, if you feel you have time, just drop me a card, stating that you will try to remember these meetings. Pray for the convicting and converting power of the Holy Spirit. Pray that He may take full possession of me.

ELISHA BRADSHAW.

Fancy Gap, Va.

I WILL.

I will start anew this morning with a higher, fairer creed;
I will cease to stand complaining of my ruthless neighbor's greed;
I will cease to sit repining while my duty's call is clear;
I will waste no moment whining, and my heart shall know no fear.

I will look sometimes about me for the things that merit praise;
I will search for hidden beauties that elude the grumbler's gaze;
I will try to find contentment in the paths that I must tread;
I will cease to have resentment when another moves ahead.

I will not be swayed by envy when my rival's strength is shown;
I will not deny his merit, but I'll strive to prove my own;
I will try to see the beauty spread before me, rain or shine;
I will cease to preach your duty and be more concerned with mine.

—*British Weekly.*

Chautauqua and School of Methods

Make your Sunday School and Church work more effective by better preparation.

Attend the Chautauqua and School of Methods of the Southern Christian Convention, Elon College, N. C., July 30th to August 5th.

CHAUTAUQUA.

CLASSES FOR

Pastors
Sunday School Workers
Christian Endeavorers
Bible Students
Missionary Societies

Devotion
Information
Inspiration
Recreation
Fellowship

Vacation School for Children.

RATES REASONABLE.

For further information, cut out, sign and mail the following:

Miss Lucy M. Eldredge,
1012 E. Marshall Street,
Richmond, Va.

Please send information about the Chautauqua and School of Methods at Elon College, July 30 to August 5.

Yours truly,

Name.....

Address.....

Date....., 1923.

Christian Orphanage

THE GOOD WORK GOES ON.

THE ORPHANAGE AND ITS FINANCES.

Report for May 31, 1923.

Amount brought forward		$7,087.67
North Carolina Conference.		
S. S. Monthly Offerings:		
Palm Street, Greensboro	$ 4.25	
Sanford	4.68	
Union Grove	3.00	
New Lebanon	1.00	
Baracca Class	1.00	
Hopedale	4.00	
Six Forks	1.29	
Mt. Carmel	6.47	
Pleasant Hill	3.56	
Chapel Hill	3.70	
Randleman	2.80	
Mebane	1.00	
New Providence	4.00	
		$ 40.75
Eastern Virginia Conference.		
Berea, Norfolk	$ 4.00	
Liberty Springs	4.00	
Rosemont, April and May	21.25	
Suffolk	25.00	
Ingram	3.00	
		57.25
Valley of Virginia Conference.		
Hobson		1.25
Easter Offerings.		
Long's Chapel	$ 4.50	
Hines' Chapel	6.27	
Liberty Springs, Ea. Va.	21.00	
Rev. and Mrs. J. F. Apple	5.00	
Waverly Church:		
Acme Bible Class	25.00	
Class No. 3	4.35	
Class No. 10	.75	
Class No. 11	4.75	
Sunday School	5.94	
East End, Ea. Va.	50.00	
Palmyra, Val. Va.	3.10	
Bethlehem	8.15	
Mebane	5.00	
		143.81
Special Offerings.		
Philathia Class, Graham Church	$ 7.50	
G. E. Lingle, on support of little boy	20.00	
		27.50
Total		$ 270.56
Grand total		$7,358.23

CHAS. D. JOHNSTON, *Supt.*

I was in heaven one day, when all the prayers
Came in, and angels bore them up the stairs
Unto the place where he who was ordained such ministry
Should sort them, so that in that palace bright
The presence chamber might be duly light;
For they were like the flowers of various bloom,
And a divinest fragrance filled the room;
Then did I see how the great Sorter chose
One flower that seemed to me a hedgling rose;
And from the tangled press of that irregular loveliness
Set it apart, and "This," I heard him say,
"Is for the Master." So upon his way
He would have passed; then I to him:
"Whence is this rose, O thou of cherubim, the chiefest"?
"Knowest thou not"? he said, and smiled,
"This is the prayer of a little child."

THE ONE ESSENTIAL.

If Christ has stamped His signature and superscription upon any soul, at its rising again its eternal fortunes are bright and safe and sure. The one essential thing is union and communion with Jesus Christ, both now and forever.

THE FIRE THAT DOES NOT CONSUME.

By Howard W. Pope.

As Moses tended his father's sheep
In a desert land far from home,
He saw what made an impression as deep
As though Wonderland now had come.

He saw a bush burning so very bright
That the skies around were illumed,
But the strangest thing about this sight
Was—it burned, but was not consumed.

As he turned aside, for he was discreet,
He heard a remarkable sound;
God told him to take the shoes from his feet—
He was standing on holy ground.

This is a picture which God did give,
His people to greatly inspire;
In the heart of His Church He still doth live,
And speaks to them out of the fire.

All through the ages when doubt did chill,
And for morals there was scant room,
The fires of devotion kept burning still,
Yet the Church was never consumed.

The fire of conviction: slavery was wrong,
And that in our land it was doomed,
Did thrill God's people and made them strong,
Yet the Church was never consumed.

The fire of passion to make Christ known
Should inspire our youth in their bloom,
To girdle the globe where God's lead is shown,
And yet this fire will not consume.

WHY DO WE BELIEVE THAT JESUS CHRIST IS THE SON OF GOD?

For two reasons, especially, namely: the Bible tells us that Jesus is God's Son and is our hope of eternal life. After seeing the earth and sky, and the fullness thereof harmonizing with the teaching of God's Word, we are convinced with proof of its truth. This same Bible teaches us that Jesus is the Son of God. All the way through, His teaching, healing, suffering and dying proves His divinity. God chose to show us in a human life just how He feels for us. All that God is in His moral character is seen in Jesus, and we believe Him to be the Son of God, because He is all that we want our God to be. If we did not believe Him to be the Son of God, there would be no need in believing there is a God. Jesus plants Himself squarely between us and God and says: "No man cometh unto the Father but by me." So we can readily see that if we fail to believe that He is the Son of God we have no hope of eternal life. After a short life here of trials and temptations, sickness, sorrow and death, if we did not have hope of a better life beyond the grave we would of all men be most miserable. There are those that believe and teach that Jesus is a mere man only. Away with such doctrine, and may God pity that class. If He was only a mere man, as other men are, He would not have the power to save us from our sin. His divinity does not exclude His humanity as God sent Him in the likeness of sinful men. He prayed. He felt human emotions, as shown in His weeping at the grave of Lazarus. He could be tempted, but in all He did not sin. Jesus Christ claimed divine Sonship. He said He came from God and was going back to God. He had glory with God before the world was (see John 17:5). He said before Abraham was made, I am (John 8:58). After God created man in His own image, through disobedience he brought sin into the world, causing death. Is it not reasonable to believe that a wise and loving Father would do His best to save His lost children? To do this He had to manifest Himself in the flesh and live among us (John 1:14).

Notice how John and other apostles base their belief in Jesus as the Son of God on their experiences (1 John 1:1-2). What we have seen, heard, and our hands have handled, the eternal life that was manifested unto us, we declare unto you. Perhaps argument will not convince unbelievers, but we can at least testify to what we have experienced of the power of Christ in our own life.

Since Jesus is the Son of God, we may remember a few points.

First.—We may pray to him. We should not pray to a mere man. The soul wants God, but is satisfied with Jesus, because in him it has God.

Second.—We may worhip Him. We would not worhip a human being. Even the angels refused to let John worship them (Rev. 22:9). God alone claims our worship, yet the angels in heaven worship Jesus in the very same way they worship God (Rev. 5:11-14).

Third.—We may seek His aid, as a present help in time of need, for He has promised to be with us always, even unto the end of the world.

Fourth.—We must hear and obey His words, for He is Truth itself. His words are God's words. They are not to be disputed, but honored above all others. Let us plant them deep into our hearts, practice them in our every-day life, as our hope of eternal salvation through faith in Him. Jesus is the way, the truth, and the life. No man cometh unto the Father but by Me, are words our Saviour said.

MRS. R. J. NEWTON.

Epsom, N. C.

Sale Sale

Army Shoes

We have just bought a tremendous stock of Army Munson last shoes to be sold to the public direct. Price $2.75. These shoes are 100 per cent solid leather with heavy double soles sewed and nailed. The uppers are of heavy tan chrome leather with bellows tongue, thereby making them waterproof. These shoes are selling very fast and we advise you to order at once to insure your order being filled.

The sizes are 6 to 11 all widths; Pay Postman on receipt of goods or send money order. Money refunded if shoes are not satisfactory.

The U. S. Stores Co.

1441 Broadway, New York City.

RELIGION AS A BAROMETER.

We once heard Roger W. Babson say that prosperity in business means decline in religious interest, while business periods of depression bring an increase of interest in the Church. In hard times people are more religious than they are in times of great prosperity.

This saying illustrates the proverb that people go to God in their troubles, but to the devil in their pleasures. That is, of course, because they have wrong ideas as to what real pleasure is.

An Old Testament prophet would possibly interpret the appearance of hard times as a divine punishment for forgetfulness of God in good times. And perhaps he would be more nearly right than most people think. For extravagance and waste, which accompany prosperity, inevitably lead to loss and idleness and want, and therefore to hard times once more. On the other hand, enforced discipline, such as hard times bring, very naturally leads to thrift, industry, and so to better conditions.

The trouble is that we are all caught in the flood of hard times and swept onward, good and bad alike. That is one side of brotherhood. We stand or fall together.

Nevertheless, the good man has a better chance when hard times come than has the pleasure-seeker. He has not wasted his living in the good years, so that when lean days come he is ready for them, or should be. Thrift is a truly Christian virtue, and we should learn to practice it when skies are fair. —Ripple, in "S. S. Times."

WHAT GOD HAS SAID OF PRAYER.

"All things whatsoever ye ask in prayer, believing, ye shall receive."—Matt. 21:22.

"If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you."—John 15:7.

"Whatsoever ye shall ask in my name, that will I do."—John 14:13.

"If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father, which is in heaven."—Matt. 18:19.

"And Jehovah saw that there was no man, and wondered that there was no intercessor."—Isa. 59:16.

"If any of you lack wisdom, let him ask of God who giveth to all liberally and upbraideth not."—Jas. 1:5.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."—Luke 11:9.

"Before they will call, I will answer; and while they are yet speaking, I will hear."—Isa. 65:24.

"If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things unto them that ask him"?—Matt. 7:11.

"Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession."—Ps. 2:8.

REGULAR BUYING.

The government's attempt to stop the prevailing rise in the price of sugar has probably come too late to be of much service during the present summer. The greater harm has already been done, and prices will rise to new levels during the months of heavy consumption from May to September. It is, however, a time for the consumer to keep steady and cool-headed. Not to hoard is sage advice, and to buy when and as needed is the wisest policy, even though for some purchases one pays a higher price than now prevails. There is plenty of available sugar to give every man, woman, and child all that is normally needed and used.

A buyers' boycott broke the sugar speculation of 1920, when prices were crowded past twenty-five cents per pound. An "as-needed" buying policy is the one sane, effective method to use at present.

To boycott is not wise; to hoard is the high road to calamity.—Jay Arc, in "S. S. Times."

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Called Home

RANDOLPH.

Ottie Virginia Randolph was born July 17, 1888, and died at her home near Linville, Va., May 16, 1923, aged 34 years 9 months and 29 days. She was the daughter of Mr. and Mrs. J. W. Wine, of Timberville, Va. She is survived by her husband and four small children, and by her parents, two brothers, and three sisters. Deceased was a member of the Reformed Church. Funeral services at the Linville Christian Church May 18, 1923.

A. W. ANDES.

JOHNSON.

Mary Caroline Johnson, widow of the late Lemuel S. Johnson, died May 2, 1923. Deceased was born December 25, 1845, and was, therefore, 77 years 4 months and 7 days old at the time of her death. She was married to Lemuel S. Johnson in April, 1876. She was a member of the Timber Ridge Christian Church, as was also her husband, and lived a beautiful Christian life. She is survived by one sister. Death occurred in Ohio, where she had been living for several years. The remains were shipped to Timber Ridge, and the funeral services held there May 5, 1923. A large congregation of her friends and former neighbors assembled for the services.

A. W. ANDES.

SILVIUS.

Edward Milton Silvius was born March 21, 1901, and died April 27, 1923, making his age, therefore, 22 years 1 month and 6 days. Deceased was a member of the Woods Chapel Christian Church, and was well thought of by the people of that community. He is survived by his father, four brothers, and two sisters. Funeral services at Woods Chapel April 28, 1923. In the death of this strong stalwart young man we are again reminded that we have no promise of long life, and that it behooves us all to be ready all the time for the final summons.

A. W. ANDES.

"LIFT UP YOUR EYES AND LOOK."

By A. B. Simpson.

The heathen world is lying in darkness and crying to God against the unfaithfulness of His people. * * * The first step in the work of the world's evangelization is to look intelligently at the field. And so the Master says to us (John 4:35), "Lift up your eyes and look on the fields, for they are white already to harvest."

An intelligent conception of the needs of the world is the foundation of all true Christian work; but how little Christians, as a rule, know or even think about the great outlying world. How many even in this congregation could give an intelligent account of the needs of India, Africa or China? Our own little family circle or our Church society absorbs our interest and is more to us than the millions who are perishing abroad. Our eyes are so limited that we cannot see beyond the bounds of our own denomination, and millions and millions of dollars are being wasted in multiplying Churches, simply because we feel that we should spread our particular sect, when whole nations are without even a single voice to proclaim the story of Christ and His salvation. * * *

Our business is with the present generation. A thousand million souls must be saved within twenty-five years or they never can be saved.

The fields are white, the doors are open, the needs are urgent. Let us understand them. Let us study missionary geography under the burning light of the Holy Ghost, and God will so write on our hearts the names of these peoples, and tribes and tongues, that we cannot rest until we have gone to them with the message of salvation. * * *

If we look out on the fields, the most ardent and hopeful heart comes back from the vision utterly discouraged, as we look at the need and the apparent resources. A view of the heathen field, and the result even of one hundred years of missions, while it has many gleams of encouragement, is, upon the whole, heart-breaking. Two millions of souls have been saved from heathenism, but two hundred millions more of heathen are to be found in the world today than a century ago. * * *

Modern schools, medical missions, industrial teaching, and a thousand other things can never take the place of the baptism of the Holy Ghost and the fulness of this power will never be known except in connection with the world's evangelization. It is for this that Christ especially promised it. As we seek it, that we may be witness unto Him, we may claim it without limitation, and the more wide our witness bearing, the more glorious the power will be. A mighty baptism of the Holy Ghost on all the machinery on the mission field could bring the world's evangelization in a few years.—Selected.

PRAYER.

O merciful God, who hast made of one blood and redeemed by one ransom for all nations of men, let me never harden my heart against any that partake of the same nature and redemption with me, but grant me an universal charity towards all men. Give me, O Thou Father of Compassions such tenderness and meltingness of heart that may be deeply affected with all the miseries and calamities outward or inward of my brethren, and diligently keep them in love. Grant also that I may not only seek my own things, but also the things of others. O that this mind may be in us all, that was in the Lord Jesus, that we may love as brethren, be pitiful and courteous, full of lovingkindness, and endeavor heartily and vigorously to keep the unity of the Spirit in the bond of peace. And the God of grace, mercy and peace be with us all.—Anselm.

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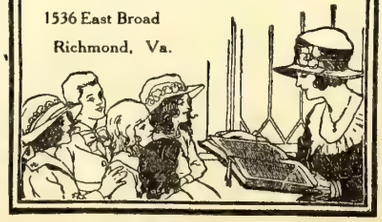

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THE SUN'S OBSERVATORY

The Chautauqua.—

Notice for accounts of the Chautauqua in THE SUN'S columns. The officers are making a special effort to have this the best Chautauqua we have yet had.

In the Old World.—

We have of late been reading a book of "Travels in the Old World," by our honored confrere, the Rev. J. M. Rowland, D. D., editor of the *Richmond Christian Advocate*. He is original and unique, and his book is very much like himself. If you find it hard to keep awake when you read, then try this book, for we doubt that any ordinary man could well go to sleep while he is reading what this inimitable writer says. He is a close observer and has the power to grasp things as he passed them—just the qualifications of the man who is to write a book of travels. Dr. Rowland is not only a writer, but he is an editor as well. He knows how to get out an interesting paper, but he has not yet learned how to please every one who may chance to read his paper, nor has any one else yet accomplished that task. But we believe most people who read this book will like the book and want to finish it. It is useless to attempt to describe the book, as that is a task out of the question. If you wish to get the entertainment it can give, send to Rev. J. M. Rowland, D. D., Richmond, Va.

Billy Sunday Not for Sale—

"One of the most common criticisms of Billy Sunday is that he gets too much money. Maybe he does. We are not passing on that. But here is a refreshing report: "Paul Berg manager of the State Theater at Cleveland, offered Mr. Sunday $2.500 and expenses for himself and family if he would make two six-minute talks every day for a week at his theater, permitting him to choose his own subject." It is needless for us to tell our readers that "Billy" turned this offer down. That is what they would expect him to do. He said that to accept would contradict his attitude and activities in religious work. There is another angle to this incident, too. It illustrates what is generally true of the theater. The theater exists as a money-making institution, and anything, good or bad, that "will pay" is suitable to theatre managers. We are glad to believe that there are a few exceptions to this rule."

The Negro in the North.—

There seems to be a tremendous rush of the negro population of the South to the North, and it is making quite a stir in both sections. For instance, the *Literary Digest* tells us what is going on as follows:

"While the negro shift northward gives rise to many social problems here," points out the Philadelphia *Bulletin*, "the loss of indispensable farm labor is a serious blow to the South." "It means much to the cotton trade," agrees the *Wall Street Journal*, in another editorial. For—

"This movement of the colored people is not like the spring migration of the birds that go north for the summer, but is mostly a permanent change of habitation. A continued colored migration inevitably means a decreased cotton production in the future, while demand is on the increase.

"Cotton cannot be successfully raised without colored labor; neither is it like wheat or corn, which yield to mechanical invention. It is essentially a hand-produced crop, and the loss of a few thousand laborers in any Southern State would seriously affect the cultivation of the ordinary acreage of cotton.

"The world is now using American cotton at the rate of 13,000,000 bales a year. At the end of this season, July 31, 1923, there will be only a small surplus in the world to begin a new season. At the maximum estimate, the new crop will be a little more than sufficient to feed the spindles of the world, to say nothing about leaving a surplus to carry over into the next year. Therefore, the supply condition next year bids fair to be as bad as now, and may be worse."

Despite the foregoing, "a growing number of Southern folk, looking past the temporary condition it creates to the future, accept it philosophically, even cheerfully," reports the New Orleans *Times-Picayune*, "for as the north grows blacker, the south grows whiter." "South Carolina would be tremendously improved were 400,000 of its 800,000 negroes to migrate," agrees the Columbia (S. C.) *State, and the Charlotte* (N. C.) *Observer* predicts that "the outgoing of negroes will be followed by the incoming of the tractor, the modern supplanter of the negro and the mule." The editor of the Atlanta *Constitution*, moreover, maintains that the spring exodus "is not as alarming as has been pictured. There is no acute shortage of farm labor in Georgia because of it." In fact, caustically observes the Louisville *Courier-Journal*, "the prophets of pessimism, strange as it may seem, are not the Southern planters, but the Northern newspapers."

Assuming, in view of the Department of Agriculture's figures, that the northward migration may reach such volume as to curtail the production of cotton, what is to be done about it? In the opinion of the Richmond *News Leader:*

"The solution lies in improving the conditions under which the colored man works and lives. He is enjoying educational opportunities, and is being taught how he should live, but he needs help in securing better living and housing conditions both on the farm and in the cities.

"Nothing will take the place of good housing and fair treatment. Along with these things there can be efforts to acquaint the colored man with the fact that the high wages of the North are, as a rule, offset by high rents, high cost of living, frequent 'shu[College Library]ns of unsympathetic employers."

From the negro's viewpoint, notes the Baltimore *Evening Sun*, going North has certain advantages to balance against higher wages and better educational opportunities. Chief among the disadvantages, it says, is the fact that the negro does not thrive as well in the colder climate and under the more strenuous industrial competition as he does in the South; and it cites statistics showing that deaths outnumber births among negroes in the big Northern centers of population.

But there is another side to this question—the negro side. Dr. Moton, the successor of Booker T. Washington as president of the Tuskeegee Institute, Alabama, says that with the going of the negroes North, certain problems are facing the Northern people. Hear him:

"With the sudden increase in negro population in these Northern industrial centers, it was found that housing facilities were wofully inadequate in those districts already occupied by negroes. At once the newcomers, as well as the old residents, began to seek homes in other sections. This threw negroes into close contact with whites in sections where it had previously not obtained. Their coming was, in many cases, resented, and the result was in not a few cases an organized assault upon these newcomers, who threatened not only the existing industrial status, but at the same time raised unaccustomed social questions by their yet relieved, but this phase of the situation is very presence. Riots followed. The strain is not rapidly adjusting itself.

"Another problem that has been introduced into the North by the presence in large numbers of negroes from the South is in the matter of schools. For the most part, in Northern cities, there has in the past been no discrimination in the public schools. White and colored children have attended the same schools, usually with white teachers, and things have gone on smoothly. Usually there were only a few negro children in any one school, but with the large increase in negro population, the number of negro children in any one school was greatly increased, and, as has always been the case, the increase in numbers has precipitated the race problem. In one place and another the attempt has been made to segregate negroes in the public school system, but thus far without any general success.

"The migration has also introduced a religious problem into the Northern cities. So rapid was the increase in many cases that the Churches were unable to take care of those who sought their ministrations.

"One other phase of the reaction of negro migration on Northern conditions is the influx of a vast voting population into the doubtful States of the North. In Ohio, in Illinois, in New Jersey and in other States, the negro has become a tremendous political factor."

NOTES-PERSONALS

There is some probability of Brother Hermon Eldredge locating in Richmond, Va., as he is now one of the field workers in Christian education. It will likely be some weeks yet before the matter will be finally decided.

Rev. J. Cleveland Barrett has been called to the pastorate of the Gulf Mills Church, Conshohocken, Pa., and the call has been accepted. He will enter upon his duties there early in the summer, likely. He is now in Defiance College, Ohio, where he is completing a course of study in preparation for the work of the ministry. The Gulf Mills Church is a fine field for useful hard work. They have a beautiful house of worship, modeled after one of the great English Church buildings.

The Long family held a reunion at Graham, N. C., June 3rd. It was expected to be an occasion of much interest, as it is quite a large family. Several of the members of this family have been in public life for many long years. There are two ministers, viz: Revs. W. S. and D. A. Long; there are two lawyers, viz: Mr. J. A. Long and Judge B. F. Long. Dr. George W. Long was a prominent physician, but passed away several years ago. Mr. Jacob Long, the father of this family, passed away years ago at quite an advanced age, as did also Mrs. Long, the mother of these stalwart sons. Mr. John Long, another brother, lived for many years in Missouri. He also has passed away. Mrs. J. N. H. Clendenning, if we mistake not, was an only sister.

The many friends of Judge and Mrs. J. F. West will learn with sorrow of the recent death of their daughter, Miss Grace West. She was in the bloom of young womanhood, and was greatly loved in a large circle of friends. She was beautiful and highly accomplished—so well prepared for living; but the Master called her unto Himself, and the home is lonely without her. The burden is heavy, and the heart aches, but dear ones, in faith look up to Him who gave her to you and remember that He does all things well. Some time, not now, we shall understand what it all means, and then we may see, as now we cannot, how God often hides a smiling face behind a dark cloud. It is He who says: "Be still and know that I am God." The lesson is sometimes hard to learn, but we shall know hereafter. God bless the weeping ones in their great sorrow.

But the truth in which we believe is not the product of our own reasoning or speculation. It (the truth) comes to us as a supernatural revelation from God. As members of the Christian Church, we believe in the truth which God has revealed to us in Jesus Christ. But we believe this not because it is imposed upon us by some arbitrary and fettering authority, but because it is the truth, and speaks as such to our minds and souls. Believing in the deity of Jesus Christ, we believe naturally the facts in regard to Him which the Scriptures declare.—*Bishop William T. Manning, D. D.,* New York City. We ask all ministers and other students of the Bible to notice especially the first sentence in this paragraph—"the product not of our own reasoning, but a *supernatural* revelation from God. That is the thing that Christian ministers need to believe and teach. Beloved, let us give ourselves to this work.

And so with those of us who have been called to the work of the ministry. We have pledged ourselves to teach and preach the Gospel of Jesus Christ. But this is no restriction upon our liberty. It places no fetters upon our thought. It is not an obligation imposed upon us, but one which we have voluntarily assumed because it is in accord with our deepest faith and conviction.—*Bishop William T. Manning, D. D.,* New York City. We like that idea. The Church does not impose some irksome obligation upon us to cramp us in our thought, but we have voluntarily assumed because it is in accord with our deepest faith and conviction. Did you hear that, brethren?

This is the Gospel which we have undertaken to preach, and this is the Gospel which the world needs. It is this alone which can overcome the sin of the world and bring us peace and salvation. Not by mere organization or by force from without, but by a force from within, are the visions now before men's minds to be realized. It is Jesus Christ reigning at the right hand of God and transforming the hearts and lives of men, to whom we must look and in whom we must trust, and whom we must preach, if there is to be real hope of world brotherhood and of the bringing in of the new earth wherein dwelleth righteousness.—*Bishop William T. Manning, D. D.,* New York City. Beloved brethren of the Christian Church, these are wise and timely words to us as ministers of the Gospel. We cannot afford to turn to them a deaf ear. In this day of unrest and upheaval in religious thought, it becomes us as ministers of the Gospel of the Son of God to hear Him and do as He commands.

As ministers, we are not men bound by some irksome restriction. We are men who have sought and have been admitted to the unspeakable privilege of preaching Jesus Christ. We who hold this ministry have placed ourselves under most solemn obligations. We have undertaken to be the messengers of Jesus Christ. We do not go into our pulpits merely as seekers after truth. We do this only in a secondary sense, the sense in which we must ever seek to enter more deeply into the truth and meaning of His Gospel. We are men who have found the truth in Christ and who, in the joy of its discovery, have pledged ourselves to teach and proclaim it to the world. We have committed ourselves to this, we have pledged ourselves to preach the Gospel because it is that which we fully, freely and joyously believe.—*Bishop William T. Manning, D. D.,* New York City. These are words well worth the careful thought of any man who has been called to the sacred work of the ministry.

We had the pleasure of stopping in Graham, N. C., recently for a few hours. This little city is full of historical facts connected with the Christian Church. The Old Providence Church was the home of our people for many years, but now we have two Churches—one in the town and one near the Southern Railway station. This was the scene of the religious activities of the Hardins, the Whitsitts, the Holts, the Longs, and many others whose names I cannot make sure of from memory. There is living here now another family which have been and still is prominent among the people of the Christian Church. We refer to the Kernodle family. The father of this family, Mr. Lovick Kernodle, lives here. His son, Mr. John D. Kernodle, is editor and publisher of the *Alamance Gleaner,* published in Graham. A second son, Prof. P. J. Kernodle, lives in Richmond, Va., and is the publisher of The Christian Sun. They have a sister also, Mrs. Williams, living either in Guilford or Alamance. Brother Lovick Kernodle, the father, is now quite aged, but still able to be up and around. For the most of his life he was a thrifty farmer, but now has retired. Rev. S. L. Beougher is the pastor of our Graham and Old Providence Churches and is greatly loved and honored. The work seems to be doing well under his supervision. A history of Old Providence Church would be interesting reading. It should be written by some competent hand.

The people are getting aroused on the question of Evolution. Only a little while ago the Legislature of Kentucky undertook to pass a law to allow no teacher in the public schools of that State to teach evolution, and we believe lacked only one vote of carrying the issue. Then, out in Minnesota we believe it was, a similar effort was made, but with what success we do not now recall, but Florida has actually carried a vote of that kind, so that it is unlawful now to teach anything which is "subversive to the best interests of any professor, teacher or instructor in any school, college or university supported, in part or in whole, by taxation, to teach Darwinism, atheism, agnosticism or any hypothesis that links man in blood relationship to any other form of life." That is sweeping and in the right direction. Beloved, who would have thought a few years ago that this thing would go so far as to have our State Legislatures taking this thing in hand to stop it in its career against the truth of Almighty God? The friends of evolution, atheism, agnosticism, and such like cults will, we believe, see something yet when the people become fully aroused.

Our Baptist brethren evidently dread any division in their ranks. The fact is, they are afraid of losing a part of their members. But, brethren, are you not also afraid of losing truth? In their recent convention at Kansas City, Mo., Rev. Mr. Brownlow, of Tennessee, offered a resolution providing for a commission to investigate in our South-wide institutions, and recommending that the commission co-operate with the managers of other schools in order that our people might know to what schools they could safely send their children. The resolution was to the point, but fearing a division of their body, they passed the resolution in a negative way, which, though it means the same thing, is not quite so strong as was the original thought of the man who offered it. They passed it this way: "Our convention has arrived at a situation which was not contemplated in the founding of this body. The interdependence of our convention institutions seems to call for a reaffirmation of certain great truths, such as creation by divine fiat as set forth in the Word of God, the incarnation, involving the virgin birth of our Saviour, and His atoning death. But not less should our convention avoid the dangers of interference with the sovereignty of the Churches and the autonomy and individual control of many institutions not under the auspices of this convention. Your committee reports adversely upon the resolution offered by Brother Brownlow, of Tennessee, not because we dissent from the principles contained in the paper, for we not only do not condemn the content nor intent of the resolution, but look upon our situation regarding the truths of such serious nature as to call for firm adherence to the doctrine of creation and salvation. We recommend non-concurrence on the ground of interference beyond the province of the convention." The Baptist of the South have expressed themselves in this indirect way pretty plainly as to the doctrine of evolution—they are against it, for they reaffirm the creation by divine fiat, as set forth in the Word of God, the incarnation, involving the virgin birth and atoning death

of our Saviour, including the firm belief in the doctrine of creation and salvation. That is a back-handed slap at modernism, but it was a broadside slap all the same, and commits our Baptist brethren to the good old way of an unshaken faith in the Word of God. We are rejoicing—and because the people are being aroused, and that means action to the front.

AS TO UNION AMONG THE PEOPLE OF GOD.

We have heard a great deal of Christian union for the last many years. We have talked and talked, and much has come of it. The present spirit of union would have been impossible fifty years ago, but today it is possible because the people of God have been talking union. It is true there have not been many actual examples of real union between the various denominations, but there have been many efforts put forth in the direction of union, and while they have not as yet succeeded in uniting together any two bodies, nevertheless there has been real progress. Of course, it is to be regretted that actual union has not rsulted, so far as we are informed, in any single instance where the efforts have been made, but the Protestant fold is much nearer together than it was fifty years ago, and that is a hopeful sign, promising much for the future.

We know of but one way to real union among the people of God, and that is union with Christ, and then with one another. Real union with Christ will be sure to be followed by union of all who are in deed and in truth in union with Christ. Our union with one another is, we believe, in proportion to our union with Christ. We do not mean professional union with Christ, but real and actual spiritual union with Christ will surely be followed by union with one another of all who are really united with Christ. When the believer's union with Christ is fully cemented by the gift and power of the Holy Spirit, then we shall speedily find a way to unite with one another. That is the short cut to real union, as we believe, and in the long run such a union will stand and mightily promote the cause of Christ, as predicted by Himself in John 17. Until there is real union with Christ, we shall continually find a barrier in the way.

Questions and Answers.

QUESTIONS AND ANSWERS.

Question.—What of Palestine? What of its population and its development since it is under Christian government?—*J. L. J.*

It has been but a little while since Palestine was rescued from the rule of the Turk, and yet there are signs of forward strides in the development of that country. If we go back to King David's time, when it took him nine months and twenty days to take a census of the people, yet when the British undertook it they used only one-seventh of the time David took, but they got only one-tenth of David's magnificent total, which was 1,570,000 for Judah and the northern kingdom. When the British were taking the census, one man was asked to state his nationality. He answered: "Born in Germany, of Russian extraction, Polish citizenship, but now, thank God, I am a subject of Palestine, the land of our fathers." Another, being asked a similar question, said: "Born in America, of German descent; religion, Jewish; subject of God." Pretty good! But now as to the population and development of the country, the following is considered correct: The population of the land is 757,182, of which 590,890 are Moslems, 83,744 Jews, 73,010 Christians; or 78.03 per cent Moslems, 11.06 per cent Jews, and 9.64 per cent Christians. There are 7,018 Druses, 163 Samaritans, 265 Bahais, 156 Metwalis, 1,544 Hindoos and 408 Sheiks. The population of Jerusalem is 62,083 souls, of which 33,971 are Jews, 14,699 Christians, and 13,413 Moslems. Jaffa has about an equal number of Jews and Moslems, over 20,000 each, and 6,850 Christians. Haifa has a population of 24,469; Gaza, 17,477; Tiberias, 6,954; Safed, 8,760; Hebron, 16,577—all Moslem except 430 Jews and 73 Christians. The population of Nazareth is 7,424; Bethlehem, 6,658, of which 5,838 are Christians, 818 Moslems, and 2 Jews. By "Christian (including the small minority of evangelical believers) is meant those who compose the Eastern Churches.

As to the development of the country, the facts are not at my command to give accurate information. Many enterprises are projected, and some real achievements speak for themselves. One is the establishment of a great university, located, I believe, on the Mount of Olives. This is in itself the forerunner of prosperity. It is the dawning of a new day in the industrial life of Palestine. Under the blessings of God, great things are likely to come to pass there in the near future. The *Alliance Weekly,* commenting upon this census report, says:

It will be noted that the results of the census show the Jews to be second in point of numbers in Palestine, and that the steady influx into the country of able-bodied men and women with capital, culture and energy, will tend more and more to change the balance of power in favor of the Jews. Surely prophecy is being fulfilled. "And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them" (Amos 9:14). With these and other potent signs, we are encouraged to heed the exhortation, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28).

Question.—What are we common people to do with all this doubt which some preachers are giving to us from the pulpit and the press?—*John Jones.*

We find in the *Christian Herald* of a recent date an answer to your question. So, instead of answering it personally, we permit another to do so as follows: "We have no sympathy with those so-called preachers of the Word who are deliberately leading their people into the quagmire of doubt with respect to many of the great truths of the Christian faith. They are false guides. Such a ministry is a mockery of truth. The divinity of Jesus, the full authority of His mission, the wonderful works He did, His triumphant resurrection, and the powers and authority with which He invested His Church for its world-wide mission—most of these are, to such misleaders, nothing but traditions, to be accepted or rejected as human will may decide. How can the Gospel be carried to the nations, when such error is tolerated in the Church which Christ founded and ordained? How can He be "lifted up" by men without faith? How can the conflict between sin and righteousness be waged and won under such leadership"?

Question.—Is not Palestine in the hands of the British? If so, is there not opposition to the British, and what is the cause of it?—*Jewish Sympathizer.*

Yes, the British are in control in Palestine and there is said to be opposition to their work, but that is nothing strange. Did you ever know one who is under the control of another to be satisfied? The matters of which you write have been aired in part of late in the public press, from which we glean the following facts:

It is a well-known fact, true to the part that Jews have always played in the past, that thrift and lively trade have marked their colonies in Palestine. Hundreds of capitalists, during the past two or three years, have gone from America, England, France and the dominions, investing large sums of money in the different cities and villages. It is said that the new and flourishing city of Tel-Aviv, with its 20,000 inhabitants, was built by Zionist capitalists from New York and London. Philanthropic societies from all over the world help in the work of sanitation, and preventing pauperism, which was especially found among the Jews before the World War. "If to all these activities are added," quoting again from the *Palestine Weekly,* "the well-known efforts of the World Zionist organization to change our country into a modernized state, it will be no exaggeration to say that all these activities combined bring into Palestine at least three to four million pounds yearly, and that since the British occupation of this country, some fifteen million pounds have been either invested for its progress, or laid out in some way for its advantage."

An argument used by the Arab extremists is that all this money falls into the hands of the Jews, that the labor is done by the Jews themselves, so that the Arabs are reaping no benefit from Jewish investments. But it is shown that forty per cent of the labor for their buildings and materials for their colonies falls into the hands of the Arabs, and that "no Arab has ever given employment to any Jew, either in building or farming." This looks like the beginning of the fulfillment of prophecy, "The sons of strangers shall build up thy walls. * * * They shall repair the waste cities. * * * And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers" (Isa. 60:10; 61:4, 5). Another striking fact, revealed by the customs entries is, that the Jews in Palestine consume the same amount—if not more—of imported articles as the rest of the population all told; and the Jews are less than one-ninth of the entire population. Surely the prominence and power of the sons of Abraham must be reckoned with in the present changes and the future development of the Land of Promise, carrying out God's purposes in preparation for the coming of the King of the Jews and the Bridegroom of the Church.

A campaign of opposition against British policy in the Near East, especially applied to Palestine, continues. The *Daily Mail,* London, is probably the leading paper that publishes and promotes the hostile propaganda. The abolition of the Balfour declaration is again demanded, and the immediate withdrawal of British troops from Palestine. The maintenance of an army of occupation in time of peace, and the spending of millions of pounds yearly on Britain's Zionist policy, while the "Jewish element," it is claimed, "which immigrates into Palestine is of the poorer classes, will likely impoverish the land in great measure." But the Secretary for the British Colonies has recently declared that the two million pounds which are now spent on the army of occupation would have to be expended in any case during the ensuing years in order to guard the Suez Canal. The *Palestine Weekly* declares: "Have not latest developments in Egypt and Syria, even in Mesopotamia, proved that England must be always on the watch in the land which holds the 'road to India'? The fact, too, that Turkey is on the eve of becoming a power once again, and her tremendous influence on all Islamic peoples, will not cease to weigh in all decisions concerning the military aspect of the Palestinian question."

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor*,
Henderson, N. C.

ELON COLLEGE COMMENCEMENT AT HIGH TIDE.

One of the best commencements Elon College has had in all of its history was the last—the crown of the year of its misfortune. It is true that old Elon did not look like itself this year, and for the reason that she is going through a season of metamorphosis. One feature of the situation which makes it different is the ruin of the administration building. The broken walls of the old building are still there, and they speak in very plain language of the great fire of last January, but around and about the old building are rising the walls of great structures for the use of a big Elon. Some of the people say of the "bigger and better Elon": "Very well, we have no objection to its being a bigger and a better Elon. It ought to be a better and a bigger Elon, and for the reason that our people are putting into the institution so much of their lives and so much of their money."

There are four new buildings now being constructed—the Alamance Building, the Science Hall, the L. H. Whitley Memorial Building, and the Library Building. The Alamance Building is now about up to the second story. The Science Hall is about ready to receive the window frames for the first story, and the L. H. Whitley Building is in about the same state. The Library Building has not as yet been begun, except in the clearing away of the trees and making ready for the beginning of the laying of the foundation. We are sure that our readers who have ever visited Elon will admit that there must be a great metamorphosis there indeed, but let us say, in the fact of the loss of the old administration Building, that new Elon will be much in advance of the old, and while we cannot forget the old, with its hallowed memories and the tender associations which hang about, yet we mean to give the new as hearty a welcome as possible, for it means a great advance in the work of Christian education; at least, we have such a promise, and we are expecting the promise to be made good.

The circumstances surrounding the commencement this year were, in some respects, forbidding; but the forbidding did not forbid, for we believe it was generally conceded that the commencement of 1923 was perhaps the best in its history. The features which were forbidding were found in the fact that we had no auditorium in which the people might assemble for the commencement exercises; but auditorium or no auditorium, the commencement will rank possibly as the best ever held under the auspices of that institution. We have not room to give the details, but we will mention the outstanding features as we saw them.

1. The first outstanding feature was the baccalaureate sermon, which was preached this year by a man of fine international standing—the Rev. Francis E. Clark, of Boston, Mass., so well known to all Christendom as the founder of the Christian Endeavor Society. This service was held on Sunday, May 27th, in the Christian Church at Burlington, N. C., about five miles distant from the college. The Southern Railway and the many automobiles in the community served the college on this occasion for transportation, and Elon was quite fully represented at Burlington. Dr. Clark was in fine conditian and made a fine impression on the young people, to whom he especially spoke, as well as on many others. Elon was favorably impressed with this beloved brother, and we shall be glad to see him come again.

Monday was class day exercises, and it greatly entertained the people who were present, but the exercises were so varid that it is practically out of the question to give any detailed account of the same. Tuesday was graduation day, and if we mistake not, there were forty-two graduates, besides a large number of persons who received certificates in special courses. The graduating class did honor to themselves and the institution in their exercises. We have rarely witnessed exercises of this character in which so nearly every one came to his or her best as on this occasion. We really could hardly see how it was possible for the judges of the speaking to decide to whom to give the medals—they were all so nearly of the same grade; at least, they were in our judgment. The class of 1923 will be long remembered for the fine work they did on commencement day.

Lieutenant-Governor J. E. West, of Virginia, who is a member of the Board of Trustees, was chosen to introduce the speaker of the day, in the absence of Governor Cameron Morrison, of North Carolina, and he did it well. The speaker of the occasion was the Hon. E. Lee Trinkle, Governor of Virginia. Governor Trinkle is a man of fine personal appearance and a fine speaker. He made a deep impression on the people on this occasion, and his address will long be remembered because of the practical value of the sentiments he expressed and the very interesting manner in which he presented them. The high ideals he held up to the young people will not be forgotten, we believe, nor will they be in vain as the ideals of their later life. God bless Governor Trinkle and the class to whom he spoke with so much earnestness and good sense.

There was another speaker who did himself and the institution honor in the address he delivered—that was Rev. Stanley C. Harrell, who delivered the alumni address. He surely won honors for himself as a speaker, and, even more, a fine thinker, for his address will bear study long and patient, and when such study has been given it, it will be all the more valuable. The leading thought of his address was that *"True religion is the basis of real prosperity."* We have Mr. Harrell's promise to give the address to CHRISTIAN SUN readers, and we hope to do so at no distant day. Mr. Harrell is a man of much promise, and this statement is backed up by the fact that the Christian Church at Durham, N. C., of which he is pastor, for years was almost a burden to itself, but under his able ministry it is rapidly becoming a power which will carry burdens for others.

There was one other incident which attracted much attention. After the diplomas had been delivered, President Harper announced that Dr. Staley had something to say, whereupon Dr. Staley arose and came to the front and announced that some years ago Rev. J. L. Foster had promised to give a present to the first boy or girl from the Christian Orphanage who should graduate at Elon College. In the class of 1923 there was such a graduate of a boy from said orphanage, and Mr. Foster, true to his promise, made that promise good through Dr. Staley. Mr. Thomas H. Andrews was the happy young man who was so fortunate as to be the first graduate from the orphanage. Bro. Foster presented him with one hundred dollars in gold. That was an honor to the head and heart of Rev. J. L. Foster, and it is a distinction to Mr. Andrews which will not soon be forgotten. It was much regretted that Bro. Foster could not be present himself, but Dr. Staley well represented him. We trust that the purity and beauty and value of the gold may ever furnish this young man a high ideal for his life and work. Set your mark high, young man, and then, by God's help, reach it.

Verily, Elon in 1923 reached high-water mark.

J. P. B.

FACTS—DOCTRINE—LIFE!

We hear very much about the Bible, its teachings and the life of the believer that we have at different times felt impelled to write of such things in an effort to throw light on these questions for the enlightenment of those who seem to be in darkness. Many (and some of them are of the Church; professionally so, at least) talk just as though they were fully informed, when the language they use is all the proof needed to show they are writing of these things from the intellectual point of view, just as a man would write of the lodge, or of politics. They think they know what they are writing about, and yet any true believer, who is well informed, can readily discover that the said writer knows nothing of what he is writing, except intellectually, and, of course, under these circumstances he really knows next to nothing. The *Virginian-Pilot* recently undertook to ridicule Mr. Bryan by writing of him as "Mr. Fixit." The editor of that paper, or whoever wrote that article, thought he was saying something to the point, but as a matter of fact, he had Mr. Bryan wrongly characterized. The thing for which Mr. Bryan was contending was already fixed by the Bible. Mr. Bryan was not trying to fix it at all. He was simply sticking to what God had fixed and trying to get others to do the same.

The *Presbyterian Standard* has an article of real value, bearing on this or a kindred line of though, and it is so good that we are republishing it, that our readers may share in the good things the *Standard* says. His subject is—

Facts—Doctrine—Life!

We see much in these days of doctrinal unrest about the relation of these three things to each other. The question is raised and hotly discussed, which precedes and which follows, which is cause and which is effect. All three are essential elements of Christianity. We can have religion, but not the Christian religion without facts, for the whole system is based upon facts, historic facts. We cannot have Christianity without doctrine, for doctrine is the statement of facts.

It is quite a common opinion that doctrine lies in the sphere of speculation, that it has something of the vagueness and uncertainty which attaches to metaphysics. This opinion is shared in by those who have had opportunity to know better. All true doctrine is nothing more nor less than the statement of fact. Take the catechism question, "What is God"? "God is a spirit infinite, eternal and unchangeable in His being, wisdom, power, holiness, justice, goodness and truth." This answer is doctrine, i. e., teaching about God. But if it be true, it is the statement of facts about God. Is God infinite? If he is, then to say so, is to assert a fact. That God exists is no more a fact than that He is an intelligent Being. In other words, what God is is just as truly a fact as that He is.

What is the doctrine of the atonement? It is the statement that Christ died for our sins to reconcile us to God? Did Christ die for this purpose? Then the doctrine is the statement of a fact. The purpose for which He died is just as truly a fact as that He died. So it is with all the doctrines of our most holy faith. In so far as they are true, they are the statement of facts.

Facts are of no value without doctrine. Doctrine determines the meaning and significance of

facts. Paul said: "I determined to know nothing among you save Jesus Christ and Him crucified." Did Paul mean that he intended to confine himself to the bald statement that Jesus Christ was crucified? What good does the knowledge of that do? If anybody knew that Jesus was crucified, it was the soldiers who nailed Him to the cross. Did the fact have any religious value for them? They supposed they had put to death a malefactor, and they sat down and gambled for His clothing. Without the true doctrine explaining the fact, the crucifixion of Christ had no more religious value than that of the two robbers who were crucified with Him?

So about the person of Christ. When the jailer asked what he must do to be saved, Paul replied: "Believe on the Lord Jesus Christ and thou shalt be saved." Does anybody suppose the jailer was expected to do that without knowing who the Lord Jesus Christ was? Paul was no fool, and when he made that answer, he did it on the assumption that the jailer had already heard enough about Christ to know who He was; or else Paul followed the answer with an explanation of who Christ was. To one ignorant of all doctrine about Christ, the answer of Paul would convey no meaning. Those who disparage doctrine darken counsel by words without knowledge. All but idiots base belief on doctrine, not upon naked fact.

One of the ruses of liberalism is to iterate that Christianity is essentially a life and not a creed. It is not believing something about Christ, but it is "Christ in you the hope of glory." The vital thing is not to know about Christ, but to know Christ. Of course, the final end of Christianity is to produce a certain type of life. "I came that they might have life, and that they might have it more abundantly." But to emphasize life at the cost of doctrine is simply to exalt the end against the means. How in the name of common sense is any one to know Christ without first knowing about Christ?

The question is asked, "Which is primary, doctrine or life"? One writer tells us that the answer to this question marks one for a liberal or a fundamentalist. If we say doctrine is primary, then we are a back number. If we say life is primary, then we can claim spiritual kinship with Dr. Fosdick. It is very remarkable that there should be two answers to the question. If by primary is meant that which comes first, then to say that life is primary is to say that a harvest can be garnered before the seed is sown. If by primary is meant that which is most important, then to say life is primary is to say that the harvest is more important than the seed from which it sprang.

The trouble about liberalism is a lack of clearness of thought and precision of statement. It indulges in much pious phraseology, but lives and moves and has its being in a kind of luminous fog bank. When one begins to decry dogma and doctrine and theology, you may set it down that he does not care to stand hitched. He wants to run with the hounds, and hold with the hare. He can talk glibly about the hidden life, and the mystic union, and the supremacy of love, but he is using language mostly as camouflage. The Apostle Paul, by anticipation, makes all confusion touching the questions we have been discussing inexcusable. "It shall be that whosoever shall call upon the name of the Lord shall be saved. But how shall they call on Him in whom they have not believed; and how shall they believe in Him of whom they have not heard; and how shall they hear without a preacher? So faith cometh by hearing, and hearing by the Word of God." First, the message, then the faith, then the life.

ENOUGH TO ALARM THE MOST RABID OPTIMIST.

They say the world is getting better, and it may be so, but now and then there is a very black cloud on the horizon for which we doubt that the most rabid optimist can twist the facts so as to claim that these facts and figures indicate that the world is getting better. Seriously, the situation is too serious to use by way of a jab even for an optimist. Elsewhere will be found a report from official sources which is enough to make every face grow pale because of such rapid growth of child suicide in this country. But the worst of it is that this growth of suicide is not confined to children, nor to the poor, nor to the ignorant, nor to the one class, nor to the other. Literally, this wave of suicide is sweeping practically every class of the people of this country. The rich and the poor, the ignorant and the learned—in fact, all classes, too numerous to mention here. Why mention it at all? Why! Because we wish to arouse the people of the country to do something to stop this wave of death as it is passing over the country. We have no other reason, not even to jab an optimist. The following facts, as will be seen, come from official sources. Do take time to read the facts and then do your best to drive this wave back. We have no need for it, and no room for it. Let us unite to stop this wave of death to thousands of our fellow-citizens, and let us do it quickly:

Waves of suicide were reported in various parts of the country during 1922, and one girls' suicide club was discovered. Most alarming is the fact that more than 900 children took their own lives. The total number of suicides is 12,000—about the same number as were reported for the previous year. Included in this 1922 total were wealthy, socially prominent and highly educated persons. There were thirty-eight college students, fifty college professors and school-teachers, nineteen preachers and leaders of religious work, fifty-two judges and lawyers, eighty-four physicians, one hundred presidents and heads of large business concerns, and a number of bank presidents, one of whom, we are told, tried ten times to die before succeeding. The list also includes seventy-nine millionaires. These figures are given in the annual report of Dr. Harry M. Warren, president of the Save-a-Life League, with headquarters in New York. In looking at this grave situation, Dr. Warren says that we do not need investigators. "The facts are well known. Suicide cases fill our papers and usually without attracting the slightest serious attention. We need instant action."

The most trivial causes, according to the report, operated in leading people to the last resort of the desperate. A girl ended her life because she became depressed after bobbing her hair; a man because he was forced to quit playing golf. A woman killed herself after missing two trains; a man because he feared the end of the world was at hand; another because of a row over a cat. A designer was driven to suicide trying to guess the spring styles for women. One felt driven to it because he didn't want to face another winter. Another killed himself "for the fun of it," and still another ended her life "just to get a new thrill."

What is the cause of all these suicides? They are many, but practically all of them of the most trivial character. Turn again to the last paragraph above and read the causes of these suicides. It is hardly believable that people could be so crazy even as to commit suicide over such trivial causes. No matter which you are, an optimist or pessimist, it is time for us to get down to an earnest effort to put a stop to such awful crimes.

Think of a girl committing suicide because she had her hair bobbed; of a man committing suicide because he was forced to quit playing golf; of a woman who killed herself because she had missed two trains; of a man because he feared the end of the world was at hand, and so on. Something is wrong, and whether we had better say anything about it or not may be a question, but there can be no question that it is time, and high time, to be up and doing something to put an end to such folly on the part of people who otherwise seem to be among the best people in the land. We are facing an awful situation! What can be done to stem the tide and put a stop to such folly in destroying one's own life?

Let Christian men and women everywhere go to praying for the power of God to intervene and save us from our extreme foolishness in this matter of suicide. Do you plead for silence? We have no time for silence. The Lord's way is to cry aloud and spare not.

WHAT MAKES THE TROUBLE?

Our Baptist brethren of the North admit that they are having a good bit of trouble. Somebody said their trouble was due to the pre-millennial doctrine. Dr. Curtis Lee Law, the editor of the *Watchman-Examiner,* corrects this assertion as to pre-millennialism being the cause, and he does so by saying:

"This division among Baptists is due to the efforts of rationalists to rob Christianity of its supernatural content, and that those who are responsible for it deny the virgin birth of Christ, His substitutionary death, His resurrection and the promise of His second coming."

That is reason enough for a division between any body of Christians; that is, if any part of them mean to stand for the truth. The trouble with our Baptist brethren of the North is that they stood still through the years when this evil or devisive tendency was getting a start, just as our Presbyterian brethren of the North have also done, till now they cannot help themselves—the rationalist element has gotten the upper hand, and now they are in the majority. That is just the trouble in the two bodies—the Baptists of the North and the Presbyterians of the North. If they had permitted themselves to be awakened in time, it might have been different and the conservative element might today be in control. As it is, the radicals are in control in both of these denominations North, and no one can now tell what the outcome is to be.

The Baptists of the South and the Presbyterians of the same section are in a very different situation. Both of these bodies in the South have the conservative side well in hand and they are going to keep it well in hand. They have been more careful and more determined to stand for the vital and fundamental truths of the Word of God, and now they have practically no such trouble.

If our people wish to keep in line with Bible teaching, as we believe the great body of them do, then let them learn a lesson from the bitter experience of our Baptist and Presbyterian brethren of the North. They have given away and given way to the findings of so-called scholarship till they are compelled to give way, and for the reason that the majority is now in control. It is time for our people to get their eyes open to the situation now confronting us, or later we may have to open them in the dark.

Divine truth, not mere human opinion, is the basis of Christianity, and it will live sustained by that truth to the end.

CONTRIBUTIONS

SUFFOLK LETTER.

The cheapest product on the market is a good book. The best book is the Bible; the next best is a dictionary. When one considers the work that must be done to produce a good English dictionary, it is plain that it is very cheap. A small dictionary that can be bought for one dollar contains 38,000 words, with definitions. No sane person would undertake the task of copying that many words for $1.00. You can turn to the dictionary and find the spelling and meaning of any word; and all for such small cost! An ordinary arithmetic contains so much real information and rules for calculations that the ordinary business could not prosper without its help—and yet a dollar will put that valuable book on the shelf. Bookmakers render valuable service to mankind, and writers give us big values for small pay. Many will pay a dollar for a dinner, and rarely buy a good book. Books outlast almost any purchase that can be made. It is one thing that many can use, and yet it does not exhaust its contents. A large family can use a good dictionary for years, and its contents remain the same. A poem or a song, once written, never wears out. The Bible is the most permanent book in the world. It is the cheapest book in the world. More copies are printed and sold than of any other book. It is read by more people than any other book. It is in more homes than any other book. "It is a lamp to our feet and a light to our path.

What would the world be without books? How could one generation leave its achievements to another generation without books? How could God have made a revelation of Himself without the Book? Holy men wrote as they were inspired. We learn of God through His Book. We know the laws of the nation through books. The art of writing is a wonderful art; and the art of printing is wonderful, too. Speech is powerful. God spoke and it was done. The State speaks, and it is done. Human speech may curse or bless; it may blame or praise; it may stir up hate or love; it is the mightiest force among men. It sighs or sings; it cries or laughs; it tells lies or truth. There is no rule to measure truth, and no scales to weigh words. Books contain thoughts, facts, emotions, principles, and contracts as binding as law. Law books preserve order, protect rights, punish criminals, protect virtue, and maintain peace more than police forces; and the Bible does more to promote honesty, morality, domestic happiness and spiritual life than any other agency. It creates an atmosphere that all sorts of people breathe. Conscience would be dull without the Book.

Every family needs a Bible, a dictionary, a history of the nation, a book of poetry, and a geography. Money wasted would purchase these. Books in the home are as necessary as chairs and beds, mirrors and combs. A small library is a sign of taste, knowledge, and a desire to learn. It is too bad to have better clothes and food than books.

W. W. STALEY.

ELON LETTER.

Commencement is history now, and good history, too! Not a service was marred by inclement weather. Seventeen of twenty-four trustees attended and worked through the long hours of the day and late into the night, giving their best judgment in guiding the affairs of the college committed to their care. Six additional trustees were elected, giving Elon thirty in all. These new trustees are tried and trusted men of the Church. They are W. F. Corwith, J. M. Darden, I. W. Pritchard, Floyd Hurst, Joe W. Stout, and George F. Whitley.

The various reports submitted to the trustees showed the college on a safe and sound basis, despite the fire and despite handicaps from various sources resulting therefrom. The president's report said, among other things: "We have just closed Elon's most trying year. Everything dates from January 18th, when the burning of the administration building precipitated such a crisis as has never tested our people before. The achievements since have gratified us all. The citizens of Alamance County have demonstrated their interest in the college as we had hardly hoped. The Church has arisen to meet the crisis in an enthusiasm of glad response. Faculty members and students have uttered no word of complaint because of inconveniences and handicaps. For all this, we record our grateful acknowledgement to God, who has been our stay and inspiration in it all. (Here Dr. C. H. Rowland led in a special prayer of gratitude and thanksgiving.) Of course it has been difficult to maintain the disciplinary regulations of the college, especially those governing social relations, disorganized as we have been. The growing laxity of social conventions makes such regulation difficult at the best. Under the circumstances, we feel that we have done measurably well. Dean Hook and Dean Helfenstein deserve special thanks for their faithful services in this direction. With no thought of their personal interests or popularity, they have done their very best to maintain the high standards Elon has set for herself."

The report also said: "Last summer we embarked upon a program of our own young people in our own college. The enrollment this year is exactly what it was last year. We shall continue to pursue this policy and to urge the cooperation of our people in patronizing our own college. It is our only hope of building up a strong, working Church." Beloved friends, if you wish to do full duty in destroying the Christian denomination, send your sons and daughters to other colleges than Elon, and urge your neighbors to do the same thing. In this way, if enough of you do it, in one generation you can upset all that James O'Kelly and our fathers have set up.

I have space for only one other reference to the reports submitted to the board, and that will come from the report of the emergency committee, Col. E. E. Holland, chairman. This committee, without the blowing of trumpets, has done a splendidly constructive piece of work in governing the plans for rebuilding and financing the present crisal situation. At the suggestion of Col. Holland, the Southern Christian Convention provided for an offering in every Church during the college period this summer. The committee is of the opinion that every member of the Christian Church should have opportunity to contribute his mite for Elon and Bethlehem Colleges this summer. The money is needed, but the sense of duty well done in co-operating in a giant worthy cause is also more needed. The committee calls upon our pastors to see that "College Day" is celebrated at the most appropriate time during June, July, and August, and that the offering should average at least $1.00 per member. Three cents will put a brick in the wall. How many brick will your Church lay?

The college has prepared a bulletin with a suggested program, songs, and other material useful for the celebration of "College Day." Send for as many copies free as you will need. Strive to make the 1923 "College Day" celebration a glorious occasion in your Church, wherein Christian education, the hope of the world, shall have due and becoming emphasis.

W. A. HARPER.

THE CHURCH AND THE CHILDREN.

Who it was that first suggested an annual "Children's Day" that should combine the idea of an anniversary, a special children's service, in the beautiful season of the year, on which all parts of the country and all Sunday School workers could unite, it is impossible to discover. To write a history of its development would be no easier than to undertake to record the annals of the blossiming of spring flowers and the budding of the trees. We only know that whereas it was winter, now it is spring, and so "Children's Day" is come, on which the Church rises and shines and sings and puts on its beautiful garments.

In 1883, the General Assembly of the Presbyterian Church designated the second Sunday in June as "Children's Day," on which special services for children should be held, placing the emphasis on the conversion and Christian nurture of the young.

The true purpose of the Church is to receive and give to others the benefits that arise from the study, experience and practice of religion. The proper work of the Church is whatever it finds to do for the betterment of human society, especially along what we call moral and spiritual lines. That work may be found anywhere on the earth's surface. A call for help may come from a remote land, or it may come from the family living next to the Church building. Among the near-by calls upon a Church's ability and desire to help there is none quite so urgent or so promising of results as that which comes from the children and the young people of the families represented in the congregation. They constitute a first obligation, recognized and acknowledged by all human beings, and their well-being means naturally more to us than any other group of people on earth. To look at the proposition otherwise is not to conscientiously and fairly face the one great problem of the Church. If our Church is worth sustaining, we must have our children, with us, to become its supporters. The religious faith we have found satisfying we want them also to have, and we believe that, however it may be with others, these children of ours, inheritors of our habit of mind, will find the best satisfaction and inspiration in the Church into which they were born.

The normal procedure, then, is for the Church to look upon every child born in any family represented in the Church as born into the Church, and therefore potentially, if not actually, a member of it; and from birth to maturity to give to that child such watchful care and instruction as will not only attach him to the Church, but make him an efficient member of it. Jesus said: "Suffer the children to come unto me, for of such is the kingdom of heaven." If they are already in the kingdom, it is our business to keep them there.

As normal, rational and so nearly in accordance with every other line of work, as this procedure seems to be, it is strange that any Church should ever permit a child to grow up in its midst without doing everything in its power to secure that child as a working member. The reason lies in a crude, undeveloped, and unthinking liberalism; in a curious superstition concerning the matter of religious training. Parents tell

us continually that they do not want to give their children any religious training, from the feeling that it is taking an unfair advantage of the child. They say, I propose to let my children grow up, as far as possible, unbiased, and when capable of thinking for themselves make their own choice. This might be all wise and well, provided, in the nature of the case, it were not utterly impossible. If you do not bias the child, the first that he meets on the street, or in his school, or among his companions, will begin the work of biasing, of impression, of education, of training, for this is a continuous process. Whether you do it or not, it will be done either wisely and well or unwisely and ill. These persons are either trying to shift responsibility, or forgetting that the child is born with the summed-up and inherited results of the tendencies of all the past. This brain, this heart, these bodies of ours, are not clean, white pieces of paper that the grown child can write on what he will.

We are all palimpsests, that have been written on over and over and over again in all the ages of the past. We are the total result of thousands of generations, and we come to the beginning of this life with tendencies and biases and inclinations of very kind. It seems to me, then, if we have any worth-while views, any convictions, any persuasions, as to right and wrong, as to God, as to human character, as to destiny, we should want to do our utmost to give these to our children. It is to be regretted that boys and girls, to so large an extent, absent themselves from the preaching services, but it is much more to be regretted that the attitude of the home on Church attendance has changed. At one time the home was largely responsible for the young people attending the preaching services, but now many parents refuse to urge their children to attend, and very few insist upon their doing so. Still others are taking the ground that the Sunday School is sufficient, so Church attendance is left largely to the choice of the children.

It looks encouraging when statistics show that eighty-seven per cent of Church membership now comes from the Sunday School; however, it is not the success it appears to be. Restlessness begins at the age of thirteen, and continues to increase, and before the age of twenty is reached two-thirds have stopped attending. Of those who remain, not more than one-half become wedded to the Church, and very few of those who stop attending Sunday School afterwards join the Church. So, while eighty-seven per cent of the Church membership comes from the Sunday School, this represents only a small proportion of the scholars that, at one time or another, have been members of it. The preaching service stands at the climax of all other services of the Church, and the Church service is the one opportunity for all to receive his instructions.

If the Church is the best realization of our religious ideals, there can be nothing finer for our children than that they should grow up to feel that they are a part of it. Children are never too young to take to the Church services. Suppose they do go to sleep—who cares? I believe that the influence of this habit of being in Church, of feeling that they are a part of it, of feeling that it is expected of them that they will come—is more important than anything else that you can give in the way of religious training. It is not necessary that the child should have clear intellectual conceptions as to what is going on in the Church. It is the atmosphere, the impression, the habit. How large a part of success in life, in every direction, is this matter of habit!

If we do not soon awake to the fact that it is quite necessary to create an atmosphere in our preaching services which will be congenial to our young life, we will look back from heaven in a few years after we are gone and see nothing but depopulated Churches. The Sunday School considers what will win the boys and girls. The Church considers how to adapt the boys and girls to the conditions; and, because of failure to adapt them, we have failed to secure their attendance at the Church services. The business man says, "Kill the system, but not the business." But the Church has been losing its boys and girls rather than change its plans. Is business worth more than boys and girls, saved for Christ and the Church?

The preaching services should be as much for the children as for the older folks. The pastor should bow at childhood's shrine until he understands childhood and its needs. Do not think of the child as a little man, for he is not. Give him what he needs now, and not what you think he will need when he becomes a man. The services should be made bright and cheery, and the children should be given that reverence which comes from a real love for God and His Church. Let the preacher choose his subject and prepare his sermon with thought of the boys and girls as truly as of those older. A five-minute talk for boys and girls by the pastor is a help, but this is far from what is needed.

Occasionally introduce with the fine solos of the choir a child's voice. Have the choir provide some music especially to please the children. Select such hymns as they, too, will care to sing. Let the prayers be such as will help the children in their own prayers. I would like to see "Thee" and "Thou" stricken out of every prayer where there was a child within hearing.

In Wales, the galleries of the non-conformist Churches are crowded with children at every service. How depressing is the sight of a throng of children and young people leaving the Church edifice on their way from Sunday School, while a smaller crowd of adults is entering the Church for public worship.

So the crying need of the Church at this hour is to provide for the children a service of devotion and worship; for fuller missionary instruction; to cultivate in them the habit of regular attendance at the Church services; to train the children to give, regularly and systematically, to all the activities of the Church; and to train them for future leadership in the Church by giving them something to do. But as we say these things there arises a feeling that even a well-supported Church is not an end in itself, but a means to the end we must desire, and that to bring our children up as members of the Church may not be the utmost we wish for them. The goal is goodness, purity of heart and life, sympathy, friendliness, honesty, earnestness, downright serviceable goodness.

We believe that our Church is worth while—how better perpetuate it than by entrusting these responsibilities to our descendants? We believe it has a work to do—who can carry on that work to better advantage than those of our own families? We find in our religion the strongest support in need and the profoundest satisfaction in all life's experiences—why shall we not, then, and by all possible means, pass these on to our children, and they in turn to theirs?

S. L. Beougher.

Graham, N. C.

We shall not meet the needs of the world by reactionary blindness or obscurantism, but neither shall we meet the need of the world by a Christianity so-called without the supernatural, a Gospel from which we have dismissed the divine and living Christ. We who are called to preach the Gospel must be honest and free and fearless in our thinking. The truth has nothing to fear from this, and everything to gain.—*Bishop William T. Manning, D. D.*, New York City. That has the right ring, and we commend it to all of our preachers who are students as well as preachers. That from which we have dismissed the divine and living Christ is certainly not the Gospel of the Son of God.

3,000 **THE CHRISTIAN SUN.** 9,000

There are between 8,000 and 10,000 families represented in the Southern Christian Convention, which means if a copy of The Christian Sun is placed in each family, a possible subscription list of 9,000 copies. There are now circulated approximately 3,000 copies, or about one-third of our Church families are reached. Hence, there should be added to the list 6,000 new subscribers in order to have the Church paper placed in every family.

Now, the great personal effort required to do this must be rewarded. To compensate this labor, if premiums are given, it will take 20 automobiles, or 40 radio machines, or 50 to 60 talking machines, or 90 to 100 typewriters, or 200 to 300 watches, etc. Don't you think you will have a good opportunity to secure one of these prizes?

But you need not confine your solicitations to your Church alone. You have friends in other denominations who will gladly assist you by giving a subscription. Make your appeal in a straightforward manner. True men and women are interested in the success of their friends and will lend a helping hand.

Premiums Given for New Subscriptions.

The subscription price of The Sun, recently reduced, is now $2.00 per year—two six-month subscriptions at $1.00 each count as one year. One person may take as many as he may wish for himself or for others. Those in arrears should pay up and assist the solicitor by taking an advanced subscription.

Schedule.

1. To one securing 350 Subscriptions, a Ford Touring Car will be given ($298.00 f. o. b. factory).
2. To one securing 150 Subscriptions, one Radio Equipment—Westinghouse R-6 Set, complete with batteries, tubes, phone and aerial equipment, the price of which is $150.00.
3. To one securing 100 Subscriptions will be given one Victrola ($75.00), or cash prize of $50.00.
4. To one securing 75 Subscriptions, one Remington Portable Typewriter, with standard keyboard and case ($60.00 f. o. b. Richmond).
5. To one securing 30 Subscriptions, one Gentleman's or one Lady's Wrist Watch will be given, guaranteed by Jahnke Bros., Jewelers, of Richmond, Va. ($30.00).
6. For 25 Subscriptions, one Gentleman's or Lady's Watch ($25.00), likewise guaranteed by Jahnke Bros.
7. To one securing 20 Subscriptions, one Standard or International Dictionary will be given.

To all authorized solicitors will be paid 10 per cent commission on all renewals, and 20 per cent on all new subscriptions. Those receiving prizes will not be entitled to commission.

Two renewal subscriptions will be counted as one in determining the winners of prizes.

Send in your name and address and receive the necessary report blanks and receipt books.

The contest will close on October 31, 1923.

Remittances made on this campaign are to be net. Post-office money orders constitute a safe plan of remittance.

Address:

The Christian Sun, 1536 E. Broad St.,
Richmond, Va.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

THE MOST IMPORTANT WORK OF THE CHURCH.

A letter from a devoted layman under date of May 24th has this line in it: "Missions is the most important work of the Church, and I wish every member of the Christian Church could see it through the pocketbook way." This brother is correct in his statement, and biblical in his holy wish.

After all is said and done, we shall give and grow and glow according to the missionary spirit developed and maintained amongst us. The whole upward movement of any Church depends upon the missionary spirit. God never has prospered, nor can He prosper, a non-missionary Church and keep His word. We have to face the fact that the Church must be missionary if it is to accomplish that whereunto it was established. How I wish all members of the Christian Church had the same vision and feeling that the good brother has from whose letter I have quoted.

J. O. ATKINSON.

SUNDAY SCHOOL MISSIONARY OFFERINGS FOR MAY.

Beulah, Girard, Ala., $2.25; Wadley, Ala., $1.72; Winchester, Va., $9.41; New Lebanon, Wentworth, N. C., $3.42; First Church, Raleigh, N. C., $2.50; Wake Chapel, Fuquay Springs, N. C., $4.00; Reidsville, N. C., $6.56; Haw River, N. C., $5.48; Timber Ridge, High View, W. Va., $1.10; Rose Hill, Columbus, Ga., $2.09; Winchester, Va., $18.03; Chapel Hill, N. C., $3.65; Henderson, N. C., $3.98; Richland, Ga., $1.13; Bethlehem, Suffolk, Va., $2.40; Pleasant Hill, Liberty, N. C., $1.47; New Providence, Burlington, N. C., $3.64; Berea, Driver, Va., $8.00; Lebanon, Semora, N. C., $1.00; Liberty Vance, Henderson, N. C., $3.34; Leaksville, Luray, Va., $1.94; Union, Virgilina, Va., $2.87; Elm Avenue, Portsmouth, Va., $4.37; Durham, N. C., $11.03; Wentworth, McCullers, N. C., $2.61; Dry Run, Seven Fountains, Va., $2.56; Rosemont, Berkley, Va., $19.97; Wakefield, Va., $3.53; Rock Stand, Roanoke, Ala., $1.03; Y. L. S. S. Class (Mt. work), New Hope, Harrisonburg, Va., $5.00; Christian Temple, Norfolk, Va., $150.00; First Church, Burlington, N. C., $58.31—total, $348.39.

Thanks, dear Sunday School workers and friends. Your loyalty and devotion to a great and good cause are appreciated.

Gratefully,

J. O. ATKINSON,
Mission Secretary.

THE WORK IN CARROLL COUNTY, VA.

Our school at Fancy Gap, Va., closed on May 18th, that which is thought to be our most successful term thus far. Miss Emily Midyett, 1110 Tunstall Avenue, Norfolk, Va., has returned to her home after a most efficient and satisfactory year's work. A letter of hers, May 28th, contains this: "My work in Carroll County, Va., has ever been a joy to me. Oh, it is vitally interesting to watch this work in its infancy and see with the mind (in the years to come) its proportion when it reaches the mature stage.

"I left all the workers well and the work running smoothly."

Miss Margaret H. Morey remains for summer work and to assist the pastor, Rev. Elisha Bradshaw, in evangelistic efforts.

Miss Laura A. Clemmer, of the Eaton, Ohio, Church, is teaching at our Rocky Ford School, and is also conducting a Sunday School there.

We hope to begin erecting a combined Church and school building near this point at an early date. By today's mail I received a check of $20 without solicitation, the first donation to be recorded in behalf of this Church building, not counting, of course, the donation of site and labor of the community.

Mrs. Ada A. Teague, of Burlington, N. C., is in the Sandy Ridge community and is to re-establish our Sunday School there and render such assistance as possible to the pastor, Brother Bradshaw, in his evangelistic efforts this summer.

The people of Carroll County greatly appreciate the efforts we have put forth and are cooperating most heartily.

J. O. ATKINSON.

MEMORIALS.

It was the writer's great privilege to be with the pastor, Rev. W. J. Edwards, at Brown's Chapel, Moore County, N. C., for two services on Sunday, May 13th. Multitudes of people, many more than could fill the house, were present at the services, and the day seemed to be all that such an occasion has to offer. The song service was exceedingly inspiring, the selections being most appropriate and well rendered. Brother Edwards is doing most excellent work as pastor of this happy people, and the Church seems to be in great harmony and growth. The people brought quantities of flowers, which were placed on the graves of all who sleep in the well-kept cemetery nearby. In the open, just after the flowers had been placed, a suitable hymn was sung and our beloved brother, the former pastor of Brown's Chapel, Rev. W. N. Hayes, led in a most fitting and appropriate prayer.

In the large Church-yard abundant dinner was spread, and though the throng was great, many baskets full of fragments seemed to have been gathered up.

An afternoon service, during which the writer preached, was well attended and made sacred and glorious by the inspiring songs by the well-trained choir.

Rev. A. H. Hook, Elon College, N. C., pastor of Pleasant Ridge Church, Guilford County, held a similar memorial service, in which the writer was privileged to participate, May 20th. I do not recall havng visited recently a Church of more promise and larger opportunity than Pleasant Ridge. There is an intelligent and capable leadership, and a very large number of promising young people. The writer's heart yearns for that day to come when the Church shall do its duty toward the young people and properly husband their consecrated strength and energy in kingdom service and activity. If our Churches were to wake up to a realization of their possubilities in securing and directing the consecrated energies of our young people, there would be a revolution such as the years have not witnessed in many, many decades. When will we realize, first, the necessity of getting hold of our young people for Christian service, and, secondly, the ability to direct their energies in proper channels of Christian activity?

The writer greatly enjoyed the day at Pleasant Ridge and wishes that the opportunity may be soon and often repeated for meeting and mingling with these good people.

J. O. ATKINSON.

OUR AIM.

A "CHILDREN'S DAY" SERVICE IN EVERY CHURCH.

June is the month for "Children's Day"—the month when every Church is called upon to hold a service for its own children, and to contribute to the Christian education of other children. The "what and why" of "Children's Day" is well given in the following responsive reading found in one of our "Children's Day" programs:

Superintendent: "What special day is this"?

School: "This is 'Children's Day.'"

Superintendent: "Why is it called "Children's Day"?

School: Because it is a day in the year dedicated to the Sunday School, which holds in its membership all ages, including the very youngest cradle roll baby, through the beginners, primaries, juniors, intermediates, seniors, young people, adults, to the very oldest shut-in of the home department. All are interested in children on that day."

Superintendent: "Why have we chosen this season for "children's Day"?

School: "Because this is the season of flowers, of singing birds, telling us of God's great care for all His creatures and especially His care and love for the children."

Superintendent: "Mention one object of "Children's Day."

School: "As the name suggests, the Church, on 'Children's Day' desires to call the attention of fathers and mothers and grown-up members of the Church to the work for the children.

Superintendent: "What is another object"?

School: "To teach all in the Sunday School, especially the little children, that there is a place for every child in the Church; that old and young should join together in the worship of God's house."

Superintendent: "What beautiful custom has grown up in connection with our 'Children's Day'"?

School: "The custom of giving free-will offering for the extension of God's kingdom."

Superintendent: "For what special purpose are we taking an offering today"?

School: "For the Board of Religious Education of the Southern Christian Convention, to be used in making the work of our Sunday Schools and Christian Endeavor Societies more effective and to be used to further the cause of Christian education throughout our Churches and Conventions, thus winning boys and girls to Jesus and training them for His service."

Has your Sunday School planned its "Children's Day" service?

Will you be on the honor roll of Sunday Schools which remember the children and their Christian teaching this year?

Surely, every Church has one day especially and definitely for its children! L. M. E.

The Rev. E. Y. Mullins, D. D., LL. D., Louisville, Ky., is said to be the president of the largest theological seminary in the world. This year, if we mistake not, they have had between four and five hundred students in training in the seminary over which he presides. What a responsibility it is to fill such a place! It is especially so in this day of unrest in religious thought. As we understand it, the Southern Baptist Theological Seminary at Louisville, Ky., has not a radical teacher in its faculty. What a blessing to think that between four and five hundred young men are being prepared for the work of the Gospel ministry in loyalty to the truth of the Bible. Dr. Mullins is a conservative, and believes the Bible is the revealed will of God.

RECOLLECTIONS OF PARSONAGE LIFE.

By a Minister's Son.

Yes, I am a preacher's son, and, better yet—a Methodist preacher's son. For something over thirty years my father has been a member of the North Mississippi Conference in good and active standing—thirty years of hard but glorious toil for the Church and for the Master; thirty years as a poor circuit rider among the red-clay hills of Mississippi; years of hardship but of wonderful fruitage, of poverty but of glorious recompense.

Appreciation of a Priceless Heritage.

And as I write these lines, away out on the Pacific Coast, enjoying all the wonderful bounties of sunny California and yet homesick for that same simple parsonage life among the barren hills of Mississippi that I enjoyed for over twenty years, my great desire is to be able to show my appreciation of my heritage, a priceless heritage—a preacher's son.

My father came from good, plain American stock, a sturdy, simple family that produced two sons and a grandson for the Southern Methodist Church. My mother's people were blessed with a larger share of this world's goods, a fact that endears my mother to me more and more when I think of the sacrifices, and oftentimes want, that have been hers throughout her married life. And all these without a murmur, without complaint.

We are a large family—eight children, all living; another priceless heritage. My first recollection is of a three-room parsonage on one of the poorest circuits of the Conference. A parsonage that would not have made a respectable barn was our lot; no paint, broken windows, the barest necessities in the way of furniture. Two bedrooms, and a family of nine! My memory is fresh today of those old trundle-beds that appeared at night and disappeared so mysteriously in the daytime.

On a Salary of $300 to $400 a Year.

The town boasted of a fair public school; also a college. Off of a salary of three or four hundred dollars a year, father kept us in school, the youngest of us in the public school, the oldest in the college. The average father could never have performed this heroic feat. Certainly, it must have been done through prayer, for prayer has wrought wonders among us. And yet educating a family on this pittance was nothing short of miraculous. Four hundred dollars today would last the average college student about three months. And nine of us had to live on this, and seven of us were in school.

My five sisters were very pretty; and though only a chap of six or seven years, I was very proud of their fine friends and their popularity. They loved companionship, and what humiliation must have been theirs, must have been my mother's—to have these friends see our home, our three rooms with the broken windows, the trundle-beds.

Such humiliation was not false pride. It was sadly justifiable. How many, many times would I walk along the streets of the town gazing wistfully at the attractive or even respectable homes, wondering why we could not enjoy such respectability! And that was not a childish wish. It is just as strong today.

Why Must it Be this Way?

Why must the parsonage be the worst-looking place in town? Why cannot the preacher live as a respectable citizen should live? I have suffered the tortures of the damned because of these parsonages that have been our lot—stuffy, crowded rooms, never a sufficient number even for a small family, odds and ends of furniture that a junk dealer would not have, no grass, no flowers, no beauty anywhere. Our lives starved for this sort of thing. And I dare any one to say that these desires were unworthy.

Four years at this appointment, and our next home was a larger circuit and a larger town, with possibly a hundred dollar increase in salary. The parsonage was some larger, but still inadequate, and the furniture meagre and ready to fall to pieces, as was the whole house.

Uncertain and Scared.

Moving to this new charge was my, together with some of the other children's, first experience in riding on the train. It was a great occasion. For weeks nothing else had filled our minds. When the important day came, it found us uncertain and scared. The services of the whole train crew were enlisted to get us aboard safely. Even today our mother relates this story with the greatest relish.

Why Patched Breeches.

I was not a happy boy. I was bookish, timid, and could not understand why I had to wear patched breeches and worn-out shoes and suffer the jibes of my schoolmates. The agonies that I suffered from those comparisons are just as keen today as they were twenty years ago. I was not permitted to play with the boys of the neighborhood. It was a smutty crowd. As a result, I suffered torments when they caught me "untied from my mother's apron-strings." A jibe hurled at me one day is painfully fresh in my mind today: "He is a preacher's son. His daddy has to beg for a living." Just to what extent does that express the general attitude of the public today?

The Chickens.

I found pleasure in reading, and in tending the chickens. I haunted the town library, reading everything from Mary J. Holmes to Dickens, Scott, and Hugo. The chickens were my special charge. And even today nothing appeals to me more than a yard of fine chickens. I always managed to have two or three pets among the flock. "Old Dominick" was my particular favorite, and telling her good-by every morning before leaving for school was a religious ceremony with me.

The Power of Prayer.

To my mind, the power of prayer is the most wonderful part of the Christian's life. How many, many times have I seen the earnest prayers of my parents answered when there seemed to be no way out, no solution to some of their many problems!

Lots of Fun.

There was lots of fun in our home, despite lack of room, lack of money, and lack of most everything else but religion. At Christmas times we children were wildly pleased with the pitiful attempts of old Santa Claus to make the best of second-hand toys, books, etc. Our good neighbors always proved their charity by unloading such things off on us at this time of the year. Home mission work! Mother would celebrate our birthdays occasionally by baking a wonderful cake and asking in a few friends.

My sisters were growing prettier and prettier, and there were beaux to be considered. There was no place in our parsonage home to receive them, and no pretty clothes for my sisters. Nothing but bare necessities, and those in only limited quantities.

When I Licked the Spoon.

Oftentimes I would go with father to his appointments—"ride the circuit" with him. On one occasion we were entertained in the home of one of his stewards. There was jelly for supper, and as a youngster I was fond of jelly. I was permitted to help myself as the bowl of jelly was passed around the table. It was not possible for me to empty the spoon, as I wanted to, and so to make certain that the spoon would go back empty I calmly licked off the last bit of jelly. The meal went off happily enough. Father and I returned home in the course of the week. Father, evidently thinking that the scolding should come from mother, told her the tragedy of the jelly spoon. I do not recollect the details of the interview, but I was not permitted to forget the incident.

A Popular Preacher.

The years passed in quick succession now, fruitful years for our father. Invariably each appointment wanted him the full four years. Never have I seen a more popular man, loved by both saint and sinner alike, living a life of complete self-denial. Many, many times have I found him in the barn, in the garden, or in some other secluded place on his knees. It is here that he fights out his battles, wins his victories. Never shall I forget the long and serious illness of our baby brother. Medical skill had done all within its power. There was nothing more for human hands to do. And yet he was saved to us, brought back from the brink of the grave by the agonized prayers that I listened to night after night, incessant praying, not without avail.

My sisters were away at college preparing to teach. We were living in small towns then, with poor schools. It had long been my ambition to go away to school. We had almost given up hopes of having a comfortable or roomy parsonage. For years we had dreamed of a commodious "two-story" house. I would lie awake nights planning room after room, placing the furniture here and there—a flower garden and a well-kept lawn. How we would anxiously await news from each annual conference!

Wanted a Two-Story Parsonage.

Entertaining the presiding elder was always an event. And it has always been my father's happy privilege to claim the close friendship of them all. How I would long to ask the presiding elder to give us a good appointment, a "two-story" parsonage! Never in all my life have I heard my father complain about an appointment. But yet since I have reached manhood I wonder if justice is always rendered by the cabinet—the cabinet, that formidable array of presiding elders in formal session.

Our lot was cast in a small country town for four years. The good people would not give our father up in spite of the fact that a pious Baptist brother said that he would have us moved because he did not like the attentions I paid his daughter. About this time my prayers were answered, and the way was opened for me to go off to preparatory school. O how I prayed and prayed for this privilege! If I have no other qualification, I believe my belief in prayer would almost take me to heaven.

Prayers of My Parents Follow and Guide Me.

Three years in a good preparatory school was a wonderful advantage. Two years of teaching followed, and then a university course in one of Virginia's proud old institutions. The prayers of my parents followed me, guided me, spurred me on. And all the while they were struggling to keep body and soul together. Salaries continued around the six and seven-hundred-dollar mark. Parsonages continued small and inadequate in spite of the fact that my sisters were marrying and the family circle was gradually breaking.

Giving Mother a Nice New Dress.

How my young sister and I longed for a nice home into which we might bring our friends! I was now making my own money and able to gratify in a small way our mother's long-starved love for dainty, respectable clothes, flowers, and other beauties of life. How pleased we all were to see our pretty mother dressed in a nice silk dress, just like a girl! How eagerly have I bought dresses and hats for her! What thrills it furnishes me! And how young and beautiful our mother looks all dressed up! Her pleasure at this revealed to me with pangs of agony just how much she has missed these beautiful things of life that are so dear to the feminine heart. Who will dare say that a preacher's wife has no right to want such things? Let that be the attitude of old Brother Tightwad, and the good Lord knows their number is legion. But what fair-minded man or woman will deny a few human desires to us just because we are "preacher's folks"?

And at last we reached a circuit that boasted of one of the best parsonages in the Conference. It is true, it was not "two-story," but everything else seemed to be there. The good news reached me in a letter from mother. A real home, the letter read, with wide porches, nice rooms, closets, reception hall, study, bath, mirrored doors, and everything! It was almost too good to be true—a parsonage that we were not ashamed of. And on reaching home for the holidays we found that our dream was just about realized. We single children put our money together to fix up a real home. We bought attractive furniture, rugs, and draperies. We made the porches and lawn things of beauty. We had the most attractive home in town, an unheard-of thing for a parsonage.

The Preacher's Folks "Getting Too Fine."

And what happened? The good people of the Church looked on in amazement, and then the gossip started:

"The preacher's folks are fixing the parsonage up too fine."

"The preacher's daughter teaches in a college and holds her head too high and dresses too fine."

"The preacher's sons are dudes."

And when the time came to talk "salary" for another year, the good Church people shook their heads knowingly, clicked their teeth, and held on to their pocketbooks. So the presiding elder took pity on the preacher and gave him another appointment. There was honest regret on the part of the people at the change, but who was to blame?

Can one say that this criticism was justified? That our desire for a comfortable home is an unholy one? The laity of the Church do not understand the sacrifices that make up the life of the preacher and his family. Too often the laity pay the preacher grudgingly. Too often the preacher and his family are considered a public charge, no privacy given their affairs, their every action subject to gossip and criticism.

I had long known that it was the ambition of my parents that I enter the ministry. Various presiding elders and others had talked to me about the matter. It was the custom on one of the circuits that our father served to hold an annual camp meeting. These were great occasions. I was almost persuaded at one of these meetings to accept the ministry as my life work. Possibly it was the influence of the religious fervor that characterized the place. At any rate, the notion did not stay with me long. I honor and love my father for his profession. I honor and respect his self-denial. But I could not find it in my heart to endure what he has had to endure.

My father has educated a family of eight children in the best schools of Virginia, Tennessee, and Mississippi. He has done this on salaries ranging from three hundred to a thousand dollars a year. He has given his whole life to the Church. His work is always successful. He has never made a request for anything better. His life has been one long sacrifice. He has given his children a priceless heritage. But is the above an incentive for his sons to follow his profession? With sorrow in my heart, I must confess that I am doubtful.

FOUNDER OF CHRISTIAN ENDEAVOR SOCIETY VISITS NORTH CAROLINA.

By Wm. Thornton Whitsett.

Dr. Francis E. Clark, better known as Father "Endeavor" Clark, one of the most notable living Americans, spent Sunday, May 27th, in North Carolina. While he has been in this State before, probably ten times as many people came to know him through this recent visit as had ever met and heard him on any previous visit.

He is now in his seventy-second year, hale and vigorous, and as active physically and mentally as a youth. His hair has whitened, but his color is ruddy, and his eye bright and flashing as of yore. As an author, few men have as many books and pamphlets to their credit. His first book was written in 1874, and since that time he has followed this with more than three dozen others. This year he goes back to Dartmouth College to celebrate the fiftieth anniversary of his graduation from that noted seat of learning.

As everybody knows, he founded the great movement known as the Christian Endeavor in Portland, Maine, in February, 1881. This society has covered the earth with its work, and today is found in every land and country with its five millions of members. The war did not seriously affect the society, but has only seemed to deepen the sense of need for such a liberal organization, which recognizes no denominational lines in its work for the uplift of humanity, and its effort to make Christianity practical.

Dr. Clark has crossed the ocean scores of times to visit foreign societies, and on five separate occasions has made a tour around the entire world. He has spoken in almost every land on earth, and has had his talks interpreted, perhaps, by a greater variety of interpreters than any living man. He has gathered around him those who have joined his work under a myriad varying conditions from a gathering in the splendidly beautiful Taj Mahal, in India, to the hovels of China, and the huts of the Pacific isles. In remote country places, an din the proudest capitals of the earth he has spoken upon the work dearest to his heart.

He possesses the gift of a wonderful personality; a strong and handsome physique, a voice of never-to-be-forgotten sympathetic tone, and a mind that quickly adepts him to every occasion and to any body of listeners.

A wek ago he was equally at home when addressing a large body of college graduates in a classic graduation sermon, and later taking active part in both afternoon and evening sessions of a county convention of his beloved Christian Endeavor. At the lunch hour he was freely mingling with delegates and friends, and winning new friends on every side.

He is deeply interested in all the sane literary movements of his time, and delights to recall his reminiscences of great men of letters he has met in all lands and countries. He knew Ralph Waldo Emerson well, and was present when Emerson delivered his last public address. He cherishes with great pride the traditional purity of American literature of the past generation. Spending some time at his summer home at Sagamore Beach, he is regularly found in active work in the Boston headquarters of the Endeavor Society each week, and during the winter spends all his time in his Boston home when not engaged in travel to further spread the work.

Week after week he contributes to his publication, the *Christian Endeavor World,* and is always clear and interesting as an author.

We have no finer example living of a man who had a great vision of service, and who has translated it into a reality in his own day. Day by day he witnesses the immortality of his own conceptions of life, and, in humble, sincere way, strives to do even greater deeds always. His visit made a profound impression, and the wisdom of his several talks and addresses made during this visit will live on in the lives of those so fortunate as to hear him. Dr. Clark has contributed to the advance of humanity as but few men have ever been enabled to do. It is a mark of his true nobility to find him profoundly grateful that he has been enabled to serve his times.

[Note.—Dr. Clark's visit to North Carolina, referred to above, was to Elon College during commencement week, when he delivered the baccalaureate sermon.—Editor.]

AT LAST, MULTITUDES ARE AROUSED.

Mr. Bryan Still "On the Firing Line."

There may have been a dark day, and there has been such a day, but a brighter one is dawning. The sun is rising, the clouds are disappearing, and the Word of our God shall stand forever.

The news is most heartening! The people are awaking to the true situation, and they are arising in the might and power which God gives them to stand by the Word of God as His revealed will.

Our Baptist brethren of the South have just been in their great annual session at Kansas City, Mo. They are aroused and they have spoken in no uncertain terms. You cannot very well misunderstand their meaning—they are for the Bible as the Word of God, and they haye said so plainly.

Many a time has this writer done his best to awaken the people as to the dangers of modernism, but they did not seem to realize that any danger as to the Word of God was confronting them. We thank God today that, though we were not permitted to arouse the multitudes, they have been aroused, and though by others, we rejoice in the awakening.

In the Kansas City meeting, it is said that 15,000 people assembled to hear Dr. George W. Truitt, pastor of the First Baptist Church of Dallas, Texas, preach on the words, "What Think Ye of Christ"? He is, perhaps, the strongest preacher today in all of our Baptist brotherhood. In his sermon, he made two very remarkable statements—statements that will ring throughout the ranks of the Baptist hosts of the South. These are the two statements, and it will do our people good to remember them:

"I think there is not a pastor in the nearly 30,000 Baptist Churches of the South who would for a moment call into question the virgin birth of Christ, His deity, His vicarious death, His bodily resurrection and His coming again." The second statement was a ringing declaration for loyalty to Christ and the Bible, as follows:

"Christ and the Bible must stand or fall together. And if critics succeed in destroying the Bible they will succeed in destroying Christ. But these critics are mistaken. We do not need any new gospel, or system of religion to reform or transform the world. We need a realization of Christ in the hearts of men everywhere."

If Dr. Truitt is right, as we wish he may be, then our modernist friends will realize how little impression they have made upon the hosts of

the people of the South. Not one pastor in the nearly 30,000 Churches who does not stand by the Bible. For many years it has appeared as if the higher critics and their friends and sympathizers were largely in the ascendancy. But we believed all the while, as our writings will show, if the people could once be aroused to realize the situation, the modernists would seem like a ten-acre lot beside a ten-thousand-acre field—the hosts of the men and women who are true to the Bible and the Christ of the Bible would be so much larger. We rejoice to see this day, for it is a day of promise and of coming light.

These 15,000 of the Baptists of the South stood up in a pledge "to propagate the old-fashioned Gospel, embracing such fundamental tenets as the inspiration of the Bible, the virgin birth and deity of Christ, his vicarious atonement for the sins of the world, His bodily resurrection, and His coming physical return.

Ah, that must have been a time of times! The old-fashioned Gospel is still to ring through the Baptist pulpits of the South. We are not a Baptist, but not one in that mighty host rejoices more than we do in this triumph of the old-fashioned Gospel of the Son of God. There may be pessimists in this land, but it is not pessimism to believe in the old-fashioned Gospel of the Son of God.

But this is not all. Oh, no! It is even better further on. While our Baptist brethren of the South are in Kansas City, so aroused and determined to stand for the old Gospel, our Presbyterian brethren of the North are in Indianapolis, assembled in their great gathering. Hon. W. J. Bryan is there and in the saddle, leading the fight for the Word of God as the people's guide in the spiritual life. Mr. Bryan spoke on Sunday night, May 20, on Darwinism in that great city. The battle is on, and a great conflict is to be staged there this week. Mr. Bryan has sounded the keynote of his thought for that great assembly of the Presbyterians, and it is this, as expressed through the Associated Press: "I can promise you this, though: there will be nothing done in this assembly that will hurt Christianity without my protest being heard." And he will do it, for he is not afraid of the whole host of Darwinites. Mr. Bryan could not be elected President, although he got more votes in his first candidacy than did the man who was elected, but there has come to him a greater honor than being elected President of the United States, and withal a greater blessing to the country than being elected President, and that is, under the blessings of God, he was, as we see it, chosen to stem the tide of evolution, higher criticism and the new theology and turn it back, that it may go whence it came and die the death which belongs to it. Yes, sir, to the Peerless Bryan more than to any one man belongs the honor and bravery of turning back the tide of evolution, higher criticism and the new theology. It is a greater achievement than all he could have done as President of the United States, and as Dr. Harper would say, "And it was a layman that did it." We thank God for William Jennings Bryan, and may his tribe never grow less, but mightily increase till the end.

THE TRINITY.

(*No. V of the Series.*)

THE TRINITY OF THE EARTH, OR HIS FULNESS IN CREATION.

"Holy, Holy, Holy is Jehovah of Host: the fulness of the whole earth is His glory."—Isa. 6:3.

Scientifically speaking, the globe, often spoken of as the earth, is made of solids, liquids and gas; as we may say: earth, water and air. These are three elements of which everything is composed and, for all general purposes, everything exhausts itself in this analysis. We cannot go further. It is the very last word, and, therefore, we have no conclusion but that the earth (globe) is composed of three elements, and only three, and thus it is trinitarian.

Now, these are facts that do not have to be argued very much. We know that the earth is a solid, for we build our houses with it and upon it, we walk upon it, produce our commerce upon it, etc. We also know that it is a liquid, for we have our springs, brooks, rivers, lakes and sea, all of which come from it and is a part of it; and when one stands upon the edge of the burning volcano and looks down into a mass of fluid rock, he realizes that by the application of intense heat that which is so solid becomes a liquid. We also know that the earth is gas, for in the center of this volcano, we are told that there is a great column of steam arising and spreading itself in the heavens. We are sure then that the earth is not only a solid and liquid, but also a gas. It is thus that even the illiterate may understand most clearly that the earth is trinitarian.

However, it is not enough to know that the earth is composed of these three elements, but we must also know that the elements themselves are threefold in their manifestation. We learn this by the application of heat and cold, etc. In the example of the volcano, by the application of heat, we watch the solid become a liquid, and liquid a gas, and the gas arises in the air in the form of steam. Apply cold and the steam turns to water, and by continuing the process becomes a solid (ice) and you can cut it, etc. It is thus that we become acquainted with each element as it completes itself in its threefoldedness, and we do not know it completely until we are familiar with these facts.

In this argument, there is no conflict with the argument of substance, form and force, given in the third article of this series, for the unity of earth, water, and air is substance, form and force, and this unity is the one thing we call the globe.

In order to make the doctrine of the trinity clearer, let us examine it in connection with the common element most familiar to us all—water. Dr. Lanier, in his book, "The Kinship of God," says that water cannot exist at all except in the elements given, viz: solid, liquid, and gas. These three constitute the operative force of water, yet the liquid is not the solid, nor is it the gas; nor is the solid liquid, nor is it the gas; nor is the gas the liquid or the solid. Each are separate and distinct realities of the one thing called water. So that water is solid, and it is liquid, and it is also gas, and vice versa.

Dr. Lloyd reminds us that water has a threefold function in its action. As a solid it freezes us. As a solid we walk upon it, carry it to our homes, and handle it; it also becomes the source of innumerable streams in the north. As a liquid we sail over it, as a gas we breathe it, drive locomotives and even fly over the earth and clouds with it. As a solid, it does things it cannot do as a liquid or as gas; as a liquid, it does things it cannot do as a solid or as a gas; and as gas, it does things it cannot do as a liquid or as a solid. As a unity, it is a very simple thing—just water; but as a trinity, it is a very diversified, for in a solid form it becomes the source of a great refreshing; as a liquid, it is not only refreshing, but a necessity in health and one of life's greatest utilities; and as a gas, it is the power of the world.

It seems that this is enough. Is it not all beautifully illustrative of the threefoldedness of God? The unity of water exists in solid, liquid and gas. The unity of God exists in Father, Son, and Holy Ghost. As the elements of water are separate and distinct and yet it is all water, so God exists in His three persons or realities. The Father is not the Son nor the Spirit, and the Son is not the Father nor the Spirit, and the Spirit is not the Father nor the Son, but all are one solitary God, or Godhead.

As the elements of water have each their individual function, so the Father does things the Son cannot do; the Son does things which only the Father can do through him, and which the Spirit cannot do, and as a Spirit, he does things he cannot do as the Son or Father; and as ice is water, and liquid is water, and gas is water, so the Father is God, the Son is God, and the Holy Ghost is God. This enables us to say, "God the Father, God the Son, and God the Holy Ghost."

Thus, what is known of the trinity is not confined to God alone, but all nature is a trinity, and as all nature was created by Him and is a revelation of Him—His creative power, plan and thought—we cannot help believing that the "Fulness of all creation (earthly and heavenly) is His glory." Reasoning from nature to God, therefore, we believe that infinite life is trinitarian life. Oh, earth! three in one, the fulness of His glory. Oh, God! three in one, "The fulness is His glory." H. E. ROUNTREE.

(To be continued. Next subject, "God is light.")

SUNDAY SCHOOL PROGRESS.

Organized Sunday School work has meant progress in reaching the youth of our country in every State of the Union. The term, "Organized Sunday School Work" means an associated effort on the part of all the Sunday School workers in a given territory for the purpose of Sunday School improvement. The State of Pennsylvania, which has 11,000 Sunday Schools, has a great report in the way of achievement during the past year (1922). The report shows 8,252 new students enrolled in teacher training classes; 3,117 teacher training students finished the course and received diplomas; 486 new adult Bible classes, and 1,452 Young People's classes were registered. The Sunday School enrollment of the State now numbers 2,205,728, or 25.3 per cent of the State's population. This is one-sixteenth of the entire Sunday School enrollment of the world; 54 per cent of the Sunday Schools have home departments, and 75 per cent cradle rollers. An average of 5,000 Conventions, Institutes, rallies, etc., are held yearly; 72,913 accessions to Church membership have been reported the past year. This is a part of the contribution which this great association is making to the Church growth of the State. The organized Sunday School work in Pennsylvania, therefore, is an interdenominational, associational activity, working in harmony with denominational practices for Sunday School improvement.

The liquor interests of the United States are making a desperate effort to have the eighteenth amendment repealed, but they have a task before them. Somebody has even gone so far as to get foreign countries to withdraw their steamship lines from our ports because our government will not allow them to bring liquor to this country. Only one instance of this has occurred, we believe, as yet, and that is Spain. But Spain will be hungry to get back to do business with our country if she does not get back till the eighteenth amendment is repealed. It is a fact, however, the friends of prohibition need to keep their eyes open and on the movements of the liquor business, for they are determined, if they can by any means, foul or fair, to get to the dreadful work of ruining the lives of multitudes of our people by the reintroduction of liquor. Let us stand fast and keep a close watch on what they are doing.

RELIGIOUS EDUCATION

Miss LUCY M. ELDREDGE, *Field Secretary,*
1012 E. Marshall Street, Richmond, Va.

COMING EVENTS.

North Carolina Sunday School and Christian Endeavor Convention—Catawba Springs, July 10th, 11th, and 12th.

Eastern Virginia Sunday School and Christian Endeavor Convention—Mt. Carmel, July 17th, and 18th.

Chautauqua and School of Methods—Elon College, July 30th-August 5th.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

June 17, 1923.

Subject: "Esther, the Patriot Queen."

The Book of Esther.

Golden Text: "Who knoweth whether thou art not come to the kingdom for such a time as this"?—Esther 4:14.

Devotional Reading: Ps. 124.

The Life Message of a Heroine.

"Grant us the will to fashion as we feel,
Grant us the strength to labor as we know,
Grant us the purpose, ribbed and edged with steel,
To strike the blow"!

—*John Drinkwater.*

God needs heroes and heroines who have the courage to live up to their revealed duties and opportunities. Their response to divine visions makes them heroic. To translate desires and purposes into action for good is the work of His children. Thoughts and impulses are given by Him to be expressed for Him. His people still need saving, not from the treacherous plot of a Haman, perhaps, but from the more dangerous snares of sin. Esther came to the Persian throne at a time when she could render an inestimable service to her people. Great crisis have always leaders and deliverers. Some one is called to perform every task which needs to be done. Where are you? What position do you occupy? "Who knoweth whether thou art not come to 'your' kingdom for such a time as this"? For such a duty as that? For such a privilege as this reform, or this Sunday School class, or prayer meeting offers. Who knoweth?

The story of Esther is a great drama. Can you see the picture which it presents of beauty and religious and patriotic appeal? Read the story as a whole, and with your mind's eye see the scenes of the narrative portraying love and hatred, courage and selfish pride, ardent patriotism and self-gratification.

The first scene shows a royal palace, a place of wealth and luxury, with the conclusion of a feast which has been going on for one hundred and eighty days. The king, a lover of pleasure and of wine, which flows freely, calls for his beautiful queen to display her charms to the drunken princes in the midst of the carousal. She, with noble courage, refuses, and is banished from the royal court.

Next, maidens from far and wide are summoned to find a new queen. Among the throng is a beautiful Jewish girl, about sixteen or eighteen years of age, who wins his love. A great feast is prepared. Many gifts are given. The crown of Vashti is placed upon Esther's head, but her Jewish descent is not revealed. Even greater is her favor in the king's sight, after Mordecai, her foster-father and uncle, revealed a plot on the king's life, and through Esther the danger was averted.

The third scene introduces the villain—the wicked Prince Haman, who is promoted to high honor. His nature is far foreign to that of his princely position. He is selfish. He feels that all men should bow to him. When Mordecai refuses, Haman's ire is aroused. To satisfy his pride and to avenge that single enemy, Haman secures from the king an edict that all Jews shall be killed on a certain day. He pictures to the king that they are a foreign race, with strange customs, a menace perchance to the kingdom. He enlarges upon the ten thousand talents of silver which will come to the king's coffers. With little real thought, the king granted the edict. Haman is satisfied and joyful and the city is perplexed. Mordecai puts on sackcloth and ashes and mourns.

In the fourth scene the queen hears of her kinsman's grief. She learns of the royal edict. She hears from Mordecai the challenge to help her people. Well she knows the penalty of going unbidden into the king's presence. Even her Jewish blood was unknown to him. A more selfish and timid girl would have thought first of her own comfortable, safe position in the palace, where she might escape harm. But Esther goes with the spirit "If I perish, I perish," believing it far better to die having done her duty than to fail her kinfolk. But her beauty wins the favor of the king. Tactfully she invites him and Haman to a banquet, and then to a second feast. Haman is happy, thrilled with the honor of being a favored guest, as he thought, of the queen. Only Mordecai's presence at the gate worried him.

The fifth scene brings the climax. The king is hearing at the midnight hour the chronicles of the kingdom. He finds the record of how his life was saved by Mordecai's report of the plot of the false chamberlains. He asks what the reward of Mordecai was. The answer was "Nothing." Consulting Haman regarding what honor should be given to a man whom the king delighted to honor, he is told that the man should be given royal apparel, should ride on the king's own horse and ride through the streets while a herald proclaimed to the people, "Thus shall it be done to the man whom the king delighteth to honor. For Haman thought that surely he himself was that man. Picture his consternation when he found that the man was his enemy, and imagine his feelings as he proclaimed Mordecai the man of royal favor! In the midst of his gloom and remorse, Haman is summoned to the queen's banquet table. Here his duplicity is completely revealed. Here Esther pleads for her life and the safety of her people. And Haman is hung upon the gallows prepared for Mordecai.

The closing scene shows Mordecai's promotion. Heralds are sent hither and thither to tell the Jews that they may defend themselves. The royal decree cannot be wholly reversed. Bloodshed marks the day which had been set for the destruction of God's people, but they were safe. Upon Queen Esther's request, Haman's ten sons were hanged. She, too, possessed the spirit of vengeance of the day. The feast of Purim is instituted, "days of feasting and gladness and of sending portions one to another and gifts to the poor." Next to the king stands Mordecai, the Jew great among his people, always "Seeking the good of his people, and speaking peace to all his seed."

The story of the patriot queen brings its own lessons. Religion and patriotism cannot be truly separated. High rank imposes many a responsibility, as well as opportunities. God plans to care for His own. In the time of danger, the great leader appears. What a tragedy if the call is unheeded!

The divine call is for faithfulness at all times, for courage to live up to convictions of right, for vision to see others before self. Esther-like heroes and heroines have a great opportunity and a great influence. Her courage, her devotion, her wisdom form the spirit of the story loved by Jew and Christian.

"Knowledge we ask not—knowledge Thou hast lent;
But Lord, the will—there lies our bitter need;
Give us to build above the deep intent,
The deed, the deed."

CHRISTIAN ENDEAVOR TOPIC.

June 17, 1923.

Subject: "What are Some Reforms that Call for Our Help"?—Luke 3:7-14.

Thoughts for the Meeting.

John the Baptist was a reformer who spoke his message frankly and fairly. To arouse consciences dulled by sin, plain speaking is necessary. To speak lightly of the wrong, to compromise with the sin is to allow it to grow and flourish until many lives are lost. John hesitated not to point out that surely a day of judgment was coming.—Verse 7.

A godly father is a constant inspiration and help, but judgment comes to *you,* for *your* deeds, and *you* must answer for them—not father—Verse 8.

A life is judged by its fruits. This is the unmistakeable teaching of John and of His Christ.—Verse 9.

Sermons preached and lessons taught should lead folks to say, "What shall *we* do, then"? Reforms come through me who see first the need of higher, better living, and then are seeking their share in the task.—Verse 10.

Love for humanity is the spirit which must guide to reform. Effort in the interest of men leads to unselfish concern for their best interest and comfort. To try to even things up is to show the Christian spirit.—Verse 11.

All men, when they truly see God, wish to mend their ways. Not only the publican and the soldier, but men in all walks of life are called upon to be just and peaceable and honest.—Verses 13-14.

All around are conditions that call for reform. Is it true that we "have eyes and see not"?

Great Church reformers have always seen wrong or injustice in Church practices, not in the Church itself, and labored without thought of self to purify the Church and extend its influence. So with Martin Luther in the Protestant Reformation. So with John Wesley in breaking away from the Church of England. So with James O'Kelly in leaving the Methodist Church.

"Am I My Brother's Keeper"?

Reformers are men and women big-hearted enough to be the keepers of their brothers and sisters.

"They must upward still, and onward who would keep abreast of truth." Reform is "upward" work, and is lasting only when done in God's name and by His power.

"To side with truth is noble." Reformers are noble heroes. It is easy to travel the way of the crowd.

PLANS FOR THE MEETING.

Ask five members to look up the lives of great reformers and tell briefly of their life and work. These might be Frances Willard, William Lloyd Garrison, Abraham Lincoln, Martin Luther, Billy Sunday and other great evangelists, John Bright.

Questions for Discussion.

(1) Is there need for reform in our community?

(2) What responsibility has the C. E. Society in reform work?

(3) Has a Christian, or any one else, a right to do things which influence others to do them to their harm?

(4) What reforms are most needed in our nation today?

SUGGESTED HYMNS: "Take Time to be Holy." "The Victory May Depend on You," "Make Me a Channel of Blessing," "In the Service of the King," "My Faith Looks Up to Thee."

RELIGIOUS EDUCATION DOINGS.

A Sunday School has been organized recently at Wood's Chapel, with Mr. Shiflett as superintendent.

Winchester Sunday School won the banner again in the Valley Convention. Bethlehem was a close second.

A Sunday School class in New Hope Sunday School recently made a contribution to assist in purchasing a Ford for the pastor in Carroll County, Va.

Leaksville reported the benefits gained from a regularly held Workers' Council for their new Sunday School Library, and is planning soon to regrade the Sunday School.

Winchester has recently organized a Junior Christian Endeavor Society, with twenty on the roll. Miss Anna Amelia Seabright spoke on its work at the Valley Convention. Miss Frances Richards is secretary of this new Society.

Dry Run Sunday School, in its annual report, through its superintendent, Wesley Ritenour, showed that more money had been contributed for benevolence the past year than for the Sunday School itself. This is a fine report and a noble example.

The Board of Religious Education has lost a valuable member in the person of Mr. P. T. Hines, of Raleigh, who resigns because of removal to Birmingham, Ala., June 1st. His presence and counsel at the board meetings will be greatly missed.

Liberty (Vance) Christian Endeavor Society held a special service, with a pageant, Sunday night, May 20th. There was a fine crowd and good interest. This Church is planning the organization of a Junior Christian Endeavor Society.

A resolution was introduced, and passed by the Virginia Valley Central Sunday School Convention which should mean a greater work in Christian Education in the Valley.

Mt. Olivet (Greene) has a fine Sunday School, under the leadership of Mr. Morris. The teachers meet every Sunday a half hour before the Sunday School session to discuss the lesson together. This Church always has a fine Young People's meeting every Sunday night.

"Just as enthusiastic and twice as big as last year," is the slogan which Mr. Stephenson, president of the North Carolina Sunday School and Christian Endeavor Convention is issuing in looking forward to the Catawba Springs Convention. Let every Sunday School and Christian Endeavor Society now begin to plan to be represented at this "greatest Convention." The Executive Committee is working hard to have a fine program. Write Mr. Stephenson any suggestions regarding the Convention.

Among the activities of the Winchester Sunday School the past year have been contributions to missions, the orphanage and the Near East Relief, supporting of a child in the Near East, the election of a mission secretary and regular missionary instruction in the Sunday School, a good average attendance and a drive for new scholars seeking to increase enrollment at least 10 per cent, observance of "Decision Day." Thirty have not missed a Sunday since the beginning of the year.

Chautauqua plans are moving forward. Has your Church begun to plan to send one or more representatives to take advantage of this great gathering? The evening programs this year will be especially attractive. "Burlington Night" comes first. Then "North Carolina Night," with Mr. C. H. Stephenson to preside and Rev. W. D. Parry to speak on "The Great Game of Pretend." Dr. Staley will preside on "Virginia Night," and Dr. I. W. Johnson will speak. W. B. Terrell, of Burlington, has charge of "Young People's Night," and Mr. Hermon Eldredge, of Erie, Pa., speaks. "Greensboro Night" comes on Friday, and Rev. John G. Truitt will speak on "We Are Debtors."

GOOD NEWS FROM NORTH CAROLINA JUNIOR ENDEAVORERS.

Recently four strong Junior Christian Endeavor Societies in the North Carolina Convention have reported to the State Secretary. The work along this line is especially encouraging, and more of the Churches should have societies, that they may have the boys and girls lined up for active Christian service. Henderson and Elon, Burlington and Raleigh are leading out in this work, and other societies are doing fine work. Miss Fleda Summers, of Raleigh, is interested in helping to organize new societies or to strengthen old ones whenever she may be called upon for service or information.

Henderson Junior Christian Endeavor Society has forty-eight members, and all, even to the youngest, are very much interested in the Christian Endeavor work. In addition to the regular officers, the society has three active committees—flower, sick, and lookout. A special effort is made to study the Bible, and every member is ready to respond to the roll call with a Bible verse, and about twenty-two will take part in sentence prayers. Six members were promoted to the Senior Society in the winter, and two to four new members join nearly every Sunday. Ten dollars was given by this society to furnish a society room, and it has also contributed to local expenses, Christian Endeavor work, Salvation Army and the Orphanage. Mrs. W. O. Cunningham, the efficient superintendent of this live Junior Society, is very proud of her Juniors, and well may she be.

The Elon College Junior Endeavor Society was reorganized last June, with Mrs. C. M. Cannon as superintendent, and eight members on roll. The roll now has about forty members recorded. The society lost one good member and valuable officer in the death of Miss Addie McCauley. After the fire at Elon, the Juniors went around and gathered together enough song-books for use in the Church and Sunday School services. A pageant and special service were given before the religious organizations of the college recently. The influence of this society is spreading, for these Juniors are planning to help organize a society in a nearby Church. Twenty have enrolled to take the Junior Expert Course, and ten have subscribed for the *Junior Endeavor World.*

Forty-six Juniors are enrolled in the Burlington Junior Society, and nearly all are subscribers to the *Junior Endeavor World* and take part in every meeting. From twenty to twenty-five will lead in sentence prayers. Burlington Society has the missionary spirit. Scrapbooks have been made for Miss Stacey, Burlington's representative in Japan. Every third Sunday night is "Missionary Night," and the offering given goes for foreign missions. The children are now planning to write to the children of Miss Stacey's kindergarten. The Juniors have also helped their own Church, in many ways, including writing to non-Church members, inviting them to Sunday School and preaching. Miss Lillie Horne is the superintendent who is leading the Burlington boys and girls in their splendid work.

Miss Fleda Summers, superintendent of the Junior Christian Endeavor Society of Raleigh, and also Junior superintendent for the North Carolina Convention, writes the following concerning the work in North Carolina's capital:

"The Junior Christian Endeavor Society of the First Christian Church at Raleigh has on roll about thirty members at the present time. Approximately twenty of these are active, while the other ten just come and take part occasionally.

"We have the following committees: Prayer-meeting, lookout, social, missionary and flower. Each of these have been assigned definite work.

"We have one business meeting during the month, which takes place of our regular meeting on the first Sunday. At this time the chairman of each committee is supposed to read and turn in to the secretary a written report of the work his committee has done during the month prior to that time.

"We try to have one social during each month. Our socials, as well as our meetings, vary. This month we are planning a weiner roast and picnic combined. The girls are to bring the supper and the boys the weiners.

"Our society has pledged $25 to the new Church, to be paid between now and the first of July. At this time we hope to see our way clear to make another pledge. We have already made $20 of this amount by selling candy. We ordered $60 worth of candy from a concern advertised in the *Christian Endeavor World.* We want to get a copy of this paper in the home of every member if possible.

"About the first of June—as soon as school is out—I am going to give a course in Junior Christian Endeavor work. Quite a number of Juniors have already expressed a desire to take this course."

Who will be next to tell of progressive Junior Christian Endeavor work?

WHY NOT ASK YOUR NEIGHBOR?

—To enjoy the good things of life with you? Do you enjoy your Church paper, and are you pleased with it? If so, tell your friends and let them participate in these joys. Your Church is trying to give you the best attainable, and you should accept the challenge to do your part. Do some real missionary work by getting one or more subscribers to THE CHRISTIAN SUN. Try it!

Christian Orphanag

THE ORPHANAGE REPORT FOR JUNE 7, 1923.

Amount brought forward		$7,358.23
Sunday School Monthly Offerings.		
N. C. Conference:		
Mt. Auburn	$ 19.36	
Pleasant Ridge	1.30	
Damascus	1.85	
Liberty Vance	4.40	
Lebanon	1.55	
Shallow Well	2.30	
Wake Chapel	5.00	
		$ 35.76
Eastern Virginia Conference:		
Third Ave., Danville, Va.	$ 13.62	
Winchester	12.30	
Mt. Carmel	3.37	
Class No. 6	1.00	
		30.29
Georgia and Alabama Conference:		
Corinth, Ala.	$ 1.00	
Lanett	10.50	
New Hope	2.55	
Beulah	1.85	
		15.90
Easter Offerings.		
Leaksville, Valley of Va.	$ 3.00	
Mt. Zion, N. C.	25.25	
		28.25
Special Offering.		
Darlington Church, Ind.	$ 8.56	
Rent	12.50	
Jr. Philathia Class, Baptist Christian S. S., Durham, N. C.	14.00	
		35.06
Total for week		$ 145.26
Grand total		$7,503.49

CHAS. D. JOHNSTON,
Superintendent.

TO CHECK THE CONQUEROR.

Caesar crossed the Rubicon in 49 B. C. For many centuries it has been considered a fateful crossing. There is a crossing hitherto unnoticed by historians, but every whit as fateful, if not as historic, as the tramping of the Thirteenth Legion across the little Rubicon. This is the passing of the boll weevil from Mexico to the United States in 1892. Up to 1911 this seemingly invincible conqueror had ravaged 26,880 square miles. In 1921 he had ravaged 600,000 square miles, which is eighty-five per cent of all cotton lands in this country, leaving only 105,000 square miles unattacked. Last year cotton to the value of $600,000,000 was destroyed by the boll weevil, and it is said that if all the collateral damages could be calculated, the total would be over a billion dollars. The only near-effective means of combating this scourge to cotton is calcium arsenate. Twenty pounds to the acre is necessary. A great many farmers, through proper watchfulness, can make effective the watchfulness and labors of every other farmer in the community. The invading pest travels on every wind, especially on the south wind. Furthermore, there is not enough calcium arsenate in America to be used on half the acreage affected. In the meantime, the conqueror is pushing his conquests farther north every year. Last year the advance guard passed from South Carolina into North Carolina. In view of all these facts, we are glad to announce that the American Cotton Growers' Association has determined to spend $2,500,000 this year in fighting the boll weevil. They have chosen as the leader of this movement Dr. Miller Reese Hutchison, for years chief engineer of the Edison interests. Dr. Hutchinson announces that, while he intends to make exhaustive investigation, he will begin at once to co-ordinate the knowledge, material, and money already at hand and try, with improvement upon the present method, to minimize the damage. Here are our good wishes for this important enterprise.—*Exchange.*

"WITH RELUCTANT FEET."

ADAPTED.

Grandmother Minter has a queer, old-fashioned way of describing things, but her expressions usually tell a story. When she sees her young granddaughter, Bertha, doing her daily tasks in a haphazard sort of way, she says calmly:

"Never mind, that girl is just between hay and grass—too young to be good hay and too old for good grass." And quaint as her expression is, one gets the point without difficulty. Grandpa would have expressed it in his own terms something like this:

"There never was a between-season time that didn't have equinoctial storms. Wait till she gets growth, these sudden showers will cease, just mark my words."

Sudden showers there are, for she cries readily, and of course thinks that she has good reason for doing so. She is a fairly bright girl, stood well in her class at high school, and expected that her grandmother, who is "comfortably fixed," would send her to college. Grandma had never said so, actually, but she had seemed willing to do something worth while to help Miss Bertha. Had the rest but known it, grandma had waited long to hear some sort of proposition from her son, for she saw no reason why she should make herself entirely responsible, particularly when she saw Bertha's increasing tendency to buy the most extravagant sort of silk hose, hats, and correspondingly expensive frocks, coats, and furs.

In many ways, poor Bertha is not so much to blame as you might think. Her mother has always schemed to "get her in" with persons of influence. Bertha herself has not realized this, for naturally she chose the more refined girls as friends, and if it happened that their fathers were well-to-do doctors, lawyers, and business men, that was all the more reason why they could afford the daintiest of silk underthings, with all the newest accessories of every sort. To give Bertha full credit, she is always willing to make such garments as she can, to "do over" hats, to perform a dozen little economies to keep up appearances with the least possible expenditures.

Since she had completed her high-school course it became necessary for her to earn her living. Now it happens that her father is well acquainted with the owner of the town's department store, a man who noted Bertha's attractive style and pleasant manner. When he learned that she could not afford to go away for further education he told Mr. Minter that he could make place for Bertha in the store, with a chance to rise in the business if she did good work. Although it was not exactly what appealed to Bertha's girlish ambitions, she accepted the offer gratefully.

She has been in the store six months, and while she works hard she is learning a lot, and should be advanced gradually until she becomes head of a department, and perhaps later a buyer. This progress, however, does not come in six weeks, nor six months, nor always in six years, so she is beginning to grow a bit dissatisfied, especially at vacation times when the other girls come home and enjoy a round of parties and feasting in general.

While she seems a trifle listless, this experience is really proving a good one for Bertha. A short time ago she met a girl whom she had known in high school, one who graduated two years before Bertha.

"What are you doing now, Maizie"? asked Bertha, noting her friend's business-like manner and general air of prosperity.

"Oh, I went to normal school, you know, and now I'm teaching the first grade in the Quincy Adams School. I get $105 a month."

Bertha looked at her in amazement, for it is nearly twice what she herself receives. Then followed a series of questions and quick replies. Normal school, Bertha had never thought of that! She went home in a daze, and that evening announced to her family:

"I'm going to begin saving my money. If I take a course in normal school I can teach and earn twice as much as I do now; besides, I will have three months' vacation, and I'll be doing some good in the world."

Everybody was interested in her plan. Grandmother Minter, in particular, paid strict attention to Bertha's proposed outline. Without saying much about it, she had been worried about her granddaughter. The not exactly public affairs which Bertha attended were so nearly of that nature as to make her long to interfere. Then, to the surprise of everybody, she remarked quietly:

"Good for you, Bertha, I'll match you dollar for dollar on all you can save. I wanted to help you, but first of all I thought you should be willing to help yourself. I think you can make it by September, if we all work together to help the good idea along."

So little Bertha, who, as the poet said, was "standing with reluctant feet where the brook and river meet," is headed out towards the big river of experience. She is on the way to do something big for herself, to accomplish an undertaking worthy of her effort, possibly launching out upon a trip that will lead her eventually to college. Stranger things have happened. Keep up your courage, Bertha, all of us are "rooting" for you with might and main!

Sale Sale

Army Shoes

We have just bought a tremendous stock of Army Munson last shoes to be sold to the public direct. Price $2.75. These shoes are 100 per cent solid leather with heavy double soles sewed and nailed. The uppers are of heavy tan chrome leather with bellows tongue, thereby making them waterproof. These shoes are selling very fast and we advise you to order at once to insure your order being filled.

The sizes are 6 to 11 all widths; Pay Postman on receipt of goods or send money order. Money refunded if shoes are not satisfactory.

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Called Home

ALBRIGHT.

Jesse G. Albright was born April 6, 1851, and died suddenly at his home in High Point, N. C., May 18, 1923, age 72 years 1 month and 12 days. He was married three times, and the father of eighteen children. He leaves to lament his death a devoted wife, ten children, thirty-seven grandchildren, three great-grandchildren, a brother, sister and quite a number of relatives.

Brother Albright moved his membership from Big Oak Christian Church to High Point during the time the writer was pastor there. He lived a consistent life while we were pastor, and he still had that testimony by his neighbors at his death.

He was held in high esteem by his friends and associates. His life showed his loyalty to his Church. Not many weeks previous to his departure he said: "He had a family in heaven and one on earth, but he was ready to go when his Lord might Call him." This was a testimony of his in a prayer meeting in his home.

He was a relative of several ministers in the Christian Church, and knew much of its history.

Funeral services were conducted from his Church Sunday, May 20, 1923, at 10:30 A. M. by the writer, and interment of the body was made in Prospect Cemetery, about three miles southwest of High Point.

May the Lord comfort the bereaved.

L. L. WYRICK.

BRITT.

On March 17, 1923, the death angel came into the home of Mr. G. R. Britt and took away a dutiful wife and much-loved mother.

She was a cheerful sufferer for more than twelve months previous to her death.

Be it resolved, first, we, the members of Burton's Grove Ladies' Aid Society, lost a faithful member. In this loss we humbly bow to the wisdom of our Heavenly Father.

Second, we extend her family our loving sympathy, and pray His blessings upon them.

Third, these resolutions be placed on the register of our society, a copy be sent to The Christian Sun, and one to the family of the deceased.

MRS. M. H. HARGRAVE.
MRS. L. A. BRITTLE.
MRS. H. H. BUNCH.

WEST.

On May 7, 1923, at Stuart Circle Hospital, Richmond, Va., in the full flower of her young womanhood, Grace Walthew West, daughter of Judge and Mrs. Jesse Felix West, of Waverly, Va., passed into the great beyond and was tenderly laid to rest a few days later in the Waverly Cemetery under a mound of beautiful flowers.

She had been ill about a month, and skilled physicians were puzzled at her intense suffering, failing to give any permanent relief or cure. The whole community was touched by her death and weep with those who weep at the untimely passing away of this young woman whom most had known from childhood.

Our deepest sympathy goes out to father, mother, brothers, relatives and friends, and we bid them look to the all-wise Healer for comfort, and "some time we'll understand."

Services were conducted by the pastor, Rev. Jas. L. Foster, assisted by Dr. W. W. Staley, of Suffolk, and Rev. O. H. Gilliam, pastor of the Methodist Church, Waverly, Va. JAS. L. FOSTER.

VERNIE HICKS TUCKER.

Wife of William B. Tucker, born July 25, 1895, died May 26, 1923. Her first-born, Margarettanna, died when less than a year of age. Surviving her are her husband, one child (a boy, William B., Jr., two years of age), mother, seven brothers and many friends. When the little daughter was called away she and her husband gave their hearts to the loving service of the Master and united with the Christian Church at Raleigh, N. C. A sweet-spirited Christian wife and mother hath entered into that rest which awaits the trusting earth-worn children of this world. D. A. L.

LUTHER E. FELTON.

Died at Lakeview Hospital, May 15th, after an operation that revealed serious complications. He was the son of T. E. Felton, of Windsor, and a nephew of Deacon J. C. Felton, of Suffolk. He was 32, and leaves a wife, who was Annie Lelia Copeland; four children—Edward, Lawrence, Beverly, and Francis; brothers—Jet Rowland and James; sisters—Mrs. Martha Gray and Mrs. H. C. Hancock. He was a cousin of Rev. C. J. Felton, of Toronto, Canada. He was a Church member at Windsor, and at one time in Suffolk. He was buried at the Copeland burying ground, near Box Elder, Revs. Jay, Jones, and Staley officiating, on Thursday, May 17th.

—GO TO—

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A few styles are listed here. Others are to be found in the Oxford Bible catalogue, mailed upon request.

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02327 [This size print] A beautifully illustrated Oxford Bible, French Morocco leather binding, overlapping covers, red under gold edges. With 32 colored illustrations. Size 5¾ x 3¾ inches..... $3.00

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Advertising Rates: "Want Ads" 2 cents a word an insertion. Display Rates quoted upon request.

BUDGET SURPLUS PREDICTED.

That the Federal budget for the year ending June 30, 1923, would show a surplus of more than $125,000,000 in revenues over expenditures was predicted by Secretary Mellon in announcing a May issue of $400,000,000 of 4¾ per cent Treasury notes. Government economics, record customs receipts and internal revenue receipts on a scale far exceeding expectations are responsible for removing the fears that the year would end with a deficit.

"Gertrude," asked the teacher, "what were the causes of the Revolutionary War"?

"It had something to do with automobiles, but I did not understand just what," replied Gertrude.

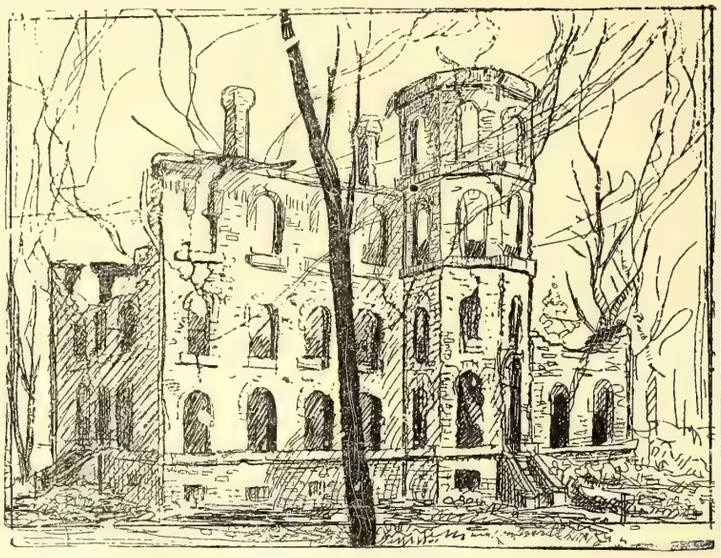
"Oh, no," said the teacher, "that was before the day of automobiles."

"Well, it said it was on account of unjust taxis," said Gertrude, firmly.—Chicago News.

The largest serviceable bell in the world has been cast at Apolda, near Weimar, Germany, to replace the bell taken from the Cologne Cathedral, which weighed thirty-seven tons. The new bell weighs more than twenty-seven tons.

LISTEN, CHRISTIANS!

June, July, August—Our Opportunity.



BURNED BUILDING.

Suppose Nobody Cared?

Our Church, during June, July, and August, asks every congregation to celebrate "College Day," and to—

1. Receive an offering for Elon and Bethlehem Colleges.
2. Emphasize the importance of *Christian* Education.
3. Send our young people to our Colleges.

Three cents lays a brick at Elon or at Bethlehem. How much will you invest?

W. A. Harper
W. W. Staley
E. L. Moffitt
W. S. Long
John G. Truitt

Southern Christian Convention Board of Education

Christian Character, first and always at our Colleges.

BAN ON LIQUOR SHIPS UPHELD.

The advocates of prohibition enforcement have won a victory of the first magnitude in the decision of the United States Supreme Court that no ship, American or foreign, may legally bring intoxicating beverages inside the territorial waters of the United States. Even as ship stores or in bond or sealed, the transportation of liquors is forbidden. No loophole for the liquor smuggler is left. Seven of the nine justices concurred in the decision.

The purchasing power of the American dollar now is sixty-two and two-tenths cents, pre-war standard, according to Professor Irving Fisher, of Yale. Prices in this country average 166 per cent of the pre-war level.

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THE CHRISTIAN SUN

Official Organ of the Southern Christian Convention

IN ESSENTIALS, UNITY IN NON-ESSENTIALS, LIBERTY IN ALL THINGS, CHARITY

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Mrs. N. T. Farmer

CORNER-STONE LAYING AT ELON COLLEGE.

Speech of Honorable E. S. Parker, Delivered at the Corner-Stone Laying of the Alamance Building, Tuesday, May 29, 1923.

Mr. Chairman, Ladies and Gentlemen:

In the olden time, before King Charles II of England deeded and conveyed that territory that now goes to make up the State of North Carolina and westward to his beloved cousin, the Earl of Clarendon, and others, and when this country was a wilderness, known only to the red men, a ship landed on the coast of Virginia. It was a ship that had been built by citizens of France and in a French shipyard for German interests, and those French builders named it the "Almans," which is the French name for a German. The passengers on this ship were Hollanders. They were of a sturdy race, and they had come to the new world seeking religious liberty and possibly with the remote idea of carving out of the wilderness a new country. They drifted inward and finally came to a spot not far from here, where nature had done much. There were two small streams there, and the land was fertile, and these pioneers thought they could not find a better place, so they settled on and near these streams, and, as a tribute to the good ship that brought them to the shores of America, they named the larger of the streams "Big Almans" and the smaller "Little Almans." The spelling of the names of these streams was corrupted until the first time we find it written—it was "Alemans." Long after this, counties were formed in the province of North Carolina and that section where these settlers were become a part of Orange County. There has been some dispute among historians in North Carolina about the signing of the Mecklenburg Declaration of Independence. We in Alamance have settled that dispute. We don't care whether that declaration was made on May 20, 1775, or on some other date! We know that the first armed resistance to British force—the first real stroke for American liberty—was when a group of sturdy patriots, led by Herman Husbands, defied England's power, first at Hillsboro, and then fought a real battle near these streams, and that battle in history is known as the "Battle of Alamance." Later, and previous to 1849, a giften North Carolinian wrote a novel, and the principal event in that novel was this battle, and he named his novel after the battle—"Alamance."

In 1849 the Hon. Giles Mebane was a member of the Legislature of the State of North Carolina and from Orange County. His home was near Mebane and in what is now Alamance County. He introduced and procured the passage of the bill establishing a new county, and the privilege was given him of naming the new county and the county town. He gave his wife the privilege of naming one, but announced that either the county or the county town must be named for Governor Graham. Mrs. Mebane took the privilege of naming the county, and, having just read the novel to which I have referred, she named the county Alamance. I believe from this that the word Alamance is not an Indian word, but that it comes from the name of a ship in which possibly the first settlers in Alamance came to America. I am indebted to the information about the ship and those settlers to a student of history, a non-resident of the State of North Carolina, who devoted much time to studying the early history of Virginia and the Carolinas.

Before the organization of Alamance County, this section of North Carolina had forged ahead. The lands were fertile, and before other parts of the State had come to see the possibilities in that line, Edwin M. Holt, with rare foresight, started the manufacturing business. In material things, Alamance County progressed until the name, Alamance Plaids, was known everywhere that cotton goods made in America were sold. They were made at the old Alamance Mill, situate on one of the streams to which I first referred. These old Alamance citizens, such as the Holts, the Stockards, the Longs, the Shoffners, the Mays, the Fousts, and others whose names still, if we should go back to their original spelling, support the historical accuracy of the fact that our first settlers were Hollanders, built and built well, and they were a folk of strong, simple faith. Very early they commenced to see the advantages of education, but to them, education, to be good, had to be Christian education, and it is especially fitting that the chairman on this occasion is a grandson of one of those old pioneers in prosperity, who recognized that real, lasting progress must be based not only on material, but on idealistic things.

Time does not permit me to go into the history of the progress of Alamance, but it was, I believe, a citizen of Alamance, and I refer to Dr. W. S. Long, now of Chapel Hill, who first brought into real being the dream of the Christian Church and procured the building of a Christian college, and, because the people of Alamance were what they were and are, the college was located here at Elon, and on March 11, 1889, it was chartered by the State of North Carolina. Of course, its early years were hard, but we who have lived here have seen it struggle upward and onward. The building that was destroyed was its first building. It kept growing and building and finally, about ten years ago, there came to be its president a man not old in years, but wise, tactful, vigorous and certainly, above all, loyal and devoted, and the college has gone forward until today it stands as one of the leading denominational colleges of our State and of the South.. You know, of course, that I refer to Alamance's honored citizen and Elon's loyal, loved president, Dr. W. A. Harper.

Just here may I say this: Some man in my profession has said that if liberty and the love of law should ever die in the United States, that its last gasp would be in the room of the Supreme Court of the United States.. If in the history of this nation, true Christianity, the fixed, firm faith of the fathers, should ever die, then I believe that its last stand will be made in the small denominational colleges. There we find fundamentalists—fanatics, if you please, but if they be fanatics then the faith of the fathers was fanaticism.

Alamance and the people of Alamance have in these years learned to appreciate Elon College and what Elon College stands for, and while I don't believe I would have had the courage to have stood before the president, the faculty and the students of Elon College on the morning after that fire that destroyed their building and have told them that that visitation was a blessing, I believe I could do so today. They realize what we of Alamance think of them. We of Alamance realize what Elon means to us. It is—it must go forward to greater things. With the material of young lives that come to it from many States, it builds and builds for the future, and builds upon a rock. It is good that this building shall be here, and it is good that it shall be known as the Alamance Building, and it is an honor and a credit to have had some part in putting it here.

And now, Dr. Harper, to you as representing the trustees, the students of Elon that are now here and that are to be here, to you as representing the work that Elon is to do, I, representing the people of Alamance, desire to say this: The people of Alamance do not erect this building as a payment of a debt they owe to Elon College, though the people of Alamance will admit that they do owe Elon a debt they can never pay; they do not present it as a gift to Elon College, though they will admit that Elon College is worthy of any gift that the citizens of Alamance could make it—but it is placed here, dedicated to a sacred cause, and it is delivered to you, impressed with a sacred trust, and that trust is that you use it as a part of your equipment for the higher Christian education of the youth of the land and of Alamance. Because of Elon's past record, the people of Alamance, through me, deliver this building to you, with absolute faith that you and your successors will be faithful stewards, faithful to the trust, faithful to Alamance, faithful to Elon; but, above all and over all, faithful to *the cause.*

A letter from De Valera, the Irish leader, to the republican army, urges the men to lay down their arms for the present, as further resistance is useless.

NOTES-PERSONALS

Dr. W. A. Harper, president of Elon College, N. C., called at the office of publication of THE CHRISTIAN SUN Monday of this week.

The First Christian Church, of Richmond, had "Children's Day" exercises on the second Sunday in this month and took its offering for religious education.

Rev. W. C. Wicker, D. D., announces the reorganization of the Eastern North Carolina Conference. Turn to his announcement in this issue and see for yourself.

The Proceedings of the extraordinary session of the Southern Christian Convention have just been received at the office of publication and are being put in type.

May 29, 1923, was a day of rejoicing at Elon College—it was the date of the laying of the corner-stone of the Alamance Building. In this issue we are giving our readers the address delivered on that occasion by the Hon E. S. Parker. Give it a good reading.

"Questions and answers" in this issue are of more than average importance. We ask our readers to read the questions and then the answers. We have tried to give the brother who asks the questions fair and impartial answers. The matters presented are of much value to the Christian Church.

We have two articles from Rev. S. L. Beougher, Graham, N. C., the first one of which appears in this issue. We especially ask for these two articles a careful reading on the part of every one into whose hands this paper may chance to come. He certainly makes some telling points on a subject of great importance to the public.

Rev. W. G. Clements has greatly improved since the Henderson Convention, when illness kept him at home during that Convention. He is yet very feeble, but able to get out a little. He is deeply interested in whatever concerns the building up of the cause of Christ. Let the prayers of the brotherhood go up daily in his behalf.

I was at the memorial exercises at Providence last Sunday A. M. Dr. J. W. Wellons, Judge W. P. Bynum and many other distinguished people were there. Judge B. F. Long delivered the address. It was full of historical information. Brother William and his wife came up from Chapel Hill, and so it came to pass that William, Jake, Ben and Dan were together once more. Brother Jake was too feeble to remain through the exercises. At night I went with my wife to hear a very good sermon delivered to a small congregation by Dr. G. O. Lankford, at Burlington. For some reason, the people do not appear to be very anxious to attend night preaching. Too often the prayer meetings are neglected, while, I am told, the "movies" draw large numbers all through the week, and in some places on Sunday nights, too. I go to Mt. Auburn next Sunday. The last time I heard from Deacon Thomas J. Haskins, of Mt. Auburn Church, he was still quite feeble.—*Rev. D. A. Long, D. D.*, Franklinton, N. C. We regret to learn that Hon. J. A. Long is so feeble.

BEGINNING TO GIVE WAY.

It has been understood for quite a while that Mr. John D. Rockefeller, Jr., though a Baptist, is an open-Communion Baptist. Now his pastor comes out squarely for open Communion. He puts a close question to the Baptist brotherhood. Here is his question:

"Do you suppose that in Heaven, when Communion is celebrated, that John Calvin, John Knox, John and Charles Wesley and other great leaders in the non-Baptist world will be denied the privilege of sitting with Baptists"?

That is quite a question, and we are anxious to see our beloved Dr. Pitt, editor of the *Religious Herald,* answer that question; but we doubt that he will undertake the task. But if he will not, will that not seem to say to the public that he cannot answer it without doing violence to Baptist usage. If he does undertake it, will he not have to press his conscience a bit to keep from coming out and standing with Mr. Rockefeller and his pastor, the Rev. Cornelius Woolfkin? Brother Pitt, we do not like to press too hard, but we really wish you would answer Brother Woolfkin's question before you go across the ocean this summer. You see, if you wait till you return, we fear you may forget to answer it when you come back. Anyway, we would like to have you answer it, and if you cannot possibly get time to answer it before you go, will you not kindly ask some other Baptist brother editor to take it up and answer it the best he can? We want to know what answer our Baptist brethren will give to that question.

TRIBUTE TO JOHN ROBERT HINTON.

John R. Hinton was born February 5, 1847; departed this life May 13, 1923. He leaves to mourn their loss his beloved widow, Elmira Hinton, and four children (three girls and one boy), as follows: Martha Edwards, of Gatesville, N. C.; Mrs. Fannie Rountree, of Norfolk, Va.; Mrs. Margarette Wilburn, of Bellhaven, N. C., and Oscar Hinton, of Norfolk, Va.; ten grandchildren and four great-grandchildren, and a large number of friends.

Bro. Hinton lived at the old homeplace seventy-five years, his father having moved there when "J. R." was one year old.

Funeral services were conducted by the writer from the home of the deceased, and burial was at the home cemetery. The flowers were beautiful. The yard was filled with friends from far and near. Bro. Hinton had two great interests to which he gave his life—home and Church. A good father, a loyal Churchman, a good neighbor and citizen, interested in all good works, an inspiration to all who knew him.

He was a faithful, loyal member of Damascus Christian Church, Sunsbury, N. C. His Church life covered fifty or sixty years. He was a deacon for many years, and continued to the day of his leaving us. He was a true gentleman and scholar of the old type. Two good wives preceded him to the great and good beyond. One—and none ever lived who was better—stood by his side to the end and comforted him in every way possible. The writer, too, has lost a dear friend, and wept with those who must feel their loss most.

Dear children, think daily of the love and example of that godly father. Surely his life will be an inspiration to the writer. Oh, the glory in a happy retrospect of a useful life such as his was! A life spent in love to others and service to others. The dear children have my deepest sympathy.

Let us meet "Uncle Tobe" on that great day in that great and glorious city, whose Builder and Maker is God.

B. F. BLACK.

Berkley, Va.

Questions and Answers.

QUESTIONS AND ANSWERS.

Question.—What is higher criticism? Higher is a comparative term, and so there must be a "lower" criticism. Give us the distinction, Bro-Editor.—*C. B. R.*

Surely there are two criticisms—the "lower" and the "higher." Lower criticism deals strictly with the text of Scripture and seeks to ascertain just what the true text of the various books of the Bible may be. The need for this kind of criticism is easily and readily apparent. You see, in the long ago, before the printing press was in use, copies of the Scriptures were multiplied by copyists—men who copied the whole book, or possibly parts of it, as the need might be. That they made mistakes in copying is not hard to believe. The first copy was made from the correct original, as it came from the hands of the author, the next copy may have been made, not from the original copy, but from the first copy made of the sacred book, and so on through the centuries. Now, if the man who made the first copy made a mistake, not intentional of course, then it was likely so copied in the next, and so on down through the ages. Now, the work of lower criticism is mainly to rid the Scriptures of any such possible mistake as was made by the copyist. It is therefore easy to see that the business of lower criticism is to do its best to eliminate any errors which might have crept into the copies made by man. In such work, errors are probable.

Higher criticism does not deal with the same matter as the lower, but it undertakes to show the age of the Scriptures, who wrote them, from what source the authors drew their facts and materials, and whether the same were the productions of one man, or two or more, etc. It also seeks to place a historical value on the various books of the Bible. As you can readily see, this form of criticism is liable to run into dreadful errors, and for the reason that it is wide open to the inroads of the imagination and to a misconception of the facts in the case. This is the main point of error in higher criticism. If it could be induced to keep itself in line with ascertainable facts, then it might have a real value in getting at the age, authorship, sources, whether simple or composite in character, whether historical or otherwise. Let us turn for the moment to higher criticism as it relates to the Old Testament. In many respects they have almost completely changed the facts as presented.

It may be interesting and instructive to inquire what effects it has had on Israel's life, history and literature, as presented in the Old Testament. In many respects this wild higher criticism has changed Old Testament till it does not resemble itself. They do not hesitate to dispute anything which their fancy conceives as being better in some other way, or as not at all. The higher critics claim that the Psalms were written mostly after the exile of the Jews. Do you say what difference does this make? It makes a great deal of difference. For instance, David is accredited as the writer of most of the Psalms. If the Psalms were written after the exile, they could not have been written by David, as the Bible claims, for the exile took place several hundreds of years after the time of David. They claim that Job and the Book of Proverbs were written not earlier than the exile. Job was written, according to the best authority we have, in the sixteenth century, B. C., and Proverbs, according to the same authority, was written one thousand years B. C., while the exile took place between five hundred and three hundred years, B. C. They claim that

Daniel was written in the times of the Maccabees. Now, the Maccabees lived and flourished in about the second century before Christ, while Daniel is supposed to have lived in the early part of the seventh century, B. C. Now, we might have more confidence in the claims of higher criticism were it not for the fact that much of what they put forth as truth is arbitrary and conjectural. So many of their hypothesis are based upon a possibility, of a probability. They claim that before the time of Amos the Israelites had only a tribal god and that it was not till the coming and teaching of Amos and Hosea that Monotheism was Israel's ideal. The critical knife is applied by these men (at least many of them) to whatever in the Bible the higher critic does not approve. For instance, the supernatural element in religion is totally eliminated by such men as Graf, Kuenen, Wellhausen, Duhm, Stade, and others, and even by such men as do not eliminate totally, but little comparatively is left. One class of these higher critics is simply in advance of the others—that is the main difference. I mean the difference between the two classes of higher critics. The main difference between the lower and higher critics is that the lower critics are trying to present the Scriptures in the purest form possible, while the two classes of higher critics seem to seek to make the Scriptures conform to their own judgment, even if to do so it is necessary to cut out much of the content of their teaching.

Question.—What is the right of private judgment and the liberty of conscience, as understood by our five cardinal principles? Should private judgment be respected? Should the liberty of conscience be frowned upon?—*C. B. R.*

I am glad you have asked these questions, for it gives an opportunity to clear up some things which are much misunderstood. I shall have to give you a bit of history in order to make sure of my interpretation of the right of private judgment and the liberty of conscience, as taught among our people for more than one hundred years.

In the latter part of the eighteenth century human opinions played an important part in the life of the Church people, causing a great deal of confusion and bitterness among the denominations. It was out of this unhappy situation and condition that the Christian Church came into existence and began its work. There was no question as to the reliability of the Bible. It was the bitterness of opposition arising from conflicting human opinions that induced a few people (a few as compared with the whole) to come together on the basis of our five cardinal principles.. In proof of the correctness of this statement, one of these cardinal principles was aimed directly at this unbrotherly situation, and that was the fifth of these cardinal principles, which is as follows:

"The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all."

This cardinal principle was never designed to give to our people the right of private judgment and the liberty of conscience outside of mere human opinions. It was never the thought of our fathers to call in question plain Bible statements, or to authorize any one, or any set of men, to repudiate any portion of the Word of God. So it seems clear that the right of private judgment and the liberty of conscience were never intended to apply to the inspired Word of God. Therefore, in matters of human opinion, or human dogma, our people from the beginning had the right of private judgment and the liberty of conscience. For instance, if an effort should have been made to make the Christian Church accept pouring or sprinkling as baptism, any man or any Church could at once have said: "We have the right to accept or reject these modes as we may please, since baptism is an ordinance in the Church, but the mode of baptism is quite another thing, and I claim the right of private judgment and the liberty of conscience in the matter. But if some man should say he had a right to reject the idea of the forgiveness of sins because the right of private judgment was accorded to him by the Christian Church, he would, we believe, have been quickly told that the Bible is our only rule of faith and practice, and since the Bible very plainly teaches the forgiveness of sins, the right of private judgment gives no such authority to the members of the Christian Church. Neither is it true that a man can claim the right of private judgment and the liberty of conscience in morals. Suppose a man should, under the authority of the right of private judgment and the liberty of conscience, steal a horse and then claim exemption from trial by reason of the fact that the Church allows him the right of private judgment and the liberty of conscience in such matters. He would be immediately told to get out of the Church, if he persisted in such a claim. The right of private judgment and the liberty of conscience do not give the right to reject any part of the Scriptures, or to disregard the moral law. However, it does give the right to any believer to accept or reject any merely human opinion in regard to Bible statements. You can reject the human opinion as to these matters, but you must not reject the Bible as such, for it is the revealed will of God.

Question.—What is the difference between *the Gospel* and *social gospel?* What does *society* mean? Can the Gospel be isolated from society? Can society be isolated from the Gospel?—*C. B. R.*

I am very glad to answer, as it may help some to clear up difficulties along this line. The Gospel is simply the good news of salvation through faith in Jesus Christ as the Son of God and the divine Saviour of the lost. The social gospel is largely a modern term linked on to the plan of salvation, and when so applied it simply means that to the salvation of men through the Gospel must be added the looking after good roads, the schools, amusements, sanitary matters, the good housing of the people and the great effort now so prominent in modern life of making the world a better place to live in. Be careful not to get mixed just here. The Gospel is the good news of salvation to a lost world through Christ. The social gospel, with all of the foregoing issues tacked on to it, makes an entirely different agency. The State is the proper authority for looking after good roads, good schools, good amusements, good sanitary conditions, good housing, etc. The good people of the Church will be glad to join the State in these good works, but the Church as an organization should give itself unreservedly to its divine mission, the winning of the world to Christ and the establishment of His Church in the world. If the Church should be induced to undertake, in addition to her mission to lost humanity, all these other humanitarian works, then there can be no doubt that her main efforts to give the Gospel to the world would be seriously handicapped, if not annulled. In these humanitarian works, the State must be the leader, and the Church people will gladly aid what they can, just as in the salvation of the world the Church under the guidance of the Holy Spirit must be the leader, while the State may help indirectly as she has opportunity. It is a foregone conclusion that should the Church tax herself to lead in all of these humanitarian works, then her one great mission must be greatly handicapped, if not permanently crippled.

Society simply means a combination of people or the relationship of people associated in any way to one another. *Can the Gospel be isolated from society?* Not from all society, but some society does voluntarily isolate itself from the Gospel. Can society be isolated from the Gospel? If you wish a concrete example, take the Soviet government of Russia. When society is isolated from the Gospel, it is the voluntary act of society. However, the Gospel must be related to society where it is to do the work of saving men from sin, but if it is wished to make the Gospel take of the several secular phases of society and make it do that work, it will be very largely to the neglect of the giving of the Gospel to a lost and dying world.

We have seen for several months that a great many professing Christians seem to think that H. G. Wells, the English writer, is just the man to introduce in the family circle, but we beg to differ from them. Mr. Wells is not far, in his personal beliefs, from infidelity. We commend to our readers the following:

"Several months ago, this paper called attention to the fact that the 'Outlines of History,' by H. G. Wells, which is appearing serially in several of the leading daily papers, was positively evolutionary in its teaching, in addition to being bad history. We seem to have been the only Baptist paper to warn our people against the dangers which exist in Wells' work. It may be our fellow-craftsmen have not seen the series. But vast numbers of people are reading them; and it behooves religious editors to find out what the people read. It does not get us anywhere to fight evolution as it is supposed to exist in a man whose faith in God's Book is unquestioned, and allow a real evolutionist to go abroad without let or hindrance. Dr. J. L. Hill is right in his characterization of Wells as a 'literary adventurer.' "—*Baptist and Reflector.*

Mr. P. J. Carlton has just returned from a business trip to Europe. His friends of the First Christian Church were glad to welcome him back.

Sale Sale

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We have just bought a tremendous stock of Army Munson last shoes to be sold to the public direct. Price $2.75. These shoes are 100 per cent solid leather with heavy double soles sewed and nailed. The uppers are of heavy tan chrome leather with bellows tongue, thereby making them waterproof. These shoes are selling very fast and we advise you to order at once to insure your order being filled.

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E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor*,
Henderson, N. C.

THE PREACHER'S POWER: WHAT IS IT?

If the preacher has not power with God and over men, his ministry must be a failure—a decided failure. This being true, we have a most interesting question to consider, viz: "What is the preacher's power"? It is not common sense, it is not a fine personality, it is not a ready tongue, it is not learning, it is not the power to think profoundly, it is not a correct moral life, it is not the gift of social qualities, it is not in the influence of his friends, and it is not in the hate or dislike of enemies—for a preacher may have all of these and yet not be able to do the true work of a minister of Jesus Christ. It may be all of these with something else added, but all of these by themselves cannot give the true preacher of the Gospel the power he must have if he is to be used in any large way in the winning of the world to Christ.

Then, what is the power of the true minister of the Gospel? It may include all of the items mentioned above with the addition of a life that is fully consecrated to God under the leadership of the Holy Spirit, and therefore filled with God, the fullness of life from above. With such a minister, all of the items named above may become a great means of blessing in his ministry, but without the last gift named, his ministry will be a sad failure. Will the dear young ministers of the Christian Church hear us as we plead for their highest usefulness? Learn this one thing, and learn it in the beginning of your ministry: You must have the loving favor of God resting upon your life and your labors if you are in any worthy manner to be highly useful in the work of the ministry. First, not second and not third, and not fourth or fifth, but if you are to fill truly the place of a true minister of Jesus Christ, first of all get right with God and live in close communion with Him, and then get all the help you can from every source possible, and especially from true Christian learning. Christian education is a very necessary part of the equipment of the true minister of the Gospel, but let him be sure that it is not the one essential qualification. Never forget that first of all the true minister of Jesus Christ must learn to receive his power, as a preacher, from God. Having done that, it will be a delight to be a learner as long as you live, for God in the life will mightily stir your innermost being and create in you a great desire for knowledge. Paul's one predominating purpose was to know the great secrets of God as they might bear upon his life as a preacher of the Gospel of the Son of God. There is a notion abroad today in some parts of the world that the chief thing which gives the minister power is an education. Let us nail that idea to the ground and keep it there. It is first God, and then all the worthy and true education you can get, and the two will wonderfully equip your life for the ministry. You may get education and leave out God, but you will fail, and miserably fail. But get God for your heart and life, and with Him get all useful knowledge within your reach, for you will never know too much of what is good. If we could have been taught in the days of our early ministry this understanding of the ministry we should have been doubly blessed. As it was, we had to wait through many long years to learn the essential facts as to what constitutes the real and abiding power of the ministry. Beloved, the Church of Christ is suffering loss today by reason of the fact that so many have gotten the idea in their heads that the ministry is a profession and that its qualifications are such as much learning and good social qualities, a correct moral life, and the power to think profoundly, with a wide popularity in your field of labor. If you can get all these, and get them with the approval of God, they will greatly add to your ministry, provided you have first a right life under the approval of God.

The *United Presbyterian* has some excellent thoughts for young ministers, and the old ones, too, and these we give below and sincerely wish that every young minister who may have a chance to read, may do so, and be greatly blessed in his life-work. The article is illuminating and stimulating. Read:

Ruskin said: "For every hundred men who can hear but one can speak; for every hundred who can speak but one can think; for every hundred who can think, only one can see." Too many are like Wordsworth's "Peter Bell":

> "A primrose on the river's brim,
> A yellow primrose was to him,
> And nothing more."

Bushnell said that the first requirement of a minister was a great consciousness, a consciousness that sees great thing to be done and moves toward the doing with shout and song. Too many essay to be leaders who are no better equipped than those they essay to lead.

The age demands an educated ministry. The intellectual demands upon the minister are tremendous. More is required than intellectual preparation. Those who would become God's spokesmen must grasp the spiritual aspect of things. Spiritual things are spiritually discerned. This must begin with a right life. Otherwise, the vision will be blurred. One may know theology, but he can speak no healing message to the world until his spiritual vision has been cleared. He may be able to speak in intellectual terms, but not in spiritual syllables. A cleansed soul can see more than a trained intellect. People must see the man back of the message. Unless the preacher's life is right, his words will carry no conviction. He may have an intellectual grasp of truth, but he will have no gospel for the soul.

No one can be a great preacher who is not first a great soul. The man must be prepared before he prepares his sermon. A sermon out of the man and not out of the thing he tries to be on the occasion of its preparation and delivery. The message must be personalized in the preacher. Isaiah's picture of the Messiah, the Prophet, places the emphasis upon His character. He was to prophesy, but back of His message was to be His life.

Jesus always held before the people who He was as more important than what He did. Other religious teachers urged people to believe what they teach. Jesus commanded them to accept Him. Buddha taught that renunciation was the way to perfection. Jesus said, "I am the way." Plato bade his disciples "follow the good." Jesus said, "Follow Me." Pilate voiced the question discussed in the schools of his age, "What is truth"? Jesus answered, "I am the truth." His chief message to the world was His life. The Gospels are a history, not a system of theology. Being was the greatest word in Jesus' vicabulary. That was larger than His teachings and mightier than His miracles.

The supreme demand upon a minister is a right life. Moral beauty counts for more than intellectual strength. Character is a greater teacher than intellect. Xenophon said that the disciples of Socrates were more influenced by what he was than by what he taught. Emerson said to an inconsistent person, "What you are makes such a noise that I cannot hear what you say." The world must see as well as hear what constitutes Christ-likeness. Being is better than explaining. Goodness is the highest grade of power. Quality counts for more than quantity. Learning may convince, eloquence persuade, power compel, but the grip of a good life will hold when others are forgotten. He who would speak for God must live for God.

The greatest sermon is not the utterance of the preacher's lips, but the impress of his life.

SHORT TALKS ON THE BOOKS OF THE BIBLE.

Numbers, the Book of Sojourning and Pilgrimage.

The historical narrative given us in the Book of Numbers covers about forty years of the history of Israel. It may be properly called the Book of Sojourning and Pilgrimage, or the Book of Wandering and Training of the Children of Israel.

Two numberings of Israel are recorded in the Book of Numbers. It seems to have been an effort to organize and equip a great company of 600,000 men, besides women and children, for their march to Canaan. That was indeed a great undertaking. The journey to the promised land began at Mt. Sinai. It was a good eleven days' March. When they reached the Kadesh-Barnea they sent twelve spies ahead to explore the land. The spies were gone on this mission of exploration about forty days, when they returned and reported. They were divided in their conclusions. As usual, the larger number were doubters—they were afraid to trust God and go ahead. When they reached the camp of Israel, they came in murmuring and declaring that they could not take the land—that it was inhabited by giants and a very dangerous people. They were opposed to any effort to go in and occupy the country because it was dangerous to deal with such giants. This was the view of ten of the commission, but there were two others who made quite a different report. They said it was a great land, rich in honey, milk and fruits, and they declared that they were well able to take it, and insisted on doing so. Fear is a great hindrance to the cause of God's people. It not only impedes progress, but it often kills institutions of great value. As these people proceeded, chilled by fear, they began to neglect their religion. It was a case of genuine backsliding covered thirty-eight years, and in all that time they celebrated the passover but once, and largely neglected circumcision. No wonder they made no progress. When they started out from Kadesh-Barnea, they thought they were going to Canaan, but after wandering around in the wildnerness for quite a while they found themselves again at Kadesh-Barnea, just where they had started from at least seven weeks before.

What was the matter that they came back? Oh, they had been afraid to trust God and go forward, and the result was they went round and round and then found themselves at the very point from which they started—they had made no progress whatever. That is characteristic of unbelief and fear. It starts, but it does not go. We cannot go forward when faith fails us. That is just what happened in this case. The Israelites, all save two, were in fear and dismay. Thank God that all of them did not give up. If they had, there is no telling what would have been the outcome of it all. Caleb and Joshua, the faithful two, did not relent. They were brave and true because trusting God. Unbelief and disobedience always stir up backslidings and so hinder the cause. Nothing good of any great value can be accomplished under unbelief and a faltering disobedience. Whenever rebellion is set up against God, no further progress can be at-

tained. Rebellion must be given up, and not only so, but we must go back to the place where the rebellion began and where backsliding set in and get right with God. Then equipped with a holy courage which is upheld by a daring faith, the cause will march on to victory and to glory.

The numbering of Israel was most significant. There were times when it was forbidden. Even David was sharply rebuked for numbering Israel at one time, but later they were numbered seemingly with divine approval. It all depends on what the Lord wishes to accomplish. If He seeks to arouse the courage of His people, it may stimulate them to know how many of the Lord's chosen are present to work together to gain a common end. Numbering may be all well, but if the Lord seeks to strengthen their faith in Him as their Leader and Commander, then to number Israel might hinder their faith in Him, and the numbering of Israel, in that case, might be condemned as wrong. When he had Israel numbered, He sent them in four divisions, each division having three tribes. This numbering of Israel may have been as a signal to march to war. It was God's method of organization and getting His people ready for a crisis. If they rested, they rested in the shape of a hollow square, and if they marched, they marched in a hollow square. Within this square was the tabernacle at all times, resting or marching. The four divisions formed into a square seems to suggest the unity of the peeople of God as one body. The tabernacle kept in the midst also suggests the presence of God with His people, both for protection and leadership. What a beautiful symbol of the plan and purpose of God to have His people a unit with Himself in their midst. If the Church were thus united today with God in her midst, how surely should we go on to the most glorious victory over sin and Satan.

Tradition says each tribe had a standard—that is, one to each of the four sides of the square. Judah had as its standard the *lion;* Ephraim had the *ox;* Reuben had a *man,* and Dan had the *eagle.* Doubtless, each of these standards symbolized character. Perhaps the lion was the symbol of courage; the ox of strength; the man, intelligence; the eagle, swiftness. If so, what meaning could the Church of today take from these ancient symbols? Think of the Church of Christ as a foursquare, solid, as having God in their midst to take care of His own. Suppose under the illumination of the Spirit, the Church were as courageous as a lion, as strong as an ox, as intelligent as a man and as swift as an eagle, and then we should have a pretty clear idea of the power of the Church for the work to which it had been called and for which it has been endowed.

The camp regulations on this march kept in mind two things: (1) The health of the people. (2) The holiness of their character. These were vitals in their national and individual lives.

God gave them marching signals: (1) The cloud moving in the day to indicate the way they should go; (2) the pillar of fire to lead them by night; (3) the trumpets sounding might keep their attention to their great mission and the end to be gained. They were coming to the passage of the Jordan. God had given them so far *priesthood, prophecy* and *law.* These were stabilizers of the people and kept them going in the right direction till they were ready for their inheritance, when Jesus, our Joshua, would come to the front and lead them into the day of grace and into their inheritance of everlasting life.

There are three divisions of the matter of the Book of Numbers:

1. Preparations for the march from Sinai to the promised land.—Numb. 1:1-10.

2. Journeying from Sinai to Moab.—Numb. 10:11-21.

3. In Moab and getting ready to enter Canaan. —Numb. 22-34.

Now, get to your Bible and read and study it in the light of these mere suggestions.

SCIENCE AND RELIGION.

So much is said nowadays about science opposing religion that one, unless he is well read, can hardly tell where he is. We find in a recent issue of the *Biblical Recorder* a good brief presentation of this two-fold subject. It is from the pen of Rev. E. Y. Mullins, D. D., who is not only the president of the largest theological seminary in the world, but he is one of the ablest men of our day. As such, he has written well and to the point. Desiring our readers to have the advantage of his thought, we give his thought as follows:

1. We recognize the greatness and value of the service which modern science is rendering to the cause of truth in uncovering the facts of the natural world. We believe that loyalty to fact is a common ground of genuine science and the Christian religion. We have no interest or desire in covering up any fact in any realm of research. But we do protest against certain unwarranted procedures on the part of some so-called scientists. First, in making discoveries or alleged discoveries in physical nature, a convenient weapon of attack upon the facts of religion; second, using the particular sciences, such as psychology, biology, geology, and various others as if they necessarily contained knowledge pertaining to the realm of the Christian religion, setting aside the supernatural; third, teaching as facts what are merely hypotheses. The evolution doctrine has long been a working hypothesis of science, and will probably continue to be because of its apparent simplicity in explaining the universe. But its best exponents freely admit that the causes of the origin of species have not been traced, nor has any proof been forthcoming that man is not the direct creation of God as recorded in Genesis. We protest against the imposition of this theory upon the minds of our children in denominational or public schools as if it were a definite and established truth of science. We insist that this and all other theories be dealt with in a truly scientific way; that is, in careful conformity to established facts.

2. We record again our unwavering adherence to the supernatural elements in the Christian religion. The Bible is God's revelation of Himself through man moved by the Holy Spirit, and is our sufficient, certain and authoritative guide in religion. Jesus Christ was born of the Virgin Mary through the power of the Holy Spirit. He was the divine and eternal Son of God. He wrought miracles, healing the sick, casting out demons, raising the dead. He died as the vicarious atoning Saviour of the world and was buried. He arose again from the dead. The tomb was emptied of its contents. In His risen body He appeared many times to His disciples. He ascended to the right hand of the Father. He will come again in person, the same Jesus who ascended from the Mount of Olives.

3. We believe that adherence to the above truths and facts is a necessary condition of service for teachers in our Baptist schools. These facts of Christianity in no way conflict with any fact in science. We do not sit in judgment upon the scientific views of teachers of science. We grant them the same freedom of research in their realm that we claim for ourselves in the religious realm. But we do insist upon a positive content of faith in accordance with the preceding statements as a qualification for acceptable service in Baptist schools. The supreme issue today is between naturalism and supernaturalism. We stand unalterably for the supernatural in Christianity. Teachers in our schools should be careful to free themselves from any suspicion of disloyalty on this point. In the present period of agitation and unrest they are obligated to make their positions clear. We pledge our support to all schools and teachers who are thus loyal to the facts of Christianity as revealed in the Scriptures.

AN AWFUL PREDICTION.

In the *Sunday School Times* of April 14, 1923, an awful prediction concerning the Church is made. This is the prediction: "It must be that nine Churches out of ten will soon be closed, and that there will be a half-score of preachers in the country who will be heard by 100,000,000 of people." On its face, that has the appearance of great gain, for the Gospel. However, upon thinking it over, we doubt that the gain is so real as apparent. Likely the Gospel is now preached regularly to less than fifty millions of people in this country. It may be more, it may be less. Our prophet who is predicting the closing of nine of our Churches out of every ten has in mind the work of the radio broadcasting the Gospel among the people. He thinks that ten preachers will then do the work now done by thousands. Is he right? Can the radio supplant the divine method of giving the Gospel to the world? We doubt it, and we doubt it because it is not the divine plan. "But," says one, "how do you know it is not the divine plan for reaching the masses"? It may be that we are mistaken in our opinion as to this matter, but it strikes us that the Lord of the harvest would not be likely to choose an instrument for the dissemination of the Gospel among the people, which is so largely given up to serving the devil's purpose in pulling down the kingdom of righteousness as the radio seems to be. It is largely in the hands of a godless corporation which fears not God and regards not man, except in so far as such regard can add to the gains, financially, of the said corporation. We do not believe that such an institution can supplant the divine method of preaching the Gospel to the world. "But," says one, "if the radio method is objectionable because the instrument is so largely in the hands of a godless corporation, so is the divine method, since preachers are imperfect men. Surely they are imperfect men, but they are not, as a whole, tied down to the world and obligated to serve its purposes. The preachers are imperfect, but they are given over to One who is able to give them great power for good among men, and He has promised to do that as they shall give themselves to Him in this great service. Paul said: "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

The reference is to the Gospel ministry—it is given to the world in earthen vessels—in men who have the weaknesses of men, but also the power of God. The radio lacks the power of the human touch under divine pressure. It is artistic, but lacking in the power of a personality and the direct appeal. We do not believe the radio can succeed the ministry appointed of God in giving the Gospel to the world. The loss of nine Churches out of every ten would be the greatest misfortune the United States has met in its history, for, as we believe, it would mean going back into paganism, or something as bad. Christ is building His Church, and we believe He will do it by the means He has appointed, and the Church is an important part of the agencies through which He works. God bless the Church and its work for His glory in the salvation of the world. Let us rally to the support and encouragement of the Churches that they fail not, nor cease to exist.

CONTRIBUTIONS

SUFFOLK LETTER.

Discouragement and exultation are extremes in human experience, and both are liable to error. This may apply to any work or any undertaking, but it is eminently true in religious experience and Church development. Ecstasy follows great spiritual experience, and despair follows the long-continued absence of such experience in the individual Christian. In other days we find Christians shouting in one revival and kneeling at the mourners' bench at the next annual meeting. There are tides in religious experience as well as in "the affairs of men"; both have their "flood" and both have longer periods of seeming failure. There are periods of great opportunity and prosperity and longer periods of depression and even failure, but both are certain if not necessary.

In lowlands, beside rivers, it is not the floods that assure crops; sometimes the overflow destroys the crop, and the whole year of toil seems to be lost; but that flood leaves a deposit on the soil that helps its fertility years after; but the crops are made in that longer period of years when the river moves on in its course quietly, steadily, without excitement or roaring torrent. Revivals are the floods. The Church for the time attracts attention. Indifferent members are in their seats before the hour for service; sinners are there in the throng, and some of them are converted; old people attend, though at other times they are too feeble; invalids are wheeled up the isle close to the pulpit; young people and children crowd the place. Religion overflows its banks and carries everything on its foaming crest, and people look on in wonder. People say: "It is a powerful revival," and it is; but that flood will run down, religion will shrink back into its normal channel. The excitement outside dies down. The multitude is not there a few Sundays after. People are too tired to go. Some are too feeble. Others do not enjoy the regular services. They are too spiritually minded for regular worship.

The stream has retired, the plowmen are in the furrows again, the seed is cast into the soil, the slow process of cultivation goes on through the hot summer days; and they wait patiently for the harvest. Sometimes ministers and workers get discouraged in the midst of their work; but it is the work of those rainy days, hot days, cold days, part of the singers absent, Sunday School teachers absent, few listeners on the back seats, sermon too long, superintendent trying to make work go, members behind in payment of dues. It is the regular work, when the Church feels discouraged, that keeps alive the growth of the kingdom and the work of the Church. Work on in faith.

W. W. Staley.

ELON LETTER.

I am no pessimist. I believe the world is growing better. I am loyal to the Christian Church. I believe she is growing better. I hope to live my days out in her service.

Our Church can grow much faster than she does, and our general officers can live more days to serve our Church if our brotherhood wishes it. I do not suppose any of our brethren would deliberately shorten the life, say, of Dr. Atkinson. Yet it is within our power to lengthen his life and service by co-operating with him in the work we have called him to do. I heard him say once that one minister in ten and one layman in fifty can be counted on to co-operate in general enterprises and to respond promptly to requests for information. Such lack of co-operation and sympathy is shortening the physical and official life of our public servants. We may not like the imputation, but it is murder by degrees. "Thou shalt not kill," declares the Holy Writ, which, for our brotherhood, means "Thou shouldest co-operate with thy Church officers." Failure to do so is—and the thought—slow assassination.

Elon's situation is desperately critical this year for two reasons. We are arising out of ashes and need large sums of money to pay bills. It is a case of go forward or quit. The Southern Christian Convention has requested each Church to celebrate "College Day" during June, July, or August, and to receive an offering, averaging, if possible, $1.00 per member, for Elon and Bethlehem Colleges. Every child that invests 10 cents in this offering will have a new appreciation of our colleges. Forthwith they will become his colleges. And these colleges need the money. Some of our pastors have paid no attention to my appeals for co-operation in this important matter. Our Master knows those who have responded. I pray that He will move all to do so.

Our second reason for appealing for help this year arises out of the student situation. At great expense through many years we had been collecting a list of prospective students among our young people. All this information went up in smoke on January 18th. If you, dear friend and reader, know of any young person of the Christian Church that has finished high school or is going off for study this fall or who ought to go, will you not notify me at once? You are our hope of bringing our young people to our college this fall. We are counting on you. If you fail us, we have no other source of information or assistance. Lay this paper down immediately, please, and write me all young people you know who should come to our college this fall.

I have served in a public capacity in the Christian Church for a dozen years now. I have learned to love our people. Our people are real folks. We have one failing—we expect our officials to run our enterprises. They can't do it if they would, and those I know wouldn't if they could.

Here is the issue we must face. Can a spiritual democracy co-operate for kingdom purposes? Or shall we of necessity return to bishops and presiding elders? I believe our people can co-operate for the kingdom's growth. I believe they will help me in my effort to promote the educational section of our work this summer, financially and in securing students. Such is my confidence. Such is my hope. On this conviction, I have staked the future of our college.

If I am too sanguine in my expectations, God pity our Church and her colleges.

I am counting on you, beloved co-workers of the Christian Church. I am counting on you. God grant that I may not be counting in vain.

W. A. Harper.

THE PEOPLE WHO DO NOT GO TO CHURCH, AND WHY.

(*Number I.*)

The Church is the power-house of religion, and its message is for all. The Churches are filled to overflowing on Easter Sunday and Christmas Day, which indicates that the people have not forgotten their early religious training. They should do more than go to Church on the great feast-days; they should go every Sunday. The Church needs men, yes! but men need the Church more, and every one can share equally in what it has to give. It is here because its Founder believed everybody worth while. Why not go to Church, since it has no substitute? Here is a partial list of excuses assigned by persons for not attending Church services: "Too deaf to hear the sermon" (he goes to the political speaking); "Too lame to walk up the steps" (she climbs two flights of stairs to her lodge); "Cannot get the family up to breakfast"; "Clothing too shabby" (she goes to the theater); "Cannot get in the way of going, have stayed away so long; always have company on Sunday"; "Windows are open, cannot stand the draft"; "Air too close, cannot breathe"; "Children too young to leave at home"; "Has to see the doctor every Sunday"; "Don't like the choir"; "The minister does not call"; "The minister's family is stuck up"; "Can't get home in time to get a warm dinner"; "No one in the congregation notices her"; always sees a man there who cheated him; minister corrected son—can't forgive it; minister did not come when sick; don't like the preacher's delivery; lost husband, do not think it just; Church all the time begging; minister preached right at me; sees so many hypocrites; the Church is only for the rich, poor folks have no show; can live just as good a Christian at home; too tired, work hard on Saturday night; always have headache on Sunday; have to go to office and open mail; the weather has been rainy; can read better sermons at home; minister passed me on the street and never spoke.

The empty seats at the Church depress me. The average Church service is too dull and stupid. I went to a crowded theater not long ago and sat for three hours, and they seemed short. My dog is chained all the week, and on Sunday morning I take him for a run. He would be disappointed if he did not get his Sunday inspiration. He does not care for Church, as he has no soul. I am a baseball "fan" seven days in the week, and a Church service on Sunday is a poor preparation for a ball game.

Then there is a strange connection between the weather and religion. Church-going is affected by it, but it is not the only important activity of society which is influenced by the caprices of nature. A daily newspaper says: "It rains on Sunday, and Sunday's papers tell of forty-two thousand people who saw the football game. It rains on a registration, and accounts are of the effect of the weather on the registration." This means that while people will sacrifice much for their personal pleasure, they will surrender little of their comfort for the sake of performing their duty as citizens. It rains on Saturday, and the department stores are as crowded as on any fair day. It rains on Sunday, and the congregations in the Protestant Churches are decimated. We had an example of this in a nearby city not long ago, when on a rainy night the attendance ranged from nine to twenty-six at the evening services throughout the entire city. Does this not indicate that Church people are more interested in dry goods than in spiritual nourishment? How often does the pastor meet some of his folks on Monday and have them bob in to tell him (a lie) blandly that the heat or the cold kept them away, when it is either hotter or colder on Monday than it was on Sunday. If some psychologist would make a study of the weather and religion, he might be able to explain the strange freaks that seem to get into the people's minds about it. We hear of folks who stayed away from Church last Sunday because of the terrible heat, who spent most of the day in things that would test the endurance of an Eskimo in the polar regions. And still the preacher is expected to believe that the people just can't get to Church when the weather is at either extreme.

Well, you may think the preachers are "easy," but they do not always betray with their looks

what they really think. So, hereafter, try to think of some other explanation when your pastor meets you on Monday and you begin to enlighten him about the unbearable conditions that made it utterly impossible for you to be at the Church the previous day.

The foregoing excuses are on a par with, "I have married a wife and therefore I cannot come"; just as ridiculous, unreasonable, ineffective to the Maker of the great supper or the Founder of the Church. After twenty-five years' experience in preaching the Gospel up and down this country, I am convinced that the real reasons for non-Church attendance lies far deeper than any of these superficial extenuations offered for the neglect of this religious duty. Remissness on the part of the Sunday School leaders, failure to cultivate in the children the Church-going habit, acting in accord with the creed that the Sunday School is an end within itself—all this accounts for a leakage which is disastrous, and which reflects serious discredit upon the statesmanship of the Church. One has said that from this atmosphere 80 per cent of the Sunday School drifts wholly away from the Church. We are in peril of growing a generation of men and women who will have little conscience and no fixed habits as regards the service for preaching and worship. The custom of Church-going must be formed in early childhood, or in most cases not at all. The indifference of parents in this regard is fatal. The passing of home worship and the family pew has left its blight. The mysticism, the gift of contemplation, the sense of awe, the poetry, the wide-open eyes, whispering lips, mysterious questionings, a trust, a joy, a love. These things people the realm of childhood, and are ministering angels to him who would educate little lives out to God.

S. L. Beougher.

Graham, N. C.

EASTERN NORTH CAROLINA CONFERENCE REORGANIZED.

Acting by authority from the North Carolina Christian Conference, the Executive Committee of the Eastern North Carolina Christian Conference met in Henderson, May 3d, and reorganized said Conference, electing officers as follows:

President—W. C. Wicker.
Vice-President—J. E. Franks.
Secretary—R. L. Williamson.
Assistant Secretary—Pattie Coghill.
Treasurer W. J. Ballentine.

The Conference will meet in annual session on Tuesday after the third Sunday in October (October 23d). New Hope Church has invited the Conference and the invitation has been accepted by the Executive Committee.

The standing committees of the Conference are as follows:

Executive—G. J. Green, J. D. Wicker, W. G. Clements.

Education—W. C. Wicker, R. L. Williamson, J. Lee Johnson.

Home Missions—K. B. Johnson, J. D. Wicker, R. L. Williamson.

Foreign Missions—R. L. Williamson, J. Byrd Ellington, J. U. Gunter.

Religious Literature—Geo. T. Whitaker, E. M. Newman, S. M. Lynam.

Moral Reform—J. E. Franks, M. T. Sorrell, J. A. Kimball.

Sunday Schools and Christian Endeavor—C. H. Stephenson, S. M. Lynam, Pattie Coghill, K. B. Johnson, J. W. Stout, J. Byrd Ellington.

Program—W. C. Wicker, R. L. Williamson.

It is important that all the Churches in the Conference should be represented by a full delegation at the next session of our Conference. All the standing committees should begin work at once and work out the best possible plans for promoting the work of their respective departments. New Hope Church will give entertainment for all delegates and visitors who attend the Conference, and we desire the largest, best, most progressive Conference ever held in our annual session.

Delegates should be elected with care, and should attend the annual session, be present at the opening session, and remain in conference till the close.

Our Conference has more Churches than either of the other North Carolina Conferences. We have in our territory the University, Trinity College, Wake Forest College, North Carolina State College, Meredith College, Greenville College, Atlantic Christian College, Peace Institute, St. Mary's College and a number of smaller educational institutions. While these institutions are not connected with our Church, they are sources of intelligence in the territory occupied by our Conference and will contribute to the intelligence of the people our Conference will serve.

We have great opportunities and great responsibilities, and should do our best to meet them.

W. C. Wicker, *President.*

FROM REV. J. E. FRANKS.

Zion is one of our good old Churches, located between Moncure and Sanford, in Lee County.

Her membership is composed mainly of progressive farmers, who own their homes, making a substantial, dependable Church. These dear people are unsurpassed in their peaceful, quiet fellowship, and yet much ahead of many in prompt business methods of Church management. A splendid increase in membership has been maintained. This is due, in part, to the strong influence going out from the consecrated lives of these dear people, reaching, saving the families and neighbors for Christ and His cause.

The Sunday School, too, with a devout superintendent and a consecrated band of teachers, who are all well qualified for their work, is another strong feature in the growth of the Church.

Again, the Church and pastor feel very much indebted to Brother D. A. Mann, of this community (but a member of New Elam Church), for the very valuable services he renders in the Church and community as instructor and leader of music. Brother Mann is also a kind of lay preacher of unusual ability and activity, being very much in demand by us and other denominations as well.

The writer has served this Church on the first Saturday and Sunday for the last four years. I am sure no one has a more pleasant people to serve.

Lee's Chapel is about three miles from Zion, and is served on same days. This Church is not so well established, but is gradually coming to the front. A much-needed well for the Church and school has been dug. The house has been recently painted. A spirit of thrift and business interest is being shown more and more. The pastor received a call the first of May for next year.

Our Saturday congregations have grown five to one. The Sunday School is taking on new life, with more interest in music. Brother D. A. Mann has been employed to teach a singing school. We feel much encouraged because of the interest manifested here.

Hines' School house is between Lee's Chapel and Moore Union. Here a very live Sunday School is conducted by a number of fine Christian people. These have persuaded me to give them a Sunday night appointment. Good interest is taken, and I go there on the first Sunday night in each month.

Three accepted Christ at my first service there, and others since. I hope to hold some days of meeting here in the near future.

J. E. Franks.

Cary, N. C.

3,000 THE CHRISTIAN SUN. 9,000

There are between 8,000 and 10,000 families represented in the Southern Christian Convention, which means if a copy of The Christian Sun is placed in each family, a possible subscription list of 9,000 copies. There are now circulated approximately 3,000 copies, or about one-third of our Church families are reached. Hence, there should be added to the list 6,000 new subscribers in order to have the Church paper placed in every family.

Now, the great personal effort required to do this must be rewarded. To compensate this labor, if premiums are given, it will take 20 automobiles, or 40 radio machines, or 50 to 60 talking machines, or 90 to 100 typewriters, or 200 to 300 watches, etc. Don't you think you will have a good opportunity to secure one of these prizes?

But you need not confine your solicitations to your Church alone. You have friends in other denominations who will gladly assist you by giving a subscription. Make your appeal in a straightforward manner. True men and women are interested in the success of their friends and will lend a helping hand.

Premiums Given for New Subscriptions.

The subscription price of The Sun, recently reduced, is now $2.00 per year—two six-month subscriptions at $1.00 each count as one year. One person may take as many as he may wish for himself or for others. Those in arrears should pay up and assist the solicitor by taking an advanced subscription.

Schedule.

1. To one securing 350 Subscriptions, a Ford Touring Car will be given ($298.00 f. o. b. factory).
2. To one securing 150 Subscriptions, one Radio Equipment—Westinghouse R-6 Set, complete with batteries, tubes, phone and aerial equipment, the price of which is $150.00.
3. To one securing 100 Subscriptions will be given one Victrola ($75.00), or cash prize of $50.00.
4. To one securing 75 Subscriptions, one Remington Portable Typewriter, with standard keyboard and case ($60.00 f. o. b. Richmond).
5. To one securing 30 Subscriptions, one Gentleman's or one Lady's Wrist Watch will be given, guaranteed by Jahnke Bros., Jewelers, of Richmond, Va. ($30.00).
6. For 25 Subscriptions, one Gentleman's or Lady's Watch ($25.00), likewise guaranteed by Jahnke Bros.
7. To one securing 20 Subscriptions, one Standard or International Dictionary will be given.

To all authorized solicitors will be paid 10 per cent commission on all renewals, and 20 per cent on all new subscriptions. Those receiving prizes will not be entitled to commission.

Two renewal subscriptions will be counted as one in determining the winners of prizes.

Send in your name and address and receive the necessary report blanks and receipt books.

The contest will close on October 31, 1923.

Remittances made on this campaign are to be net. Post-office money orders constitute a safe plan of remittance.

Address:

The Christian Sun, 1536 E. Broad St., Richmond, Va.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

CORNER-STONE LAYING.

WHITLEY MEMORIAL BUILDING, ELON COLLEGE, N. C.

(An address by J. O. Atkinson, D. D., stenographically reported.)

The superlative ideals of every well-directed society have been realized when the right kind of individuals have been produced. This, in brief, is the supreme object of all government, and the high aims of all proper institutions; the creation of the right sort of individual. May one be understood in this? Individuals make up society, and persons create institutions and form governments. And yet one says that society, institutions and governments reach their highest ends and achieve their noblest ideals in producing the right sort of persons.

One may go even further than this without fearing successful contradiction, and declare that when human society about us, the earth beneath us, or heaven above us can point the finger of appreciation, pride and approval and say, "Here is my beloved son, or daughter, in whom I am well pleased," then God can do no better, and the angels and archangels chant their approval.

One makes bold in this utterance because one readily realizes that it has been God's way from the beginning. When He wanted to show the world the very height of His creative act, He did not point to the boundless ocean with its infinite depths, nor to the towering mountains with their cloud-touched peaks, nor yet even to some superb government or outstanding institution. Instead, He pointed us to Moses, whose personality penetrated beyond the clouds and brought law out of the high mountains, on the foundation of which law all good governments since have been based and built up.

When God wanted to portray that which was created after His own heart, He did not show us a kingdom of giants, nor even a galaxy of redeemed souls, but He pointed us to David, a man after God's own heart, who sang his way to the throne of Israel and into the hearts of all peoples since.

When He wanted to reveal to the world, to its awe and wonder, the supreme manifestation of His wisdom, He did not show us a palace of marble, or a structure of burnished brass and glittering gold. Instead, He pointed us to King Solomon, a man, the wisest man, from whose head and heart came the most magnificent temple the world has yet witnessed, a type and a token of that house not made with hands, eternal and in the heavens.

And when God wanted to show us what man might be and become, He did not point to a bevy of angels nor a legion of glorified spirits—He showed us instead His Son, who was cradled in a manger and crucified upon a cross. This, let it be repeated, has ever been God's way. Verily, what pleases Him most and that to which He points with most pardonable pride and greatest glory is the right sort of man, the proper sort of person, for He knows when that man comes, the right sort of man, he will inspire others to be, to do, to dare.

The speaker is not indulging in fickle fancy, nor even propounding a theory when he says these things. He is only speaking the words of truth, of sanity and of soberness. The man to whose memory we pay tribute today by placing this corner-stone and erecting this building to his name was the right sort of a man. His rugged honesty, his unswerving devotion to duty, his loyalty to country, Church and God, his unpretentious, modest life had in it that eternal virtue that inspired, and will inspire, others to heroic effort and magnanimous deed. Is it not so? His lips are sealed in the silence of the grave today, and his tongue cannot speak a word of appreciation, approval and gratitude; yet somehow the words and the wisdom of that man have inspired a friend and benefactor to take fifty thousand hard-earned dollars and donate them to the building of this temple of song and service and public prayer, whose corner-stone we lay today. Let it be repeated—the hand that beckoned to this noble deed is hidden beneath a mound in a Church yard somewhere, but it has, nevertheless, the power to touch the heart of another man to donate magnanimous treasure for a most noble purpose. This is inspiration; this is God's way of getting His work done in the world. When He wishes a superb achievement, He sends into the world the right sort of man, who himself does the work or lives such a life and builds such a character that it inspires some other man to the achievement.

To be a bit personal on such an occasion, and under such circumstances as this, must not be deemed out of place. J. M. Darden, whose benevolence makes this building possible, does not make this donation from treasure handed him as a gift or legacy, but from a storehouse wherein he has gathered by hard licks, persistent effort and tireless energy. Your speaker saw not long since the very spot on which our benefactor as a poor, but honest, lad earned his first dollar by a whole day of dirt-hauling—horse, cart and lad, board and upkeep for the day, all thrown in to get that dollar. From small beginnings, inspired by the man who was afterwards to be his father-in-law, Leonard Hume Whitley, did our donor, J. M. Darden, begin with high aims and holy purposes to accumulate that fund with which he today makes a glad and grateful people his everlasting debtors. It is not vain prophecy to say that when this corner-stone shall have crumbled into dust and the bricks of this building shall have gone back into their native elements, there will be men and women to rise up and call these men blessed—the one for his inspiration, the other for his magnanimity which make this occasion possible. Verily, God and the angels approve when the right sort of man is produced and found.

This is not the only person whose life the late lamented Whitley inspired and helped to nobler things and better achievements. There is with us today the noble son of a most worthy sire, who has just read the brief sketch of his father's life and deeds. I refer, of course, to George F. Whitley, an honored graduate of this institution. If you will follow him next Sunday you will most likely find him teaching the Word of God to a Sunday School class in the room of the Church that his sainted father labored so unselfishly to build and to furnish. If you follow him next week you will possibly find him at the bar pleading for justice, liberty and righteousness in the name of the Commonwealth of the Old Dominion, whose faithful servant and official advocate he is.

There are other sons and daughters, relatives and acquaintances whose lives Leonard Hume Whitley touched and inspired to noble deed and right-worthy achievement.

Mr. President, Faculty and Students of Elon College, if we do not receive this splendid gift in a worthy and becoming manner and in our lives seek to respond to the inspiration that such an example brings to us, we shall be most unworthy indeed, and that which should have been our glory will turn to be our shame. Sir, I cannot believe—I refuse to think—that you and those whom you represent could have minds so barren and hearts so cold as not to be willing to seek with all the consecrated energy and devoted effort that an all-wise God can give to live lives worthy of this noble deed, of our magnanimous benefactor and of the sainted name and memory to whom this building is erected. To this end, may the God who inspires all worthy men to still more worthy attainment and achievement, use all of us who share the bounty and benefits of this great benevolence. The high and holy ideals of the sainted Whitley whose life inspired, and of the generous Darden whose bounty provides this building, will be achieved and satisfied only as those who use and enjoy this auditorium shall themselves become the right sort of men, the right sort of women. And to this end I am persuaded the consecrated energies of this great institution will ever be lent and dedicated.

ELON CHAUTAUQUA AND SCHOOL OF METHODS—JULY 30 TO AUGUST 5.

The time has come for our Churches to be planning to send representatives to the annual Chautauqua and School of Methods of the Southern Christian Convention, which will be held at Elon College, beginning Monday night, July 30th, and closing Sunday night, August 5th. Some Churches have already planned to send one or more workers to the Chautauqua, paying part or all of their expenses, and these Churches believe that no better investment could be made than this, which will insure better leadership for their own work the coming year. At a moderate cost, the Chautauqua offers a week of study and inspiration, good-fellowship and recreation, which combine to make an ideal vacation time. The Board of Religious Education has been working since the first of the year upon the program and arrangements for the gathering, and no effort will be spared to make the week one of comfort and pleasure to those who attend.

Who Should Attend the Chautauqua.

Every pastor, every Sunday School superintendent, every Christian Endeavor president, every Sunday School teacher—in short, every Christian who is interested in the progress and growth of the work of the Church will find here new inspiration along with very definite information, telling how to do their work better. The gathering is not limited to membership in the Christian Church, for other workers will be welcome. Rev. T. E. Beaman, of the Free Will Baptist Church, has sent to the secretary the names of twenty-five or more young men in his Church who are interested in the work of this School of Methods. To those who attend, the program offers the following:

Classes in Methods.

The first hour in the morning will be devoted to three classes especially considering Sunday School methods.

Pastors and Sunday School superintendents, as well as others, will be interested in the course in the "Organization and Administration of the Sunday School," taught by Rev. E. B. Flory, pastor of the First Christian Church of Norfolk. Rev. Flory has made a very special study of Church School work, and has been successful in adapting his plans and theories in his own Church work. His class will give a new vision of what a Sunday School may do and may mean in the life of the Church and the community.

Workers with young people will be helped by attending the class taught by Mr. Hermon Eldredge, of Erie, Pa., field worker for the Board of Christian Education of the Christian Church, for Young People's Work. Mr. Eldredge has attended many of the sessions of the Chautauqua when the gathering was held in Virginia, and is well known in the South, and his class in "Youth and the Church" will be worth coming to the Chautauqua to attend.

The Board of Religious Education feels very happy to announce to the workers in the Children's Division of the Sunday School that Miss Emma G. Lemen, of Philadelphia, Pa., will be present to teach leaders of children. Miss Lemen has had much experience in summer school work, as well as in field work, and comes highly recommended as one who offers a constructive program of work. It is a privilege to have Miss Lemen, and no worker with children can afford to miss her classes.

Pastors' Class.

The pastors who attended the Chautauqua last year were unanimous in requesting that Rev. W. W. Staley, D. D., of Suffolk, teach this class again this year. To say that Dr. Staley is to teach the class is sufficient to make every pastor who can possibly do so wish to be present and gain inspiration from this teacher of experience and wisdom.

Social Service in the Sunday School.

At the same hour as Dr. Staley's class, will be another of especial interest to workers in the Sunday School, taught by Dr. W. A. Harper, president of Elon College. "Graded Social Service in the Sunday School" will be the subject treated, in Dr. Harper's own masterful method of teaching, which will make it a course presenting much to be included in the local Church program the coming year.

"Meeting the Master."

Rev. James Lightbourne, of Holland, Va., will teach a class of young people, offering a Bible course based on Ozora Davis' book, "Meeting the Master." Rev. Lightbourne knows young people and knows how to make a course interesting and helpful to them in a very practical fashion.

Morning Devotions.

The morning devotional period will be led each day by Rev. C. H. Rowland, D. D., of Franklin, Va., former president of the Chautauqua. Dr. Rowland will also preach the Sunday morning sermon on Chautauqua Sunday.

Morning Lecture Hour.

The third period each morning will be devoted to a lecture period, with strong messages from strong men. On Tuesday, Wednesday and Thursday there will be delivered three massages on "Evangelism," using the following three subjects on the three days: "Pastoral Evangelism," "Lay Evangelism," and "Educational Evangelism." Dr. Helfenstein is secretary of evangelism and life service for the Christian Church, and has devoted much time and thought to this important theme. To pastors and Christian laymen, these lectures will be of inestimable value. It is impossible to announce definitely at this time the lecturer on the fourth morning, but on Saturday morning, Dr. Atkinson will speak on "Paul's Venture," and all who know the mission secretary and his power as a speaker will anticipate with pleasure this address.

Missions.

Every Woman's Missionary Society should have a representative at the Chautauqua to hear Mrs. M. T. Morrill, of Defiance, Ohio, discuss the mission study books for next year. The foreign mission books will be on Japan, and Mrs. Morrill will also introduce the children's books on Japan, and the home mission study books which deal with the general theme "Saving America Through Her Boys and Girls." Missionary information makes missionary enthusiasts. Mrs. Morrill is coming to develop missionary enthusiasts, and well can she do it.

Stewardship.

"The Message of Stewardship" will be the textbook of Dr. Atkinson's class, which will appeal to pastors and leaders who are endeavoring to present this theme to their own people.

Christian Endeavor.

Rev. J. F. Morgan, our "Christian Endeavor Man," will train the Expert Endeavorers at the Chautauqua and interpret the program of Christian Endeavor to young people and leaders in his own interesting and inspiring way. Rev. Morgan will also have charge of the—

Music Hour.

This will be an hour of good-fellowship and enjoyment through music each evening from 7 to 8 on the campus. This will be the happy time of the day when at sunset old songs are sung as "Day is Dying in the West."

Evening Lectures.

The opening night of the Chautauqua will be "Burlington Night," when Rev. Thomas F. Opie, rector of the Episcopal Church of Burlington, will bring the opening message on "God and Education." Dr. Lankford will preside, and the Burlington Church will have charge of the music.

Tuesday night will be "North Carolina Night," with Mr. C. H. Stephenson, of Raleigh, in charge and presiding, and Dr. W. D. Parry, pastor of the Christian Church, speaking on "The Great Game of Pretend."

Wednesday night will be "Virginia Night," when the Virginians will have full charge, with Dr. Staley presiding, and Dr. I. W. Johnson, of Suffolk, secretary of the Southern Christian Convention, as the speaker.

Thursday night will be "Young People's Night," with W. B. Terrell, of Burlington, presiding, and Mr. Hermon Eldredge, of Erie, Pa., as the speaker.

Friday night will be "Greensboro Night," with W. B. Truitt, superintendent of the Greensboro Sunday School, presiding, and Rev. John G. Truitt speaking on "We are Debtors."

Saturday night closes the week with "Elon Night," with special social features in charge of a local committee.

Recreation.

The afternoons will be devoted largely to recreation, under the direction of Miss Pattie Coghill, a graduate of Elon College, who will have general charge of recreational plans, with the assistance of others at Elon.

Conferences.

Three conferences are scheduled during the week—Tuesday afternoon, 3 to 4, Christian Endeavor, Rev. J. F. Morgan, leader; Wednesday, 3 to 4, Sunday School, Hermon Eldredge, leader; Thursday, 3 to 4, the "Sunday School During the Week," Dr. W. A. Harper, leader.

Children's Sessions.

For two hours each morning special sessions with stories, songs and handwork will be conducted for the children in the graded school building.

Cost of the Chautauqua.

The registration fee for the week is $1.00. These fees are used to help defray the expenses of the gathering.

Board will be $7.50 for the week, and $5.00 for children under 12 years of age. This includes board and room. It will be necessary for guests to furnish own bedding, pillow, and towels, as the college cannot supply these articles. Single meals will be 40 cents for adults, and 25 cents for children under twelve.

Mrs. Kirkland, of Elon College, has consented to take charge of the dormitory, and her experience here assures that all details to make the week pleasant for guests will be seen to.

Room Reservation.

Rooms may be reserved now, and should be, through Miss Lucy M. Eldredge, Secretary, 1012 East Marshall Street, Richmond, Va., by sending in name and registration fee. If it is impossible later to come, the fee will be refunded upon request. Those planning to attend the Chautauqua will confer a great favor upon those in charge if they will register in June or early in July. Arrangements can be made then much more easily for accommodation, and for classes.

Finally.

Let every Church be represented by its pastor, Sunday School superintendent and all others possible.

Urge your young people to come and get acquainted with your college and theirs.

Plan for an automobile load from your Church, thus reducing the cost, while making your representation larger. A Ford recently made the trip from Holland, Va., to Elon comfortably in one day, using eleven gallons and one quart of gasoline and one quart of oil.

For any further information, write Miss Lucy M. Eldredge, 1012 East Marshall Street, Richmond, Va., who will gladly answer all questions and make arrangements for you.

FROM ROSEMONT.

The Elon commencement was the best ever. The speeches were great; the addresses were inspiring; 41 diplomas; 41 certificates given. Think of what these mean to 82 boys and girls!

One of "our" boys from our orphanage graduated. A fine fellow—acclaimed so by the students and teachers. Then the joy when he was presented with $100 in gold by the founder of our orphanage, Bro. Foster, of Waverly, Va.

The administration building, the science hall, the auditorium, reaching up slowly, but surely, toward the tree tops. These are an inspiration. Even the ruins of the old administration building, though silent and helpless, seemed to cry out, "Lift up your heads, O ye gates." For out of death must come life. So out of the ruins of Elon must come a bigger, better Elon.

Our library is gone, our museum is gone; but "they shall not pass," is deeply imbedded in the souls of some of us. And for one, I challenge the world for a response to the call for a bigger museum for our greater Elon.

In a small way, my life has been in touch with the world. At least, with the soil of six nations, with the conflict of twenty-three allied nations. I feel that I am a servant of the world. Therefore, have a right to beg bread at every door.

That is why I challenge the world—to throw out a helping hand; to help rebuild a museum that shall rival the college museums of the world. Why not? It can be done. It must be done. Come on, big world—it will be done.

B. F. Black.

Berkley, Va.

America has presented to the advisory committee of the League of Nations a plan to restrict the production of raw opium so that there will be no supply available for any but strictly medicinal purposes.

THE TRINITY.

(*No. VI of the Series.*)

"God is Light."

(John 1:5.)

This declaration is peculiar to John only. He calls God "Light," and it is he that says that Christ said, "I am the Light." James calls God "the Father of light" (1:17). Peter says he is "the possessor of light" (1 Peter 2:9), and Paul says he "dwells in light" (1 Tim. 6:16).

Now, it is to be deduced that if He is light, and the Father of light, the possessor of light and dwells in the light, it is believed that He is something more than what we know as light, such as the light that may shine along our path that we may see our way, or even the light of day which makes it possible for us to engage in the labors that life affords; for light is something of itself, more than the illumination emanating from it.

First: Light has colors. Scientists have proved beyond a doubt that there are three primary colors in light, viz: red, green and violet. Some one has argued that there are other colors, but the contention has been quickly swept away, because all other colors are produced by the various combinations of these three basic ones. So there are three colors of light, and the most striking and impressive characteristic of it all is that the combination of these three—red, green and violet—in equal proportions gives one solitary light. So in this particular, light, which we know as a one thing, is three things, and the three make the one.

Second: The rays of light. We are told that all light emits three different kinds of rays. The sun, for instance, sends forth the following: heat, light and actinic rays. The heat ray, we are told, is that which is felt, but not seen. The light ray is that which is seen, but not felt. The actinic ray is that which is neither seen nor felt, but is known by its effects, such as its chemical action in the operation of photography. Without this ray and its effect on nature, the air that we breathe would soon be loaded with poison which would soon destroy all forms of life. But the marvelous thing about these rays is that they are, or their combination forms, just one ray of light. Therefore, we have three rays of light, all separate and distinct, each having its own individual function, the one is not the other and the other is not the one, forming an inseparable unit, one ray; and in this particular light is a trinity.

Third: The application. The above impressive trinitarian fact of light beautifully explains the light and the trinity of God. A study of the rays is ample. As there is heat ray which is felt but not seen, so is God the Father. As there is light ray seen but not felt, so is God the Son. As there is actinic ray known by its effect, so there is God the Holy Ghost.

John says, "the Father is felt but not seen" (1:18); he also says that the Son is seen but not felt (8:12), and in regard to the Holy Spirit, he says He is neither felt nor seen, but He is a shining truth in us (14:16, 17), to teach us all things and bring all things to our remembrance (14:26). He is a spirit of truth which proceedeth from the Father, bearing witness of Him, and upon receiving Him we also bear witness of Him (15:26, 27). He is the spirit of truth which convicts the world in respect of sin, and of righteousness and of judgment (16:8). The Holy Spirit, therefore, is to be known by His effect upon God's children, and it is manifested in regeneration, conversion and sanctification.

In photography, the sensitized plate receives the actinic ray and the object is reproduced there. When you have your photograph made, the plate receives the light and it thereafter bears witness of you, and it is your likeness. If God is light, with all the properties and elements of light, is it irrelevant to say that by the action of the Holy Spirit "upon receiving Him we bear witness of Him"? The heart of man is sensitized to receive the photograph of its God when the light is poured in upon it, and, if developed, he retains God's likeness there.

And now we have Father, Son and Holy Spirit —the Father felt, but not seen; the Son seen, but not felt, and the Holy Spirit, the action and effect of the two upon the heart of man. As heat and light and actinic rays make one full solar radiance, so Father, Son and Holy Spirit make one God; and as the sun sheds forth all these radiances at one and the same time, so the Heavenly Father sheds forth the Son and Holy Spirit at one and the same time, and Christ is both Himself and the Father, and both are the Father and the Holy Spirit (John 17:21, 22).

Then again, as solar heat, light and actinic ray, each have a property that cannot be communicated to either of the others, and which keeps them permanently distinct; so the Father, Son and Holy Spirit, each has a function permanently distinct from the others; and as neither heat, light nor actinic ray can be itself without the others, so the Father, Son and Holy Spirit cannot be God without the others, but as the combination of heat, light and actinic ray is solar radiance, so the Father, Son and Holy Spirit is God; and as each is solar radiance, so is each, respectively, God.

"God the Father, God the Son and God the Holy Ghost." Can it be anything else? God is the Father of light, the possessor of light, dwells in the light and "is light." If light is what they say it is, then He must be all that the analogy will bear, and more, as we shall see later.

The doctrine of the trinity may be a mystery, as everything is. The grass grows, but we don't know how. We boys used to realize this when we had to try to keep it out of the peanuts and potatoes. The principles of arithmetic apply and we use them, but we don't know why. No one has ever explained how it is that two and two make four. Likewise, and undoubtedly, there is a mystery about the realities of God. Yet it is only by God's revelation of Himself as a trinity in a unity that we can understand Him at all, and through this trinity we do understand, and, as we understand, our Father becomes more intelligent to us, and we can believe that we are part of Him in this life, and as we receive Him we can be perfected in His image in the life to come.

Are you interested in a few more thoughts? Dr. Lloyd reminds us that as the light of the sun comes to the earth and returns again, so Christ came, appeared for a while and returned; and as light is not absent from the earth in its return, so is He not absent in His return. As is the relation of all life to sunshine, so is the relation of all spiritual growth (in Church or individual) related to our triune God. As the light of the sun comes from all eternity and fills all space, so the Father, Son and Holy Spirit is God light from all eternity and fills all space. As the light of the sun, in all its qualities, has been what it is from the beginning, and undoubtedly will be for all time, so has God been "the same yesterday, today and forever." As the three properties of the sun reveal all the primary characteristics of the sun, so the three persons of Deity reveal all the primary characteristics of God. Isn't that lovely?

There is a great difference, however, in the science of the sun and the life of God. It is the difference between unconsciousness and consciousness. There is no consciousness in the sun nor in the rays of the sun. If there were, we would have conscious heat, conscious light, and conscious actinic, and each conscious of the other. God is divinely animate. In Him there is a consciousness and it is a supreme consciousness. Each person of Him is conscious of itself, and each is also conscious of the other, and again each is conscious of the indissoluble unity of the Godhead. It is thus that they become persons in each of whom the divine Being is represented. There are not three separate beings in God. There is one Being only, but there are three separate persons in God, and the word person is used for these conscious distinctions, because it has been determined that it is the best term that can be found, and it needs only a little explanation in order to be understood.

Lastly: The formula of the trinity must have grown up in the early apostolic Church by the declaration of Jesus Christ Himself. He referred to God as the Father, to Himself as the Son, and to the Holy Spirit, which would come after Him; and today we should be grateful that the Church has faithfully preserved it and never erred in its adherence to it. We should also be grateful that it will endure forever. It matters not what we believe about it, or whether we ever think of it at all or not, it is an undying and unchangeable reality, and it must go on making its claim until "every knee shall bow and every tongue confess" and the last enemy is destroyed.

H. E. Rountree.

(To be continued; the next subject will be "God is Fire.")

HAW RIVER CHRISTIAN CHURCH.

On the third Sunday in June there will be held at the Haw River Christian Church a reunion of Church members, those who have been members, and the pastors who have served the Church during the twenty-seven years of its existence.

The Woman's Bible Class has appointed a committee who, with the deacons and the pastor, are working out a program.

Each pastor that is present is expected to make an informal talk at the 11 o'clock hour. Rev. C. B. Riddle, of Burlington, N. C., is to be present and will take part in the services. There will be music by the choir congregation, a couple of duets, and a quartette, accompanied by violin. Some old-time hymns will be used.

The Christian Endeavor Society of the Church will have charge of the opening services at the evening hour, with an appropriate program, and Dr. W. C. Wicker, of Elon College, N. C., is to preach at this service.

To all who can attend and worship with them, the Church extends a cordial invitation.

P. H. Fleming.

Burlington, N. C.

IS LIFE WORTH LIVING?

Is life worth living? Yes, so long
As there is wrong to right,
Wail of the weak against the strong,
Or tyranny to fight;
Long as there lingers gloom to chase
Or streaming tear to dry,
One kindred woe, one sorrowing face,
That smiles as we draw nigh;
Long as a tale of anguish swells
The heart, and lids grow wet,
And at the sound of Christmas bells
We pardon and forget;
So long as faith with freedom reigns
And loyal hope survives
And gracious charity remains
To leaven lowly lives;
While there is one untrodden tract
For intellect and will,
And men are free to think and act,
Life is worth living still.

—Alfred Austin, in *Watchman-Examiner.*

FAMILY ALTAR

COMPILED BY DR. J. GREGORY MANTLE.

Monday.

*"If the servant shall plainly say, I love my master, my wife and my children; I will not go out free; then his master shall bring him unto the judges; * * * he shall serve him for ever."*—Exodus 21:5-6.

"There is a difference between a bondservant and an hired servant—one works for love, the other for hire. The one has no life of his own, no interests apart from his master; he sees him forever. A hired servant still has his own life, his own interests, and serves only for a time. Paul said he was a bondservant, and that bondservant means the one who has yielded himself willingly and lovingly. He has been bought with a price, redeemed in the market-place, bought back from the power of the enemy, and he yields himself to his master. We are his bondservants, we have yielded gladly, willingly to our Lord, we will not go out, we will be identified with Him in His death, resurrection and ascension life, so identified that it is His life henceforth, not ours; we let the old life go; we are His bondservants. We are His yielded ones, we are glad to let the old life go, glad to be identified with Him; this is the service of a bondservant."

"I love, I love my Master,
I will not go out free!
For He is my Redeemer;
He paid the price for me.

"I would not leave His service,
It is so sweet and blest;
And in the weariest moments
He gives the truest rest."

Tuesday.

*"Weep not: the Lion of the tribe of Judah, the Root of David hath prevailed to open the book * * * and I beheld and lo * * * a Lamb."*—Rev. 5:5, 6.

"The lion has overcome," says one of the elders to the weeping seer. And when he looked he did not see a Lion, but a Lamb, the very opposite of the Lion, but what is very strange, a Lamb with seven horns and seven eyes. The Lion of Judah of whom already the Old Covenant testifies—appears in the form of a forbearing, silently suffering Lamb. What does this signify? It simply means that in the spiritual world the strength of the lion is manifested in enduring and suffering and waiting in silence, letting one's self be immolated like a Lamb. This is lion strength—where we do not come harshly down one upon another, but suffer patiently that which others do unto us—without biting back but remaining dumb as a lamb. For this, we must have the eternal spirit. By the eternal spirit, Jesus offered Himself, remaining in the spirit of the Lamb, not opening His mouth, but letting Himself be slain. Now, the question is whether we belong to the seed of the Lamb. Whoever is born of the Lamb has the nature of the Lamb. He can keep silent and endure. There is no turmoil inside of him. It is part of true culture not to speak out everything one feels, but with this there may be a fearful turmoil within. The Lord Jesus was a Lamb, and He is bringing forth in us His true nature—the Lamb nature—His spirit is working it out in us, not suddenly but gradually and surely."—*Pastor Stockmayer.*

"'He is able'; oh, the comfort
That these simple words convey!
Oh, what rest they sweetly give us—
'Fear thou not'! they seem to say."

Wednesday.

"Behold, the Lord's hand is not shortened, that it cannot save."—Isa. 59:1.

"There is a thought abroad in the Church: 'Oh! God works so slowly.' He does not. He works according to the prayers of the Church, and accordingly as there is co-operation with Him. Did God work very slowly in Egypt in delivering the bound nation? He did not. He worked for a prolonged season in getting the instrument ready in the wilderness—forty years. Moses was forty years in Egypt getting all the human wisdom he could learn there, and God took in the wilderness forty more, stripping him of the false wisdom, and getting him to understand divine wisdom. Because of the dullness of the human mind in grasping divine things, God has to take a long time in getting the instruments ready, but then God's work is rapidly done when the instruments see to it that the divine conditions are fulfilled. There must be conformity to the laws of God before God can work; and according to the absolute conformity to God's will and laws there is a fullness of operation. If God can do things without prayer in the Church, why does He not carry them out in His own time instead of delays and hindrances? Paul said, 'Satan hindered me.' And why does God lay a complaint against the Church that she does not pray? And why does he invite the Lord's remembrancers to give Him no rest? Why did Christ say, 'Pray ye the Lord of the Harvest to send forth laborers?' Why did he not send them apart from prayer? Because prayer exists as a divine necessity in the economy of God."—*Evan Roberts.*

"What! sleep ye now
Children of light and day?
The end of all things is at hand,
Oh, wake, and watch, and pray"!

Thursday.

"This kind goeth not forth but by prayer and fasting."—Mark 9:29.

"The disciples had been unable to cast out the evil spirit. They commanded but there was no expulsion. There was something wrong. The current was defective, and in these relationships a defective current means there is something wanting in the wires. We are not straitened in God, we are straitened in ourselves. 'Why could not we cast him out?' Our Lord traces their lack of power to a deficiency of prayer, which always implies imperfect spiritual communion. And with this primary lack He names the neglect of fasting, which has resulted in physical imprisonment and oppression of the spirit. The bodies and souls of His ministers were not fully surrendered, and because of this defective consecration they could not receive the needful strength. We allow our bodies to be masters when they are intended to be servants. We are afraid to confront them with a stern denial. And the pampered body always means a fettered spirit. Because of lack of power we cannot hurl iniquities from their thrones. We command the demons to go, but they laugh in our faces. 'This kind goeth not out but by prayer and fasting.'"—*Dr. J. H. Jowett.*

"Leave no unguarded place,
No weakness of the soul:
Take every virtue, every grace,
And fortify the whole.

"From strength to strength go on,
Wrestle and fight and pray:
Tread all the powers of darkness down,
And win the well-fought day."

Friday.

*"The life also of Jesus * * * made manifest in our mortal flesh."*—2 Cor. 4:11.

"The physical redemption which Christ brings is not merely healing, but also life. It is not the readjustment of our life on the old basis, leaving it thenceforward to go like a machine upon a natural plane, but it is the imparting of a new kind of life and strength. It is simply a higher kind of life, the turning of life's water into His heavenly wine. It is not a permanent deposit, but a constant dependence; a renewing of the inward man day by day; a strength which comes only as we need it, and continues only as we dwell in Him. Such a life is a very sacred thing. It gives a peculiar sanctity to every look, tone, act, and movement of the body. We are living on the life of God, and we must live like Him and for Him. A body thus divinely quickened adds Christian life. Words spoken in this divine energy, works done through the life of God, will be clothed with a positive effectiveness which must make men feel that the body, as well as the spirit, is indeed the very temple of the Holy Spirit."—*Dr. A. B. Simpson.*

"Pour in Thy heavenly health,
Remove all pain and ill;
With strength Divine and true,
My feeble being fill.

"Fill, and it shall be filled,
This empty soul of mine;
With Thy all-quickening sap,
Fill me, Thou living Vine."

Saturday.

"He was called the friend of God."—James 2:23.

"Tell God all, if you mean to be a friend of His. And do not be afraid to tell Him your harsh thoughts of Him, and your complaints of Him. He never resents anything that a man that loves Him says *about* Him, if he says it *to* Him. What He resents—if I might use the word—is our huddling up grudges and murmurings and questionings in our own hearts, and saying never a word to the Friend against whom they offend. Out with it all. Complaints, regrets, questionings, petitions, hot wishes—take them all to Him; and be sure that, instead of breaking, they will, if spoken, cement the friendship, which is disturbed by secrecy on our parts. If we are God's lovers He will have no secrets from us. 'The secret of the Lord is with them that fear Him, and He will show them His covenant.' There is a strange wisdom and insight, sometimes amounting even to prophetic anticipation, which creeps into a simple heart that is knit closely to God. But whether the result of our friendship with Him be such communication of such kinds of insight or no, we may be sure of this, that if we trust Him, and love Him, and are frank with Him, He will in so far be frank with us, that He will impart unto us Himself, and in the knowledge of His love we shall find all the knowledge that we need."—*Dr. Alexander Maclaren.*

"I've found a Friend; O such a Friend!
He loved me ere I knew Him;
He drew me with the cords of love,
And thus He bound me to Him.

"And round my heart still closely twine
Those ties which nought can sever,
For I am His and He is mine
For ever and for ever."

The Windsor, Va., Christian Church has recently built a parsonage for its pastor, and it is reported as a splendid piece of work. Every Church that is able to locate a pastor, ought to have a parsonage. We congratulate the Windsor Church and its pastor on the good work accomplished.

RELIGIOUS EDUCATION

Miss LUCY M. ELDREDGE, *Field Secretary,*
1012 E. Marshall Street, Richmond, Va.

COMING EVENTS.

North Carolina Sunday School and Christian Endeavor Convention—Catawba Springs, July 10th, 11th, and 12th.

Eastern Virginia Sunday School and Christian Endeavor Convention—Mt. Carmel, July 17th, and 18th.

Chautauqua and School of Methods—Elon College, July 30th-August 5th.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

June 24, 1923.

Review: "Great Men and Women of the Old Testament."

Golden Text: Let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.—Heb. 12:1.

Devotional Reading: Ps. 99.

Great Heroes and Heroines.

"Not gold, but only men, can make
A people great and strong;
Men who, for truth and honor's sake,
Stand fast and suffer long;
Brave men, who work while others sleep,
Who dare while others fly—
They build a nation's pillars deep,
And fly them to the sky."

—*Emerson.*

Great men and women make great nations. If the whole story of any country's development and progress could be related, that story would contain countless incidents of heroism and loyalty of its men and women. For any great movement, be it the founding of a Church, the growth of a nation, the success of a reform or the perfecting of a great invention, must depend upon men who are making good use of their God-given ability. So religious biography is the story of how God and man have worked together to accomplish great things in this world of ours, and its value is twofold—first, to reveal facts in stories of great interest, upon which much of our literature is based and to which many references are made; but second, and greater, to disclose the principles which made these men and women great, which make their lives still shine, after centuries have passed, as examples worthy of the study of millions of Sunday School pupils.

The men and women of Old Testament record were heroic figures who were willing to stand fast and to suffer "for truth and honor's sake." No characteristic stands out more clearly than their unswerving loyalty to right and to God. They made mistakes often, and did wrong sometimes, but still in their hearts they were true to God and country, and their lives breathe the lesson that loyalty is a heroic quality. Loyalty, which led Abraham to leave native land, to journey afar, even to be willing to sacrifice his only son when that seemed to be Jehovah's command; loyalty which is almost synonymous with the names of Ruth and Esther; loyalty which inspired the prophets to face kings and people alike with their unpopular message—such a spirit is the message of Old Testament heroes and heroines.

The stories which we have been reading also reveal the fact that these men and women were usable. God's program does not depend upon finding men to work *for* Him. His need is for men that are *usable,* men that will work *with* Him. Leaders are a step ahead of the people, because they are willing to trust God a little farther. They can see a need. They can see in that need a call for their service. Such are the men and women whom God can use as he did Nehemiah in rebuilding the wall of Jerusalem, and Moses to lead the children of Israel to the promised land. General Booth declares that the secret of the service that he has been able to render is that God has had *all of him.* Christians who are willing to surrender *all* to God are the ones whom He can use best.

These heroes and heroines of old were also unselfish. They lived for others, for their nation, for their God. The life of the selfish man is never recorded as that of a hero.

"Others, yes others!
Let this my botto be;
Help me to live for others,
That I may live like Thee."

The Christ-like virtue is found in these Old Testament lives, and is needed today. We are in the midst of great problems—economic, industrial, social and religious. Many stand ready to deplore this condition and that laxity. But more than condemnation is needed. Heroes and heroines who will build up a better social order will think of God and will think of others. In their loyalty, in their whole-hearted service, in their unselfishness, the characters of our lesson present examples which cannot be safely ignored. As the roll is called rapidly, we see:

Abraham, the father of his people, the "friend of God," a pioneer of faith and courage.

Joseph, the faithful in boyish tasks, in slavery, in prison and in the palace of a Pharaoh, the preserver of his people in time of famine and distress.

Moses, the statesman, the law-giver, the humble leader sustained and directed by Jehovah.

Ruth, the Moabitess, faithful and loving ancestress of the Christ.

Samuel, consecrated to the service of God before his birth, a prophet and a judge with an official career beyond reproach.

David, the shepherd lad, warrior, musician, poet, friend, and great king, the "man after God's own heart."

Elijah, the reformer, plain-spoken to King Ahab, kind to the widow, relentless in the destruction of the prophets of Baal, sustained by God, teaching his successor.

Isaiah, the volunteer, with the message of the coming of the Messiah.

Jeremiah, the prophet of denunciation, loyal to his God-given message, though it meant loneliness and unpopularity.

Nehemiah, the patriotic, the organizer with whom the people worked, the man whom opposition could not phase, the successful builder who trusted in God.

Esther, the Jewess queen, beautiful, loving and loyal, who risked her own life in the interest of her people.

And the list could be indefinitely extended if we should tell of all deeds of loyalty of the heroes of their times who have left indelible imprints upon the pages of Jewish history and world progress. They accomplished much in their day. They are still serving as their lives are studied, bringing inspiration to multitudes, for "Whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the Scriptures we might have hope."

CHRISTIAN ENDEAVOR TOPIC.

Subject: "How Can We Win Friends and Keep Them"?—Prov. 27:5, 6, 9, 10.

Thoughts on the Topic.

Give flowers, and expressions of love, to the living. Do not save all loving words until too late to speak them to cheer your friend.—verse 5.

Some one has defined a friend as one who knows all about you, but loves you just the same. This friend will wish for you the best, will try to bring out the best in your nature. In doing this, he may seem occasionally to wound, but "faithful are the wounds" of a true friend.—Verse 6.

Pretended affection is not friendship. Flattery is not the weapon of a friend, but of the enemy.—Verse 6.

A friend is one who understands, and hence can give wise counsel.—Verse 9.

"We ought always to make choice of persons of such worth and honor for our friends that if they should ever cease to be so they will not abuse our confidence, nor give us cause to fear them as enemies."—*Addison.* Friends should always sweeten life.—Verse 9.

"Friends are tender and unwilling to give pain, or they are interested and fearful to offend."—*Johnson.* True friends make life worth while, and it is never wise to desert a friend who has proved faithful.—Verse 10.

Ties of friendship may be closer than those of blood.

A wise man declared that we win friends by our personality; we hold them by our character.

"So long as we love, we serve." Here is the secret of holding friends. But to make selfish demands upon friends, is to lose them.

The foundation of lasting friendship is goodness. There is some element of goodness in the life of any one who can be truly a friend.

Unselfishness is the root of friendship, and the quality upon which it grows. Selfishness kills friendship.

Study to be a friend yourself. This means to give your best to others. If we are friendly, we attract friends.

"The weaklings stumble, the helpless fall,
For lack of a friend to take their part;
A pity it is so few there are
Who have the understanding heart."

"So long as we are loved by others I would almost say that we are indispensable; and no man is useless while he has a friend."—*Stevenson.*

Friends are won, and held, by the effort to make them happy. Stevenson says: "There is an idea abroad among people that they should make their neighbors good. One person I have to make good—myself. But my duty to my neighbor is much more nearly expressed by saying that I have to make him happy—if I may." There is a recipe for making neighbors real friends.

Plans for the Meeting.

Ask the members to come with a Bible verse or a quotation on friendship to give in response to their name at the roll call.

Questions to be handed out in advance and discussed in the meeting:

"How can we become better friends"?

"What do your friends mean to you"?

"How does friendship with Christ make us better friends of man"?

"How far should our friendships extend"?

"Why do we need friends"?

"What qualities do you wish in your friends"?

Illustration for the Meeting.

"Provo Canyon" is one of those grandly picturesque mountain ravines which abound in Utah. In the solitude and sublimity of this canyon a mountaineer named W. W. Ferguson lived a hermit's life. In the winter months his log cabin was, in consequence of the deep snow, shut entirely out from intercourse with human beings. But he was not companionless, this mountain man—for he made friends with the wild animals and birds. He was their friend and they grew fond of him. They learned to recognize his voice and not to be afraid at his approach. They would eat food from his hands, the pigeons and magpies flying from afar when he called, the little squirrels playing about him like kittens.

A year ago a New York gentleman, on a pleasure trip, called at Mr. Ferguson's cabin, and seeing the mountaineer with his bird and animal friends on such good terms, said:

"My friend, you have some power—some charm which these creatures obey. If you will tell me the secret I will give you a hundred dollars."

The hermit, smiling, assured the traveler that the only secret was the kindness with which he always treated them, the kindness which wins animal and man. "They have learned," he said, "that I am their friend, and I have never betrayed their friendship."— *Stories for Talks to Boys,* by F. H. Cheley.

Hymns for the Meeting.

"I Have a Friend so Precious," "Love Divine," "What a Friend we Have in Jesus," "Somebody Cares for You," "I've Found a Friend," "Blest be the Tie that Binds," "Jesus Will be Your Friend."

RELIGIOUS EDUCATION DOINGS.

At the recent session of the Valley of Virginia Convention, there was a decided sentiment that every Church should receive the benefits of the Convention, and be served through it. Because of this, the following resolution was introduced and passed, and is recorded here as a forward step in the work of the Valley, and as a suggestion to other Conventions. Rev. G. H. Veazey writes that the Alabama Convention is already contemplating a similar grouping of Churches for better Sunday School and Christian Endeavor work. The following is the resolution:

"Whereas, this Convention realizes the need of more thorough co-operation on the part of the Sunday Schools composing the same, and a more effectual organization in order to function properly, be it resolved:

1. That the Executive Committee of the Convention be instructed to meet as early as possible, and not later than thirty days after the adjournment of this Convention, and group the schools of the Convention into convenient districts of not more than six schools nor fewer than two to the district.

2. That for each of these groups or districts, when thus formed, the Executive Committee shall elect a district superintendent, whose business it shall be to visit each school in his district not less than twice a year and seek by such visitation to promote the best interest of the school and of the Convention.

3. That as soon as possible after these district superintendents shall have been selected, the president of the Convention shall call them together in conference to decide upon the policy and program for the Convention year.

4. That the president and district superintendents herein provided for shall constitute the Convention Council, whose business it shall be to promote the work of the Sunday Schools in the Convention and contiguous thereto."

Bethlehem Church, Eastern Virginia, is planning for its "Children's Day" service the fourth Sunday in June.

Eastern Virginia Sunday School and Christian Endeavor Convention will meet this year at Mt. Carmel, July 17 and 18.

North Carolinians should remember "Catawba Springs, July 10, 11, 12," and help to make it their biggest, best Convention.

A Christian Endeavor Society has been organized recently at Belews Creek, with Miss Pauline Fulton as president, and Miss Thyra Strader as secretary. Rev. W. T. Scott is the pastor of the Church here.

Bethel Church, New Hill, N. C., has a Junior Christian Endeavor Society of twenty-three members, who are very much interested in their work. Mrs. W. S. Johnson and Miss Myrtle Holt are leaders in the work.

Many Churches have college students home now for vacation time. Why not use them to help in a Daily Vacation Bible School? That will help them, help your Church, and give the children of your community added Christian teaching in an enjoyable, effective way. Let's have more Vacation Bible Schools!

It is not too late for that "Children's Day" offering from your Church! If you have "Children's Day," that is the time to take it. It will be used to promote Sunday School work in the Churches of the Southern Christian Convention. Let your offering show how much you believe in Sunday Schools for everybody. A liberal offering means a greater work. If you do not plan for a special "Children's Day" program, why not take the offering anyhow, and send it to Mr. C. H. Stephenson, 214 South Wilmington Street, Raleigh, N. C., as your contribution to religious education.

SEEN IN A BETTER LIGHT.

The young woman sat sewing in a cool and shaded sitting-room. She was in doubt as to which was the right side of the material which she had basted together. She appealed to the members of the family who were present. After some deliberation, they all agreed on what they believed was the right side.

The young woman went on with her sewing, but in the morning when she carried the dress into a room on the sunny side of the house she saw that she had made it wrong-side out. If, in the beginning, she had carried it into a better light, she would not have had to rip the dress and make it over.

In all our perplexities the best thing to do is to take them into a better light. A few minutes spent in prayer with our Heavenly Father will enable us to see the puzzling problem in a clearer atmosphere.—*Queen's Garden.*

Chautauqua and School of Methods

Make your Sunday School and Church work more effective by better preparation.

Attend the Chautauqua and School of Methods of the Southern Christian Convention, Elon College, N. C., July 30th to August 5th.

CHAUTAUQUA.

CLASSES FOR

Pastors

Sunday School Workers

Christian Endeavorers

Bible Students

Missionary Societies

Devotion

Information

Inspiration

Recreation

Fellowship

Vacation School for Children.

RATES REASONABLE.

For further information, cut out, sign and mail the following:

Miss Lucy M. Eldredge,
1012 E. Marshall Street,
Richmond, Va.

Please send information about the Chautauqua and School of Methods at Elon College, July 30 to August 5.

Yours truly,

Name.....

Address.....

Date....., 1923.

Christian Orphanage

A YOUNG MAN WINS GOLD.

Dear Friends:

Nothing brings more joy to the workers in the Christian Orphanage than to see our children make good. In our joy we forget the years of care and toil that have been spent in taking care of and training the child. Some years ago our dear friend and brother, Rev. J. L. Foster, who was the first superintendent of the Christian Orphanage, made a promise to give a prize in gold to the first child reared in the Orphanage who graduated at Elon College. During his administration as superintendent a little boy in the town of Burlington lost his father and mother and came to the Christian Orphanage to live. This little boy lived under the administration of every superintendent the Orphanage has had, and was found faithful and true by all of them. He was faithful in his work at the Orphanage. He was faithful in his studies. He could always be depended on for truth and honesty. This boy grew into young manhood, finished high school and entered Elon College. Our hearts were made glad at the Elon commencement to see this young man, a member of the large graduating class, receive his diploma and the prize in gold given by Bro. Foster. Bro. Foster could not be present, and Dr. W. W. Staley was chosen by him to present the gold, and we quote his speech in full.

Presentation of One Hundred Dollars in Gold.

During the administration of Rev. James L. Foster, superintendent of the Christian Orphanage, he made a promise that he would bestow a present upon the first graduate from that institution, and that promise matures today.

Bro. Foster cannot be present, and he has honored me with the privilege and pleasure of presenting his gift to the winner of this noble prize.

The fortunate recipient of this splendid gift is Thomas H. Andrews, who is the first college graduate from the Christian Orphanage. I will thank Mr. Andrews to stand up and let us look upon his happy face. The gift promised by Bro. Foster, and which I now present, is one hundred dollars in gold, and with this coin of finest metal he sends his prayers and golden wishes for your usefulness and success in this world, and a crown of life in the world to come.

The following have been sent in since our last report: Ladies of the Christian Church, Wakarusa, Ind., 33 dresses, 4 blouses, 2 pairs pants, 2 boy's suits; Detta Smith, Broadway, Va., 6 sheets; Mrs. J. F. Brennuman, Buckland, Ohio, 4 dresses; Mrs. W. H. Speight, Sunbury, N. C., 1 blue suit, 1 blouse, 1 underwear, 3 pairs shoes, 3 pairs hose, 1 collar, elastic; Mrs. H. E. Hurdle, Berkley, Va., 2 sheets; Mrs. B. H. Willard, Danville, Ill., 1 quilt.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JUNE 14, 1923.

Amount brought forward		$7,503.49
Sunday School Monthly Offerings.		
N. C. Conference:		
Henderson	$ 4.48	
Christian Light	2.72	
Monticello	1.12	
Apples Chapel	1.35	
Morrisville	2.00	
Bethlehem	3.38	
Ebenezer	2.70	
Reidsville	1.00	
Pleasant Hill (A)	3.14	
Catawba Springs	12.05	
First Church, Greensboro	9.47	
Ramseur	2.27	
Mt. Pleasant	1.75	
	$ 47.43	
Eastern Virginia Conference:		
First Church, Portsmouth	$ 7.29	
Liberty, Halifax County	1.35	
	8.64	
Valley of Virginia Conference:		
Leaksville	$ 2.30	
Bethlehem	2.11	
	4.41	
Georgia-Alabama Conference:		
Kite	$ 3.70	
Rock Stand	.88	
Mt. Zion	2.14	
	6.72	
Easter Offerings.		
Pleasant Cross	$ 12.00	
Happy Home, N. C.	5.30	
Concord, N. C.	7.91	
	25.21	
Special Offerings.		
Jr. Philathia Class, Baptist Church, Durham, N. C.	$ 14.00	
Mrs. Betts, on support of children	10.00	
W. W. Brown	15.00	
W. H. Thomas, on support of children	30.00	
W. R. Thompson, on support of children	30.00	
J. H. Jones, on support of children	30.00	
Irene Reiber, on support of Inez Ferrell	15.00	
Lois C. Lawrence	16.00	
	160.00	
Total for week		$ 252.41
Grand total		$7,755.90

CHAS. D. JOHNSTON, Superintendent.

CHAUTAUQUA AND SCHOOL OF METHODS

ELON COLLEGE, N. C.

July 30th—August 5th.

The program for the Ninth Session of the Chautauqua and School of Methods, opening July 30th, 8 P. M., is now about completed. The program contains helpful and enjoyable features for everybody. Here is a glimpse of the good things in store for you:

THE FACULTY INCLUDES

Rev. C. H. Rowland, D. D., Franklin, Va.—*Morning Devotions.*
Rev. E. B. Flory, Norfolk, Va.—*Sunday School Administration.*
Mr. Hermon Eldredge, Erie, Pa.—*Young People's Work.*
Miss Emma G. Lemen, Philadelphia, Pa.—*Children's Work.*
Dr. W. A. Harper, Elon College, N. C.—*Social Service.*
Dr. W. W. Staley, Suffolk, Va.—*Pastors.*
Rev. J. H. Lightbourne, Holland, Va.—*Young People.*
Mrs. M. T. Morrill, Defiance, Ohio—*Missions.*
Rev. J. O. Atkinson, Elon College, N. C.—*Stewardship.*
Dr. Roy C. Helfenstein, Dover, Del.—*Evangelism.*
Rev. J. F. Morgan, Winchester, Va.—*Christian Endeavor.*

THESE LECTURERS AND OTHERS WILL BE THERE

Rev. W. D. Parry, Raleigh, N. C.—*"The Great Game of Pretend."*
Dr. I. W. Johnson, of Suffolk, Va.—*"Virginia Night."*
Rev. John G. Truitt, Princeton, N. J.—*"We are Debtors."*

GOOD MUSIC

Under the direction of Rev. J. F. Morgan, of Winchester, Va. Community gathering and sing on the campus each evening. Burlington, Greensboro and Raleigh will furnish special music for evening programs.

RECREATION

Under the direction of Miss Pattie Coghill and helpers. Mr. G. C. Donovan has charge of "Alumni Night," Saturday, August 4th.

BOYS AND GIRLS

Will enjoy the Children's Chautauqua each morning for two hours, under the direction of Miss Lucy Eldredge and helpers.

EXPENSES

Are very moderate. Enrollment fee for the week, $1.00. Board for adults, $7.50 for the week; 40c for single meals. Board for children under twelve, $5.00 for week; 25c for meals. Guests to furnish own bed linen and towels.

INFORMATION

Write Miss Lucy M. Eldredge, Secretary, 1012 East Marshall Street, Richmond, Va.

YOU CAN'T AFFORD TO MISS THE CHAUTAUQUA!

Called Home

HARRELL.

Exactly three weeks after his aged father, Edward R., was buried at Cypress Chapel Church, A. L. Harrell, aged 66, treasurer of Cypress Church thirty-two years, twenty-five years constable of Cypress District, and president of the Patrons' League, passed over the river after a brief illness.. He was twice married, and is survived by his wife and seven children—five by the first marriage and two by the second. He has been a prominent figure in Nansemond County for many years.

An immense congregation attended the funeral services at Cypress Sunday afternoon June 3, conducted by Revs. W. W. Staley and L. L. Lassiter, in the absence of Pastor Rev. J. M. Roberts, who was absent on account of a dislocated shoulder.

GREEN.

Mrs. Alma F. Green, widow of R. E. Green, died at her home in Greensboro, 439 Walker Ave., May 3, 1923, at the age of 69.

She is survived by three daughters—Mrs. C. C. Fry, of Hamp; Mrs. E. P. Adams, Greensboro, and Mrs. W. D. Williams, of Rocky Mount—and five sons—F. E., J. F., and B. H. Green, of Greensboro; J. M. Green, of Fayetteville, and H. E. Green, of Rocky Mount—besides many other relatives and friends.

Burial at Park's X Roads, of which Church she was a member. The floral offering was beautiful.

"Dearest Mother, thou hast left us;
Here, thy loss we deeply feel.
But 'tis God that hath bereft us—
He can all our sorrows heal."

T. J. G.

RESOLUTIONS.

The Christian Church at Chapel Hill has been bereaved of a dear and faithful member in the passing to his reward of Bro. Samuel Milton Pickard on April 18, 1923. As a tribute to his beautiful character, we offer the following resolutions:

First.—That we bow in humble submission to the will of Him who doeth all things well.

Second.—That in the death of our brother, the Church has lost a faithful member and loyal worker.

Third.—That we extend our sincere sympathy to the dear family who so deeply mourn the loss of husband and father. May this dispensation serve to strengthen the bonds between earth and Heaven, and give greater hope for that "unbroken circle around the great white throne."

Fourth.—That we shall cherish the memory of Bro. Pickard, and that these resolutions be spread on the records of our Church and a copy sent to The Christian Sun and the local papers, and to the bereaved family.

I. W. PRITCHARD,
M. M. STROWD,
D. S. LONG,
E. W. NEVILLE,
Deacons.

CROSS.

Mrs. Frank Cross, a member of Suffolk Christian Church, and daughter of the late Walter H. Eley, passed away June 2nd, and was buried from their Jackson Street residence Sunday afternoon at 5 o'clock. She is survived by her husband, two sisters, one brother, and many relatives and friends. A quartet from the Church rendered music, and the service was conducted by Pastor Staley, who had married them nearly twenty-two years ago. Peace to her ashes and comfort for her husband.

KIMBALL.

Mr. Robert Hamilton Kimball, of Enfield, N. C., died May 29, 1923. He was born in Warren County, N. C., March 31, 1856. Age, 67 years 1 month and 28 days. He was a member of Mt. Auburn Christian Church. He was buried in Enfield, where he made his home for a number of years.

He leaves two brothers, Mr. B. R. Kimball, Sr., of Enfield, and Mr. Lewis N. Kimball, of Manson; two sisters, Mrs. D. P. Quincy, of Enfield, and Mrs. Thomas H. Twisdale, of Spring Hill, N. C. He died at the home of his nephew, Mr. W. G. Kimball.

MAURICE KIMBALL.

WALKER.

Mary Sue, daughter of Mr. and Mrs. C. A. Walker, was born November 29, 1916, and died, after a long and serious illness of measles and pneumonia, on April 30, 1923.

For six years, Mary lived to bless her home, her Sunday School, and the community in which she lived. She was obedient to her parents, affectionate to all, unselfish to an unusual degree, and radiantly happy every day.

It was in the early morning she went away. It was in the morning part of the day, and in the early morning of life. She went to heaven early. There she waits for those who have loved and have lost her for a while.

Funeral by the writer, assisted by Dr. W. R. Potter, pastor of the First Presbyterian Church of Burlington.

G. O. LANKFORD.

—GO TO—

MRS. COOK'S CAFETERIA
FOR GOOD HOME COOKING

Be sure to try her good Virginia Batter Bread.

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FIRST CHRISTIAN CHURCH
Richmond, Va.

Temporary place of worship, William Fox School, 2300 Hanover Avenue.
REV. W. T. WALTERS, PASTOR.
Hours of Service 11 A. M. and 8 P. M.
Sunday School 9:45 A. M.
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APPLE—HUFF.

On Saturday evening, June 2, 1923, at 4 o'clock, a wedding of beautiful simplicity was that of Miss Grace Glenn Apple, of Greensboro, and Mr. Jesse Virgil Huff, of Winston-Salem, solemnized at the residence of the bride's pastor, Rev. H. Russel Clem. The impressive ring ceremony was used.

Mrs. Huff is the daughter of Mrs. Alice T. Apple, 530½ South Elm Street, and is a young woman of beautiful character and many lovely traits. She has been employed for some months at the District Nurse Home.

Mr. Huff is connected with the R. J. Reynolds Tobacco Company, Winston-Salem. The bride received many pretty and useful presents, besides winning the Greensboro merchants' prize for being the first June bride.

The young couple will live on Cameron Avenue, Winston-Salem, N. C.

Panama has requested the United States to state definitely that it now holds all the land necessary for the protection of the Panama Canal, thereby affording security to the republic against future encroachments.

"Mother is the name for God in the lips and hearts of children."

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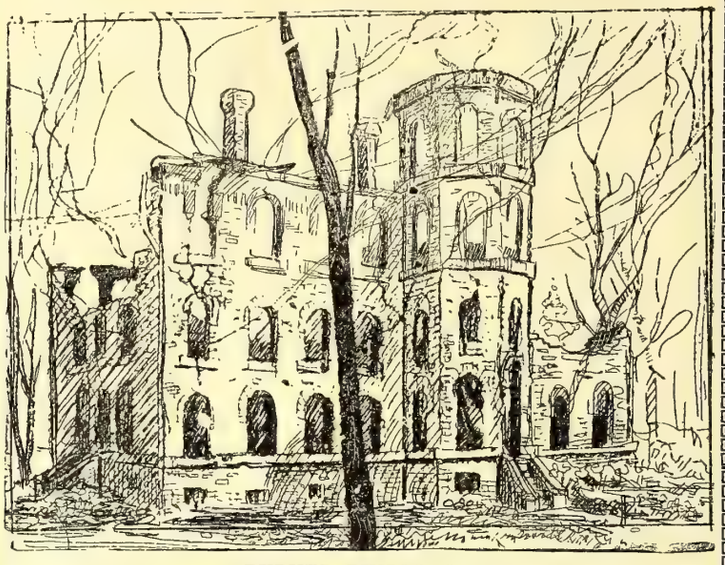

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Christian Character, first and always at our Colleges.

Rising to a height of 6,000 feet in his small motorized glider aeroplane called an aviette, Mr. Barbot, a Frenchman, crossed the English Channel on May 6, winning a prize of 25,000 francs offered by "Matin." The glider's motor develops only thirteen-horse power. The machine is so small and so economical that many believe that in time it will rival the roadster automobile.

Cabbages are being grown in quantity at Fairbanks, Alaska, from seed matured at a Federal agricultural experiment station nearby and within two degrees of the Arctic Circle.

Speak out in acts; the time for words has passed, and deeds alone suffice.—Whittier.

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Official Organ of the Southern Christian Convention

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VOLUME LXXV. | RICHMOND, VA., THURSDAY, JUNE 21, 1923. | NUMBER 25.

THE SUN'S OBSERVATORY

Mrs. N. T. Farl

A Marked Difference.—

A certain firm issued an order against smoking cigarettes, whereupon an employee wrote that he had been handling freight there for thirty years, all the time smoking cigarettes, and that no one had ever found fault with his work. To this the manager replied: "Thirty years ago you and I started together where you are today, but you are still handling freight, and will be to the end of the chapter."

Some Little Things.—

Some author unknown to this writer has a fine word to say of some small things, and he says what he says well, as follows:

"Little words are the sweetest to hear; little charities fly farthest, and stay longest on the wing; little lakes are the stillest; little hearts are the fullest, and little farms are the best tilled. Little books are read the most, and little songs the dearest loved. And when nature would make anything especially rare and beautiful, she makes it little; little pearls, little diamonds, little dews. Agar's is a model prayer; but then it is a little one; and the burden of the petition is for but little. The Sermon on the Mount is little, but the last dedication discourse was an hour long. Life is made up of littles; death is what remains of them all. Day is made up of little beams and night is glorious with little stars."

Are You For The Constitution of The United States.—

Federal Prohibition Commissioner Haynes made a center shot not long ago when he called attention to the fact that the men who buy and the men who sell illicit liquor are alike culpable and essentially lawless. Of the buying class he said: "These citizens seem not yet to have realized that only one question is involved in prohibition law enforcement: Are you for or against the Constitution of the United States? It is not to be wondered that the bootleggers and criminals will violate the law for the sake of possible illegal gains, but it is difficult to understaand how prominent clubmen, business and professional men, become parties to such violations." If these statements be true, and they are, then the wealthy sport who buys and drinks and the mountain bootlegger who makes and sells are on the very same level.—*Ex.*

The Real Need of our Country.—

The reports of a revival sweeping over certain sections of Mississippi and the effect it is having moved a business journal, the *Manufacturer's Record,* to a comment that sounds as though it had been written by a preacher. The comment would be true by whomsoever written, but we give it because it seems to be a confession of serious men of business: "The country needs, more than anything else, a genuine nation-wide revival of old-time religion—the religion that accepts the teachings of the Bible as divine; a religion that makes the employer honest in dealing with his employees and the employee equally honest in dealing with his employer; a religion that makes every adherent of it through and through honest and honorable in every transaction and in every relation of life; a religion which uplifts, which makes men realize that in the literal fulfilling of the teachings of the Golden Rule there is safety, and nowhere else is there safety for business or society. The world is in a turmoil, partly economic, but largely through the failure of religion to function fully in the hearts and lives of those who profess is."—*Ex.*

Father, Speak to Johnnie.—

Ashamed of nothing but sin; afraid of no one but God. These two qualifications will make a strong man out of a weak one, and a rich man out of a poor one. The condition of the world is one of faint-heartedness. We once heard a great man say that there were usually brains enough in any city to run several cities; but not usually heart enough to run one city. A man and his wife were once seasick, and were out on deck near the rail, trying to get relief. The mother saw their little son climbing to a dangerous position on the rail. She was composed enough to see his danger but not strong enough to command him, so she faintly said to her husband, "Father, speak to Johnnie." The father, with neither composure enough to see the danger nor strength to give a command, said, in a much fainter voice, "How d'you do, Johnnie." Someone, condemning preachers for being half-hearted in their preaching, illustrated his point by accusing a certain preacher of saying, "You must repent in a sense, believe the Gospel as it were and be converted so to speak, or you will be damned in a measure." It counts but little for us to cultivate the dramatic art and play that we are in earnest. A clear vision of sin and a clear vision of God will put us in earnest. But, however great the tension, we must sometimes relax and rest; for "He giveth his beloved sleep." Goodnight.—*Exchange.*

The Fourfold Judgment of God.—

Noting that we are living in the 189th decade since Jesus prophesied of coming woes upon the world, the *Wesleyan Methodist* words graphically the present decade fulfilment of the solemn warning of the Master in what is called, "God's Fourfold Judgment—a Call to Prayer." What an array of solemn facts are these:

"1. The worst war the world has ever seen, costing 10,000,000 lives and over $200,000,000,000.

2. The worst earthquake in human history, the one in China during December, 1920, 'which literally shook the globe,' and carried suddenly into eternity a quarter of a million lives. (Some authorities place the estimate far higher.)

3. The worst famine 'the world has hitherto known,' that of Russia, in which millions perished miserably through starvation, and added millions through starvation plus disease.

4. The worst pestilence, in some respects, known to man, world-wide in extent, and exacting a toll of full 12,000,000 lives. In the short space of twelve weeks nearly 6,000,000 persons died. In South Africa the mortality of three wars, and in India in a few months' time 5,000,000 deaths occurred.

Is it, or is it not, significant that all these prophesied judgements, in their worst form should occur in the same decade?"—*Way of Faith.*

Are You A Sucker?—

No man likes to be called a "sucker," and yet we are inclined to believe that the saying of some one is true, that "one is born every minute." The statement is made that during last year the "suckers" of this country lost to the "fishermen," who went after them with gilded hooks, the enormous amount of $2,000,000,000. Oil well, gold mining and real estate schemes are the usual bait employed. In every case there is held out the promise of great returns from small investments. One of the striking things about this method is that the thing advertised is almost invariably a long way from those to whom the effort is made to sell. Many people, indeed most people who buy, do so merely on the representation of those who are promoting the scheme. They are so infatuated with the idea of getting rich quick that they do not use their better judgment in the matter, but recklessly risk, it may be, the savings of a life time. If the schemes that are so persistently advertised were what they claim to be there would be no need for advertising them. If there is postive evidence as is often claimed that certain land will produced oil in large quantities, there will be no difficulty in inducing capitalists who are in a position to make an investigation to furnish all the money needed. If they will not do it, the scheme usually is either a fraud or a gamble. If the money lost through these means during the past year had been used in legitimate business or been kept in savings banks, many thousands of people in this country would be far better off today than they are as they mourn over their losses. It is far better to deal with people you know than with strangers.—*Presbyterian of the South.*

NOTES-PERSONALS

Rev. S. L. Beougher is writing some very interesting articles for our Sun columns. Do not miss one of them, as to do so means a loss to him who forgets, or who neglects to read them.

We see it is announced in *The Herald of Gospel Liberty* that our Bro. Riddle of Burlington is receiving congratulations—it is a daughter. Best wishes to the happy father and mother of the dear little newcomer.

Rev. Hugh Black says: "Of the reality of fellowship with God every religious man is assured. Religion implies such a relationship of love and grace on the part of God. How such a consciousness brings strength and comfort to a human heart let every one who knows the power of salvation attest."

Rev. J. E. Franks is a busy man. He operates a farm, but then he manages to get more work done in his church than many others, and yet we do not recall a single instance of hearing him complain of having so much to do, and that is more than some of the rest of us could say. For instance, dear old Deacon Alfred Moring used to say he had "seen people who were very busy, but never accomplished much". He was hitting at this writer then, all good naturally of course.

Some one has offered the following prayer, which is most suitable and appropriate for us all. There is not a Christian, man or woman, boy or girl, who might not make such sentiment the point of such a prayer: "We thank thee, O Father, for the matchless example of Jesus, thy Son. Through him inspire us contiually to something better than our second best. And through these Christ-spurred lives of ours may others find their way to him and serve him and their fellows with more joy and success. Amen."

Revs. H. H. Butler and I. W. Johnson, D. D., are known locally as the "marrying Parsons", and they do so much of that sort of work that the people seem to look upon them as in a sort of a race to see who may have to his credit the larger number of marriages when they go up to the Conference each fall. Sometimes it is one and then another which gets in the lead, but most of the time they run "neck and neck". They are close rivals for the honors of the year in this line, but the rivalry is harmless and in good nature.

Rev. Elisha Bradshaw, now engaged in our mountain work, has been called to succeed the editor of this paper as the pastor of the Christian church at Henderson. The editor of The Sun retires July 1 as pastor of this church, in order to give his whole time to editing THE CHRISTIAN SUN. It is believed that Bro. Bradshaw will accept, although he has not formerly done so as yet. Bro. Bradshaw should he accept, will have a field to command his best efforts as a preacher and pastor. We wish for him and the church the best of results in their united labors for the cause of Christ.

Have you decided that most important question as to whether you will send your son or your daughter off to school this fall? Well, now, it is about time that you were giving this matter important consideration. Education will be worth far more to your child than the money you may save by keeping the son or the daughter at home. A young man or a young woman cannot hold his or her own in this day of intellectual training without the help of that sort of training. You may keep your children at home at work, making money, but it will mean that you are keeping them in ignorance. Think, now while you may.

"Any true religious awakening, any real repentance will set one asking, 'What must I do?' Touching the springs of feeling counts for little if the springs of action also are not stirred. A resolve that spends itself in emotion without motion does not go very deep or last long." That is a fine thought. Many people object to emotion. It may be if our *emotion* was always accompanied with *motion*, that such objection would disappear. Let us try it. Emotion without motion does not get us anywhere, but emotion accompanied with real motion, that is, with the proper effort on our part gives power and fruitfulness to the emotion which the heart sends forth. Let us see that the two, emotion and motion, go together in our lives.

We are all busy these days, or we ought to be, and we have no doubt that our College Presidents, Dr. Harper and Mr. Hook, Dr. Harper at Elon and Mr. Hook for Bethlehem, are as busy as they know how to be, for both institutions are in the midst of a big building program and it keeps them about as busy as they can be. Dr. Harper is leading in the work of constructing new buildings to take the place of the one that was burned last January, and Bro. Hook's work for Bethlehem is in the erection of the first building for Bethlehem. Brethren of the Christian Church, let us give them all the sympathetic encouragement we can, for they are carrying a heavy burden and they are doing it for the Christian Church as representing the cause of Christ.

Rev. L. E. Smith, D. D., pastor of The Christian Temple, Norfolk, Va., has the biggest job of his life on his hands just now. He is leading his people in the work of building and equipping a new house of worship in that city, which it is estimated will cost the sum of a quarter of a million of dollars. Some one said they did not believe that he could do it, but his work is saying, as in answer to this doubter, "We are doing it", and when last heard from, he had not borrowed a dollar with which to do this work, that is to say, that his Norfolk congregation had raised all money with which to pay bills up to a very recent date. He will finish it, the Lord willing, and then this doubting prophet will likely say: "Well, I really did not think they could do it." No doubt that is true, but you see it shows conclusively that you do not always know what you are talking about. Hereafter you will do well to be sure you are right before you prophesy bad things of those you know little about. The building for the Norfolk Christian Temple, under the blessings of God, will be built and on time, or very nearly so, and it will not only be a credit to our denomination, but it will be a credit to the city of Norfolk. Indeed, there are not many church edifices in that city which will be more of a credit to that city than our own Christian Temple.

1923 CONVENTION REPORTS.

Every Sunday School Superintendent in the North Carolina and Eastern Virginia Sunday School and Christian Endeavor Conventions has received report blanks for both Sunday School and Christian Endeavor Society in their church, during the past two weeks. It is very important that these reports be mailed in as promptly as possible, those for Eastern Virginia to Rev. B. J. Earp, 2301 Roanoke Avenue, Newport News, Va., those for North Carolina, to Miss Lucy M. Eldredge, 1012 East Marshall Street, Richmond, Virginia.

These reports show that your Sunday School or Christian Endeavor Society is alive and growing. They are the only source of information upon which to estimate the progress of the work.

These reports are for publication in the Handbook issued annually by the Board of Religious Education. This book is used for reference, and should contain latest statistics and names of officials. A little time on the part of every superintendent and secretary would make possible an up-to-date and useful Handbook. Send in your reports promptly that they may be tabulated and charted before the annual Conventions in July. If your Sunday School or Christian Endeavor Society failed to receive a report blank, write to the Field Secretary, 1012 East Marshall, Richmond, Virginia, at once, and one will be sent.

QUESTIONS AND ANSWERS.

Question.—Is it a fact that the negro progress in the United States is great?—*J. E. F.*

I have no means of answering through my personal knowledge, but the following facts are given in the public press of a recent date:

In all history, there hardly is anything to compare with the progress of the American negro in the little more than fifty years since emancipation. An article in the *Commercial and Financial Chronicle* says there are now in the United States 12,000,000 negroes. They constitute one-seventh of the working force of the country. Of the 3,000,000 men, 800,000 are farmers and 1,000,000 farm laborers. Eighty per cent of the women are in necessary home and industrial life.

Question.—Why do you think it is that so little is preached today about future punishment? I hardly ever hear a preacher say anything even bearing on that question. Why is this so?—*Inquirer.*

Now, you have asked me a hard question? Of course, all I can do is to think, as to this matter. Some say the spirit of the age is against it. It does not matter what the spirit of the age may think, as long as God has spoken; the preacher of the Gospel should tell what God has bidden him tell to the people. Others may think there is too much refinement in this age to preach such a doctrine as hell. Refinement has nothing to do with it. A refined woman who is not a Christian will meet future punishment just as much so as the coarse who are not Christian in fact. Dr. H. C. Morrison says, in a paragraph bearing on this subject: "For a generation there has not been much said on the subject of the future punishment of the wicked. It is an unpopular subject, but need not be. We are not suggesting that the pastor rant at the people or threaten them, but it would be a real help to present conditions of reckless worldliness and wickedness, if a few tens of thousands of preachers in these United States who devote two or three Sabbath mornings to Scriptural preaching on the fearful fruitage of sin against God, both in this life and the life to come. Let the minister speak positively, but kindly; let him quote the words of the Lord Jesus and point out the true philosophy of sin and the logical consequences of the same. Let him show the unfitness of souls to dwell with God in heaven who live in rebellion against God on earth. There is a way to preach about hell that is offensive and makes people to feel that God is cruel, but there is a pure Gospel on the subject; there are plain Scriptural teachings; there is a sound philosophy of future punishment which ought to be faithfully presented to the people. Men who are lost, destroy themselves; destroy themselves against the will of God, the love of God, and the plan of God for their salvation."

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor,*
Henderson, N. C.

WHERE IS OUR CAPTAIN?

OPTIMIST, TRUTHIST, PESSIMIST.

And what are you—Optimist, Truthist, or Pessimist? And what is an optimist? Webster says it is one who believes that all things are ordered for the best. And what is a Truthist? We have coined the word and now we must make a meaning for it. A Truthist is a person who sticks to the truth all way and declares that truth is better than optimism or pessimism. We do not hestitate a moment in claiming to be a Truthist. Only recently, because we told the truth, as we saw it, we were called a pessimist. That did not abash us, and it did not because that is not our name. And what is a pessimist? It is, Webster tells us, one who is disposed to take the least hopeful view of things. We surely do not belong to that class and whoever put us in it, put us where we do not belong and where we will not stay.

As a truthist we are to tell the truth as a stepping-stone to right and justice. Because we repeated what a few men of national and international prominence have said in regard to the present state of the Church, we were classed as a pessimist. All right, but remember that when optimism and pessimism are both dead, Truthism will be living and standing for the better and larger things of the kingdom of God. We believe in telling the truth, even though the truth may hurt, for more we tell the truth and the more it hurts, the more surely will the people be awakened to the alarming situation, and the more certainly will they seek a remedy for the evil which seems to threaten their best interests. Beloved, shall we tell the truth and so strive to arouse and awaken the people to present dangers that they may do their best to apply a saving remedy, or would it be wise, in the name and for the sake of optimism, to hide the facts and the true situation from the people on whom rests the responsibility of changing the forbidding situation? Be candid and man enough to face this question and give an honest answer. Do you wish your editor, as a journalist for the Christian Church and the cause of Christ to play *mum* where danger to the cause we love is lurking, or do you wish him to tell the truth, as he sees it in an effort to arouse and awaken the people we serve to face the real evils which lurk along the way we must go? Which is the wiser, to let the truth be hid, and in the name of optimism induce the people to believe that everything is going well and full of hope, when at the same time, the editor knows that there are some things which are forbidding, and need to be corrected as quickly as possible, in order to bring best results? If any one wishes us to shut our eyes to real and serious dangers to the cause we love and for which we labor, and make the people believe that all is going well, in the name of common honesty we shall have to decline the undertaking.

Let me illustrate: John Jones has a sick wife. She is very sick and the doctor is sent for. He is an optimist. He comes in and diagnoses the case as nothing more than a little disorder of the stomach which will correct itself pretty soon, and he bids the family farewell, after he has given a simple remedy for the disordered stomach, saying you will hardly need me again in this case but if you do, call me. He goes down the road and meets a neighbor of Mr. Jones, who knowing of Mrs. Jones' sickness asks the doctor what he thinks of her condition. "Well," said the doctor, "Mrs. Jones is a very sick woman and not much chance to relieve her." Who would wish such a doctor to attend his loved ones in time of peril? If it would be reprehensible in the doctor to so deceive one in such a time, how much worse is it in a journalist to deceive the people he seeks to serve by pretending that everything is going well, when he knows that just the opposite is true. For one we cannot do it and we will not. We mean to do our best for the promotion of the cause of Christ, but if we see dangers ahead, we mean to give the warning and do our best to arouse the people to meet and drive the ugly conditions from us till the cause of our Lord and Master may truly shine in the splendor and glory of real progress.

It was only recently that a dear friend said to us in person: "Well, I have thought that you were unnecessarily alarmed over the fight that is being made against the Bible, but now I am beginning to see that you were right and I was lacking sense to see the truth on that question". That man is a man of sense, he is known throughout the state of Virginia, and in many instances far outside of the boundary lines of his own state as a man of fine reputation and a character unsullied. What do you suppose he would think of the editor of his church paper if the editor had all the while been seeking to minimize the fight against the Bibe and trying to persuade the people whom he, in the good providence of God, had been serving, that it means nothing—that there is no danger to the cause of Christ from this source, and that, too, when he had discovered that the editor was simply trying to make everybody feel that all is well and that there is no danger whatever to the cause we love and serve? If our people wish an editor to do that sort of work for them, they will have to secure him in the person of another, for we cannot do that sort of work.

Now a word as to optimism and pessimism. We are an optimist of optimists, when it comes to the final triumph of the gospel. There is no power in earth or in hell that can destroy the Church of Christ, or the Word of God. For that kind of optimism we stand and by the grace of God we will stand to the end of life.

Any intelligent and well read man knows that while the Christian has the most abiding faith in the final triumph of the gospel of the Son of God, it is nevertheless true that there have been seasons of depression in the Lord's work, off and on from the days of Christ Himself until now. Is it therefore anything strange that such days of depression should come in the twentieth century? Is it strange that a great world war should so depress and disorganize the forces of Christianity that a dark day should hover over the present situation of the Church? Men of common sense know that this is true. Then why should a man be dubbed a pessimist because he has the sense and the courage to be candid and admit the plain facts with a view to stirring the people to better effort that such evil tendencies may be driven into oblivion forever, that the Gospel of the Son of God may face the issue in triumph and glory. Which is better the Optimist or the Truthist? Optimist is a misnomer, except in so far as it is true to the truth. Brethren, think a bit and see if you cannot see the wisdom of telling the truth as it is, rather than white-washing it in the name of optimism, regardless of the facts?

Let us tell the truth and the truth only, for the day is far spent and the night comes on apace!

Well may we stop and ask the significant question:

Where is our Captain?

A recent writer puts the thought this way, and we commend his words to our readers. He says:

There is a story of the sinking of a steamer that illustrates the most vital truth we are stating. The steamer had to be abandoned, and the crew and passengers took to the boats. The captain remained on the bridge until he was engulfed by the rising waves. One of the boats passed him, and he asked to be taken on. But it was thought to be already overloaded, and the fear-striken sailors refused him. The boat rode the waves, but no one on board knew how to guide it to the near shore; and so all on board perished for the lack of the very thing they had refused—the safe leadership of their rightful chief.

That's just such a picture as the world makes today; it is a ship in a storm, drifting here and there without its Captain, Whom it refuses to take on board, and is doomed to death without His leadership.

Why is it that the world is not busy to get Him back? He is what we need. Isn't it strange that the men will hear the story of a Christ that walked on the sea, that fed the multitude, and yet do not cry out to God: 'Oh, send Him back again!' "

ARE THE UNSAVED SPIRITUALLY BLIND?

Certainly, they are! They cannot discern spiritual truth. For this statement, we have the authority of Jesus Christ Himself. Did not He say that without the new birth we cannot see the kingdom of God? Spiritual blindness is the malady which is now afflicting the world, and it has been doing so since Jesus came and offered light to as many as believe. There are many people who have eyes, but they cannot see either spiritual truth or the kingdom of God. Paul says spiritual things are spiritually discerned. Hence, if one have not the spiritual nature, how can he see spiritual truth, or anything that is spiritual? Most certainly, he cannot.

With this principle as standing-ground, would we be not justified in saying that there are most likely thousands of men and women who are in darkness because they have not been opened to see and grasp the truth.

This lack of spiritual truth will keep as many as have it not out of heaven. Jesus said they cannot see the kingdom of God, and we take it that that means such cannot live in and enjoy the kingdom of God, and they cannot simply because they lack spiritual qualification.

Now, spiritual qualification rests on faith in the promises of God. That seems to have been Peter's understanding of the matter. In his second epistle 1:4, he says:

"Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

Lust blinds us, but the divine nature gives us open eyes and a clear spiritual vision, enables us to see what otherwise would be hidden.

"I would not be without THE CHRISTIAN SUN for $100 a year; it is certainly a fine paper."—*Hon. I. W. Pritchard,* Chapel Hill, N. C. You might think that is the statement of a man who does not think well before he speaks, but it is not. Bro. Pritchard is a very conservative man, and he by no means believes in throwing away his money. Hence, the greater weight should be attached to what he says. He has served his State in the Legislature and made an enviable name for himself in the work he did there. His opinion is worth much, and THE SUN appreciates his estimate of the paper's value.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

WITH THE WORKERS.

Rev. H. M. Gray, the wide awake, consecrated, and beloved pastor of our Lanett, Ala., church, writing under date June 4 says: "Our church is going up and we are going to do good work in building. We are not going to leave anything undone about the building. It is going to be a nice house of worship. Am getting along fine with my work. Have just closed a revival. So we are having a good time."

Brother Gray hopes to have the building ready for dedication in August. It is to be a handsome and ample edifice. He is doing a great work, and his people are with him heart and soul.

Rev. J. A. Ledbetter, pastor of our Reidsville, N. C., church, is another wide awake pastor who through consecrated effort brings great things to pass. He has received twenty-five members within the past three months, and the attendance at his regular church services have averaged two hundred. The pastor has a Men's Bible Class composed mostly of heads of families, numbering sixty to seventy-five men each Sunday. Brother Ledbetter knows how to go after the men of the town and get them to Sunday school. He is a man of activity and resources, and God seems to be blessing his efforts. He says that the pastors who lead their people on constantly to new and larger efforts in Kingdom service do not wait for their congregations to lead them on.

The writer was with Rev. J. Lee Johnson, pastor at Catawba Springs, Wake County, N. C., last Sunday. The house of worship is now being enlarged to meet the requirements of the constantly increasing Sunday school and church attendance. It is purposed to have the enlarged house ready by the meeting time of the North Carolina Sunday School Convention with this church middle of July. Brother Johnson is another resourceful pastor who leads his people on to enlarged efforts and activities in Kingdom service. One of his congregations (Wake Chapel) is now erecting a handsome brick structure to take the place of the inadequate wooden structure now outgrown. Brother Johnson is one of our happiest, most aggressive and successful rural pastors. He is doing a great work, and his people are most happy under his leadership.

J. O. ATKINSON.

MEN AND MILLIONS PAYMENTS.

Very many of our people who pledged to Men and Millions are making a most commendable effort to meet their pledges. Many of course have had reverses, and pledges made in the days of great financial prosperity are found difficult to meet in days more trying. I feel, however, that the great majority of these pledges will be paid as rapidly as our people can meet them.

Brother C. D. Johnston, Executive Secretary, hands me the following report for the month of May:

MEN AND MILLIONS PAYMENTS.

The amounts sent in to Men and Millions during the month of May, 1923, are as follows:

North Carolina Conference.

Reidsville	$ 30.00	
Shallow Ford	26.00	
Greensboro, 1st Church	20.00	
Monticello	120.00	
New Providence	31.50	
Ether	40.00	
Big Oak	5.00	
Hines Chapel	76.40	
Shiloh	26.00	
Sanford	5.00	
Seagrove	24.00	
Turner's Chapel	69.60	
Henderson	93.85	
High Point	7.00	
Ramseur	12.00	
Union Ridge	10.00	
Oak Grove	3.20	
		$ 599.55

Eastern Virginia Conference.

Suffolk	$2,106.23	
Hebron	10.00	
Dendron	107.50	
Liberty Springs	100.00	
Ivor	75.00	
Mt. Carmel	228.50	
Wakefield	126.00	
Holy Neck	195.00	
Ivor	50.00	
Burton's Grove	34.50	
Union, Southampton	25.00	
Waverly	321.00	
Berea, Norfolk	89.00	
		3,467.73

Valley of Virginia Conference.

Washington, D. C.	$ 20.00	
Palmyra	6.31	
Newport	43.80	
New Hope	11.00	
Pleasant Grove	20.00	
Newport	1.00	
Mt. Olivet "G"	35.10	
Bethlehem	35.00	
Joppa	6.75	
		178.96

Georgia and Alabama Conference.

Beulah		46.37
Total		$4,292.61

CHAS. D. JOHNSTON,
Executive Secretary.

IMPROVEMENTS TO BE MADE.

DEAR FRIENDS:—

The board of Trustees in their annual meeting held May 29th, decided to make three improvements in our Orphanage plant that will mean much to the success of the work of the institution.

First: The Board authorized Mr. W. K. Holt, chairman of the Board and Chas. D. Johnston, superintendent, to have a swimming pool built for the Orphanage children. This is a needed necessity; pools are being built near us and it is the nature of boys to want to go in swimming and some might go to the pools and get drowned and no one know where they were. If we have a pool of our own there will be no excuse to go away from the orphanage grounds for this pleasure, and, too, our pool will be under strict supervision for the protection of the children.

Second: They authorized the superintendent to put in necessary machinery for a first class repair shoe shop for the use of the orphanage and any other outside work we might want to do. This will be quite a convenience to us in the work and will be a help to the children in learning how to repair shoes.

Third: They authorized the superintendent to have plans drawn for a combination kitchen and dining room and present to the Board at its next meeting, this will give the children an opportunity to eat together and will cut out some expense in kitchen help and fuel. This building is to be a two story building and the second story is to be used for a school room or an auditorium where we can have all the children meet in religious worship and song services. It will also give us the space, in the present dining rooms for more children as we grow stronger and are able to care for more.

I want to say in closing this letter that the good ladies have sent in to date 256 sheets, and 245 dresses. This is a splendid response to our call and we are grateful indeed.

CHAS. D. JOHNSTON, *Superintendent.*

REPORT FOR JUNE 21, 1923.

Amount brought forward		$7,755.90
Sunday School Monthly Offerings.		
N. C. Conference:		
Seagrove	$ 1.00	
Randleman	2.20	
Durham	17.16	
Hanks Chapel	1.50	
Burlington	49.91	
High Point	1.00	
Piney Plains	7.20	
		$ 79.97
Eastern Virginia Conference:		
Rosemont	$ 10.41	
Holland	5.00	
Suffolk	25.00	
Elm Avenue, Portsmouth	4.88	
Berea (Nansemond)	10.00	
Pleasant Grove, Va.	2.40	
		57.69
Valley of Virginia Conference:		
Leaksville	$ 2.43	
Woods Chapel	1.00	
Mayland	2.53	
Lineville	3.21	
Dry Run	5.40	
		14.57
Georgia and Alabama Conference:		
Wadley	$ 1.88	
Richland	1.06	
		2.94
Baby Home Pledge.		
Mrs. J. G. Faulkner		5.00
Easter Offering.		
Plymouth, N. C.		7.20
Special Offerings.		
A Friend, Durham	$ 15.00	
Patrica Holden	2.50	
Ben T. Holden	2.50	
Rent	6.00	
		26.00
Total for week		$ 193.36
Grand total		$7,949.26

NOTICE.

All persons who are expecting to attend the N. C. S. S. and C. E. Convention, which is to meet with Catawba Springs Church, July 10, 11, 12 will please notify the undersigned, when and by what conveyance you will come. Those coming by R. R. will be met in Raleigh on the p. m. of the 10th and a. m. of the 11th.

This notice applies to ministers, delegates and visitors as swell. Only a post card in time is your part, and we will be ready and anxious to prove to you that we are willing to do our part.

J. E. FRANKS, *Cary, N. C.,*
Ch'm. Entertainment Committee.

CONTRIBUTIONS

ELON LETTER.

I chanced the other day to meet with a man who has given liberally already to the Rebuilding Program. "I am certainly glad to see that everybody is to have a chance to aid in rebuilding our College, from richest to poorest", he said. "I do not think," he continued, "Col. Holland, as Chairman of the Emergency Committee, could have conceived a finer idea than this of offering even to the children an opportunity to contribute to this cause. It will mean not only money which we greatly need, but also a growing loyalty to our College."

This brother is right. He said he was looking forward to the celebration of College Day in his church and anticipating the pleasure he would sustain when he could see little tots making their offering for the College later to be in many cases their own Alma Mater.

Col. Holland did do a splendid thing when he suggested this plan, later approved by the Southern Christian Convention. It would not be right to deny even the poorest and youngest of our Brotherhood the opportunity to have part in this good enterprise. Three cents will lay a brick, says Brother Jack Darden. Every child should be encouraged to have at least one brick in these buildings, which, God willing, are to serve the cause of Christian Education in our Church for a century and more. And many of our devoted friends on that day will want to put in the equivalent of a thousand or of ten thousand bricks.

No general canvass is to be made for our striken College. Our promise has been given not to do so during the Men and Millions period and it is not up till April 30, 1925. But offerings to the Lord's work are always permissible and give such joy to those whe make them. Let the giving on College Day in each church be a sacramental act. Let it be seasoned with prayer and consecrated with joyous sacrifice.

I am gratified at the fine response that is coming in from our pastors, outlining their plans for College Day. We are doing our best to respond promptly from the office. There is a reason for their response and our ready cooperation: the future of *our* College is at stake, the College that has given us such leaders as L. E. Smith, J. E. Rawles, I. W. Johnson, D. R. Fonville. C. H. Rowland, H. C. Simpson, Mrs. J. B. Gay, Mrs. A. F. Smith, J. Lee Johnson, Miss Ruth Johnson, Miss Lucy M. Eldredge, A. W. Andes, P. J. Carlton, H. M. Holland, G. F. Whitley, G. O. Lankford, M. W. Hook, H. S. Hardcastle, H. Shelton Smith, J. T. Kernodle, S. C. Harrell, W. H. Boone, E. M. Carter, J. F. Morgan, B. F. Black, D. P. Barrett, Toshio Sato and a host of others too numerous to mention, who are the hope and inspiration and working force of our Church.

We cannot afford to let the College which has achieved this service for the Church suffer. We will sacrifice to give this College the equipment for a larger service in the strategic field of Christian Education; the hope of the church and of the world.

And so the faithful and true of our Brotherhood are laying their plans well and watering them with the heavenly dews of prayer that liberal response may be made to the cry of our College for help in this tragic hour. Our College has faith in our pastors and in our people. She has faith in prayer and in God.

W. A. HARPER.

THE UNEXPECTED GOD.

How full of surprises God is! He who is most sure of God is never quite sure what He will do next, in what situations He will manifest Himself, out of what griefs He will bring glory.

One Man's Tragedy.

Here is a lad far from home in the midst of a wild country. He is not only a wanderer. He is a fugitive. The anger of a brother whose birthright he has stolen had made it unsafe for him to remain at home any longer. For him it is exile or death. Not for years will he hear again his mother's voice or feel her hand in love and blessing upon his head. Probably never again will he see the father whose fast-ebbing strength gave token that death is not far away. And he has been very much a home boy. He cared not for the fields and the chase. He preferred sitting by the camp fire and listening to the homely conversation of his parents. And now that is all behind him—how far behind him he does not know—perhaps forever. With sinking heart he sees the sun setting in the western sky and watches "darkness fall from the wing of night."

In addition to the distress of his separation from home was the lugubrious weight of his sense of guilt. Had he been exiled because of his espousal of some unappreciated virtue there would have been some compensation. John Bunyan found his prison cell a place of glory. While his heart ached at his separation from wife and children, there was blessed balm in the consciousness that his separation was for conscience's sake. But there is no such anodyne for Jacob. While he sits upon the rocks of the hillside, thicker than the gathering shadows comes about him the gloom of a guilty conscience. "Conscience doth make cowards of us all." What if Esau were upon his trail with such wild blood-thirsty fellows as usually consorted with him? He can picture the scene should he be overtaken—Esau's anger, his own helplessness, a few sickening blows, a wail, spurting blood, darkness. A night bird's call sends a shiver through him.

To add to his unhappiness, there is the uncertainty of tomorrow. What if he finally arrives at his uncle's tents and pastures? Uncles are sometimes hard taskmasters. He will not meet him on terms of equality, for he is a fugitive. If there were any hardness in Laban's disposition, present circumstances would only accentuate it. It is a lonely and comfortless lad that finally makes a pillow of stone and, throwing his cloak over his face, succumbs to weariness and sleep.

His Surprise.

And then the unexpected happened. He dreamed—a dream of angels and of God. To him the dream became a revelation. He was persuaded that his vision was a token that he was not abandoned to his fate, that in spite of his folly and sin, God still loved him. After all, the lonely man was not alone. The friendless had a great Friend, the defenseless a great Defender. And so the place of fears became a place of confidence; the night of despair was lighted by a great hope; the barren hillside was none other than the house of God and the gate of heaven. Had any one told Jacob as night overtook him that God was near, he would have been laughed to scorn. But God was near. And Jacob had a surprise whose gladness he never forgot. In the long, weary years ahead, while he toiled to build a home and get a start in life, he remembered and was comforted.—REV. ALBERT E. DAY, in *N. Y. Advocate.*

OVERCOMING PROFANITY.

About twenty or more years ago a gentleman, on one Saturday in July, reached Monticello, Ark. He went to the "Hall House," the leading hotel of the town at that day. On Sabbath morning he went to the Presbyterian Church. Dr. S. C. Alexander, father of R. O. Alexander, of Charlotte, N. C., and S. C. Alexander, of Pine Bluff, Ark., was at that time pastor.

After the 11 o'clock worship, the gentleman in question went back to his hotel for dinner. After dinner he went to his room on the second story. From the hall on which his room opened, a stairway led down to a broad front porch that extended the entire length of the hotel. This porch, being liberally supplied with chairs, furnished an inviting gathering-place for men, guests and others about town.

The guest in the room just mentioned desired to be alone and to spend at least a part of the afternoon without interruption. Soon after settling down for the afternoon, as he supposed, he, somewhat unwilling, became aware of voices of men from the front porch below. These voices rapidly became more numerous and earnest, good-natured, but boisterous and profane. Our would-be-alone guest arose and closed the door and windows. It was a warm afternoon and it soon became, if not intolerable, certainly very unpleasant. Meantime, the voices from the front porch became more numerous and the profanity seemed to increase. Something must be done, ought to be done; but what? With no plan of action, save to do that which was right and tactful, the gentleman arose, took the chair in which he was sitting and descended to the front porch. There, grouped around a good-natured, loud, profane-talking leader he saw about fifteen men, all talking rather loudly and all in good spirit and apparently all indulging in profanity.

Again, with no plan of action, save to try first masterly inaction, he placed his chair near to the leader and joined as adroitly as he could in the conversation. He did not swear, but talked at as lively a pace as any one. The leader addressed him and fairly deluged him with profanity. The reply of the recent addition was prompt, interested; but without profanity. Gradually the policy of the gentleman who had joined the group, without ceremony, appeared to be convincing to the entire group, leader and all, that it was entirely possible to talk at random and in the way that a company of men, without nothing special to talk about, can talk, without profanity. After a time, the profanity began to show signs of weakness and in thirty minutes there was no profane word to be heard at all, although no one had been admonished about it. The plan, not thought out, but suddenly adopted, had worked.

In thirty minutes more the group, one by one, had disappeared and only one young man was left alone with the guest of the upper room. In a short time these two were engaged in a personal talk about Jesus.

The young man said frankly that he was not a Christian, but that his mother—whom he was soon going to see—over in Mississippi, was a Christian, if there was any in the world.

He agreed to try to settle the matter of becoming a Christian himself during the visit that he was soon to make.

1. Sometimes the best way to cure an evil is not to do the evil. A masterly refusal is strong testimony. "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from evil."

2. A mother's life is the best preaching of the Gospel that a son ever knows. It is heard when all other voices are silent.—R. B. W., in *Presbyterian Standard.*

RELIGIOUS EDUCATION

Miss LUCY M. ELDREDGE, *Field Secretary,*
1012 E. Marshall Street, Richmond, Va.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

July 1, 1923.

Subject: "John The Baptist."—Matthew 3:1-17; 11:2-15; Mark 6:14-29; Luke 1:5-8; 3:1-22; 7:18-28; John 1:6-37. (A Survey of the Life of John the Baptist.)

Golden Text: "Blessed be the Lord, the God of Israel; For he hath visited and wrought redemption for his people."—Luke 1:68.

Devotional Reading: Isa. 40:1-8.

Reference Material: Mal. 3:1-6.

The Herald of the Christ.

This lesson opens the quarter's study of New Testament heroes and heroines, concluding the six months' study of Great Men and Women of the Bible. Standing between the Testaments, as it were, with a character like that of the old prophets, and a message which prepared for New Testament teaching, stands John the Baptist, the "Herald of the Christ."

Many years had passed since the stern warnings of Jeremiah and the Messianic prophecies of Isaiah. The world was at peace. The captives in Babylon had returned to their native Jerusalem where the walls had been rebuilt and the wonderful temple restored. Though generations had passed away since the promises of the prophet, still there were many who were waiting for the fulfillment of Isaiah's words. They were looking for the coming of a great king, for had not the prophet said that His name would be called "Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace." And he had also foretold how one would come to make ready him, a Herald to proclaim the coming of the King, crying "Prepare ye in the wilderness the way of Jehovah; make level in the desert a highway for our God."

With this message, John came. All four Gospels record his life and divine mission. His was a career which fulfilled God's plan for a life He needed. From a godly home, through the wilderness to the preaching by Jordan, even to death in prison, his was the life of a hero, who met life fearlessly with all of its demands upon him, and died bravely. Certain factors must have had a great influence in shaping this life, and certain characteristics marked it, which are suggestive in character formation at all times, especially in our own day, when fearless, local heralds are needed.

His Home and Training.

A godly home is the greatest of blessings. John's father was Zacharias, a faithful priest of the temple who was eagerly watching for the Messiah of Hope. His wife, Elizabeth was related to the Virgin Mary. Both were old, and had "walked in all the commandments and ordinances of the Lord blameless." John, the Baptist, was born six months before Jesus, and his name, given by his father by angelic command, meant "Jehovah's Gift". Zacharias and Elisabeth regarded the boy as a very precious gift, and from them he must have received true Jewish teaching, of God, of His promises and His comands, of the warnings and prophecies of God's servants. In the temple, he probably saw frequently the faithful praying for the Messiah who was to come to bring peace and happiness and hope to the world. He grew up breathing the very atmosphere of devotion. And then from that home, he went into the wilderness. Here he "grew and waxed strong in spirit," and here he was until the time came for his public work. Great men know God. They take time to listen to Him, to learn His will. Religious teaching, coupled with Christian worship, is an invaluable method of developing Christian heroic men and women.

His Character.

The life of John the Baptist was the very pattern of self-denial. He lived a simple life, without luxury, without thought of self. The simplest of food and clothing supplied his needs. He was a Nazirite, or one who vowed "to separate himself unto Jehovah; to separate himself from wine and strong drink." But this self-effacement did not lead him to hide all through life. When his preparation was complete, and the time had come, he showed himself to be a fearless messenger.

All classes, Pharisess, Sadducees, people and publicans and soldiers flocked to him from every quarter. Wrong doing he denounced without fear or favor. "Repent" was his constant message. And multitudes who heard him turned to God. John the Baptist did not flatter nor smooth evils over. Declaring "Bring forth fruits worthy of repentance" he pointed out their duty, their responsibility which could not be shifted. Righteousness depended upon their own lives and hearts.

John, the Baptist, was humble. When men asked if he were the Christ, his reply is characteristic: "There cometh he that is mightier than I, the lachet of whose shoes I am not worthy to unloose." "He must increase, and I must decrease." John 3:30 sums up his whole attitude. His zeal was for His Lord's honor. His part was to be faithful at all cost.

John, in prison, was anxious for the cause. He sent disciples to learn if Jesus were really the Lord Christ. Jesus showed His power through miracles, and then gave to the people a great testimony to His forerunner: "Among them that are born of woman there is none greater than John: yet he that is but little in the kingdom of God is greater than he." John was a herald, who went before, but he was a member of the old order, and "the least member of the spiritual kingdom was greater than the greatest member of the old order who had not entered into the kingdom." John was killed before the crucifixion. He never knew the fullness of God's great, loving plan of salvation. Yet he was, and is our example, the first great witness for Christ.

"Herald of Christ, the day is come,
Day by prophetic lips foretold,
When from the shadow of the tomb
The page of life shall be unrolled:
The daylight dawns; the bright beams glow;
First witness of that light art thou."

—*Gerald Moultrie.*

CHRISTIAN ENDEAVOR TOPIC.

July 1, 1923.

Subject: "Lessons from the Paslms."

VII—A History Psalm.

Ps. 44:1-8.

(Patriotic Consecration Meeting.)

"Today is as full of God as any yesterday."
—Dr. Alexandria Maclaren.

"Lord thou hast been our dwelling place in all generations." God is eternal—for all times, and the story of Hs love is told by father to son; His wonderful works are told from generation to generation. Verse 1.

The nations which have disobeyed God's laws have peerished. Men and nations have prospered as they have lived in harmony with the divine law. These stories have been given to us for our teaching. "History repeats itself." Verse 2.

"I come to thee in the name of Jehovah of hosts," were David's words as he approached the giant, Goliath. The spirit of the Lord is our strongest ally in conflict, physical or moral. Verse 3.

"In God We Trust" is engraved upon every silver dollar. Does our nation live up to this motto? Verse 6.

"The history of the progress of men is the history of God's works, when men have listened and obeyed. So the psalmist looked upon the history of his own people." Howard K. Williams.

"We are co-workers with God" was Paul's way of expressing God's hand in our lives. As He guides men, He determines the destiny of nations.

"Jesus Christ, the same yesteerday, today and forever." His power is measureless, His love unending and His mercy and forgiveness for all. Time cannot chance Jesus Christ.

Try prayed. Do we not need God's protection In times of danger and stress of war, our counand guidance just as much today to direct the affairs of state and nation rightly?

Plans for the Meeting.

Decorate with the American and Christian flags for this Patriotic Consecration Meeting. Make a patriotic poster to advertise the meeting, and let the Lookout Committee send invitations to all young people in the community to this "Fourth of July Meeting."

Let a group of Juniors give the flag salute to open or close the meeting, using the following salute to the American flag, followed by a verse of "My Country 'Tis of Thee," and the second salute to the Christian Flag, followed by a verse of "Stand Up, Stand Up For Jesus" and then ended by singing the last verse of "My Country 'Tis of Thee softly."

Pledge to American Flag: "I pledge allegiance to my flag and to the republic for which it stands, one nation indivisible with liberty and justice for all."

Pledge to Christian Flag: "I pledge allegiance to my flag and to the Saviour for whose kingdom it stands, one brotherhood uniting all mankind in service and in love."

Topics for two-minute talks:

How Great Men and Women Trusted God.

(a) Paul.
(b) Abraham Lincoln.
(c) Frances Willard.
(d) David Livingstone.
(e) George Washington.
(f) Robert E. Lee.

Trust in God—The Greatest Power of a Nation.

Lessons from History for the United States Today.

Why We Celebrate Fourth of July.

Subject for Pastor's Closing Words: "Making Our Country God's Country."

Special Music: Have an orchestra for special patriotic music, if possible. Sing "America the Beautiful" as a special number.

Where the Christian Endeavor meeting is held before the evening church service, march with flags into the service.

Suggested Hymns: "My Country 'Tis of Thee"; "Sweeter as The Years Roll By"; "Lead On, O King Eternal"; "Faith of Our Fathers"; "Star Spangled Banner"; Consecrate Me Now to Thy Service Lord"; "Take My Life and Let It Be."

PROCEEDINGS
OF THE
Extraordinary Session of the Southern Christian Convention
HELD AT HENDERSON, N. C.,
MAY 1-3, 1923.

FIRST DAY—TUESDAY AFTERNOON.

The Southern Christian Convention met in extraordinary session, and was called to order at 3 o'clock by Dr. L. E. Smith, President.

It was moved and carried that the program, as submitted by the Executive Board, be made the order of the Convention, subject to such changes as may be made by the Convention.

Worship conducted by Dr. C. H. Rowland. Prayer by Dr. W. D. Harward. Scripture lesson, Acts 16th Chapter. Prayer by Dr. J. W. Wellons.

The roll was called, and the following delegates were enrolled:

Alabama Conference: Rev. E. M. Carter.

Georgia and Alabama Conference: Rev. H. W. Elder.

Eastern Virginia Conference: Revs. W. W. Staley, C. H. Rowland, L. E. Smith, J. P. Barrett, W. M. Jay, I. W. Johnson, W. D. Harward, J. L. Foster, R. C. Helfenstein, W. H. Denison, B. J. Earp, T. E. White, W. L. Wells, E. B. Flory, W. B. Fuller, W. D. Parry, T. F. Wright.

Laymen: John King, P. J. Kernodle, J. E. West, J. A. Williams, Mrs. A. B. Jarvis, Mrs. W. D. Harward, Miss Lucy Eldredge, Miss Mary Andrews, Miss Jamie Felton.

North Carolina Conference: Revs. J. O. Atkinson, J. E. Franks, J. Lee Johnson, D. A. Long, J. W. Wellons, N. G. Newman, B. J. Howard, S. C. Harrell, W. S. Long, J. S. Carden, R. L. Williamson, G. O. Lankford, P. H. Fleming, J. D. Wicker, W. C. Wicker, J. W. Patton.

Laymen: J. A. Kimball, C. H. Stephenson, Mrs. W. H. Carroll, W. P. Lawrence, Chas. D. Johnston, Mrs. R. L. Williamson, L. L. Vaughan, W. A. Harper, Mrs. W. A. Harper, H. E. Crutchfield.

Virginia Valley Central Conference: Revs. W. T. Walters, A. W. Andes, R. P. Crumpler.

Rev. T. E. Beamon, pastor of the Free Will Baptist Church and Field Secretary, Goldsboro, N. C., was invited to a seat as a deliberative member and as a representative from the Free Will Baptist Convention to this body.

Dr. W. P. Minton, Foreign Mission Secretary of the General Convention of the Christian Church, was introduced and invited to a seat as a deliberative member.

Committees announced as follows:

Credentials—D. A. Long, P. J. Kernodle.

Press—W. A. Harper, J. P. Burnett, A. W. Andes.

Finance—John King, K. B. Johnson, J. L. Foster.

Resolutions—R. L. Williamson, W. P. Lawrence.

Benediction by Rev. T. E. Beamon.

TUESDAY EVENING SESSION.

Song service conducted by Rev. R. L. Williamson.

Revs. Omer S. Thomas, W. G. Sargent, Mrs. J. F. Burnett, and Rev. P. H. Ellis, of the Baptist Church, were invited to seats as visitors and introduced to the Convention.

Worship conducted by Rev. W. M. Jay, D. D., Holland, Va.

"Does Jesus Care"? rendered by a quartet, three of whom are descendants of Rev. James O'Kelly.

Sermon, "The Ministry of Pain," by Rev. E. B. Flory, Norfolk, Va.

Communion service, conducted by Dr. W. W. Staley and Dr. P. H. Fleming.

Benediction, by Rev. J. D. Wicker.

SECOND DAY—WEDNESDAY, MAY 2, 1923.

FORENOON SESSION.

Convention met and called to order at 9 o'clock. Devotional service conducted by Rev. J. Lee Johnson, Fuquay Springs, N. C. Theme: "Diligence."

President's address—Theme: "What the Christian Church Stands For." The recommendations offered by the President were referred to the following committee for consideration: C. H. Rowland, S. C. Harrell, Mrs. W. H. Carroll, J. A. Kimball, R. C. Helfenstein.

Report of Dr. W. C. Wicker, Treasurer, was read and referred to the Committee on Finance.

TREASURER'S REPORT TO THE SOUTHERN CHRISTIAN CONVENTION.

CHRISTIAN ORPHANAGE FUND.

1922		
4-26—Balance	$ 6.05	
ELON COLLEGE FUND.		
1922		
4-26—Balance	$ 135.83	
10- 5—Samuel Earman, Treas.	210.00	
12- 5—H. B. Floyd, Treas.	57.70	
12- 6—J. W. Payne, Treas.	98.64	
12- 7—I. W. Johnson, Secy.	1,626.95	
12-17—W. J. Ballentine, Treas.	1,627.50	
10-26—T. C. Amick, Treas., No. 29		$ 210.00
12-30—T. C. Amick, Treas., No. 42		3,546.62
Totals	$ 3,756.62	$ 3,756.62
CONVENTION MISSIONS.		
1922		
4-26—Balance	$ 139.53	
10- 5—Samuel Earman, Treas.	200.00	
12- 5—H. B. Floyd, Treas.	90.35	
12- 6—J. W. Payne, Treas.	75.23	
12- 7—I. W. Johnson, Secy.	1,220.59	
12-11—W. J. Ballentine, Treas.	1,627.50	
10-26—J. O. Atkinson, Treas., No. 28		$ 200.00
1923		
1- 3—J. O. Atkinson, Treas., No. 48		3,353.20
5- 1—Overdraft	200.00	
Totals	$ 3,553.20	$ 3,553.20
CONVENTION FUND.		
1922		
4-26—Balance	$ 1,274.40	
10- 5—Samuel Earman, Treas.	50.00	
5-12—W. W. Staley, Acting Pres., M. & M.	1,250.00	
7-15—W. W. Staley, Acting Pres., M. & M.	500.00	
7-15—W. W. Staley, Acting Pres., M. & M.	200.00	
12- 5—H. B. Floyd, Treas.	51.40	
12- 6—J. W. Payne, Treas.	38.46	
12- 7—I. W. Johnson, Secy.	807.82	
12-17—W. J. Ballentine, Treas.	367.50	
5- 2—Burlington Printing Co., No. 109		$ 25.50
5- 5—Naomi Felton, No. 110		10.00
5- 5—I. W. Johnson, Secy., No. 111		27.50
5- 5—J. O. Atkinson, Treas., No. 113		2,000.00
6- 5—Elsie Garner, No. 6		30.00
6- 5—A. F. Richardson, No. 7		26.43
9-12—J. P. Barrett, No. 22		166.66
11- 3—J. P. Barrett, No. 31		83.33
12-8—J. P. Barrett, No. 41		166.66
1923		
1- 1—L. E Smith, Pres.	500.00	
1- 1—L. E. Smith, Pres.	200.00	
2-18—J. P. Barrett, Nos. 51-43		166.66
2-27—Burington Printing Co., Nos. 52-44		385.00
5- 1—Balance		2,151.84
Totals	$ 5,239.58	$ 5,239.58
WOMAN'S HOME AND FOREIGN MISSION BOARD.		
1922		
4-26—Balance	$ 1,137.25	
10-17—Mrs. W. T. Walters, Treas., Richmond Church	3,062.74	
10-17—Mrs. W. T. Walters, Treas., Japan S. S.	25.00	
10-17—Mrs. W. T. Walters, Treas., Japanese student	51.04	
11-14—Mrs. W. T. Walters, Treas., Richmond Church	1,000.00	
11-14—Mrs. W. T. Walters, Treas., Miss Takahashi	25.00	
11-14—Mrs. W. T. Walters, Treas., Mrs. Watanabe	14.00	
11-14—Mrs. W. T. Walters, Treas., Mrs. Fry's School	37.50	
11-14—Mrs. W. T. Walters, Treas., Japan S. S.	12.50	
11-14—Mrs. W. T. Walters, Treas., Christian Orphanage	119.02	
4-21—J. O. Atkinson, Treas., No. 106		$ 812.25
4-21—W. A. Harper, Treas., No. 107		95.00
4-21—Chas. D. Johnston, Supt., No. 108		225.00
10-26—J. O. Atkinson, Treas., No. 24-16		3,062.74
10-26—J. O. Atkinson, Treas., No. 25-17		25.00
10-26—W. A. Harper, Pres., No. 27-18		51.04
11-15—J. O. Atkinson, Treas., No. 33-25		25.00
11-15—J. O. Atkinson, Treas., No. 36-28		12.50
11-15—J. O. Atkinson, Treas., No. 35-27		37.50
11-15—J. O. Atkinson, Treas., No. 34-26		14.00
11-15—J. O. Atkinson, Treas., No. 38-30		5.00
11- 9—J. O. Atkinson, Treas., No. 32-24		1,000.00
11-15—Chas. D. Johnston, Supt., No. 37-29		119.02
1923		
3-12—Mrs. W. T. Walters, Treas., Japanese student	235.30	
3-12—Mrs. W. T. Walters, Treas., Japan S. S.	12.50	
3-12—Mrs. W. T. Walters, Treas., Ellen Gusten Fund.	4.00	
3-12—Mrs. W. T. Walters, Treas., Mrs. Fry's School	62.00	
3-12—Mrs. W. T. Walters, Treas., Miss Takahashi	25.00	
3-12—Mrs. W. T. Walters, Treas., Mrs. Watanabe	42.00	
5- 1—Balance		380.80
Totals	$ 5,864.85	$ 5,864.85

"Missions."

1922		
5- 8—W. W. Staley Acting Pres.	$ 1,734.21	
6- 8—W. W. Staley, Acting Pres.	1,529.92	
7- 6—W. W. Staley, Acting Pres.	1,158.55	
8-10—L. E. Smith, Pres.	598.78	
9- 5—L. E. Smith, Pres.	806.99	
10- 5—L. E. Smith, Pres.	591.08	
11- 7—L. E. Smith, Pres.	1,392.98	
12- 1—L. E. Smith, Pres.	1,212.10	
12- 8—L. E. Smith, Pres.	250.40	
5-17—J. O. Atkinson, Treas., No. 112		$ 1,734.21
6- 5—J. O. Atkinson, Treas., No. 114		1,529.92
7- 3—J. O. Atkinson, Treas., No. 8		1,158.55
8- 9—J. O. Atkinson, Treas., No. 9		598.78
9- 2—J. O. Atkinson, Treas., No. 10		806.99
10- 3—J. O. Atkinson, Treas., No. 23-15		591.08
11- 3—J. O. Atkinson, Treas., No. 30-22		1,392.98
11-28—J. O. Atkinson, Treas., No. 39-31		1,212.10
12- 5—J. O. Atkinson, Treas., No. 40-22		250.40
1923		
1- 4—L. E. Smith, Pres.	1,597.91	
1- 3—J. O. Atkinson, Treas., No. 47-39		1,597.91
2- 5—L. E. Smith, Pres.	1,159.63	
2- 3—J. O. Atkinson, Treas., No. 50-42		1,159.63
3- 1—L. E. Smith, Pres.	1,132.65	
3- 3—J. O. Atkinson, Treas., No. 53-45		1,132.65
4- 4—L. E. Smith, Pres.	856.14	
4- 2—J. O. Atkinson, Treas., No. 59-51		856.14
Totals	$14,021.34	$14,021.34

Foreign Missions.

1922		
4-26—Balance	$ 125.19	
10- 5—Samuel Earman, Treas.	210.00	
12- 5—H. B. Floyd, Treas.	72.45	
12- 6—J. W. Payne, Treas.	75.29	
12- 7—I. W. Johnson, Secy.	2,086.27	
12-11—W. J. Ballentine, Treas.	1,627.50	
10-26—J. O. Atkinson, Treas., No. 30-21		$ 210.00
12-30—J. O. Atkinson, Treas., No. 44-36		4,196.70
1923		
5- 1—Overdraft	210.00	
Totals	$ 4,406.70	$ 4,406.70

Superannuated Fund.

1922		
4-26—Balance	$ 68.33	
10- 5—Samuel Earman, Treas.	85.00	
7-24—K. B. Johnson, Treas.	300.00	
10- 8—Interest on bonds	75.00	
12- 6—J. W. Payne, Treas.	49.53	
12- 7—I. W. Johnson, Secy.	343.62	
12-11—W. J. Ballentine, Treas.	400.00	
9-11—J. W. Wellons, No. 11-3		$ 50.00
9-11—J. D. Wicker, No. 12-4		125.00
9-11—W. G. Clements, No. 13-5		100.00
9-11—C. M. Dollar, No. 14-6		37.50
9-11—W. R. Knight, No. 15-7		37.50
9-11—Mrs. L. I. Cox, No. 16-8		100.00
9-11—Mrs. C. C. Peel, No. 17-9		100.00
9-11—Mrs. A. W. Lightbourne, No. 18-10		75.00
9-11—Mrs. W. T. Herndon, No. 19-11		75.00
9-11—W. S. Long, No. 20-12		100.00
9-11—Mrs. B. F. Young, No. 21-13		75.00
12-30—W. M. Jay, Secy., No. 45-37		446.48
1923		
1- 1—Interest on bonds	75.00	
1-10—W. M. Jay, Secy., No. 49-41		75.00
5- 1—Elon College Bonds, Nos. 41, 109, 110, 122, 141, 144	3,000.00	3,000.00
Totals	$ 4,396.48	$ 4,396.48

Educational Fund.

1922		
4-26—Balance	$ 82.16	
12- 6—J. W. Payne, Treas.	24.84	
12-30—T. C. Amick, Treas., No. 46-38		$ 107.00
1923		
4- 6—J. W. Payne, Treas.	100.00	
5- 1—Balance		100.00
Totals	$ 207.00	$ 207.00

Recapitation of Balances May 1, 1923.

Christian Orphanage		$ 6.05
Convention Missions, Overdraft	$ 200.00	
Convention Fund		2,151.84
Women's Home and Foreign Mission Board		380.80
Foreign Missions, Overdraft	210.00	
Educational Fund		100.00
Superannuated Fund, Bonds	3,000.00	3,000.00
Balance in Bank, as per statement	2,228.69	
Totals	$ 5,638.69	$ 5,638.69

Recapitulation of Receipts and Disbursements.

Christian Orphanage	$ 6.05	
Elon College Fund	3,756.62	
Elon College Fund		$ 3,756.62
Convention Missions	3,353.20	
Convention Missions		3,553.20
Convention Fund	5,239.58	
Convention Fund		3,087.74
Women's Home and Foreign Mission Board	5,864.85	
Women's Home and Foreign Mission Board		5,484.05
Missions	14,021.34	
Missions		14,021.34
Foreign Missions	4,196.70	
Foreign Missions		4,406.70
Superannuation Fund	4,396.48	
Superannuation Fund		4,396.48
Educational Fund	207.00	
Educational Fund		107.00
Balance, Elon Banking and Trust Co., May 1, 1923		2,228.69
Totals	$41,041.82	$41,041.82

Respectfully submitted,

W. C. WICKER,

May 2, 1923. *Treasurer Southern Christian Convention.*

Report of Revision Committee was submitted and deferred until the report of the Special Committee on Recommendations of the President.

Report of the Board of Superannuation was read and approved, as follows:

REPORT OF BOARD OF SUPERANNUATION.

The Board of Superannuation met in the regular annual meeting in Henderson, N. C., January 3, 1923.

The Board reorganized, as follows:

J. O. Atkinson, Chairman, and W. M. Jay, Secretary-Treasurer.

The payments to beneficiaries have been much more prompt since the last Convention granted the consolidation of all relief funds in the hands of the Board and same are now disbursed and paid directly to beneficiaries by the Board.

Rev. J. W. Holt was added to the list of beneficiaries of this fund.

The list of beneficiaries and amounts allowed each are for the ensuing year:

Rev. J. W. Wellons	$100.00
Rev. J. D. Wicker	300.00
Rev. W. G. Clements	200.00
Rev. C. M. Dollar	100.00
Rev. W. R. Knight	75.00
Rev. J. W. Holt	150.00
Rev. W. S. Long	200.00
Mrs. C. C. Peele	200.00
Mrs. L. I. Cox	200.00
Mrs. A. W. Lightbourne	150.00
Mrs. B. F. Young	150.00

Total beneficiaries, 11. Total allowed for the ensuing year, $1,825.00.

J. O. Atkinson, *Chairman, Elon College, N. C.*
W. M. Jay, *Secretary-Treasurer, Holland, Va.*
Mrs. C. H. Rowland, *Franklin, Va.*
B. D. Jones, *Holland, Va.*
W. K. Holt, *Burlington, N. C.*

Report of Committee on Temperance was read and adopted, as follows:

REPORT ON TEMPERANCE AND MORAL REFORM.

We often hear people speak of the wonderful progress of the past century, and ascribe it to reason. They are mistaken. Reason, speaking by the mouth of Aristotle, had laid down as an axiom that the inferior races are designed by nature to be the slaves of the superior races. The emancipation of the slave, the banishing of the saloon, the closing of the brothel, were effected when it was clearly seen that they were against the will and the religion of Jesus Christ; and when men are emancipated from want, ignorance, and crime, it will take place by the same means. Sociologists may prescribe, anarchists and saloonists may plot, Socialists may scheme, but power to lift humanity comes from religion.

We pay taxes to take up the wounded, secure anticeptics, put them to bed, and pay the keeper of the inn, but we too often fail to make the road to Jericho safe.

Perhaps there never was a time when the people of this country needed to heed the teachings of Jesus Christ more than now. Too many Church members seem to think that great evils can be removed merely by talking about them. Many of our citizens hold meetings, pass resolutions, listen to eloquent orators, sing songs, shake hands, and go home. Their voices soon die away. The crowds being disbursed, the resolutions are soon forgotten. And many imagine that these things can take the place of deeds. Jesus, it would seem, placed little reliance on things of this kind. When He sent out His disciples, He did not say, "Pass resolutions," but "Heal the sick, cast out devils, freely ye have received, freely give." Some words and some resolutions are good, but the only words that are heeded much are the words of a man of action. "The wicked flee, when no man pursueth," but they break the speed limit when a brave and loyal officer of the law is after them.

While this Convention is in no sense a political Convention, and your Committee would not, in the remotest way, say for what political party its members should vote, we desire it to be distinctly understood that as good and loyal citizens of the United States, we would "render unto Caesar the things that are Caesar's, and unto God the things that are God's."

Resolved 1: That we stand for "temperance in all things," moral reform, law, and order.

Resolved 2: That we will not, knowingly, support any person for any position who does not, by word, and act, stand for these things.

Resolved 3: We have no sympathy with, or vote for, any person who, by word or act, resorts to any unlawful means to overthrow the Constitutions of our States or the United States of America.

Resolved 4: That we pledge ourselves to co-operate with all law-abiding citizens in promoting the cause of temperance, moral reform, and the advancement of the Redeemer's kingdom in the world.

DANIEL ALBRIGHT LONG, *Chairman.*

Report of Commission on Church Union with the Free Will Baptist Church read by Dr. W. A. Harper, and adopted as follows:

REPORT OF CHRISTIAN UNION COMMISSION.

The Eastern Virginia and North Carolina Conferences, at their regular sessions last fall, memorialized the Executive Committee of the Convention to appoint a Commission on Christian Union. The Convention appointed the following persons on the Commission: Dr. L. E. Smith, Dr. C. H. Rowland, Dr. W. W. Staley, Dr. J. O. Atkinson, Rev. A. R. Flowers, D. R. Fonville, and W. A. Harper. Dr. L. E. Smith was made Chairman, and W. A. Harper, Secretary.

Correspondence was entered into with Rev. R. F. Pittman, President of the Free Will Baptist Convention, which resulted in a meeting of our Commission with theirs in the Hotel Bland, Raleigh, N. C., February 12, 1923.

At this meeting, full and free and brotherly discussion was had respecting the positions, beliefs, and practices of the two Churches, and the following agreement entered into:

AGREEMENT BETWEEN FREE WILL BAPTIST AND CHRISTIAN CHURCHES.

We, representing the Free Will Baptist Churches and Christian Churches, hereby agree—

1. That Jesus is the Head of His Church.
2. That the Bible is the sufficient rule of faith and practice.
3. That Christian character is the proper test of fellowship in the Church of Christ.
4. That the right of private judgment or the liberty of conscience is a privilege and duty of all.
5. That the reciprocity of ministers and members between our Churches is desirable.
6. That the name of the Church of Christ is a matter for His followers to determine, though Christian is a proper name for all believers.
7. That the local Church should be autonomous.
8. That fraternal delegates should be interchanged for our public assemblies.
9. That we should write for each other's periodicals and visit and use each other's institutions.
10. That a united Protestantism is the goal of our Churches.

It was further agreed at this meeting to send at least five (5) fraternal delegates to each other's general Church meetings, to print the agreements in our Church papers and to exchange with each other's members 200 copies each of the *Free Will Baptist* and THE CHRISTIAN SUN.

WHAT HAS BEEN DONE.

The Proceedings of the Raleigh meeting were printed in our Church papers. Dr. W. C. Wicker wrote an article for the *Free Will Baptist,* copies of our papers have been interchanged, ten brethren of the Free Will Baptist Church have been designated to attend this session of our Convention, and space has been allotted the question of "Christian Union" in our program, with Rev. Thomas E. Beamon, of the Free Will Baptist Church, as one of the speakers.

RECOMMENDATIONS.

We feel that our work has already borne good fruit in the better understanding of our two Churches, and we recommend:

1. That the Convention elect a Commission on Christian Union, to continue to cultivate closer relations and co-operation with all denominations, and with the Free Will Baptist in particular, and that the members of the Commission be our fraternal delegates to visit other Church bodies.
2. That we send five fraternal delegates to the Free Will Baptist Convention, which meets at Winterville, N. C., on September 11-13, 1923.
3. That at this time we formally receive the Free Will Baptist fraternal delegates, invite them to seats as visiting brethren with us and record our profound satisfaction at their presence at this session.
4. That we invite them to send fraternal delegates to our public assemblies, and that such delegates be given opportunity to be heard at every such meeting.
5. That special prayer be now offered for the progress of Christian Union in our own and other Churches.

(Signed) L. E. SMITH,
W. W. STALEY,
J. O. ATKINSON,
C. H. ROWLAND,
A. R. FLOWERS,
Commission on Christian Union.

Addresses by Dr. W. W. Staley, Dr. W. A. Harper, Rev. T. E. Beamon and Rev. E. C. Morris, of the Free Will Baptist Church; Dr. J. O. Atkinson and Rev. A. R. Flowers.

Season of prayer for union led by Dr. W. W. Staley, Rev. A. R. Flowers and Rev. T. E. Beamon.

Addresses by Drs. W. G. Sargent and Omer S. Thomas.

Revs. J. E. Pritchard and Will H. Neese, of the M. P. Church, and Rev. Lewis Collins, of the Presbyterian Church, were introduced to the Convention.

Minutes read and approved.

Benediction by Rev. E. C. Morris.

WEDNESDAY AFTERNOON.

Convention met and called to order at 2 o'clock. Worship conductedducted by Rev. R. L. Williamson.

Report of the Board of Education was read by Dr. W. A. Harper, Chairman, and adopted, as follows:

REPORT OF THE BOARD OF EDUCATION.

Christian education—Christ through education—is the hope of the world. A nation that has separated education and religion must find a solution to the problem such separation has entailed. A democracy cannot exist without a citizenry of character, and character apart from religion, all experience teaches, is impossible.

This means but one thing for the Christian Church—the strengthening of her agencies of education. The home, the Church, the college, with all their auxiliary organizations and institutions, must be federated into a unified program of Christian education. Our young people should be educated in our colleges, and our colleges must be made in every way worthy of their support and patronage.

THE CRISIS AT ELON.

In view of these great principles, the crisis precipitated at Elon on January 18, 1923, demands of our people a full measure of sacrifice and loyalty. The burning of the administration building and records, together with the library and auditorium, was a blow well calculated temporarily to close down the college. But we are happy to record that only one day was lost by our college in adjusting herself to the new situation, and that not a student eft on account of the fire. This is a situation calling for satisfaction and congratulation on the part of our people.

On January 24th, the Board of Trustees assembled in extraordinary session and faced the crisis with heroic determination. They voted to rebuild on a $300,000 basis, being challenged to do so by the citizens of Alamance County, who proposed to pay one-third of such an amount. In addition, they voted to raise $300,000 for endowment. Both decisions seemed absolutely necessary in view of the situation confronting the college.

What has transpired since has gratified every heart. We are yet some distance from our goal, but we are facing the future heroically, hopefully, confidently. We urge our people to sacrifice, as never before, for our college, that a disaster, which seemingly threatened Elon's very existence, may prove a blessing in disguise. Many have expressed the conviction that it would be so, but unless our people support such a conviction with sacrificial giving, it will not be so. Again we urge them to sacrifice nobly for our college, and full endorsement of the trustees' action is hereby recorded.

BETHLEHEM COLLEGE.

The Board of Trustees of Bethlehem College have let the contract for their first building for the sum of $14,000, and plan to open the institution to students this fall. The plan permits the basement to be used for dining-room, kitchen, furnace, and storage, with the first floor for offices, recitations, library, president's home, and laboratory work, with the third floor as a dormitory for lady teachers and lady students. The men students will room in homes nearby, but dine in the boarding department.

Bethlehem is to be of junior college grade, with a full standard high school course preceding. It will fill a large need in our educational work, and we should give it every encouragement.

COLLEGE DAY.

"College Day" was celebrated in our Churches during the summer of 1922. The people enjoyed the programs, and great good was accomplished. This is a custom that should be kept up perpetually. Some Churches can use one month to better advantage than another. We, therefore, suggest that June, July and August be considered college months, and that Elon and Bethlehem Colleges both be represented in the programs from now on.

ELON TRUSTEES.

We recommend that the Secretary of State of North Carolina be requeted to amend the charter of Elon College so as to permit a total of thirty trustees instead of twenty-four, as at present, with a quorum of ten instead of eight, as at present.

W. A. HARPER,
J. G. TRUITT,
E. L. MOFFITT,
W. W. STALEY,
W. S. LONG,
Board of Education.

Resolutions offered by Rev. E. B. Flory and I. W. Johnson concerning special days for emergency fund and library fund of the colleges referred to the Committee on Finance.

Report of the Board of Religious Education submitted by Dr. W. T. Walters, Chairman, and adopted, as follows, items referring to finance being referred to Committee on Finance:

REPORT OF BOARD OF RELIGIOUS EDUCATION.

To the Southern Chritian Convention, in session at Henderson, N. C., May 1-3, 1923:

Report of work of office of field secretary, May 1, 1923.

Tabulation of Sunday School and Christian Endeavor Reports.

List of all Sunday School and Christian Endeavor workers is kept in the office. A handbook was edited and published, giving minutes of five Sunday School and Christian Endeavor Conventions held in 1922, and statistical tables for both organizations, as far as statistics could be obtained. Two thousand copies were published and mailed free of cost to all ministers and Churches in the Southern Christian Convention. The handbook showed 200 Sunday Schools, with membership of 20,618. The Southern Christian Convention Annual, published some months later, shows 201 Sunday Schools, with a membership of 22,165 (Georgia-Alabama statistics from handbook), 71 Christian Endeavor Societies—junior, intermediate, senior and alumni—have been reported during the year. Definite statistics regarding memberhip could not be secured from all, but all have been active this year.

Sunday School and Christian Endeavor Conventions.

Five Sunday School and Christian Endeavor Conventions were held in 1922, including two new Conventions, organized in Georgia and in Alabama. The field secretary attended all sessions except the 1922 session of the Alabama Convention. Four of the Conventions already are working on 1923 programs, and one Convention has been held—Alabama. The office of the field secretary co-operated in planning programs, sending out report blanks, and sending letters to all teachers and officers, urging attendance at the Conventions. In the North Carolina Convention, the field secretary acted as both general secretary and recording secretary in arranging program and recording minutes. Leaflets were distributed at all Conventions.

Chautauqua and School of Methods.

The 1922 session of the Chautauqua and School of Methods was held at Elon College August 30th to September 4th. The attendance was small, but otherwise the session was very helpful. Forty-three enrolled for the week, and a great many others attended one or more classes and the evening sessions. Averaging daily attendance at the various classes was as follows: Pastors—Dr. W. W. Staley, teacher, 15; Sunday School organization—Prof. A. L. Hook, 4; adult workers—W. P. Lawrence, 4; elementary workers—Mrs. Bullock, 6; missions—Dr. J. O. Atkinson, 20; Bible—Dr. J. U. Newman, 20; daily vacation Bible School, over 50. Financially, Elon College gave $100.00, which was used in advertising the Chautauqua.

Receipts during the week were:		Expenditures:	
Evening offerings	$ 20.30	Board	$186.75
Enrollment fees	43.00	Huffines Bros.	4.53
Board	164.50	Burlington Ptg. Co.	1.75
Books, etc.	20.10	Church Supply House	20.95
		Daily Vacation Bible School.	4.00
	$247.90		$217.98

Balance, $29.92, turned into treasury of Board of Religious Education.

The program for the 1923 session of the Chautauqua, to be held at Elon College, July 30th to August 5th, is largely arranged and the advertising begun.

Institutes.

Since April 1, 1922, institutes have been held in all Conferences. In April, 1922, Churches of the Georgia-Alabama Conference were visited in one-day institutes, and eight places in the North Carolina Conference.

In May, 1922, five institutes were held in the Valley of Virginia and ten Churches visited.

In March, 1923, thirteen institutes, two sessions in most cases, were held in Eastern Virginia, reaching thirty-three Churches. Total attendance, 1,191. Children's story hours, 212; average attendance at afternoon sessions, 32; night, 61.

In April, 1923, a number of institutes were held in the Alabama Conference. In addition, five nights were spent by the field secretary in teaching a class in the Sunday School institute held in Christian Temple, Norfolk, and three nights in leading an institute in Richmond.

Children's Day.

"Children's Day" programs prepared for 1920 and 1921 were used by a large number of schools in 1922. Offering envelopes were sent to all schools. Thirty-eight Churches responded with offerings, amounting to $216.97.

Men and Millions Day.

In co-operation with Dr. Atkinson, Dr. Harper, and Mr. Johnson, a leaflet was prepared for "Men and Millions Day" in the Sunday Schools and Christian Endeavor Societies during January, 1923. A great number of schools observed the day. Five thousand of the leaflets were mailed to Churches requesting them for use.

Contest for 10 Per Cent Increase.

A contest for increase of 10 per cent in enrollment was held in May and June, 1922. Report cards, with a plan for 10 per cent increase, were mailed to every Sunday School in the Southern Convention. Weekly reports were requested for six weeks. Sixty-four schools responded, of which 30 reported a 10 per cent increase during the contest, or more than 10 per cent, and 27 reported an average attendance of 70 per cent or more of the enrollment; 1,111 new members were enrolled in the 64 schools reporting.

Total offerings reported, $1,075.13. Average attendance of 64 schools for six weeks, 71 per cent of enrollment.

Office Work.

The bureau of information has been maintained, and a great deal of literature mailed out. About 850 personal letters, and 5,000 circular letters have been prepared and mailed, and 300 inquiries answered by mail, and 1,300 postal cards mailed.

Christian Sun.

Sunday School notes and Christian Endeavor notes have been furnished weekly for *The Christian Sun,* and also other material weekly.

Daily Vacation Bible Schools.

Daily Vacation Bible Schools were conducted last year at Bethlehem (Valley of Virginia), Pleasant Grove, Va. (N. C. Conference), Holland-Holy Neck (Eastern Virginia), and at the Elon Chautauqua. The field secretary co-operated in organizing, purchasing books and supplies, and assisting during the first days of all.

FINANCIAL STATEMENT.

Receipts.

Received from Sunday School Conventions:		
Eastern Virginia	$266.66	
Alabama	1.00	
Valley of Virginia	120.65	
North Carolina	66.30	
		$ 454.61
From North Carolina Conference	$400.00	
Check from Chautauqua	29.92	
Elon College, Chautauqua advertising	100.00	
Receipts for traveling expenses of secretary	29.42	
"Children's Day" offerings	216.97	
Contribution from "Men and Millions"	600.00	
Advanced from "Men and Millions"	800.00	
		2,176.31

Expenditures.

Salary and office expense of field secretary, including postage, stationery, etc.	$1,717.53
Traveling expenses	325.84
Handbook of Conventions	288.15
Board meeting	32.56

RECOMMENDATIONS.

1. That the Chautauqua and School of Methods at Elon College be continued under the supervision of this board, provided Convention will make financial provision, and that our Churches be urged to avail themselves of the fellowship and training offered there.

2. That we continue the services of a field secretary, and, as far as possible, that we bear the expenses of additional help of trained workers in daily vacation Bible schools.

3. That we recommend to our Churches the value of daily vacation Bible schools to our Churches, and offer our help in organizing and carrying on such schools, where such help is desired. That we also endorse "Children's Week" and urge its observance by our Churches.

4. That we advocate the continuation of the Sunday School and Christian Endeavor institutes as inaugurated by our board.

5. That we recommend that steps be taken at the 1924 session of the Southern Christian Convention for the merging of the Board of Religious Education and the Board of Education into one board, to be known as the Board of Christian Education, and that under the terms of the union the new board be required to keep a secretary in the field for Sunday School and Christian Endeavor work.

6. That we heartily commend the work being done by our field secretary, Miss Lucy M. Eldredge, and ask the hearty co-operation of our people in making our Sunday School and Christian Endeavor work more efficient.

7. That in order to maintain this department, the Southern Christian Convention donate $1,000.00 for the coming year's work from some Convention fund, and that the board have access to the following sources of income:

8. (a) The continuation of the apportionment on Sunday School and Christian Endeavor Conventions, as follows: Alabama, $100.00; Georgia and Alabama, $100.00; Valley of Virginia, $200.00; North Carolina, $800.00; Eastern Virginia, $800.00—total, $2,000.00.

(b) An annual "Children's Day" offering from all Sunday Schools.

(c) The 3 per cent apportionment from "Men and Millions."

Respectfully submitted,

W. T. WALTERS (Chairman),
C. H. STEPHENSON,
P. T. HINES,
MRS. J. W. PATTON,
E. T. Holland.

Report on recommendations was submitted, and adopted, as follows:

We recommend that action on the matter of changing the personnel of the Executive Board, as suggested in item 1, be deferred until the 1924 session, in order that due notice may be given as provided in the Principles and Government; and that the Executive Committee take the matter under advisement at once.

We suggest that this Convention ask the Conference to provide funds for paying the actual railroad fare of the delegates going to and returning from the session of the Southern Christian Convention.

Adjourned till evening session.

WEDNESDAY—EVENING SESSION.

Convention met at 8 o'clock. Worship conducted by Dr. W. D. Harward. Scripture lesson, John 4th chapter. Address, "Applied Christianity," by Rev. Stanley C. Harrell.

It was moved and carried that the address be printed in pamphlet form for free distribution.

Stereopticon lecture, "Porto Roca," by Dr. W. P. Minton, Dayton, Ohio.

President appointed Committee on Nominations: Dr. W. W. Staley, W. M. Jay, and P. J. Kernodle.

Benediction by Dr. D. A. Long.

THURSDAY—FORENOON SESSION.

Convention met at 9 o'clock. Worship conducted by Rev. T. E. White.

It was moved and carried that a special season of prayer in behalf of Rev. George D. Eastes be held at 3 o'clock P. M.

Minutes read and approved.

It was moved and carried that the report of the Special Committee on Recommendations, offered by the President, be reconsidered. Upon consideration, the item concerning the selection of a permanent place of meeting was lost.

Report of the Mission Board was read by Dr. J. O. Atkinson, Secretary, and adopted as follows:

REPORT OF MISSION BOARD.

Since the Mission Board meets in annual session on or about September 15th, the fiscal year with our missionary program and appropriations begins September 1st. To make our report to the Convention perfectly clear and comprehensive; therefore, it is necssary to give appropriations made for the past year (September 1, 1921, to September 1, 1922), and those decided upon and contempated for the present current year (September 1, 1922, to September 1, 1923).

The following-named places received donations named during the year ending September 1, 1922:

Chapel Hill, N. C.	$ 400.00
Rose Hill, Columbus, Ga.	700.00
Elm Avenue, Portsmouth, Va.	600.00
Winchester, Va.	500.00
Washington Street, Portsmouth, Va.	400.00
Mebane, N. C. (on Church building)	500.00
Richmond, Va.	3,000.00
Franklinton, N. C.	400.00
Newport News, Va.	700.00
Mountain work in Carroll County, Va. (for building and equipment)	4,315.59
For salaries and help, Carroll County, Va.	1,765.34
North Alabama work	500.00
Christian Temple, Norfolk, Va.	8,500.00

The appropriations voted for the present year now in course of payment are as follows:

Christian Temple, Norfolk, Va.	$8,000.00
Richmond, Va.	3,000.00
(Plus all home mission funds from the Women's Society.)	
Chapel Hill, N. C.	400.00
Rose Hill, Columbus, Ga.	700.00
Elm Avenue, Portsmouth, Va.	720.00
Winchester, Va.	500.00
Washington Street, Portsmouth, Va.	600.00
Franklinton, N. C.	300.00
Newport News, Va.	700.00
North Alabama	300.00
Pastorate Carroll County, Va.	1,200.00
Eight weeks' series of meetings in outlying districts from Dover, Del.	400.00
Green County, Va., pastorate	200.00
Raleigh, N. C.	400.00
Reidsville, N. C., per month beginning December 15th	25.00

Since our last report to this body, closing with April 1, 1922, we have collected through our executive secretary and turned over to the treasurer of this Convention the following amounts, to April 1, 1923:

April, 1922—Individual, $991.22; regular S. S., $130.41; special, $309.58; mountain work, $303.00—total, $1,734.21.

May, 1922—Individual, $1,300.00; regular S. S., $153.67; special, $68.25; mountain work, $8.00—total, $1,529.92.

June, 1922—Individual, $523.50; regular S. S., $125.15; mountain work, $50.00; special, $459.00—total, $1,158.55.

July, 1922—Individual, $337.50; regular S. S., $201.06; special, $60.22—total, $598.78.

August, 1922—Individual, $437.75; regular S. S., $78.73; specials, $266.01; mountain work, $24.50—total, $806.99.

September, 1922—Individual, $336.38; regular S. S., $162.60; specials, $90.05; mountain work, $2.05—total, $591.08.

October, 1922—Individual, $963.00; regular S. S., $178.92; specials, $251.06—total, $1,392.98.

November, 1922—Individual, $859.48; regular S. S., $91.55; specials, $511.47—total, $1,462.50.

December, 1922—Individual, $1,185.88; regular S. S., $108.03; specials, $300.00; mountain work, $4.00—total, $1,597.91.

January, 1923—Individual, $683.00; regular S. S., $184.28; specials, $257.35; mountain work, $35.00—total, $1,159.63.

February, 1923—Individual, $315.25; regular S. S., $162.57; specials, $626.71; mountain work, $28.12—total, $1,132.65.

March, 1923—Individual, $546.00; regular S. S., $166.26; specials, $143.88—total, $856.14. Grand total, $14,021.34.

Sunday School Missions.

It is gratifying indeed that our Sunday Schools, one by one, are adopting the plan worked out by this Convention and ratified by all our Sunday School Conventions of giving one offering per month for missions, one-half for home and one-half for foreign, and urge same be continued. An increasing number of schools is carrying out this program to their edification, and in most of them there is a missionary program or an address before the whole school either every Sunday or once per month. Donations from these schools, not counting Burlington and Christian Temple, because their gifts go to individuals as already named in this report, amounted the past year, from April 1, 1922, to April 1, 1923, to $2,060.50. One-half of this amount goes to the support of our mountain work, and the other half to foreign missions, as already stated. We reiterate our abiding faith in this plan for our Sunday Schools, and have the faith that, resulting from it, we shall have in the future not only more funds for missionary purposes, but more recruits for the missionary field. The missionary emphasis must of necessity be made upon the minds of the youth, and there is no better place for this than the Sunday School.

Our Mountain Work.

There are at present three organized Christian Churches in Carroll County, Va., of which Rev. Elisha Bradshaw is the pastor in charge. The total membership April 1st was 34. We have one combined Church and school building at Elk Spur, which is serving a most useful purpose both for the day school, for which there are separate rooms; for Sunday School and for Sunday worship, for which there is an adequate auditorium.

There is pressing demands for another such building for our other two congregations. The land for this building has already been donated to us, and much labor and timber and assistance promised in erecting a building. We are at present maintaining two day schools, in one of which are two teachers, in the other one teacher. We have three Sunday Schools. The work is certainly a most worthy one, and the opportunity for real service is great indeed. It is doubtful if we have undertaken a Christian service which is and has been more thoroughly appreciated than among the people in Carroll County, Va.

Foreign Missions.

Since our last report to this body we have finished paying the $21,000 agreed upon with the General Convention Board for Japan, and by agreement one-half of our foreign funds will go to begin the work in China and one-half to continue the work in Japan and Porto Rico. The General Convention Board will add 20 per cent to the amount for China. We have paid out for foreign missions since our last report (April 1, 1922), $9,281.10.

We regret to report that of the two missionaries who had volunteered to go to China, one has decided not to go at all, and the other is in doubt about his going, and so gives no definite promise at the present for the future. We are hoping and praying that the Lord will give us, at an early date in His own good time and way, workers for this important field.

We are happy to report that there are now under appointment for going out during the present year five promising missionaries, three of whom will go to Japan and two to Porto Rico. There are other volunteers for the mission field, some of whom are in our colleges preparing and are to go out as soon as equipped. During the present year a very handsome and adequate Church has been built and dedicated at Santa Isabel, Porto Rico. Rev. D. P. Barrett and wife, who are the sole representatives from this body on the foreign field, continue faithful at their post, are in good health, and are most happy at the completion of the long-needed Santa Isabel Church.

Our Burlington Christian Sunday School is to be most heartily congratulated on the zeal they display in behalf of foreign missions in the support of Miss Stacy in Japan at a salary of $1,000 per year, and Christian Temple, Norfolk, Va., on its support of Mrs. Toshio, at a salary of $30.00 per month in Japan, and Miss Olive Williams at a salary of $60.00 per month in Porto Rico, and two other missionaries on the home field. We cannot commend too highly the example of these two Churches, and sincerely trust that others of our Sunday Schools will follow this lead.

"Men and Millions."

One year ago the Convention voted for the Mission Board to assume the responsibility of carrying on the work of "Men and Millions." Since that time, through our secretary and his helpers, group meetings of ministers and captains in every district of all the Conferences have been held. With a few exceptions, every Church of the Conferences in the Convention has been visited either by the secretary himself or an assistant, and in most instances all subscribers have been visited and given an opportunity to make some payment on their pledges. All funds have been sent to Executive Secretary C. D. Johnston and accounts kept by him with the Churches. Through him, the money has been transmitted to the treasurer, C. D. West, Newport News, Va., who has handled same according to vouchers drawn and presented by Executive Secretary C. D. Johnston. Their reports give amount of moneys paid in, expenditures made, and the actual financial results achieved during the year. Independently of these reports, we have endeavored to recreate interest in the movement and in every entrprise of the Church through sermons, addresses and the printed page. The co-operation of captains in many Churches has been all that could be desired, and it is a joy to have fellowship with men and women so deeply interested in Church growth and kingdom development.

The number of tithers in the Churches has been considerably increased, though we are not prepared to give exact figures. Much of the best literature on the subject of tithing has been put into the hands of our pastors and captains, and some of it at least has reached the people directly, and many have reponded.

Owing to the fact that there were two years immediately following the enlistment period during which there was no organized or constructive effort at collecting pledges, we feel that the results thus far are not to be discredited, nor are they of such character as to discourage. We have the faith to believe that those who pledged, for the most part, not only did so in good faith at the time, but will live up to that faith as their own financial conditions will allow. Almost to an individual, we have had the renewed promise that, though a longer time will be required owing to changed financial conditions, pedges will in time be paid and the obligations discharged. To this end, we must still labor, pray and pursue.

Increase in Membership.

According to the *Annual* of this year, as compared to last, the total membership of the Churches composing the Conferences of this Convention has increased from 28,251 to 28,418; the total of 167 members. To this may be added the membership of the three congregations in Carroll County, Va. (34), making the total increase for the year of 201 members.

J. E. West, *Chairman.*
J. O. Atkinson, *Secretary.*

REPORT OF J. O. ATKINSON, TREASURER MISSION BOARD.

September 1, 1922.

Sept. 1.	By balance in bank, current account	$ 138.13
Sept. 3.	By draft Pres. Staley, August collections	579.73
Sept. 3.	By draft Evangelism, August collections	289.91
Sept. 3.	By draft Pres. Staley, M. & M.	4,000.00
Sept. 5.	By draft Pres. Staley, mountain work, Woman's Board.	200.00
		$ 5,207.77
Sept. 30.	To amount paid on vouchers, September	4,433.78
Sept. 30.	By balance in bank	$ 773.99
Oct. 27.	By draft Pres. Staley, Woman's Board	509.28
Oct. 27.	By draft Pres. Staley, September collections	1,120.93
Oct. 27.	By draft Pres. Staley, evangelism, Sept. collections	175.00
		$ 2,579.20
Oct. 31.	To amount paid on vouchers, October	1,587.12

Oct. 31.	By balance in bank	$ 992.08
Nov. 7.	By draft Pres. Staley, October collections	860.48
Nov. 9.	By draft Pres. Staley, W. H. & F. M. Board	2,676.86
Nov. 29.	Redeposit from savings account (savings certificate of $5,000) and interest	5,055.50
Nov. 30.	By draft Pres. Staley, W. H. & F. M. Board	1,290.02
		$ 10,874.94
Nov. 30.	To amount paid on vouchers, November	$ 10,864.43
Nov. 30.	By balance in bank	$ 10.51
Dec. 6.	Redeposit from savings bank	3,000.00
Dec. 9.	By draft Pres. Staley, November collections	2,843.17
Dec. 29.	By draft Pres. Staley, S. C. C. 1921	4,000.00
Dec. 29.	By draft Pres. Staley, Convention Mis. 1921	3,400.00
Dec. 29.	By draft Pres. Staley, December collections	2,072.03
		$ 15,325.71
Dec. 31.	To amount paid on vouchers, December	3,533.34
Dec. 1.	By balance in bank	$ 11,792.37
Jan. 12.	By return E. H. Elder, Lumber City, Ga	1,000.00
		$ 12,792.37
Jan. 31.	To amount paid on vouchers, January	9,411.93
Jan. 31.	By balance in bank	$ 3,380.44
Feb. 6.	By draft Pres. Staley, January collections	2,248.86
		$ 5,629.30
Feb. 28.	To amount paid on vouchers, January	1,600.00
Feb. 28.	By balance in bank	$ 4,029.30
Mar. 6.	By draft Pres. Staley, February collections	1,292.95
		$ 5,322.25
Mar. 31.	To amount paid on vouchers, March	4,815.76
Mar. 31.	By balance in bank	$ 506.49
Apl. 3.	By draft Pres. Staley, March collections	1,551.54
Apl. 21.	By draft Pres. Staley, Woman's Board	812.25
		$ 2,870.28
Apl. 30.	To amount paid on vouchers, April	2,129.57
Apl. 30.	By balance in bank	$ 740.71
May 5.	By draft Pres. Staley, April collections	1,734.21
May 12.	By draft Pres. Staley, loan S. C. C.	3,765.00
		$ 6,239.92
May 31.	To amount paid on vauchers, May	1,212.48
May 31.	By balance in bank	$ 5,027.44
June 6.	By draft Pres. Staley, May collections	1,529.92
		$ 6,557.36
June 30.	To amount paid on vouchers, June	1,444.43
June 30.	By balance in bank	$ 5,112.93
July 5.	By draft Pres. Staley, June collections	1,158.55
July 18.	By draft C. D. West, Treas. M. & M.	4,000.00
		$ 10,271.48
July 31.	To amount paid on vouchers, July	7,276.35
July 31.	By balance in bank	$ 2,995.13
Aug. 12.	By draft Pres. L. E. Smith, July collections	598.78
Aug. 30.	By savings bank, principal and interest	2,142.77
		$ 5,736.68
Aug. 31.	To amount paid on vouchers, August	133.64
Aug. 31.	By balance in bank	$ 5,603.04

1922.

Sept. 1.	Total assets in hand	$ 14,010.68

Distributed as follows:

Cash to credit current account	$ 5,603.04
U. S. bonds and stamps	1,355.00
Three shares Elon Bank	150.00
Note, Elm Avenue, Portsmouth	2,000.00
Savings	4,902.64
	$14,010.68

Begin audit.

Aug. 31.	By balance in bank	$ 5,603.04
Sept. 1.	By draft Pres. L. E. Smith, August collections	806.99
		$ 6,410.03
Sept. 29.	To amount paid on September vouchers	1,742.63
Sept. 30.	By balance in bank	$ 4,667.40
Oct. 6.	By draft Pres. Smith, September collections	591.08
Oct. 26.	By draft Pres. Smith, Convention missions	200.00
Oct. 26.	By draft Pres. Smith, foreign missions	210.00
Oct. 26.	By draft Pres. Smith, Woman's Board Rich'd Church	3,062.74
Oct. 26.	By draft Pres. Smith, Japan S. S. W.'s Board	25.00
		$ 8,756.22
Oct. 30.	To amount paid on vouchers, October	4,185.15
Oct. 31.	By balance in bank	$ 4,571.07
Nov. 6.	By draft Pres. Smith, October collections	1,392.98
Nov. 22.	By draft Pres. Smith, for Miss Tokohashi	25.00
Nov. 22.	By draft Pres. Smith, Mrs. Watanabe	14.00
Nov. 22.	By draft Pres. Smith, Mrs. Fry's School	37.50
Nov. 22.	By draft Pres. Smith, Japan S. S.	12.50
Nov. 22.	By draft Pres. Smith, Y. P. Missionary Society	5.00
Nov. 15.	By draft Pres. Smith, W. B. for Richmond Church	1,000.00
		$ 7,058.05
Nov. 30.	To amount paid on vouchers, November	6,422.15
Nov. 30.	By balance in bank	$ 635.90
Dec. 2.	By draft Pres. Smith, part November collections	1,212.10
Dec. 4.	Returned Secy. Minton amount paid Miss Williams	200.00
Dec. 16.	Draft Pres. Smith, balance November collections	250.40
Dec. 30.	Returned Secy. Minton amount paid Miss Williams	250.00
		$ 2,548.40
Dec. 30.	To amount paid on vouchers, December	2,133.15
Dec. 31.	By balance in bank	$ 415.25
Jan. 2.	By draft Pres. Smith, M. & M.	4,000.00
Jan. 2.	By draft Pres. Smith, Convention foreign missions	4,196.70
Jan. 3.	By cash for War Savings Stamps	355.00
Jan. 6.	Draft Pres. Smith, Convention home missions	3,353.20
Jan. 6.	By draft Pres. Smith, December collections	1,597.91
		$ 13,918.06
Jan. 31.	To amount paid on vouchers, January	9,458.14
Jan. 31.	By balance in bank	$ 4,459.92
Feb. 5.	By draft Pres. Smith, January collections	1,159.63
		$ 5,619.55
Feb. 26.	To amount paid on vouchers, February	6,012.42
Feb. 28.	To amount overdraft	$ 392.87
Mar. 6.	By draft Pres. Smith, February collections	$ 1,132.65
Mar. 12.	From savings bank, principal and interest	1,070.00
Mar. 13.	From savings bank, principal and interest	2,131.24
Mar. 15.	From savings bank, principal and interest	2,036.47
		$ 6,370.36
	Less amount overdraft above	392.87
		$ 5,977.49
Mar. 31.	To amount paid on vouchers, March	6,300.00
Apl. 1.	To amount overdraft	$ 322.51

March 31, 1923—Assets:

U. S. Bonds		$ 1,000.00
Three shares Elon Bank stock		150.00
Note, Elm-Avenue, Portsmouth		2,000.00
		$ 3,150.00
Less overdraft		322.51
April 1, 1923, assets		$ 2,827.49

This is to certify that we have this, the 30th day of April, 1923, examined the books and accounts of Dr. J. O. Atkinson, Mission Treasurer, and find same to be correct, with vouchers covering all moneys embodied in his accounts.

G. O. Lankford,
Mrs. W. H. Carroll.
April 26, 1923.

Rev. J. O. Atkinson,
Elon College, N. C.

Dear Dr. Atkinson,—Below I give you statement of receipts and disbursements as of April 15, 1923. I have attempted to classify the expenditures, though such apportionment may not be accurate, since some of the drafts did not indicate the various heads under which they should be charged. However, I think there is some value in the classification attempted herein.

Expenses.

Auditing	$ 25.00
Interest	6.76
Incidentals	1,312.81
Salaries	4,223.16
Printing	601.21
Christian Sun	5,539.40
	$ 11,708.34

Disiributed to Beneficiaries.

Missions	$8,000.00
Bethlehem College	5,400.00
Elon College	3,600.00
Ministerial education	4,500.00
Christian Sun	2,250.00
Veteran ministers	1,000.00
Christian Orphanage	1,000.00

Reigious education	1,100.00	
Sunday School and Christian Education	300.00	
Conventions	400.00	
		27,550.00
		$ 39,258.34
Balance on hand April 15, 1922		$ 14,483.69
Collected since		26,235.00
		$ 40,718.69
Total expenditures		39,258.34
Balance on hand		$ 1,460.35

Yours very truly,

C. D. WEST.

Address, "Forward Together," by Dr. J. O. Atkinson.

Address, "Pledges and Moral Obligation," by Dr. W. H. Dennison.

Address, "Recruiting the Ministry," by Dr. W. P. Minton.

Address, "The State of the Church," by Lieut.-Gov. J. E. West.

It was moved and carried that a Special Committee on Publications be appointed, to report at this session. President appointed J. O. Atkinson, Stanley C. Harrell, W. P. Lawrence, W. K. Holt, A. W. Andes.

Report of Committee on Nominations was submitted and adopted as follows:

Your Committee on Nominations report the following names for Trustees of Elon College: W. F. Corwith, J. M. Darden, I. W. Pritchard, Joe W. Stout, J. A. Kimball, T. E. Brickhouse, Floyd Hurst, L. E. Smith, R. C. Helfenstein, Geo. F. Whitley, John King, V. O. Roberson.

On Christian Union: L. E. Smith, J. O. Atkinson, C. H. Rowland, A. R. Flowers, D. R. Fonville, W. A. Harper, W. W. Staley.

W. W. STALEY, *Chairman,*
P. J. KERNODLE,
W. M. JAY, *Secretary,*
Committee.

Adjourned for dinner.

THURSDAY AFTERNOON.

Convention met and called to order at 1:30 o'clock. Worship conducted by Rev. A. R. Flowers, Dendron, Va.

The following resolution, offered by Dr. W. A. Harper, was adopted:

"Whereas, there is a prevalent and growing sentiment for closer co-operattion with the General Convention of the Christian Church on the part of this Convention; therefore, be it resolved, That a special committee, of which the President shall be Chairman, be appointed to study this question and report at the 1924 session."

The Committee on Resolutions submitted the following report, which was adopted:

Resolved, That the Convention express, by rising vote, its appreciation of the hearty welcome and splendid hospitality of the pastor, Rev. Dr. J. P. Barrett, and of the membership and friends of the Henderson Christian Church, so graciously demonstrated in caring for this Convention.

2. That the Convention express its appreciation to the pubic press for the liberal space given to the reports of the proceedings of this body.

R. L. WILLIAMSON,
W. P. LAWRENCE.

Address, "Stewardship and Giving," by Dr. W. H. Denison.

It was moved and carried that the address of Dr. Denison be printed.

Report of the Orphanage Board was read by Mr. W. K. Holt, Chairman.

Address by Mr. W. K. Holt.

Address by Mr. Chas. D. Johnston, Superintendent.

Address by Rev. E. M. Carter.

Report adopted as follows:

To the President and Members of the Southern Christian Convention:

As chairman of the Board of Trustees of the Christian Orphanage, Elon College, N. C., I beg to make this report for the fiscal year beginning April 1, 1922, and ending March 31, 1923.

On April 1, 1922, we had in our care eighty-three children; since that time we have admitted thirty children and have sent out twelve, leaving in our care on March 31, 1923, the end of our fiscal year, one hundred and one children —sixty boys and forty-one girls. We have thirty-eight boys, ages from two to ten years; seventeen boys, ages from ten to fifteen, and five boys, ages from fifteen to eighteen years. We have thirteen girls, ages from two to ten years; sixteen girls, ages from ten to fifteen years, and twelve girls, ages from fifteen to eighteen.

So far as handling the work in the institution is concerned, we are in good shape, as we have this number of large girls; but on the farm we only have five boys who are large enough to be of much help to us, and they are in school nine months in the year and several of them will go out when the school term ends.

We are very grateful for the loyal support of our Churches and the kindly interest that has been shown us. Our people have been liberal, considering the depression we have been going through and the many calls we have to meet.

The cotton mills have been real good to us and have been very liberal in their contributions of cloth. The fertilizer manufacturers have also been kind to us and have made contributions in fertilizer to help along in the work.

The good women of our Church have helped in a splendid spirit and have made and sent to us many little dresses for the little girls and a number of suits for the little boys, besides sheets, quilts, pillow-cases and many other articles which have been of much help in the work.

The health of the chidren has been exceptionally good, except in the months of January and February, when a scourge of "flu" and pneumonia struck us. We had fifty cases of "flu" and seven cases of pneumonia, but were successful in handling them, and did not lose any.

We have not been able to take all the children that made application to us, but have taken the most needy and have had to turn the others away. We could make room for thirty more, if we had ample funds to assure us that we would not get financially embarrassed.

We feel that our church has a great opportunity to do a great work of love and charity through our Orphanage. So many, many mothers have been left helpless with a family of little children and no means of support, that it is often very touching to witness their dire distress. When we think of the abounding wealth in our denomination and listen to the cry of the helpless and have to refuse their pitiful plea on account of the lack of funds, it makes us feel that our denomination is doing a small part, when it is only taking care of one hundred children.

May the day come in the near future when our people will awake to their Christian duty and make use of their opportunity in this work.

INCOME.

Sunday School Monthly Offerings	$5,020.10	
Children's Offerings	2.10	
Special Offerings	8,735.90	
Easter Offerings	4,512.77	
Thanksgiving Offerings	6,381.48	
Men and Millions	1,000.00	
Baby Home Pledge	60.00	
Miscellaneous	78.15	
		$25,790.50

EXPENSE ACCOUNT.

Superintendent's Salary	$2,400.00	
Matrons	1,685.00	
Clothing	1,590.75	
Groceries	3,327.60	
Medicine	118.13	
Water and Lights	460.17	
Postage	118.64	
Office Supplies	264.50	
Fuel	27.50	
Furniture	214.50	
Baby Home	187.40	
Repairs	27.25	
Farm Expense	2,307.67	
Dairy Expense	313.45	
Miscellaneous	5,058.05	
		18,100.61
Income above expense		$ 7,689.89

FARM RECEIPTS.

Wheat	$ 128.75	
Oats	79.20	
Corn	150.00	
Hay and Silo Feed	937.50	
Irish Potatoes	180.00	
Sweet Potatoes	280.00	
Vegetables	185.00	
Stover	175.00	
Pork	605.44	
		$ 2,720.89

FARM EXPENSE.

Machinery	$ 36.00	
Labor	1,058.75	
Fertilizer	93.60	
Seed	18.50	
Feed	43.25	
Repairs	90.20	
Oil	244.34	
Miscellaneous	723.03	
		2,307.67
Profit		$ 413.22

DAIRY RECEIPTS.

Milk	$1,634.00	
Sundry	3.00	
		$ 1,637.00

DAIRY EXPENSE.

Shipstuff	$ 261.20	
Dry Feed	.52.25	
		$ 313.45
Profit		$ 1,323.55

FINANCIAL STATEMENT.

To balance brought forward from last year	$ 4,528.09
Total income from all sources, fiscal year ending March 31, 1923	25,790.50
Total cash	$30,318.59
Total expense of the insitution for the year beginning April 1, 1922 and ending March 31, 1923, including repairs and improvements	$18,100.61
Balance, cash on hand and in bank April 1, 1923	$12,217.98

AUDITING COMMITTEE.

To the Board of Trustees of the Christian Orphanage, Elon College, N. C.:

We, your Auditing Committee, beg to make the following report:

We have this day audited the books of Chas. D. Johnston, Superintendent Christian Orphanage, and find the following:

Income for the fiscal year beginning April 1, 1922, and ending March 31, 1923, is	$ 25,790.50
Amount brought forward from last year	4,528.09
Total	$ 30,318.59
We find that the total expense for the institution for the same period, including all repairs and improvements, was	18,100.61
Cash on hand April 1, 1923	$ 12,217.98

Very respectfully submitted,

H. W. SIMPSON,
JNO. R. FOSTER,
G. S. WATSON,
Auditing Committee.

April 19, 1923.

Very respectfully submitted,

W. K. HOLT,
Chairman Board of Trustees of Christian Orphanage.

Special prayer for Rev. George D. Eastes, led by Revs. W. H. Denison and G. O. Lankford.

An offering was received for Brother Eastes, amounting to $53.50, which was turned over to the President to be delivered.

Following resolution offered by Dr. W. A. Harper, was, on motion, adopted:

Resolved, That Mr. W. E. McClenny be elected the official historian of the Southern Christian Convention, and that he especially be requsted to publish articles and books growing out of his researches, to collect original records for our college libraries, and to report in writing at each session of the Convention.

Report of Committee on Finance was submitted and adopted as follows, except the items concerning the apportionment of funds, which was referred to a commission, to be appointed and report at next nession:

Henderson, N. C., May 3, 1923.

Your Committee on Finance begs leave to make the following reports:

Treasurer's Report.—Dr. W. C. Wicker, treasurer. Your committee has examined this report thoroughly and carefully, and we find the receipts correspond with the statement submitted by the Elon Banking and Trust Company.

Disbursements.—The drafts drawn by the President and Secretary of the Convention correspond with the treasurer's report. This report is absolutely correct. The balances carried forward by the treasurer's report correspond with the balances submitted by the bank's statement.

Recommendations.—We recommend that the balance to the credit of the Christian Orphanage fund ($6.05) be paid by draft in favor of the superintendent, and account closed.

We also recommend that the overdrafts of $200.00, drawn in favor of the Mission Board, be refunded.

Recommendation No. 3—Patron, Dr. W. W. Staley:

Whereas, the "Men and Millions" pledges will expire, except in cases where the time is extendd, in 1925; and, whereas, some provision must be made to keep alive the work of the various departments of the Convention; and, whereas, this can be done more effectively by some permanent financial system; and, whereas, the membership of this Convention, after leaving out non-residents, indifferent and destitute ones, is 25,000; now, therefore,

Resolved, That the Conferences composing this Convention be requested to ask the local Churches, at the 1923 session, to pay to the Convention, annually, the sum of $2.00 per capita, payments to begin with the 1925 annual Conferences.

This would make a total sum of $50,000 for the following purposes, divided according to the following schedule, or some modification thereof—for:

	Per Cent.
Education	30
Missions	40
Publications	8
Convention	2
Orphanage	5
Superannuation	5
Sunday Schools	5
Christian Endeavor	5
	100

(Note.—Referred to a committee, to be appointed by the President, to report at next session.—Sec'y.)

We further recommend that the presidents, secretaries, or leaders, of these various departments be permitted to go into the various Conferences and solicit, from the Churches or individuals, funds to carry on the work in these departments.

The recommendations submitted to your committee by the Convention, under this report—"Report of Secretary Religious Education, Dr. W. T. Walters"—were only those carrying items of expense.

Recommendation No. 1.—"That the Chautauqua and School of Methods at Elon College be continued under the supervision of this board, provided the Convention will make financial provision, and that our Churches be urged to avail themselves of the fellowship and training offered there."

Your committee decided that this recommendation was outside of their jurisdiction, as this should be referred back to the Convention to be threshed out on the floor.

Recommendation No. 7.—"In order to maintain this department, the Southern Christian Convention donate $1,000.00 for the present year's work from the Convention fund."

Your committee approves this recommendation.

The following bills have been approved by your committee:

Dr. L. E. Smith, for traveling expenses	$20.31
Bill expenses for supplies paid by your secretary, Dr. I. W. Johnson	8.00
Also salary	25.00
Assistant secretary and typist, Miss Mary Andrews	20.00

Respectfully submitted,

JOHN KING, *Chairman.*
K. B. JOHNSON.
JAS. L. FOSTER.

The following resolutions offered by Rev. E. B. Flory were adopted:

Resolved, That the Board of Trustees of Elon and Bethlehem Colleges are hereby authorized to arrange for a "Library Day" in all our Churches for the benefit of the libraries of these colleges.

Whereas, a disastrous fire visited Elon College on January 18, 1923;

Whereas, no general canvass for funds to rebuild is possible, in view of pledges given during the "Men and Millions Forward Movement Campaign"; and

Whereas, every member of our brotherhood should have an opportunity to have part in a "Greater Elon Program";

Whereas, further, Bethehem College needs additional funds in her building program; therefore, be it resolved:

First, That during the college period this summer an offering be received in every Church in cash for these colleges, and that the money so received be divided as follows: 25 per cent to Bethlehem and 75 per cent to Elon.

Second, That the Churches be urged to make this offering at least an average of $1.00 per member.

It was moved and carried that the Proceedings be printed, and that 500 copies be distributed among the ministers and Churches of the Convention, same to be paid for by the Convention.

Report of the Special Committee on Publications was read and adopted as follows:

We, your Committee on Publications, submit the following report:

1. We recommend that the *Annual* be printed on the same terms as last year, and we further recommend that the secretaries of the various bodies, whose proceedings are to appear in the *Annual,* shall have their minutes in the hands of the publishers by December 1, 1923.

2. That the salary of the editor of *The Christian Sun* be fixed at $1,800.00 a year, beginning as soon as he may be relieved from pastoral work, and that he be expected to give practically his entire time to the editorial work.

3. That the respective duties of the editor and the managing editor of *The Christian Sun* shall be as follows:

The editor shall be responsible for the matter, other than advertisements, and all matter other than advertisements shall be furnishd by him. The managing editor shall furnish such matter only in case the editor fails to supply sufficient copy to fill the paper.

The managing editor shall be responsible for the mechanical appearance of the paper, including proof-reading, and for the advertising matter appearing therein; and he shall conform as nearly as may be, in the make-up of the paper, to the agreement between him and the editor as to the space allotted to the respective departments. The managing editor shall not be required to publish anything which shall, in his judgment, be detrimental to the business interests of *The Christian Sun.*

That in case of failure of either party to conform to this specification of duties, complaint may, and should, be made to the Board of Publications for redress.

4. That the Convention hereby express its appreciation of the excellent paper that the editor and managing editor have given us during the past ten months, and that the Convention pledge its loyalty and hearty support to these brethren and do all in its power to increase the circulation of the paper.

J. O. ATKINSON.
W. P. LAWRENCE.
W. K. HOLT.
STANLEY C. HARRELL.
A. W. ANDES.

Adjourned until evening session. Benediction by Dr. W. H. Denison.

THURSDAY—EVENING SESSION.

Convention met at 8 o'clock. Minutes of today read and approved.

Miss Lucy Eldredge spoke concerning the Chautauqua and Summer School, to be held at Elon College during the summer.

It was moved and carried that the Report of the Committee on Revision of Principles and Government be referred to the Executive Committee, with the power to act.

Worship conducted by Rev. E. M. Carter.

Address, "The Denominational Responsibility in Evangelism," by Dr. Roy C. Helfenstein.

Address, "The Responsibility of the Local Church in Evangelism," by Dr. W. D. Parry.

Convention adjourned to meet Tuesday before first Sunday in May, 1924. Place to be determined by the Executive Committee.

Benediction by Dr. J. W. Wellons.

L. E. SMITH, *President,*
I. W. JOHNSON, *Secretary,* N. G. NEWMAN, *Vice-President,*
(MISS) MARY ANDREWS, *Ass't Secretary,*

Called Home

PAUL.

James W. Paul, son of Noble B. and Nancy Paul, was born in Granville County, N. C., May 23, 1849, and died February 9, 1923, age seventy-three years eight months and sixteen days. January 15, 1871, he married Mrs. Nannie A. Harris, who died in November, 1921, and unto them were born eight children—Nannie, Pattie, Hassie, Claude, Harvie, Sue, Charlie, James Lee and Carl. Pattie died when two years of age. Hassie married William Ferrebo, and died in 1910.

Brother Paul united with the Church when a young man, and always was a true Christian. He was a man in possession of a vast store of information and of excellent social qualities. His home life was ideal. His business relations were above reproach. His character was clean. A devoted father, a useful citizen and a faithful Christian has gone to his reward.. A true epitaph to his memory is "An honest man."

The funeral was conducted by Rev. F. W. Fogleman, assisted by the writer, on Sunday, February 10th, and the burial was in the family cemetery near the home where he lived for fifty years.

C. E. NEWMAN.

COBLE.

Finley Rike Coble departed this life on May 12, 1923, being at the time of his death fifteen years and eleven days old. He was critically ill for three weeks previous to his death.

He leaves to mourn his father and mother, Mr. and Mrs. John M. Coble, two sister, Bettie Vann and Martha Laird, two brothers, John and Richard, besides a large number of relatives and friends.

Finley was an unusual boy. He was energetic, cheerful, thoughtful, and aspiring. Best of all, he was a Christian. As such, he was a member of the Burlington Church, was actively engaged in the Christian Endeavor work of the Church, was treasurer of his Sunday School class and a member of the Willing Workers' Missionary Society. He had made a commendable beginning, lived to good purpose, and has not died in vain. His influence will live in the lives of those who are left behind.

Funeral from the Church on Sunday afternoon, May 13th, conducted by his pastor, the writer.

G. O. LANKFORD.

CALLED HOME.

Braxton Perry , son of W. T. and Ella E. Perry, died May 31, 1923, aged 25 years 3 months and 25 days.

He confessed Christ in early life and united with Union Christian Church. He was fond of his Church and its services. He was an usher of the Church and very popular. He was courteous, gentlemanly and kindly disposed.. He had many friends. All who knew him liked him. His kindly smile of life was with him still in death. .

The funeral services were conducted from Union Christian Church by the pastor, Rev. Mr. Troxler taking part. The interment was in the Church cemetery. The attendance was large, and the floral tributes were beautiful.

P. H. FLEMING.

BENNETT.

James Lulon Bennett died on the 17th of April, 1923. Pneumonia, following measles, was the cause of his death. Lulon was fourteen years of age, a bright young Christian of Piny Plains Christian Church.

It was indeed a very sad burial service when the young man was laid to rest in the Church cemetery. Father and mother seemed both to give him up, while the other children, both older and younger than Lulon, seemed grieved in an unusual way. May our Lord in His own good way work out good for those who remain on earth and stablish and strengthen the hearts of the family by this seeming unfortunate and untimely death.

J. LEE JOHNSON.

LONG.

Mrs. Wm. J. Long was born April 22, 1867, and died February 28, 1923. She was married to Brother Wm. J. Long on April 10, 1887. To this union four children were born, as follows: Sadie L. (Mrs. Benjamin Maffitt), David Leroy, Robert Vernon and Raymon. The husband and the first-named three children survive her. Mrs. Long united with the Christian Church in girlhood and remained a member until death. May she rest in peace until the day dawns and the shadows flee away.

G. O. LANKFORD.

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P. J. Kernodle - - Managing Editor.

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CARDEN—HARWARD.

The marriage of Miss Minnie Doak Carden, daughter of Rev. and Mrs. J. S. Carden, of Durham, and Mr. James Edgar Harward, of Henderson, took place at 9 o'clock on the morning of April 4th, at the home of the bride, on Shepherd Street.

The house was decorated with palms, ferns, cut flowers, and the ceremony was performed beneath an improvised altar of green and white. Just before the ceremony, Miss Margaret Highsmith sang "Because I Love You, Dear," and the wedding music was played by Miss Vera Maynor. The ceremony was performed by Rev. Stanly C. Harrell, pastor of the First Christian Church, Durham. The bride, who was given in marriage by her father, wore a traveling suit of midnight blue poiret twill, with accessories to match. She carried a bridal bouquet of roses and lilies of the valley.

The bride had as her maid of honor Miss Hester Stuart, of Raleigh, who wore a dress of beige crepe satin draped with lace, and carried a shower bouquet of roses and sweet peas. The ring-bearer was little Miss Naomi Carden, sister of the bride, who was dressed in Nile green taffeta and carried the ring on a white-satin pillow.

The bridegroom had as his best man his brother, Mr. George Harward, of Fayetteville.

Mrs. Harward is one of Durham's lovable girls, and has many friend who regret that her marriage takes her away from Durham. She attended school at Elon College and later at the Durham Conservatory of Music, and is an earnest and enthusiastic Church worker.

Mr. Harward is a promising young business man, being connected with the Mideastern Supply Company at Henderson.

Immediately after the ceremony, Mr. and Mrs. Harward left for a Northern trip, after which they will reside in Henderson.

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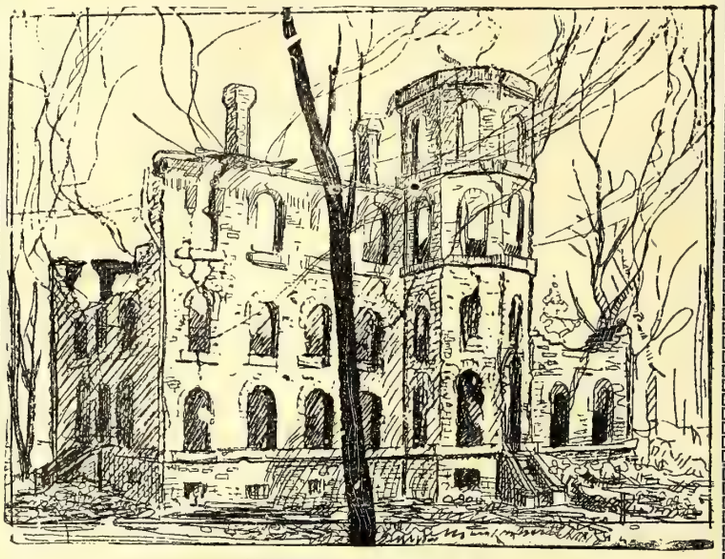

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VOLUME LXXV. | RICHMOND, VA., THURSDAY, JUNE 28, 1923. | NUMBER 26

Mrs. N. T. Fortner

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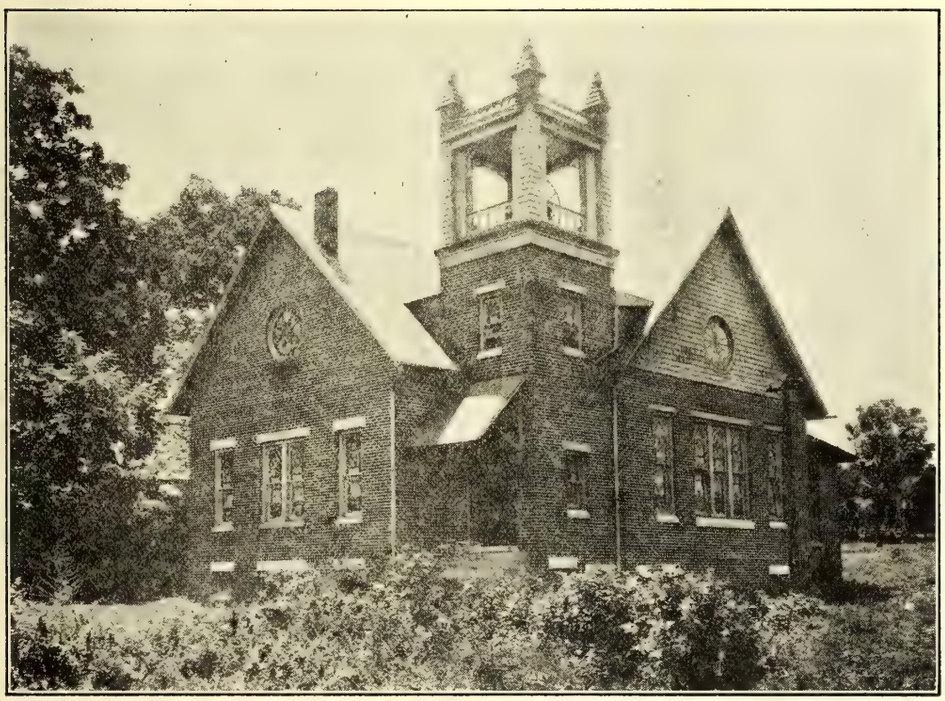

Christain Church, Chapel Hill, N. C.

A HISTORY OF THE CHAPEL HILL, N. C. CHRISTIAN CHURCH.

The Eastern N. C. Christian Conference which met in Nov., 1909, appointed I. W. Pritchard, W. E. Lindsay and E. W. Neville, a committee to meet with the Home Mission board of said conference to look over the field and see what were the prospects of a Christian Church at Chapel Hill. This met at the home of W. E. Lindsay, on Feb. 22, 1910. Those present of the Home Mission board were Rev. W. G. Clements, chairman of the Home Mission board, and Rev. J. D. Wicker. Those present who were members of the Christian church were Rev. T. W. Strowd, I. W. Pritchard, W. E. Lindsay, D. S. Long, W. A. Ellington, E. W. Neville and J. P. Foister.

The committee recommended the purchase of the lot for sale by Dr. T. J. Wilson, Jr., on College Avenue, for the sum of $500.00.

On May the 16th, 1910, the church was organized in the old Chapel Hill school building, remarks on organization by Dr. J. O. Atkinson, Rev. W. T. Strowd, I. W. Pritchard, W. E. Lindsay and others, on motion by E. W. Neville and seconded by W. E. Lindsay, the Chapel Hill Christian church was organized with seventeen charter members as follows:

E. W. Neville, Mrs. E. W. Neville, W. E. Lindsay, D. S. Long, Mrs. R. S. Neville, Rev. T. W. Strowd, R. S. Neville, J. P. Foister, W. N. Canada, R. W. Foister, D. T. Neville, Lizzie Neville, Tessie Neville, Mrs. Ella O. Daniel, Mrs. Sallie Crabtree, Mrs. J. F. Partin, Nora Williams, all living except Rev. T. W. Strowd.

D. S. Long and E. W. Neville were elected Deacons and were ordained by Rev. W. G. Clements, Rev. T. W. Strowd and Dr. W. S. Long.

A building committee was elected as follows: W. E. Lindsay, I. W. Pritchard, Rev. T. W. Strowd, E. W. Neville, R. W. Foister, and D. S. Long.

Rev. W. G. Clements was called as pastor and financial agent. E. W. Neville was elected Secretary; D. S. Long, Treasurer; Mrs. J. P. Cale, Organist.

The church was admitted into conference in Nov. 1910. The first service in this church was on the fifth Sunday, Aug. 30, 1914, it was a union service, all pastors of the town taking part in the services.

Rev. W. G. Clements was pastor and financial agent from Oct. 15, 1911 to Nov. 15, 1914.

Rev. T. W. Strowd was pastor from Nov. 15, 1914 to Nov. 1, 1915.

Dr. W. S. Long was pastor from Nov. 1, 1915 to Nov. 1, 1916.

Rev. R. F. Brown was pastor from Nov. 1, 1916 to Nov. 1, 1917.

Rev. B. J. Howard was pastor from Nov. 1, 1917 to Nov. 1, 1919.

Rev. R. F. Brown was pastor from Nov. 1, 1919 to Nov. 1, 1920.

Rev. B. J. Howard was pastor from Nov. 1, 1920 until the present.

Number of membership, 85; number died, 7; withdrawn, 2; transferred by letter, 6; suspended, 3.

Bond Issues.—

Sixteen Southern States sold more than eighty-four million dollars' worth of bonds during the first four months of 1923. All these bond issues are for public improvements—good roads, and schools, etc.

A Prisoner Has Rights.—

Notwithstanding the opposition of the political bosses, North Carolina has concluded that our prisons shall have humane management, and we hope that no man, and no set of men, shall be allowed to prevent it. It is time for action, strong and decided. The fact that man is a prisoner does not necessarily consign him to be the footmat of his keepers. Even a prisoner has the rights of justice and life. He also has the right to wholesome food and humane consideration, unless it be in the case of some incorrigible person, and even then the prison body as a whole should not be subjected to such treatment as the incorrigibles deserve. Let us have prison reform according to the best modern ideals which rest upon scripture as a basis.

The Moody Spirit Still Alive.—

That the spirit of Dwight L. Moody is still alive was evidenced by the reports presented recently in the annual meeting of the Bible Institute Colportage Association of Chicago, which the noted evangelist founded in 1894.

The emphasis in the year's work of the association was found in the work of the missionary book funds, the year's receipts for which, $22,580.63, from thousands of individual donors, made possible through their contributions the gratuitous distribution of 73,680 Colportage Library books, 23,039 Evangel Booklets, 77,434 scripture portions, and nearly 40,000 gospel tracts, in 1,820 shipments to the spiritually needy and especially amongst prisoners, lumber-jacks, miners, the "boys" of the army and navy, mountaineers, and homesteaders of the great far west, including also thousands of evangelical books in Spanish to Latin American countries.

The publications of the Association, thoroughly evangelical, are also taken to the homes and to individuals through volunteer colporters or "book-missionaries" as originally planned by Mr. Moody himself, and the organization still seeks the co-operation of those who feel a leading towards this important evangelizing ministry.

NOTES-PERSONALS

Rev. Elisha Bradshaw, Fancy Gap, Va., has recently been in a series of meetings in his Mountain work. Let us hear from your meetings, brother.

Bro. John King, Suffolk, Va., was, we understand to speak at Mt. Auburn, Warren Co., N. C., last Sunday. He was to speak on his travels in Europe. We should be glad to have heard him, as we have no doubt he was deeply interesting.

What are you doing in your church for the circulation of THE CHRISTIAN SUN? Undoubtedly there is room for much work in that line. If each subscriber would get another, how soon our list would double, and no one would be hurt, but all concerned would be helped, and that includes the Church. Try it and report results.

What has become of Rev. Jno. G. Truitt? Since his graduation, we hear almost nothing of his whereabouts. Clean up that rusty pen, brother, and let the Sun readers hear from you. We understand that he is to study next year in Europe. If so, THE SUN will expect many a rare literary and spiritual treat from him.

It is good to be charitable, but it is even better to be true to God's Word, for if God's Word be not true, then even the doctrine of charity has no foundation on which to stand. The truth is, if your Bible is not reliable, you have no foundation for any Christian truth, except the vaporings of men, and that is next to nothing, when not backed by the truth of God. Hear! Hear!

That is good news from Bethlehem College in this issue, from the pen of Rev. G. D. Hunt. They are pushing and hoping to open this fall. Let us pray for them and otherwise help them, as far as we can, for they are doing a great work and should have every possible encouragement. We are getting anxious to have the new President of Bethlehem make his bow to our readers. Let us hear from you, brother. The people will be looking and expecting words of hope and encouragement from you, as the leader of the institution.

We regret to learn that the Rev. William M. Jay, D. D., pastor of Holy Neck church is to leave Eastern Virginia, having resigned his pastoral charge to take effect, if we make no mistake, Oct. 1. He is going to his old home in Pennsylvania and we understand will take charge of the Christian church at Everett, Pa. He is a man of real ability and we wish for him great usefulness in his new field—he is a Christian gentleman and a brotherly brother. One other thing should be added, he is blessed with a fine wife for a pastor, and that is a great thing for any pastoral charge, as well as for the pastor.

In this issue we give the baccalaureate sermon, or an abstract of it, as preached by the Rev. Francis E. Clark, D. D., LL. D., for Elon College, May 27, 1923. The sermon was actually preached in the Christian Church at Burlington, N. C., as since the burning of the college chapel, January 18th, no suitable place could be had at the college. It was a Christian-like thing to do for Dr. Lankford and his Burlington Church to offer their building for this occasion. The crowd was large and the interest deep. Never mind, we hope to have our new auditorium at Elon ready long before the next commencement. It will be a beautiful building and a fine tribute of Alamance County to the cause of Christian education, as the building will be the gift of Alamance County. We wish it may please God to have Dr. Clark to come again to see the new college building and to talk to our young people concerning their highest and best interests.

Rev. H. S. Hardcastle, the new pastor of the Suffolk Christian church, is expected to begin his work Sept. 1. Dr Staley, as pastor emeritus, will likely live in Suffolk and do a part of the work. It must feel agreeable to put off the harness after so long a time of service as Dr. Staley has had with the Suffolk church, and yet there is a sense in which this putting off the harness of work and responsibility, will make him lonesome. When a man has been so busy as Dr. Staley has been through forty-one years, it is well calculated to make him feel lonely. We wish our Brother Hardcastle a long term of the most helpful and useful service in the same field. Bro. Hardcastle is a graduate of Elon and Yale.

They tell us that Gov. Al. Smith of the great State of New York wishes to be President of the United States. No, sir, not by our vote, he is the man who refused to stand by the Constitution of the United States. We do not wish him President, for the time might come when he would refuse to stand by the Constitution of our country, during his term of office, and then what would our country look like, with a President who was standing against the Constitution of the United States? Alas, we do not need any such a man, and we are not going to have him either. Then there is another thing to think of in case he should have a desire to become President—and that is he had sworn to uphold the Constitution of the United States, but he had no regard for his oath and turned against his country in order to help the liquor business. A thousand times no—not Al. Smith for President.

We are soon to be electing pastors again for next year. We put in one earnest plea for fairness in the matter. Do not allow "a church boss" to decide the matter of the choice of a new pastor. Do not let any one family, or any clique in the church, decide the matter. In the name of Christianity and common decency, do see that the Church itself elects its own pastor. No one man has any business in electing the pastor. It is not a one man job—it is for the whole church, and we do not wish to see any one man decide the matter for the church. Do let the whole church give its honest choice—let the pastor be chosen in decency and righteousness. Tell the church boss, if you have one, that he may stay home that day, and if the work of the church does not suit him, then he can stay at home every day, if he likes, unless he is willing to quit playing the "church boss"—for there is no job for him anywhere in the church.

The work on the buildings at Elon is progressing nicely, and soon we hope to have in place of the old Administration Building, which was burned last January, four new buildings. These, when finished, will be the *Alamance Building* (the new administration building), the *Whitley Memorial Building*, the *Science Hall* and the new *Library Building*. The old students and friends of that institution will hardly know the campus when they come back at the opening of the fall term. May it not be that every student will wish to be the first on the ground at the next opening in order to have the first sight of how the dear old Elon will look. No doubt about it, if all goes well, under the blessings of God, the old place will look like a new place by September 1. Let us all, at least as many as can, go to see the new opening this fall. It will be worth seeing, we believe.

A plenty of room for Jonah. Yes, that is just what we mean. We wish the men and women who are continually crying out that there are no great fish which could swallow Jonah, would learn what they are talking about. We once saw a big fish which was about ten feet through to the bottom of his stomach. An ordinary horse might have turned around in that fish, and certainly such a horse could have walked into his wide open mouth with comparative ease. This fish was seen by hundreds and possibly thousands at Norfolk, Va., where it was on exhibtion. This is no hear-say story—we saw it with our own eyes. Now here comes *The Christian Advocate*, Richmond, Va., telling of another similar fish. *The Advocate* says: "The big fish that has been on exhibition in Norfolk could have provided accomodation for Jonah down to Nineveh with either lower or upper berth. According to his captors his dinner basket contained two thousand pounds of fish he had eaten that morning, including an octopus as big as seven men and five hundred pounds of rock to aid digestion. He could swallow the third quarterly conference, including the presiding elder, and then be hungry." But men who do not believe the Bible will not believe a man, and who can blame them? If they repudiate the highest authority in the Universe, then why should they credit even an eye-witness to ordinary matters? But we saw the big fish, all the same, and others have done likewise, and yet the man who refuses to believe the Bible will surely discredit ordinary mortals. Enough said.

THE BIBLE AS A CURE FOR THE WORLD'S ILLS.

Religion and world politics vied with steel in the discussion in the annual meeting of the American Iron and Steel Institute in New York last week. Elbert H. Gary, chairman of the United States Steel Corporation and president of the Institute, devoted most of his annual address to a defense of the Bible and a plea for turning toward Christian principles in business, political and personal affairs. The following are a few pointed paragraphs from that address:

"The moral and religious principles of the Bible, both the Old and New Testaments have never been, and can never be, successfully combatted. Since the preservation of history commenced there has never been anything approaching the holy Bible as a literary production, or a code for proper and desirable human conduct, or as a foundation for future hopes.

If any here should believe this is an exaggeration, which is not probable read again this Book and you will be surprised. Visit Palestine in the light of, and under the inspiration of, the Bible. The landmarks of Palestine are as described in the Bible. The more we read and study, the more we must be convinced of the absolute reliability of the Book of books.

One who reads of, or personally witnesses evidence of, the rise and fall of great nations and communities and cities, whose ruins are so great that they attract the attention and admiration of the entire world, is led to believe that an overruling God determined their destinies. Corinth, for a long time a dominating city, known as the luxurious and wicked city, today has only a small community with a few remaining magnificent ruins partly uncovered; and similar cases are numerous. Such nations as the United States, even, or Great Britian, France, Italy, Japan, China, Germany, Austria, Russia, will do well to constantly bear in mind the history of the past and the possibilities of the future. Let him that thinketh he standeth take heed lest he fall.—*Wesleyan Mcthodist.*

Questions and Answers.

Question.—Do you think any man of sense really believes that an ape is his ancestor?—*Inquirer.*

Your question implies a doubt that there are such men—and I must admit that it does not seem reasonable that any intelligent man, made in the image and likeness of God, should so far forget himself as to prefer to regard himself as having come from the ape family rather than from the hand of Almighty God. I have to admit that there are some men who are claiming that they believe that human family came from the ape. I am glad to say, for myself, that I do not at all believe it. How can it be true in any sense? How can any man of plain, common sense believe that he sprang from a monkey? If it be true that in the beginning an ape developed into a man, do you not think some of the apes which began to develop a little later ought, by this time, to be showing some signs of becoming a man? But so far as we know, we have no such indications in that direction. If any man will be comforted in the thought that an ape or a monkey was his ancestor, let him find what comfort he can in the thought; but as for me and my house we choose to believe that the God of Heaven is our Father and that we came from His own hand. Do not be annoyed because some men cannot see any higher than to class himself as having sprung from a monkey. I am sorry for that class of people, but I am glad to say I do not and never did and hope never to feel that I belong to the monkey tribe.

Question.—Do you think the "wets" are giving up the fight against prohibition?—*A Sort of Backwoodsman.*

If we judge by appearances, I should have to answer, "No!" They are fighting prohibition now by every sort of effort possible, as it seems to me. They are resorting to almost every conceivable plan to down prohibition. If they can make a plan that has no truth in it, that does not keep them from using the plan, only if they can make it work. Some people are disposed to let up in their efforts on the ground that all is safe now. But all is not safe. We need to watch and work now as never before. Indeed, prohibition is assailed today as if it were a monster that is invading our country for its ruin; but we all know, even the men who are fighting it know, that the whiskey business is the chief curse of our land. We also know, and they do, too, that prohibition is one of the greatest blessings that has been given to our nation. The men who are fighting prohibition are the men who will do almost anything for money, and that is what they are after—they would take money in exchange for the souls of men, if they could do it, we fear. They do not hesitate to abuse and show a lack of respect for the Constitution of the United States. Only a few years ago a man who would not stand for the Constitution of this country would find not much room in it for him or his business; but now men are permitted to show their contempt for both our country and its Constitution, and nothing is said. We are giving too much liberty to that class of men. If a man will not stand for the Constitution of the United States, he ought to be sent out of its bounds and let him find a home with a people who can give him permission to do as he pleases; but we cannot afford to do that sort of a thing.

Question.—Is Christianity gaining in the United States, or not?—*Thad.*

According to announcements from Washington, there were nearly a million of souls gained in 1922 over the gain of 1921. That is hopeful and promising, and yet we must admit that over forty millions of Church members ought to have gained more than one million members in a year. Institutionally, the Church of today is making big gains, and it was never so liberal in money gifts as now. That much is hopeful, and the general outlook is good in some respects.

Question.—What influence is materialism exerting against the Bible and its circulation among the people?—*Jasper.*

Here is the answer. It is from the *Presbyterian of the South,* and is well worth your attention:

Materialism is sometimes said to be gaining ground in the world, and some people are frightened for fear that it will gain the ascendancy and overthrow religion. Materialism refuses to accept the idea of spirituality, and of course refuses to accept the Bible as the inspired word of an all-wise God. Materialists make a good deal of noise, while the professors of the true religion of God go on quietly in the even tenor of their ways and little is heard from them. As long as the Bible is circulated and read in large numbers, there need be no fear from materialism. There is the fear in the minds of some people that the Bible is not read as much as it was in former days. The fact is that the Bible is today by far the most popular Book in the world. During the past year, the American Bible Society alone put into circulation in this and other countries 5,000,000 volumes of the Scriptures. The total number of volumes published during the year by all the Bible publishers of the world was 30,000,000. It should be remembered that this vast number is only the output of one year, added to the hundreds of millions that were already in circulation. The demand is far greater than the supply. And we have God's promise: "My Word shall not return unto Me void."

Question.—Who has been the biggest minister money-maker in this country in the last fifty or seventy-five years?—*John Thorndyke.*

We believe that Henry Ward Beecher, forty-five years ago, got the largest salary of any minister in this country, but his Church in Brooklyn gave it to him to help him out in the great struggle he had with Theodore Tilton. If memory serves aright, the Church paid him $100,000 a year for a short time, but that did not make him the biggest money-earner of any of the preachers in this country, as is testified by the following clipping from an exchange:

Money-making is not usual with preachers, but there is one preacher in this country who, by his own labor, has made an amount of money that would satisfy most business men, or would at least make them and others think they were very successful money-makers. And he has made this money on a side issue, while he has done the regular work of pastor of a large city Church. This man is Rev. Dr. Russell H. Conwell. He is pastor of a large Baptist Church in Philadelphia. He has found time to be a lecturer as well as pastor, and during many years he has appeared many times on the lecture platform. One of his lectures, "Acres of Diamonds," he has delivered more than 6,000 times. For his lecturing he has received $10,000,000. The whole of this has been spent in aiding young men to secure an education. So little has he spent on himself that he had never had an automobile until a friend gave him a Ford car. Evidently, he has known how to make money, and he has known how to spend it. We wonder how many business men who have made large sums of money have given all away, except enough to provide a modest living for themselves and their families!

WILL YOU?

The coming Chautauqua to be held at Elon College July 30th to Aug. 5th, should have the careful and prayerful consideration of every man woman and child in the Christian Church that really wants to see the work of the denomination go forward. If you are called on to take any part in making this occasion a success, for mercy sake do not say, I can't and ease your poor conscience by making some flimsy excuse that would not pass muster before a tribunal of sluggards or hypocrits.

This Chautauqua is under the direction and management of the Board of Religious Education —a body of people that receive not a single penny for their services, but who are doing every thing they can to put the denomination in the front ranks in every way. Miss Lucy M. Eldredge is the field secretary of the Board, and is working for less than she can command in other fields. Why? If you love the kingdom and its cause, if you love your denomination, if you are a loyal brother or sister, and can possibly do so—I say attend the Chautauqua— and enter the department of study that appeals to you most. Spend your vacation learning truths that are worth while and that will be of service to you in your future life. Meet us at Elon—and be convinced of the worth-while-ness of this institution, and for any information that you may want relative to the Chautauqua, write Miss Lucy M. Eldredge, 1012 East Marshall St., Richmond, Va. Make your reservations early, as it will be impossible to entertain more than one thousand at this session.

C. H. Stephenson.

EASTERN VIRGINIA CONVENTION.

This year's Convention will meet at Mt. Carmel Church, Walters, Va., the 17th and 18th of July. All member schools and societies are urged to elect and send delegates. All superintendents, presidents and pastors are urged to attend. The program is being arranged particularly for delegates and officials.

The Convention has an official membership of over 200. In 1920, the attendance was 112; in 1921, 103; in 1922, 77. Let us get off the toboggan, and onto the derrick. Let us make this year's attendance representative of the interest we have in Christian education in the Eastern Virginia Conference.

James H. Lightbourne,
Executive Secretary.

NOTICE.

All persons who are expecting to attend the N. C. S. S. and C. E. Convention, which is to meet with Catawba Springs Church, July 10, 11, 12 will please notify the undersigned, when and by what conveyance you will come. Those coming by R. R. will be met in Raleigh on the p. m. of the 10th and a. m. of the 11th.

This notice applies to ministers, delegates and visitors as well. Only a post card in time is your part, and we will be ready and anxious to prove to you that we are willing to do our part.

J. E. Franks, *Cary, N. C.,*
Ch'm. Entertainment Committee.

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor,*
Henderson, N. C.

TO WHAT ARE WE COMING?

Who could have thought such a thing possible? Who could have thought that the Old Conservative Presbyterian Church could have possibly come to such a state of mind and heart, as that they would divide over tolerating the teaching of false doctrines as taught by a man of another denomination, and yet that is just what has come to pass. Rev. Harry Emerson Fosdick, a Baptist minister of New York City, was sometime ago chosen as one of the pastors of the Fifth Avenue Presbyterian church in that city.

Dr. Fosdick soon began to teach error, which seemed to many to destroy the foundation stones of the Christian Faith. Serious objections were raised by Presbyterians because a minister in the Baptist denomination was allowed to teach such error in a Presbyterian Chruch, North, in session at Indianapolis, Ind., called on the Fifth Avenue Presbyterian church of N. Y. City to discontinue the services of Dr. Fosdick. To this objection was made by sixty-five Presbyterian ministers, but of course that was only a few among so many. Dr. Fosdick resigned when he knew the attitude of the General Assembly, but the Fifth Avenue church refused to accept his resignation, and not only so, but they refused to accede to the wishes of the General Assembly.

Then the General Assembly of New York, as we understand it, took up the matter and reaffirmed the statement of its faith as set forth in the Assembly in 1920, which is as follows:

"It is an essential doctrine of the Word of God and our standards that the Holy Spirit did so inspire, guide and move the writers of Holy Scripture as to keep them from error.

"It is an essential doctrine of the Word of God and our standards that Christ offered up Himself a sacrifice to satisfy divine justice and to reconcile us to God.

"It is an essential doctrine of the Word of God and of our standards concerning our Lord Jesus Christ that on the third day He rose again from the dead with the same body with which He suffered, with which, also He ascended into Heaven, and there sitteth at the right hand of His Father, making intercession.

"It is an essential doctrine of the Word of God, as the supreme standard of our faith, that our Lord Jesus showed His power and love by working mighty miracles. This working was not contrary to nature, but superior to it."

That seems a pretty clear stand for the Word of God as the revealed will of the Father, and so far as the Presbyterian Church is concerned, it seems to make it clear that that Church is to stand for the teachings of the Bible, as they understand them, and in this we rejoice, and for the reason that the most important thing in this world is the truth of God's Word, and no true Christian can have any peace of mind and heart while repudiating that truth, or any part of it.

As will be seen there are five points in the Christian Faith on account of which divisions in the faith of the Presbyterian Church have arisen, however, the great majority of the ministers stand squarely for the truth, but it is not unanimous, since the few ministers in the Presbyterian Church seem to be greatly disturbed and determined to kick over the traces and do as they please. Some of these are the Rev. W. P. Merrill, D. D., a leader among them, who says: "The Assembly has attempted to put a yoke on our necks; which I, for one, will never wear." That looks as if he means to do as he pleases,regardless of the Assembly and the Bible. Dr. Henry Sloan Coffin, a Professor in Union Seminary agrees with Dr. Fosdick's position and declares that if Dr. Fosdick is put under a ban, he himself should be placed under the same ban. We hope the Presbyterians will have the courage to put Dr. Coffin under the same ban with Dr. Fosdick. Then Dr. Kelman, the imported pastor of the Fifth Avenue Presbyterian church (he came from England) says: "If there had been any such reference, and if it had been necessary for me to profess my agreement, I could not have accepted a call to any church in Americca." It is pity that he did not know the true attitude of the Presbyterians before he left England. Then there is still another of the disgruntled ones who enters his protest against the attitude of his own church. It is Dr. L. Mason Clarke, who says: "In all frankness, I do not believe one of these five points. Certainly the Scriptures are not inerrant and never were."

In the light of these expressions, it is easy to see that our Presbyterian brethren are in for a great conflict, but we wish and believe that they will stand for the truth as revealed to us in the Bible. We rejoice that in the main denominations which have spoken so far are standing for the teachings of the Bible. Of course there are some individual exceptions, but that is to be expected in such a day as this. Dr. Clarke is certainly very plain. He frankly owns that he does not believe the doctrines of the Inspiration of the Scriptures, nor the Virgin Birth of our Lord, nor the Sacrifice for the salvation of the lost, nor in the resurrection of our Lord with the same body with which He suffered, nor in the miracles of Jesus.

In all frankness, when we arrive at such a point in our belief as to Christian teaching, we will not attempt again to preach the truths set forth in the Bible, and just as frankly we wish to say that we believe the only course of honor for these men to pursue is to retire from the ministry of the Presbyterian Church, and indeed from the ministry of the Gospel in any church, anywhere. How can any Christian wish to hear these men, when they say they do not believe the great fundamental teachings of the Church which is now supporting them—giving them a salary on which to live?

If the Bible is not to be believed, as true upon these great fundamental doctrines, then what do men wish to preach it for? If it is not all true, how do we know that any of it is? Indeed, if the inspiration of the Bible be not true, and if the Virgin Birth, and the sacrifice of Christ be not true, then what have we as truth? If the Bible be false as to these doctrines, we might as have no Bible, for if it be false in its great fundamental doctrines, then who will dare to claim that anything it teaches is true? Alas! Alas! Alas! We are glad to espouse the truths of the Bible. We are glad to be counted as ignorant, if to believe the Bible means so much. If we have no Bible to stand for, as the revealed will of God, then we have nothing to contend for, and we are all heathens, without hope and without God in the world, but hold! We believe the Bible and we believe nine-tenths of the Church also believe it. God grant that the people of His Church may believe it even more and more.

QUITE A BOUNTIFUL HARVEST.

This is a day of upheavals. Some things rise and some things fall. Things move in one direction or another. They cannot stand still. Things must move. They do move, and as a result, things come to pass—some for good and some for evil. One of the greatest upheavals of modern times is the overthrow of the liquor power. The harvest of blessings to the human family which has come through this one channel has been remarkable indeed. Some day when the history of the achievements of prohibition has been written for our common country, we shall have a book of wonders. It has been nothing less than a great moral revolution, bringing multitudes of rich harvests to the people of this country.

As indicating something of what that history will be for the whole country, we give below a brief sketch of what it has already accomplished in Indiana. We clip it from *The Western Christian Advocate* and it is full of the most hopeful promises of good to our common country, if it can be maintained permanently. *The Advocate* says:

Mr. Shumaker, superintendent of the Anti-Saloon League of Indiana, informs us that commitments to jails in that State in 1922 numbered only 29,203, as compared with 39,176 in 1917. The total number of commitments for the last five wet years was 207,688, and the total number for the first dry years (under State law) was 117,289. On September 30, 1922, twenty-eight Indiana jails were entirely empty. The average number of commitments to the State Penal Farm of Indiana for the last three wet years was 2,013, and the number for the first three dry years was 1,382. There was a decrease in the number of commitments to boys' and girls' reformatory schools. The resources of banking institutions increased by 36 per cent. Life insurance increased by 59 per cent. The number of deaths from alcoholism was practically cut in two.

If Prohibition has done in three years that much for Indiana in the face of opposition, such as almost no other movement has had in this country, what must it have done for the whole country! If it has done so much for one State in three years, what would it not accomplish for the whole country if continued permanently and properly enforced? Can you answer that question?

In the light of such facts, how can a man, or any set of men, who keep up a fight against prohibition be regarded as the friends of our country? Indeed, they are in fact the enemies of the highest and best interests of this fair land, and we believe the day will come when they will be so regarded. The men who oppose and keep up a fight against prohibition will some day be regarded as the worst enemies our country has. Indeed, they are so regarded now, at least by the most far-sighted of our citizens and the day will come when their memory will be hissed from the best ranks of American citizenship.

If you wish a fair example of the light in which these friends of the whiskey business will some day be held, look at Gov. Al. Smith of New York. It was only a little while ago that he was elected Governor of New York by an overwhelming vote. It was so large as to put the presidential bee in his hat, and he was hopeful of becoming president of the United States. In his duties as Governor of that great state, he came to the fork of the roads, where he must take a stand for prohibition or for liquor. He took his stand for liquor supposing, as we suspect, that he would help himself by thus crushing the hopes of many a helpless wife and child and blighting the hopes of thousands of the best people of New York State. In such a moment he turned to the liquor element and gave them his support as Governor.

Today he is shorn of his glory and for the reason that he deliberately turned his State over to the control, at least as far as he could, of the liquor element and that perhaps, the worst element in any state in the Union. What is the re-

sult? We doubt that he could now be elected chief magistrate of the dog-killers association of the United States. The public press seems so incensed against his cowardly act of turning his state over to the liquor element that they are calling for his impeachment as Governor of that a great State. And do you say: What crime has he committed that he should be impeached? Why he has taken a stand against the Constitution of the United States, a crime little less than high treason. Impeachment is just what he deserves, and if the great State of New York does not feel willing to stink in the nostrils of the good people of the United States they will act on the suggestion and impeach their unfaithful Governor, who has turned the influences of the great office which he holds against the morals and high interests of the people, and in doing so, he deliberately sought to turn the management of the the State over to the hands of the worst element—the liquor people—in the state and nation, at least so far as he can do so. Impeach him? Yes, if New York wishes to keep its place of respectability and power in this great country. Yes, impeach him, not because he loves his cup, but because he has done his best to defeat the Constitution of the United States. This is the crime of which he stands guilty by a public act as the Governor of a great state. If the governor of a great state does not respect the Constitution of the United States, what can we hope for the Constitution?

DEDICATION OF THE CHAPEL HILL, N. C., CHRISTIAN CHURCH.

The Christian church at Chapel Hill, N. C., was dedicated on Sunday, June 3rd, 1923, the editor of this paper preaching the dedicatory sermon. Rev. Britton J. Howard is the pastor, and he did what is not very often done in the matter of church dedications—he had every dollar of the indebtedness raised and paid before the day of dedication, so that at the close of the dedicatory services the notes which had been held against the church were burned in the presence of the congregation there assembled, and there was real heart-rejoicing over the event. The Chapel Hill church is not a large building, but it is a very neat and attractive house of worship. It has not a large membership, but it has some fine people in its membership, and its future, under the blessings of God is hopeful of good work. Rev. Stanley C. Harrell, the gifted pastor of the Durham Christian church, was present and took part in the services. The presence also of the venerable Rev. W. G. Clements was an inspiration and gave much pleasure to the congregation. It was Bro. Clements who organized this church and, if we mistake not, he was its first pastor. It seemed good indeed to have him appear in the dedication service and offer the invocation in the opening of that service. Then in the closing of the morning service Bro. Clements and Mrs. Julia Holt had charge of the burning of the notes which had been held against the building. It was peculiarly appropriate that he should witness and have part in this important item, as he had been largely instrumental in building the house and organizing the membership. He is now between eighty and ninety years of age, and very feeble, due especially to a fall he sustained some years ago at the railway station in Morrisville. He has of late been otherwise ill, so that he was not so much as expected to be present on this occasion. Only in the early part of last month he was considered dangerously ill, but he was spared and given strength to rally and get able to attend this dedication, riding some twenty miles on automobile to do so. Bro. Clements was a hero of the Civil War, having lost an arm on the battlefield at Winchester, if we mistake not, but he has been even a more faithful hero in the war of rihteousness against sin. Many long years has he been given to the church to preach the gospel and he has done his work well. For organizing churches and building houses of worship he is second to few, if any, in the Christian Church of North Carolina. In this particular, it may be that it is "neck and neck" between Bro. Clements and Rev. P. T. Klapp, for both have done fine work in building up the cause.

Rev. W. S. Long, D. D., who is now in his eighty-fourth year, was greatly missed on this occasion. It was to his disappointment that before he knew that the dedication of the Chapel Hill church was set for the first Sunday in June, that he had agreed on that day for a family reunion of the Long family at Graham, N. C. This he much regretted, but felt because of his peculiarties of both family and church relations at Old Providence, Graham, he could not change his plans. We greatly missed him.

REV. B. J. HOWARD, Pastor.

Rev. Britton J. Howard, the pastor of the Chapel Hill church, is a very modest man, but is bravely on sentinel duty and doing his best to maintain the traditions, teaching and work of the Christian Church in this important centre. He deserves the large sympathy and the prayers of our people. In his efforts his devoted wife is standing with him and making whatever of sacrifice may fall to her lot, and doing it uncomplainingly and bravely for the cause she loves.

During our short stay in Chapel Hill we were most comfortably entertained in the homes of Bro. I. W. Pritchad and Bro. W. D. and E. W. Neville. Our visit to Chapel Hill on this occasion was a delightful one and we trust not in vain in the Lord. We were glad to see our old friend of the long ago, Bro. W. N. Pritchard. He is quite gray, but otherwise youthful.

The North Carolina University is located here and is a large part of the community—I was told by one party that it now has nearly two thousand students. It is said to be growing by leaps and bounds. The campus is almost crowded with buildings, many of them new ones, and still others are going up. I think they count on spending a million dollars a year on the new buildings for the University. Both men and women students are admitted. I understand that they have about fifty young women there as students now.

Altogether Chapel Hill is a center of far reaching influence, not only for North Carolina, but far beyond state limits. It therefore becomes a matter of great importance that we maintain a vigorous and active church here. We were late in beginning the good enterprise, but now that we have begun, let us go on to larger and better things for the Kingdom of Christ.

J. P. B.

A RICH PERSONAL EXPERIENCE.

They do seem to be rare, but they should be as common as Christians. By that, we mean to say that every Christian ought to have a rich personal experience, and not one ought to be satisfied without the full satisfaction of such an experience. Every true experience is a gift from God, and we are sure that He can supply every Christian with such experience, if the Christian will put himself in right relations with the Lord. He is ready to bestow, only so rarely can He find one whose heart and mind are fully yielded to him for such a purpose. It has been argued that there are only a few such experiences and that they were given for specific purposes, and that we cannot expect them for every one. That may be true, but we do not believe it is true. God is not partial with His children to bestow on one a rich personal experience and then withhold it from another of like character and life. It may be that comparatively few receive such gifts, but if that be true, it is true because the person who receives the ordinary experience failed to prepare his mind and heart for the extraordinary experience, and failing to do so, he does not receive the experience of a rich gift for the mind and heart. It was because the heart could not receive it, not because the Giver could not give it, nor yet because He would not.

William Cowper, the poet and hymn-writer, had a most ordinary Christian experience. He was driven to despair, almost, and was about ready to give up and die. He had walked up and down the floor in his room for a long while and was profoundly agitated. At least he ceased from walking up and down the floor, and seating himself by a window and seeing a Bible nearby, he reached for it and began to look through its pages, hunting for some consolation and help in the moment of his trouble.

We are told that after reading a short while he said: "The passage which met my eye was the twenty-fifth verse of the third chapter of Romans. On reading it, I immediately received power to believe. The rays of the Sun of Righteousness fell on me in all their fulness; I saw the complete sufficiency of the expiation (sacrifice) which Christ had wrought for my pardon and entire justification. In an instant I believed, and received the peace of the Gospel! If the arm of the Almighty had not supported me, I believe I should have been overwhelmed with gratitude and joy; my eyes filled with tears; transports choked my utterance. I could only look to Heaven in silent fear, overflowing with love and wonder. But it is better to describe the work of the Holy Spirit in His own words: 'It was the joy which is unspeakable and full of glory.' "—1 Pet. 1:8.

Cowper was despairing, and yet he was given such a definite and rich experience. It may be that some of the rest of us might come to enjoy such experience, if first we should come into a condition of despair, where we might realize that we could do nothing for ourselves and must depend solely on Jesus Christ for the gift of such a rare experience. He can and will give it when we are prepared and ready to receive it. Let us make it the one point of our daily prayer to seek for the bestowment upon ourselves of this sort of definite Christian experience, and may you be abundantly rewarded in your seeking.

CONTRIBUTIONS

SUFFOLK LETTER.

Is the world getting better or worse? That question is often asked in a tone that expects the answer to be, "Worse." If required to answer categorically, I would say: "The good is growing better, and the bad is growing worse." We live in a world of mixed conditions, and there is continuous warfare between good and evil. It is impossible to estimate good by itself, because it is always in conflict with evil. The peak of this conflict is seen in the temptation of Jesus, when Satan tested Him in the field of hunger, presumption, and ambition. As Jesus won in that struggle, good will win in the end. But as the conflict is now between human and Satanic forces, the victory is not always sure at any one time; but in the final battle, good will win, and there is a steady gain for Christianity.

To admit that the world is growing worse would be to reduce faith in the Gospel and discourage effort to save the world. All progress in righteousness is by faith—"We walk by faith, not by sight." The sea casts its worst upon the shore, and that is what human eyes see. All the processes of publicity bring the worst in sight. Papers, pictures, amusements, gather up the trivial, the immoral, the criminal in society and present them on page, screen, and in human speech. If the world is to be judged by these witnesses, then the conclusion is that the world is growing worse. Satan throws the worst to the surface to discourage effort and weaken faith. The police station does not give a true insight into all the city. The hospital would indicate a loss in human health. There is a difference between bootleggers and legalized saloons—one is a violater of the law, the other makes all a party to wrong. Some say that intemperance is worse than ever; but the increase in home-building, in schools, in bank deposits, in general thrift, tells a different tale. It is simply the sharper conflict between temperance and intemperance. It is Christian pessimism to say that the world is growing worse.

The fight is for the kingdoms of the world to be won to the kingdom of God; and this is promised: "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ: and He shall reign forever and ever." That is revealed through John. There are many indications that Christianity is gaining power among the nations. The almost universal desire for peace; the desire for co-operation in the settlement of international questions; the desire to free the nations from tyranny; the appeal of destitution to Christian nations for help; the hunger of peoples everywhere for liberty, opportunity, education, and self-determination; the Christian activities in missions, benevolences, and service for all needy conditions; the increase in religious organizations and personal workers; the liberality of Christians toward human progress—all these indicate a growing interest in human welfare through Christian service. In this country there has never been such a large percentage of our population attending Church meetings, never so much money contributed, per capita, or so many institutions that minister to the helpless and unfortunate. Welfare agencies are looking after the neglected, and even the criminals. The good is growing better. W. W. STALEY.

ELON LETTER.

Not so long recently President Henry S. Pritchette, of the Carnegie Foundation for the Advancement of Teaching, said that far too many people are going to college these days. Dr. Arthur W. Bailey, educational pastor of the Second Congregational Church, Holyoke, Mass., declared at the recent session of the Religious Education Association, that some people are not worth educating—their intelligence is too low.

So it seems that another inspirational ideal of our American life is to be rudely snatched away from our youth. The preamble to our Declaration of Independence has long since been discarded. Soon after, the fundamental clarion call to greatness was challenged—that every boy had it in his power to become President, and every girl the wife of the President. Now, we are calmly told that too many of our youth aspire to go to college, and that a lot of us are not worth educating.

President Pritchett and Dr. Bailey would have all the boys and girls of the nation corralled and given the intelligence tests about which we hear so much today and certain persons designated as being of sufficient mental ability to be set aside for various callings and professions, the others to be consigned to mines and factories and the occupations requiring brown rather than brain.

Un-American? Yes, and un-Christian. God is no respecter of persons. It is a pagan notion that condemns certain persons to servitude and others to lordship. Mind is not all that enters into achievement. Character, too, counts, and diligence of application and the spirit of co-operation and good-fellowship. Success is essentially spiritual. Even boys adjudged to be dullards have startled the world by their life achievements. Edison couldn't learn books, and Darwin was a hopeless blockhead—so his teachers said. So said they, likewise, of Wordsworth, and of John Wesley and of many an other.

A college is more than a mind factory, with certain machines in the form of professors and curricula, by which ignorance becomes knowledge and from which a glorious success will eventuate. A college is a section of life. What a man is in college he will be in the work-years of his career. If he will apply himself honestly to his duties, associate cleanly with his fellows, cultivate the spiritual virtues of the Christian way, keep himself well-rounded and sympathetic in his attitudes, whether he be genius or dullard, college is the place for him. If his idea be to get by with a bluff, to do things slyly, he would blush for his mother to know, to live for self and not for the service of his fellows, to ignore God as the constant champion of his every experience and his supremely important helper, to neglect the incorporation in his daily life of those simple, yet essential virtues of the Christian pathway, then college is no place for him.

No man is too dull to be entitled to come to college with character of the Christian type as an asset of his life and with the ideals of the Christian way as his inspiration. Nor is any one brilliant enough to deserve to come without these spiritual endowments.

It goes without saying, in view of these considerations, that the aspiring youth should select his college with clear discernment as to its Christian atmosphere and spiritual ideals. What is its estimate of the value of character—Christian character?

Without Christian character, higher education is an engine of destruction. Unless the world desires Kaiser Wilhelms and Verduns as the result of higher education, great concern must be had to see that colleges admit no young people who cannot pass the character test, and that colleges should themselves be made seminaries of Christian character as well as laboratories of learned research.

Who should come to college, then?

All who aspire to serve with their life in the spirit of the Christian faith, all who conceive of leadership as willing service to God and brotherman. Christian colleges open wide their doors and hearts to every young man and young woman whose life is inspired by this gripping, uplifting ideal.

Are *you* worthy to come to college? Yes, if you wish to be a Christian rather than a Hun, a servant of mankind and not a fiendish ghoul of selfish indulgence.

Aspire to be a real man, a real woman, and so come to college. W. A. HARPER.

NOTE.—That is one of the finest things which has come to our people from President Harper. We believe every boy and girl should be given a chance to qualify themselves for active service in the Christian life, and the fact that some are not brilliant is no argument in favor of consigning the non-brilliant ones to oblivion and helplessness for life. It was the celebrated Adam Clark who, in his boyhood days, was so dull that he was regarded as a fool; but he got a chance to go on with his studies, and then he became one of the finest linguists of his day and one of the greatest commentators on the Scriptures of any day since the Christian era, although he would likely have been put out of school and refused a chance to learn if he had been under President Pritchett and Dr. A. W. Bailey. Dr. Harper is right. The boy or the girl who aspires to get an education has something in him more than dullard tendencies. Give him a chance to fill his place in life with credit to himself and the cause for which he labors.—EDITOR.

THE PEOPLE WHO DO NOT GO TO CHURCH AND WHY.

Number II.

Another cause for non-churchgoing is, that in many small towns there are four churches where there should be but one. It is not zeal for Christ that establishes these churches, but simply denominational strife and their highest reason for continuing to exist is competition. In an Arizona town there are five churches that could be well supplied with one; not one hundred miles from there, there are Indians and Mexicans by the thousands who have never heard the gospel. Is it any wonder, under such conditions, the church groans for financial support, and the people stay away from the everlasting begging?

Magic lanterns and moving-picture shows in the church have materially assisted in keeping intelligent people away. The church vaudeville is but a poor imitation of the better service which the street can furnish. Few people are caught by silly pulpit themes. The crowd which comes to hear the "Seven Sneezes" will sneeze and not come again. One preacher made this announcement in the town paper: "To-night the Methodist brethren, with Rev. —— as sky-pilot, will give a feed in the basement of the Christian church. For Christ's sake come and get your money's worth. At the same time —— will dispense brain and spiritual provender for the nominal sum of nothing. Subject: 'Naaman the Leper!' You are cordially invited to all of the above, now

and forever, amen, so mote it be." People worthwhile do not care to patronize such down-right foolishness. Jesus never condescended to one unworthy artifice.

The automobile craze, golf playing, Sunday baseball, the Sunday theater, week-end pleasure hunts, and such like, have very unfavorable bearing on church attendance. Business interests are at times placed before personal obligations to the house of God. Churchmen employ the Lord's Day and even the hour of public worship in the attempted furtherance of their financial affairs, to their own spiritual impoverishment and their brother's hurt. The real peril of the age is the possibility that among the engrossing interests of modern life there shall be no outlook at all, no holy city of the soul. That is the materialism that curses American life—the shut-in, self-absorbed, unhallowed life.

You meet those who say: "If you could get out into the world a little you would not need to go to church. I have learned that God is everywhere and I have learned that you can worship God at any time and in any place." Yes, he can, but does he? You can worship God any time and anywhere; but unless you learn to worship him sometime and somewhere, you will not be able to worship him anywhere and at any time. The necessity for human worship is not in the nature of God. It is the need of the human soul. It is not a law which is theological; it is psychological. You and I might have learned to read the classics without ever going to school; but we did not. You and I might become saints with wings, without ever having devoted a day or an hour to the learning of the Holy Word, without ever devoting the Lord's Day, or a sacred season, to that discipline of the soul by which we come into communion with the Infinite. Oh, yes, a man can be religious with very few brains, with very little talent. But to be religious he must use what brains and talent he has, and the business of learning Christianity and its practice demand patient days and plodding years. If some men have found a very helpful and satisfying service outside the regular forms of church work, it is because of the fruits of the Spirit; the roots are in the church, but they spread everywhere and produce fruit outside the enclosure.

Some stay away from church to escape all service, to shirk obligation. They have no taste for what the church offers, and it does not alarm them that they have no taste; they think the food insipid; they seem to be wholly unconscious that it is the food Heaven has prepared that is unpalatable to them, and appear not to know how serious a symptom it is. In religion some men claim the right to do as they please. The sense of fairness would compel them to grant that right to others, and if all others took that right, there would be no church, there would be nobody to build churches, nobody to support preaching; that course followed would utterly destroy the church. Could that organization some work a little in take the place of the church? While it stands valiantly against one or two cardinal evils, and strongly supports a few great virtues, it has no program for the whole man with all his good and all his evil, and for the whole world with all its vice and all its virtue, like that set forth by Christ. Those who do not support the church may not realize the seriousness of a neglect that would let the church die. What organization now existing would take its place in imparting moral and spiritual truth to the young? The church has not even a rival in the field. No other oranization makes even a pretense at it. Would they be satisfied to have the voice of the preacher stilled in the land? Who would create public sentiment —that mightiest of all weapons for the elevation of a people? Who would create the moral atmosphere out of which all reforms spring, and moral betterment comes?

Are the people who stand aloof from the church not conscious of having lost something during all these years in which they have neglected to refresh themselves at the Fount of wisdom? Are they unaware of the finer, more sensitive moral fiber that might have been theirs if only they had kept themselves in the environment where such fiber is produced? Are they not alarmed that they have lost their taste for Christ's work? Oh, the deceptiveness of that philosophy that reclines in rocking-chairs, unconcernedly smoking its pipe, while the enemy is battering down the doors. Philosophy of ease, I'm not my brother's keeper. No, sir, I'm not. Soothing to the nerves, no doubt. But a man ought to think about his nerves hereafter as well as here. Ah, when the King of all the earth arises and asks, "Why came ye not to the help of the Lord, to the help of the Lord against the mighty?" What will your answer be?

S. L. Beougher..

Graham, N. C.

DURHAM NEWS.

The Baraca Class of the First Christian Church held a very interesting and enjoyable celebration and social on Thursday night, June 7th. The celebration was in honor of one of their members, Mr. J. L Cash, who has attended Sunday School for twenty-three years without missing a single Sunday. Following is the program which was rendered during the course of the evening: Song; prayer, T. J. Hayes; business session; song; speech, Dr. W. H. Boone; speech, Mr. D. L. Boone; speech, Rev. Stanley C. Harrell; special music; social hour.

Dr. W. H. Boone, who is teacher of the class, made a very interesting talk, using for his subject, "Batteries." In his talk, he brought out the idea that if you had a battery which had several dead cells in it, it was considered dead and did not have any power. He said that several batteries put together were considered a dynamo, and that the Baraca Class could be very well compared to a dynamo with a number of batteries. If one of these batteries dies or gets so it will not spark, then the class has no power and the class has to get to work and find out where the dead cell is. He spoke of Mr. Cash as being one of the strongest cells that he knew of anywhere, and that the class would be at a great loss without him. He always responds, and every cell in him is alive. There is no death there. Mr. Cash gives the Christian Church a record that no other Church in the land has or rather has ever made public, and that he has been a faithful Church worker and Sunday School worker for twenty-three years, and that is something we all ought to be proud of.

Mr. D. L. Boone, who is superintendent of the Sunday School, spoke of the faithfulness of Mr. Cash, and that he had been a man who has been faithful for twenty-three years and a man who regards his Sunday School work as a privilege as well as a duty, and he hoped that Mr. Cash would continue this record for many more years unbroken.

Rev. Stanley C. Harrell spoke in a rather humorous vein, and also spoke of the sparking ability of Mr. Cash. He said that when Mr. Cash was called upon to do a thing, he was always ready and willing. He compared him to a live cell in the battery that is always ready to spark when you touch it to test it out, and that the Christian Church, and especially the Baraca Class, could not do without him.

The Baraca Class gave Mr. Cash a little token of their appreciation of his great record and work that he has done for them, and hoped that he would continue on for many more years to come.

After the program, the attention of the audience was turned to an enjoyable social hour in which a delicious ice course was served. During this time, a large white birthday cake with twenty-three candles was brought in and presented by the Baracas and Philatheas. Attending the celebration were members of the Baraca and Philathea Classes, with quite a number of their friends also.

PAGE VALLEY LETTER.

Since writing my last letter I have held one more five-day meeting—my last meeting of the present Conference year. As a result of this meeting, I received four new members into St. Peter's Christian Church. During the past two months I have been baptizing the members received into my Churches with which I have held evangelistic meetings since March 1st. So far, I have baptized forty-four persons this spring, and three last fall, making forty-seven in all that I have baptized during the present Conference year. I have a few more yet to baptize this summer.

On Sunday, June 17th, I immersed five persons. Among this number were an old man and his wife. The old man, who had never made a profession of religion before, will be eighty-two years old in August of this year.

The Sunday School work at all six of my Churches is making fine progress this summer, notwithstanding the fact that so many of the men of the various communities in which the Churches are located are away working in other States this year.

Since closing my last revival meeting of the year, I am kept busy filling my eight preaching appointments per month, making pastoral visits and working in my garden. Vacations and I are strangers to each other.

R. P. Crumpler, *Pastor.*

A SISTER SPEAKS HER MIND.

Dear Christian Sun:

Your pages, week by week, hold many good things. Especially do I prize and thank you for the article in May 31st issue on the "Sphere of the Church," both for what our editor says and for what he copies from the *Presbyterian Standard.* To many minds, these godly writers have sounded none too soon the note of alarm. For one, my heart long has been burdened by the falling away of the Church from her appointed mission. The reign of grace "through righteousness unto eternal life" seems slipping farther away. Present-day activities of the Church seem to center about things which, if not alive to grace, at least largely are superficial. Toward the saved, shallow and misdirected policies cruelly assail and hinder Christian experience and growth, while toward the unsaved, these same policies, with their element of pampering to worldly demand, dangerously pervert the way *into* salvation. Worship fast is becoming a lost art. The Church, all denominations, in many instances, has become a veritable beehive of action, but until worship is revived and the Church's power through the workings of the Holy Spirit no longer dissipated and her purpose diverted, will the unsaved be constrained.

Never can work count for worship, nor can work, without worship, which is the acme of spiritual experience, bear spiritual fruit.

Mrs. J. J. Lincoln.

MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

WHO IS RESPONSIBLE?

If we of the Southern Christian Convention are to do our part of world wide evangelization and grow in numbers and in influence, as is our privilege, we must certainly rear and send out more missionaries than we have been doing. It is enough to make us hang our heads in shame and humiliation when we recall that now for twenty-five years the whole Southern Convention has only sent out from its own numbers one missionary and his wife, Rev. and Mrs. D. P. Barrett, who remained in the work. I often wonder why this is and who must face God in the judgment for this responsibility and answer to such a showing. We people of the Convention may think we will have great growth and prosperity, but we shall have to take it out in thinking until this sad and tragic condition is faced and answered for. From the beginning till now God has never prospered a non-missionary church to any appreciable degree. And He never will.

We are told that the great majority of those who enter the ministry and the mission field decide to do so, for the most part, by the time they are fifteen years of age. Evidently in our homes and in our Sunday schools we are not laying the missionary opportunity before our youths, nor are we bringing emphatically to mind the missionary burden and God's missionary message. This Southern Convention ought to be sending out from one to five missionaries every year, instead of sending out one in twenty-five years. How long one wonders before we can be awakened to our real condition and real needs. As long as we defer this matter we may expect our heavenly Father to defer His blessings in bountiful increase and prosperity. O, if our Christian parents, and especially our Sunday school teachers, could realize the possibilities for Kingdom growth and the responsibilities therefor which rest upon their shoulders. J. O. Atkinson.

PRAYING IN THE HEATHEN TEMPLE, AND TO JESUS.

No doubt many Sun readers are not aware of the varied activities and experiences of a missionary on the field. In a personal letter from Mrs. Susie V. Fry, Utsunomiya, Japan, May 23rd I find the following, which was not intended for print but which I think makes very interesting reading:

"Every Sunday morning two of our school girls and myself go to the church to help with the Sunday school. While we are doing it, groups of girls are conducting Sunday schools at four other places. In the afternoon similar groups conduct Sunday schools in seven other places. We teach the Bible and Gospel filled hymns. Because of the anti-christian spirit of the public schools, this is only seed sowing now. But a great harvest may appear most anytime.

This morning, when I went to the school, I found that one of our next door neighbors had taken their baby to the hospital. We remembered it in our chapel prayer. I went over and told the grandmother and she said that she went to the heathen temple and prayed for it yesterday. But that the little cousin, who is a graduate of our Christian kindergarten had prayed to Jesus for its recovery. The older brother of the baby also graduated from our kindergarten this year. Each one of those mothers was a member of the first Sunday school and the first Bible class I ever conducted in this city. The grandmother would not let the daughters join the church, but the truth is showing in these younger children.

Earnestly yours,"

J. O. Atkinson.

OUR WHOLE DUTY.

A good sister deeply interested in our Men and Millions Movement writes: "I am praying that the church I love may see the light on this (Movement) and do their whole duty, I fear the consequences as revealed to us in Revelation 11:4-5 and that our candlestick will be taken away from us. So I am praying that this Revelation will help all to see their whole duty." The verses referred to are as follows: "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

Having planned our work on the basis of income from Men and Millions, it is readily seen what a calamity will come to us if we do not do our whole duty, and in the failure to do this certainly much light, if not the whole candlestick, is taken away. Here is devoutly hoping that all of us shall do our whole duty in meeting our pledges to Men and Millions as God may prosper and help us. J. O. Atkinson.

"THE TRINITY."

(*No. VII of the Series.*)

God Is Fire.

"God is a consuming fire."—Heb. 12:29.

The apostles of Jesus Christ teach us that the substance of God is spirit, that the supreme quality in God is love, that the supreme intellectual quality in God is light, and that the supreme relation of God to man is paternal—Father. In the above text we have an apostle, the author of the epistle to the Hebrews, saying that "God is a fire." In this, God is described as a consuming or a destructive agency; and we have not so known Him. Christ came "not to destroy, but fulfill," and that meant to fulfill the vow of God in the purifying and the development of the soul into eternity as well as the laws of the land. St. Paul, as other writers, makes it quite clear that love is an eternal thing, "endureth all things and never faileth" (1 Cor. 13). In what sense, then, is God fire?

Fire is another natural element of the universe which is known in a trinity. It is composed of hydrogen, oxygen and electricity, and the combination of these three make the one thing called "fire."

Scientists tell us that every flame, whether it be that of a great conflagration or that of a gas jet, or that of an ordinary oil lamp or candle, consists of three different kinds of flame; that is, cones, or hills of flame, one within the other as you would fit funnels over one another, or within one another. What have you, then? First, there is the inner cone, which is at the bottom next to the burner, shaped hollow like an inverted glass, in which no combustion takes place.

We learned in our chemistry that a small piece of paper can be depressed in a flame and the center of the portion in the flame would not even be charred; we learned also that a platinum wire held in the flame becomes red hot only on the outer edges, while the center remains black.

Second, we have the intermediate cone, or the one next over and above the lower, called the "light-giving" cone. Here it is hydrogen mainly that is consumed and particles of carbon become white heat. Hydrogen being the main element consumed, light is predominant, and from this we get the most of the light of the flame.

And then we have the outer cone—the top one—in which, owing to contact with the oxygen in the air, combustion is perfect, and the result is mainly heat. Wherever combustion is the greatest there we have the greatest heat. It is in this cone, next to the outside, that the impurities of the outside are consumed.

It is rather significant that the apostle has used this natural utility, familiar to us all, as a symbol of the great parent Spirit of God—God manifested and God outflowing. Let us examine it in this light—oxygen, hydrogen and electricity. Oxygen is not hydrogen, nor is hydrogen oxygen, etc., but without all three of the elements combined there would be no fire. Now, take a look at God as a trinity. Father, Son and Holy Spirit are as the oxygen, the hydrogen and the electricity, separate and distinct, but combining in one whole to make God. God is our Father in universal life; in the Son, He is our light; and the Holy Spirit is the outflowing life of Him like the "juice" from the dynamo going out along the wires, giving the world its light and industry its power. God's wires are every where. Touch them and you have all that He is, limited only by your own limitations.

Now, let us follow the illustration of the cones. Here it seems that God has adapted the whole analogy as descriptive of Himself. We have seen that the center of the flame is at absolute rest. There is no combustion at all, and in it there is complete and absolute protection. In the heart of the eternal Father is rest and peace and absolute freedom from all sin and dangers.

In the next cone there is a brilliant light, and only partial combustion. This is the light which emanates into space, dispels the darkness, and guides man without stumbling. In the Son is the brilliant light, the "light of the world," which moves from the Father into the world and guides mankind, without stumbling, into all truth. "He that followeth Me shall not walk in the darkness," said Christ, "but shall have the light of life." "If I be lifted up, I will draw all men unto me." Christ moves from the Father and draws all men to the Father.

And now we have the outer cone. This is the cone of consuming heat. This is the cone next to the outside which is so full of poisons, carbons, etc. This is the cone of fiery tongues that licks out into the outside and burns up the impurities. Is it not true that God has promised to send fire and sword? And he has sent it in the Holy Spirit.

The flame of the Holy Spirit burns. It moves out into the world and into the hearts of men, burning up all that is low and base and corrupt, gathering out of the world (which is His kingdom) all things that cause stumbling and that do iniquity, and draws it into his fire and burns it. There we have "weeping and gnashing of teeth" (Matt. 18:40-43). There is always gnashing of teeth when righteousness burns iniquity. But as the outer cone purifies and draws to the inner cone and there all becomes light, so the Holy Spirit purifies and draws to Christ, who is the inner cone, and we, too, become the light, according to His own declaration, when He said: "Ye are the light of the world."

Is it not true that so long as we live in the sphere of low desires, indulging in the appetites and tendencies of the baser part of our natures,

the fire-breath of the eternal peace, light and heat," torments us with the pricking of conscience and restlessness, which is the inevitable consequences of wrong living? And is it not true also that in all this there is a pleading for the way of rest and peace and happiness? What would you say it is? Is it not the Father's heart in the inner cone, the center of all light and rest, of all truth and light and of all-consuming force which pleads, through the light of the world, Jesus Christ, to each sinful soul, saying "Come unto me"—to me in this inner cone of safety; to me in this inner cone of rest, peace, joy and happiness—"and I will give you rest" and peace and and joy and happiness. Talk about joy in the Holy Ghost—such is not some trance possessing us in which we feel happy, but it is the joy of seeing an enemy subdued and righteousness enthroned. When from the inner cone we can look out and see God's Holy Spirit burning up iniquity, purifying everything around and establishing righteousness, we then know the work of the Holy Ghost and we have joy in the Holy Ghost.

When a soul comes to Christ—responds to these outer pleadings—what happens? The measureless peace of God from the inner cone is breathed into the soul; the measureless light, from the middle cone, Christ, illuminates it; and the measureless power from the outer cone protects it forever. God is a fire, but that means a fire of consuming power and purifying life, that brings peace, and light and joy forever. A fire is one flame, but no fire exists without the three cones, and the three cones make the flame. God is one God, but God is always in Father, Son and Holy Ghost. He exists in the three and the three make God. So we have God the Father, God the Son, and God the Holy Spirit.

Now, what about hell-fire and eternal torments? Isaiah says, "Who among us can dwell with the devouring fire? Who among us can dwell with everlasting burnings? He that walketh righteously and speaketh uprightly."—Isa. 33:14.

Who is it and what is it, throughout all time, that can stand the fire? Who is it and what is it that no fire can harm? It is the righteous and that which is upright; because they rest securely in the Father's care, in the central cone of peace.

The Apostle Luke (16) gives us a dramatic example of God's consuming fire and man's ability to endure the burning, an example which towers above all other, viz: the parable of the rich man and Lazarus. It is said that Dives, after death, his body already buried on earth, "lifted up his eyes, being in torments," and, seeing Abraham afar off, cried, "I am in anguish in the flame." What was the flame? The physical body of Dives was in the tomb on the earth, and a material fire would have been useless. Anguish is not a physical thing. It is of the soul mental, moral and spiritual; and a flame that produces anguish of soul must be something that will ignite and fasten itself to the qualities of soul. Now, the soul of man is in the image of God, and God is a consuming fire. Then, that of the soul that is anguished and tormented must be that of God's image igniting the spirit-lamp of the man. (Proverbs says, "The spirit of man is the lamp of the Lord," 2:27) suffering the pains that are produced by the fires of reviving memory and the flames of unselfish remorse; of the agony that was brought on by a clearer vision of truth and right; of the reproach of an enlightened and awakened conscience and the travail pains of the new birth, bringing forth from the old engrossing selfishness to a heavenly unselfishness.

Did it ever occur to you that the only sins that Dives was charged with were riches and selfishness, and that it is through the torments of these flames he suffers until he is purified of them? As gold ore is committed to the furnace and the flames, to rid it of the dross, so the soul of Dives which came from God, and destined to return to God, must have been committed to everlasting burnings to rid it of its wrongs. And now the firebreath of God's love in hell is burning the dross of his selfishness, of his indulgences, of his indifferences to others, of his godlessness and purifying him.

If he had not been given this flame in hell whereby he might be awakened to right apprehensions of his sinfulness, would God, his Father, have done all He could for His Child?

But now the man's feeling begins to soften, and he thinks of those he has left behind. So there is something of God in him yet, and it is coming forth. What a glory is being wrought in him by these flames! What a spirit of missions now possesses him! He would send missionaries to the world to save mankind from the torment. We see no signs of the flames consuming his spirit, but rather firing it into the true spirit of God. We see no signs of his spirit being harmed, but instead he is being freed from all that has bound, enslaved, and deadened his spirit; and the moment he feels the refining effect of the flame, his spirit comes to life and he begins godliness. Even hell shall serve the Lord.

Have we any account of God not forgiving a penitent soul? Is penitence of a soul, which never dies, limited to the flesh? And do all possibilities of the soul die with the flesh? If the soul, at death of the body, becomes a dead soul and must pass with the flesh, there is no hereafter, no heaven and no peace for souls—no God. But this can't be true. It is the soul that lives and loves and is like God, and not the flesh; and this soul goes on forever, carrying with it all its qualities. It is the soul that repents, and not the flesh. And the life of the soul is one continuous life with which death has nothing to do except to free it from the limitations of the flesh and to serve as a portal to the spirit world, where it may know God more fully.

Let us be grateful to Him for this symbol of the purifying, transforming and melting power of his all-conquering love; and let us strive to apprehend the wonderful and comforting teaching underlying this luminous figure. "God is a consuming fire."

H. E. Rountree.

Norfolk, Va. (Concluded.)

FROM BRO. SCOTT'S FIELD.

Mt. Bethel.

Mt. Bethel is still going forward with the work of the Master. The increase in attendance shows that new interest is among the people of the Church. The Sunday School is one of the best had there in years, and we are hoping for continued increase.

All-day memorial service was held on Sunday, May 20th. Rev. J. W. Patton preached two powerful sermons to large congregations.

Revival services start Sunday, July 15th, with Rev. H. E. Truitt, of Princeton, N. J., doing the preaching. "Children's Day" exercise will be the feature of the morning service, and Bro. Truitt will preach in the afternoon. A good meeting is looked forward to.

Belews Creek.

The people at Belews Creek have been doing a splendid work this spring. Several improvements have been made, including the painting of the Church. This is an evidence that the people are interested.

Rev. Jesse H. Dollar, of Alabama, assisted the pastor in the all-day memorial service held on Sunday, May 27th. The services were well attended. To many, the day was a real homecoming and reunion of friends and loved ones.

A senior Christian Endeavor Society has been organized, and now has a membership of about forty. The interest in this part of the work is very inspiring. Plans are being made for immediate organization of a Junior Society, in order to enlist all ages of the young folks in the work with a definite goal.

The revival meeting will start the fourth Sunday in July. Rev. W. J. Edwards, of Coleridge, N. C., will do the preaching.

Berea (Alamance).

Dr. W. P. Lawrence, head of the English department of Elon College, spoke to one of the largest congregations ever gathered at Berea, on Sunday, June 3rd, memorial service. The people were highly pleased with the service. The sermon by Dr. Lawrence, and the special music by Mrs. Ireland were the features of the day.

The people are looking with great hopes toward the revival meeting which is to begin on July 1st. Engineer A. Richard Brothers, of Raleigh, N. C., will assist in the meeting.

Auburn.

"Children's Day" was observed at Auburn on Sunday, June 10th. The program was splendidly arranged by the committee, and the children carried it out in a highly pleasing manner.

The members are to make some needed improvements immediately, including the painting of the Church building. Special series of meetings will begin Sunday, August 12th.

Kallam Grove.

Services were held at Kallam Grove Sunday afternoon, June 17th. A very good congregation was present. There is to be found in this field plenty of work to do. The people seem eager to have a Church, and it is sincerely hoped that, through the help of God, the work may be started anew. The Church membership now is only about fifteen. It seems almost a discredit to our Church that we have not made the work go. Through Christ, all things are possible. We are asking you for your prayers, as we undertake the work, that the work may progress.

Wm. T. Scott, *Pastor.*

Elon College, N. C.

The great State of New York refuses to stand by the Constitution of the United States. When the South refused to stand for the liberation of the slaves, it was said to be in rebellion. If so in that case, much more is it so now as to the State of New York, for it refuses to stand by the Constitution of the United States and has washed its hands of any effort to do so by repealing the law-enforcement act which was passed specially with a view to making the Eighteenth Amendment effective. Now Gov. Smith says New York will not help to make it effective. That is rebellion against the Constitution of the United States. We are surprised that a Governor of a State who refuses to honor the Constitution of the United States, is permitted to hold office. If there is no more respect for the Constitution than that, and if there be no more loyalty to the same than, that, we do not see how it can be long maintained. Disrespect for the Constitution of our great country, especially by a State and its Governor, seems to be getting perilously near to Bolshevism.

NOTICE.

Bro. W. A. Newman, Henderson, N. C., wishes any of our brethren who may be passing that way would notify him and let him make appointment for preaching in the Henderson Christian Church, as the Church is now without a pastor, as Rev. Elisha Bradshaw does not come to serve the Church as was expected at one time.

ABSTRACT OF BACCALAUREATE SERMON.

The following is from the baccalaureate sermon preached by Rev. Francis E. Clark, D. D., LL. D., at Elon College, N. C., the leading college of the denomination of Christians, May 27, 1923:

"To whom much is given, of him shall much be required."

There has never been a generation of young people to whom so much has been given, in God's good providence, as the one now entering upon the most active period of life.

This fact brings with it congratulations for the fortunate youth of this century, whose natal day was so auspicious, and it also brings, with every opportunity, a tremendous responsibility.

Consider for a little while what rare and unusual gifts God has showered upon those whose childhood and young manhood and womanhood fall within the last quarter century.

Educational advantages have increased wonderfully in most parts of our country since we began to date our letters "in the year of our Lord 1900." My brief experience in school teaching was in the long-ago period of the little red schoolhouse, when the one teacher of the school had as many classes as scholars, from the A B Abs to the advanced class in geometry; when college boys who taught winter country schools in New England were chosen for their muscle as well as for their brains; since it was occasionally necessary to thrash boys bigger than themselves, or else suffer the ignominy of themselves being thrown out into the snowdrifts. Then the grammar school was the limit of the educational advantages of most. Now we can say, almost without qualification, that it is possible for every boy and girl in America to get not only a little red schoolhouse education, but a college education if he desires it hard enough, and has the pluck to earn it.

I am not decrying the day of the little red schoolhouse. Far from it. It started a multitude of noble men and women on careers of the highest usefulness. Thank God for the self-sacrificing, conscientious schoolmasters and schoolmarms who in the old days, for the love of youth and for the Master's sake, wielded the spelling-book and the birch with equal efficiency.

Yet, who will say that the equipment and the teaching, the standards of the profession and the honor in which it is held, are not far higher now than fifty or even twenty-five years ago, and are not constantly rising, the country over?

Moreover, there is a far wider scope given to the word "education" than in former days. To be educated in these days is not simply to be able to construe Latin and Greek, not simply to be able to turn Latin odes into poor English poetry, but "to be educated" is to know something of many things, and, if possible, everything of some one thing. A place has been found in the educational world for the hand-worker as well as for the brain-worker.

To learn to lay a good brick wall is an education. To learn the best composition of fertilizers is not to be despised any more than to plumb the depths of Aristotle and Einstein. There is a famous university in New York State founded on the principle that every kind of learning is worthy of the respect and the careful attention of the ripest scholars.

The student who studies pigs and learns the best way of breeding and feeding them is worthy of as much honor as the archaeologist who has deciphered the inscription on Tut-Ankh-Amen's tomb. The man who "knows beans" thoroughly, who can make the hens lay two eggs in the nest where one was laid before, is entitled to respect, as well as the man who knows every fine point about the Greek dative.

I claim that this is a great advantage to the young men and women of this generation, and opens to them a multitude of opportunities unknown a generation ago. The idea of education has been broadened so that there is a place in the educated world for every one who has the will to learn and to serve his age with what he learns.

Again, the wonderful advances in applied science open wide new doors to young people of this generation. Take the one field of electricity. God has put His modern miracles at your disposal, young people. Not only the telegraph and telephone, which you shared with a past generation, but wireless telegraphy and wireless telephony, the marvels of the radio, are all yours.

I was born in the tallow-candle age, seventy years ago. You were born into the age of electric lights. All the modern machinery which oil and gas and electricity have made possible are for you. It is as though God had opened a new kind of Pandora's box for you, with no ills, but only blessings, and said, "Help yourself; they are all yours."

Once more, there is a vast responsibility, and a blessed opportunity, in these days for the educated men of today to show the very necessary and vital connection between education and religion. The sharper the tool, the worthier should be the purpose for which it is used.

In some quarters there is an impression that most young men and women lose their religious zeal when they go to college. It used to be taken for granted that education was the handmaid of religion and religion the fundamental support of education. Our fathers planted the Church first and the schoolhouse close beside it. Most of the earliest colleges were inaugurated and endowed for the express and avowed purpose of raising up godly and capable young men for the Gospel ministry. In those days their trustees were for the most part preachers, and all were outspoken Christians. They put religion first and education second.

Now the position is reversed. Religion is second in many colleges, and not a good second, either.

But this gives you a wonderful opportunity, young men and women of this graduating class, and all who like you leave academic halls this year, as Christians. It is a task worthy of the sturdiest of you to bring back the old relation of religion and education, not making them two separate affairs, but one and indivisible.

Exert all your influence to lead your generation of educated men to seek first the kingdom of God and His righteousness; not to put God second or third or last, in your lives, or in the lives of those whom, like you, He has especially blessed. But make Him first and always supreme. Let it not be longer said that to send a boy to college is to destroy his faith and to quench his zeal and to weaken his usefulness in the Church. Make it evident that a college education gives a man a larger, broader foundation for his beliefs, and intensifies his desire to serve God and his fellowmen.

In doing this, do not be discouraged by any seeming obstacles. Jehovah is the God of the intellect as well as of the emotions. More are they that be with us in this effort to make religion supreme than they that be against us.

Religion is not an impotent thing, fit only for the old and for the morose. We are told by some that Christianity has failed because it did not stop the world war, the greatest crime in all history since the crucifixion of the Christ. It is not true. Civilization has failed; but Christianity has not failed, for it has not yet been tried. Ambitious politics started the war; national selfishness and greed, and not the spirit of Christ, are trying in vain to end it.

Moreover, in some nations the perils, disasters and sufferings of the war, instead of destroying Christianity, have intensified the religious spirit and have made the people more thoroughly Christian. They have learned that kings and generals as well as horses are vain things for safety, and have been thrown back upon Jehovah. He has become their strength and their shield.

Then, never be discouraged or doubtful of final victory. There is no power in the intellectual world any more than in the physical world that can demolish the rock of ages. It is our business, as educated men, to range ourselves on the side of God and an aggressive Christianity, with no quavering doubts or unworthy fears as to the outcome of the fight.

Let us revert to our text: "To whom much is given." Who are they? You, to whom I speak. You, who live in this age of untold educational advantages.. You, who are mounted on other men's shoulders. You, who can view a far wider horizon than your fathers ever saw. You, who do not have to study your lessons by firelight or do sums on the back of a wooden shovel. You, who have so wide a choice before you for making any kind of an education count for God and country. You, into whose hands God has put all the million marvels of electricity and all the inventions and discoveries which will make this first quarter of the twentieth century forever famous in history. You, who live in an age where an unnatural struggle seems to be going on between science and religion, between faith and sight—a struggle which you can help settle aright, showing that since true science, not "science falsely so-called," is God's science, and true religion is God's religion, there can be no real conflict. You, who live in these perilous and supremely critical days of the world's story, when nations, indeed a whole continent, hangs in the balance between peace and war, and when the world is perhaps on the ragged edge of bolshevistic chaos. You, who have Jehovah on your side, the history of the ages to guide you, the Bible and the Holy Spirit to lead you.

You, with such unmeasured opportunities, have untold responsibilities. To whom much is given, of him (of you) will much be required.

COLLEGE PERIOD.

I am sure the churches of the Southern Convention have the information concerning College Period. That at the last session of the Convention it was decided that the months of June, July and August should be the time in which the churches might arrange for a program for that purposse. A very fine program, however, has been prepared by Dr. W. A. Harper, Elon College, N. C. He will be glad to supply copies for any one making requests for same.

It is very important that the churches have this exercise; and to ask for an offering that day. When the people, young and old, begin to put money into our colleges there will be a personal interest and as a result greater efforts will be made that the colleges may be a real success.

The people are becoming anxious to know the requirements and the standing Bethlehem is to have. This will be given out when the president gets here and has time to arrange same.

The walls of the basement are almost completed and the sub-floor for the first story is on. The building will be ready in time.

It will be well for the pastors to mention the school and names for prospective students may be sent to the President. A College Day Exercise would help some to decide their course.

E. M. CARTER.

THE WORLD'S BEST KNOWN SHAKESPEARE SCHOLAR VISITS NORTH CAROLINA.

William Thornton Whitsett.

Sir Israel Gollancz of King's College, London, spoke on "Shakespeare, the Man, and the Artist" at the North Carolina College for Women on June 5th. Sir Israel is the world's best known Shakespeare scholar, famous among English speaking people as the editor of the Temple Shakespeare, and is chairman of the Council of the Shakespeare Association. He landed in New York May 3rd, and came over, primarially, to attend the British-American Conference to be held at Columbia University. This is his first visit to our shores, and he will return to England June 16th. He will visit Washington and Boston while here, and is making the Hotel Majestic in New York his home while in this country. For ten years he was at Cambridge, and for the last twenty years has been the head of the English department at King's College, London.

Sir Israel is a man of medium height, active and vigorous, still in the sixties, affable and interested in world affairs, with a clear, ringing voice, and a good platform presence. He is a typical scholar, so thoroughly saturated with his favorite author, Shakespeare, that he readily draws upon him for quotations suitable for almost any line of conversation. He believes with all his heart in world unity, and the united comradeship of the English speaking people, and is at home when talking upon this subject.

In an interview he spoke of the waning influence of Tennyson in this day, but expressed the opinion that there would soon be a re-action and that Tennyson would become more popular than ever before. He mentioned the great interest throughout England in the work of Walt Whitman and thought that Whitman was, perhaps, the best-known of American authors in his country. Emerson was mentioned as having already a large place in England, with a constantly growing influence. Sir Israel grew enthusiastic when speaking of Ambassador Walter Hines Page, and declared of him, "He was a genius in his relationships with both men and affairs." He mentioned the great service that Page rendered in the matter of the Ter-Centernary Celebration of Shakespeare, and was full of admiration for Page's fine address upon that occasion. Page was an Honorary President of the Shakespeare Day Committee, since this has been incorporated into the Shakespeare Association the connection with this country is preserved by having our present Ambassador, Hon. George Harvey, as one of the Honorary Presidents, the other being the Rt. Hon. the Earl of Balfour, K. G. O. M. The treasurer is Sir Charles C. Wakefield, Bart. who has given a fund of twenty-five hundred pounds sterling, for the purpose of establishing an endowed Sir Walter Raleigh lectureship. In the Shakespeare Association the following have been put on as vice-presidents,—H. H. Furness, G. L. Kittredge, A. H. Thorndike, and Alfred Noyes, to represent this country. Sir Israel hopes to raise a fund of about one hundred thousand dollars to be used in furthering the influence and study of the works of William Shakespeare. As Chairman of the Council of this organization he is now active in promoting interest in the organization. The headquarters of the Shakespeare Association is at King's College, Strand, London, and Sir Israel expressed the hope that many American scholars would become interested in the work of the Association.

Sir Israel expressed the thought that it was very easy for him to feel at home in North Carolina, for he had given the best of his life to the study of the English of the day of Queen Elizabeth, and it was a gallant hero of the day of Elizabeth, Sir Walter Raleigh, who had shown such interest in North Carolina that he sent an expedition in 1584 for the settlement of a colony on Roanoke Island, and had spent much of his fortune in his efforts to colonize this very state.

During his public address he was given close attention, and while his topic was a strictly literary one, and was presented to a packed house on a hot June morning, he succeeded in carrying his hearers with him to the close of his address. His earnestness, and absorbed interest, in his own life's work along the lines he was talking did much to enable him to do this. His visit was a great treat to those who were so fortunate as to hear him, and those who met him will have increased respect for the scholarship which has given him such wide fame. In Shakespearean research there is no close second name to that of Sir Israel Gollancz.

OUR ALABAMA LETTER.

DEAR BRO. BARRETT:

I would like to say to our people all over our dear old southland, that our Bethlehem College building is going up—the walls are appoaching completion, and it will not be long before our long looked for school may be at work. This school will in no way hinder our work along other lines. but will greatly help every way.

Our own people love our own Church more fervently. Other people will have greater respect for us and the cause we represent. Every enterprise of our own dear Church will take on new life, all helping it to assume its rightful place among the Churches of our great Country.

Oh, yes, Christians of Georgia and Alabama and of our entire Church, can you not realize even now what a tremendous program God has intrusted to us as a people? Think of it—to build Bethlehem College and so enlarge our borders and make more substantial every line of Christian service.

Who in all our Brotherhood would not like to have a part in building such an enterprise? God help us to become anxious to give of our means to support the great movements of our Church, and then to give our sons and daughters to the greatest cause that the world ever saw—Christian Education, Christian Culture and Christian Service.

G. D. HUNT.

Wadley, Ala.

The Sun greatly rejoices with our brethren in Georgia and Alabama in the good prospect of soon having Bethlehem College in active operation. If the work is faithfully done, as we trust it will be, then we believe a new day will dawn. indeed it is already dawning and giving a new impetus to every part of our work in the further South. Give Christian Education its rightful place, but do not let it usurp the place of the Holy Spirit in the work of the Church and we shall soon see the dawning light of this new day. Our best wishes are with our brethren in Georgia and Alabama in their great undertaking. We await the hour of the opening of Bethlehem College with a deep interest. Let every one who can lend a hand in helping, do so and the quicker the better. If Bro. Hunt cannot get to see you, write him and tell him what you will do. If you have the money in hand, send it to him and if you have not the money now by you, write him and tell him when you will send it. Such a course will not only help him, for it is practically impossible for him to see every individual in Georgia and Alabama who may belong to our Church, or who may be its friend, and then such a course will greatly encourage him in his work for the college.—EDITOR.

MODERNISM AND THE CHURCH.

The Prsebyterian of The South says that "modernism is the fault of the Church." That is a hard blow, but if it is true, the sooner we find it out, the better. That paper declares that "this recent and menacing enemy of The Church is the most dangerous assailant the Church has. It is eating at the life. It, like malaria, is sapping the vitality of the faith. Its philosophy is materialistic. Its evangel emphasizes man's ability to save himself. Its doctrine of sin is low. We believe the testimony of *The Presbyterian of the* South is true, and it is not a moment too soon that warning is given, for a great danger to the evangelical faith is even now preying upon the vitals of Christianity. Alas! That paper goes on to make its meaning plain by saying: "It may humble our pride to know that the spread of this noxious poison gas is due largely to the fault of the Church. Modernism discredits and rejects much of the Bible. It puts "the soft pedal" on the necessity of regeneration, and God's demand of repentance. It slurs over the deity of our Lord, and the stern requirement of Calvary. It is the business of the Church to teach the Word of God. Has the Church been doing it? If so, how happens it that most of the Bible is a sealed Book to most of the members of our churches? The average sermon is a fine essay on moral themes, but does it teach the Word? The average Sunday School lesson, so disconnected and "scrappy," leaves the average Sunday school scholar in utter confusion as to the fact that the Bible is one Book, with one theme. Many Christians, because they do not know any better, say: The Old Testament is out of date, and has no application to this age. They do not think of the Old Testament as a part of the Bible as much as the New. We have allowed this idea to prevail. We have thus opened the door for the doctrine of "A Progressive Revelation." Now beloved people, we have been trying for years to get our people to wake up along the line of this danger, but have found it hard to do, most likely, as *The* Presbyterian points out that the people know but little of the Bible, and the lack of such knowledge opens the way for a multitude of errors to creep into our work. Let us more and more teach the Bible—it is what the people need to know. Yes, let us teach the Bible in our pulpits as well as in our Sunday schools. One thing we believe we can count on that is during these years when the Church has left its doors open to all sorts of teaching, it did so because it was not awake to the dangers of modernism, but now that the Church is awakening, look out for the theological fur will fly, and our modernists will most likely find some one at the door of every church in the land who will the modern scholar and say to him: "Thus far, but no further." That is: "We do not henceforth allow our pulpit to be a place for speaking against the Bible. The time is passed for that sort of a thing in a Church of the Lord Jesus Christ." Amen to the thought! Men who do not believe the Bible the Word of God are not hereafter to be our teachers. Let it be so!

The person who is really in earnest, subscribes and pays for his Church paper. We are not so much concerned about the subscriber who is now taking THE SUN. It is the indifferent and the unconcerned that we are looking after. It is the non-subscriber that we want to interest, and we earnestly solicit the aid of our readers in this effort to put the paper in the home of every member of the Church.

RELIGIOUS EDUCATION

Miss LUCY M. ELDREDGE, *Field Secretary,*
1012 E. Marshall Street, Richmond, Va.

COMING EVENTS.

North Carolina Sunday School and Christian Endeavor Convention—Catawba Springs, July 10th, 11th, and 12th.

Eastern Virginia Sunday School and Christian Endeavor Convention—Mt. Carmel, July 17th, and 18th.

Chautauqua and School of Methods—Elon College, July 30th-August 5th.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

July 8th, 1923.

Subject: "Mary, the Mother of Jesus."—Matthew 1:18-2:5; 12:46-50; Luke 1:26-56; 2:1-52; John 2:1-11; 19:25-27.

Golden Text: "Thou shalt call his name Jesus; for it is he that shall save his people from their sins.."—Matt. 1:21.

Devotional Reading: Luke 1:46-55.

A Survey of the Life of Mary, the Mother of Jesus.

Words seem inadequate to express the life of a mother. Her love, her sacrifice, her untiring devotion are beyond mere words. All of these qualities are found in the highest degree in the mother of our Lord. In other lessons, we have studied the birth of Jesus, His boyhood life, but in our study we have given no lesson to thinking definitely of the life of Mary, whom "all generations shall call blessed."

"If I were hanged on the highest hill,
I know whose love would follow me still,
Mother O' Mine."

When Phillips Brooks wrote these memorable lines, doubtless he saw the mother whose influence guided him to his life work. He remembered her tireless teaching. He still felt her spiritual touch upon his life. So if the whole story of many a great life were known, would a mother's patience and love be revealed. Mother devotion knows no limits. Obscure, unheralded and unknown perhaps, hers is the great influence which makes men wise and women good.

Mary first appears as a girl, humble and pure. Gabriel came to her with the greatest message ever born to woman, and she says simply: *"Behold the handmaid of the Lord."* Standing in divine presence, she could only wonder and believe. Her life must have been pure to have merited this divine favor, but she is only conscious of a joy that this blessing has come. There is no spirit of pride or arrogance to blot the picture.

With Elisabeth, Mary appears as one whose hope is doubly confirmed, and she pours out her soul in praise and adoration in the great Magnificat:

"For he that is mighty hath done to me great things and holy is his name."

Mary, the mother of the Bethlehem stable, is the subject of great artists and hymn writers. The Madonna of art pictures her character in her face. But even here, as her Son receives the adorations of the shepherds, who had heard the angels' song, Mary is led to wonder, to ponder over His coming, and the promises made by the angel of the annunciation.

Mary, the faithful mother, is portrayed in only a verse or two. But we know that her Son grew strong physically. She must have cared for Him. We know that He was filled with wisdom. She must have taught Him. We know that He became a favorite with both God and man, so that neither His spiritual nor His social nature were slighted.

Mary was faithful to the feasts and ceremonies of her church. The long journey was made to Jerusalem, when Jesus was twelve years old. They stayed through the entire celebration, and then the boy Jesus remained behind, talking with the learned doctors of the temple. When He was missed, the mother was concerned, and sought him sorrowing. When found, the rebuke called Him to remind her of His duty in His Father's house, but they did not fully understand, the mother kept pondering.

The mother of the babe, the mother of the boy, still has the mother heart for the man. At the marriage in Cana of Galilee, Mary expressed her confidence in this Son of hers, bidding the servants to do whatsoever he said. Her interest never left Him. Her love was always His. She was even at the cross in those dark hours, and Jesus remembered to entrust her to the care of the loving disciple, John. (John 19:26, 27). After His ascension, Mary met with the disciples in the upper room, where "all continued with one accord in prayer and supplication" (Acts 1:44), before Peter's great Pentecostal sermon.

Dr. Wells, in Peloubet's Notes, sums up her character thus: "The character of Mary is one of the sweetest and finest imaginable. She was humble, trusting, obedient, loving, self-sacrificing. In her study for three decades of the world's Redeemer and her long brooding over his deeds and words, in her knowledge of him and faith in him, she may well be called the first Christian. And in all this she is a lovely example for Christians to the end of time."

"And if our faith had given us nothing more
Than this example of all womanhood,
So mild, so merciful, so strong, so good,
So patient, peaceful, loyal, loving, pure,
This were enough to prove it higher and truer
Than all the creeds the world had known before." —*Longfellow.*

Mary, the virgin honored by God; Mary the loving mother; Mary the faithful follower. Surely here is a heroine worthy of a foremost place in the rank, not only of the earth's great, but of the earth's good.

CHRISTIAN ENDEAVOR TOPIC.

July 8, 1923.

Subject: "What Does Christian Brotherhood Mean?"—I John 3:10-24.
(A Peace Meeting)

Thoughts on the Topic.

Brotherhood is rooted in love, love for God, and love for fellowman. Without Christian love, Christian brotherhood is impossible. Verse 10.

"Love one another." Can one truly love God, without loving all His other children? Verse 11.

"Am I my brother's keeper?" was Cain's question to escape blame. "Am I not my brother's keeper?" is the Christian's question, and only one answer is expected or possible. Verse 12.

Love for others is a test of our Christian experience. "Jesus love" is big enough to reach to uttermost parts of the earth. How big is your love? Verse 14.

"For God so loved the world that He gave His only begotten son." Can any one doubt such a love? He came and lived, and even died for us. How far are we willing to go for Him? Verse 16.

There are many appeals for our sympathy and help: the needy, the sick, the orphan, the sufferers of the Near East and other lands, and a score more. Large gifts may not be possible, but a loving heart finds some way to express love in a material way that will make life happier for the more unfortunate. Verse 17, 18.

Obedience to God's commands brings happiness and success. Living in harmony with His will, would make all men brothers in spirit, in deed and in truth." Verse 22.

"Large is the life that flows for others' sakes,
Expends its best, its noblest effort makes.
Devotion rounds the man and makes him noble;
Love is the measure of the human soul."

"Science has made the world very small. It remains for Christianity to make the world a true Christian brotherhood."

"The best Christian, the real and wholesome Christian, mingles with life as Jesus did, above it in holiness, yet a part of it in wholesomeness, feeling it his mission and the mission of the Christ he serves to lift the world to a better and higher life."—Wm. Pierson Merrill.

"Who seeks for heaven alone to save his soul,
May keep the path, but will not reach the goal;
While he who walks in love may wander far,
Yet God will bring him where the blessed are."
—*Henry Van Dyke.*

Plans for the Meeting.

Christian Brotherhood depends upon friendliness. World peace begins in neighborhood peace and working together. Invite your neighbors to this meeting, and discuss how your community can be more Christian. This may even be a meeting with another nearby Christian Enedavor Society, with special features for a vacation meeting.

Try a *Bible Verse-Finding Contest*, asking the first to find each verse to stand and read it clearly to the society. The following verses fit in with this subject: John 15:12; Romans 1:12; Acts 2:1; John 17:21; Romans 15:5, 6; Matthew 26:15; Acts 20:35; Galatians 6:2; Ephesians 5:2; Philippians 2:1; Hebrews 10:24; I John 4:7; Colossians 2:2; John 3:16; I Peter 4:8; Luke 10:27.

The spirit of Christian brotherhood is exemplified in the parable of the Good Samaritan. It would be an interesting feature for this meeting to have this parable dramatized by some of your Junior or Intermediate boys and girls

In his latest volume "Under Twenty" Dr. Charles E. Jefferson, pastor of Broadway Tabernacle, New York, gives a talk on "Preparedness," much of which fits in with this topic. Especially the following paragraph, which may be used as a reading for the meeting, or the basis for a five minute talk:

"Be ready to meet your fellow human beings on the high and broad plain of humanity. It is sometimes said that every human being is a possible foe. This is true, but it is just as true that every human being is a possible friend, and it is this second fact upon which you are to build your life. Assume that everybody is friendly to you, until somebody by his action demonstrates that he is your foe. The unhappiest people in this world are the people who are suspicious. They start out with the wrong idea, and starting wrong, they go farther and farther astray. There are men and women who always imagine

that others do not like them, or that they are talking about them, or that they are trying to slight them, or insult them, or that they are doing something underhanded against them. Pity such people for they are truly wretched.

"Always assume that everybody is your friend. Be ready always to give a friendly greeting to everybody. James Russell Lowell never wrote anything truer than this:

"Be noble! and the nobleness that lies
In other men, sleeping, but never dead,
Will rise in majesty to meet thine own."

"Down deep in the heart of our enemy, there is something which will respond to a friendly appeal if we only have grace enough to make it. We are the child of God, and our alleged enemy is also the child of God, and therefore we and he are brothers, and this being so, we must go out to meet him as sa brother. Be ready at all times to say "Brother," and to extend a fraternal greeting."

Suggested Hymns: "Fling Out the Banner"; "We've a Story to Tell to the Nations"; "Onward Christian Soldiers"; "Wonderful Peace"; "Jesus Shall Reign"; "Blest Be the Tie that Binds".

"Who counts his brother's welfare
As sacred as his own
And loves, forgives and pities,—
He serveth Christ alone."

—*Whittier.*

RELIGIOUS EDUCATION DOINGS.

Bethel Church, North Carolina Conference, near New Hill, N. C., is the next church to decide to hold a Daily Vacation Bible School this summer. Who will be next?

A Young People's Missionary Society was organized at the Shallow Well Christian Church, North Carolina Conference, recently. Miss Lela Brannon is the Secretary-Treasurer. The Society meets monthly on the third Sunday.

Through the kindness of the editor, the "Christian Sun" for July 12th will be a speciail Chautauqua Number" with articles concerning the Chautauqua and its place in the life of the church, with special reference to the 1923 session, and cuts of some leaders.

Miss Pattie Coghill of Henderson, is planning a recreational program for the Chautauqua and School of Methods which promises a good social time for those who enjoy outdoor life. "Elon Night" on Saturday night, August 4th is under direct charge of Rev. W. T. Scott, and will be a night which no one should miss.

"Win One" (See Proverbs 11:30) is the theme around which the program of the North Carolina Sunday School and Christian Endeavor Convention will be built. This gathering will be held at Catawba Springs July 10th, 11th and 12th. President Stephenson visited this church on June 3rd, and found splendid interest in the Convention among the folks who are to entertain the delegates and visitors this year.

Rev. Thomas E. Beaman, of Goldsboro, North Carolina, State Secretary of the Free Will Baptist Sunday School Board has consented to deliver an address at the Chautauqua and School of Methods, on Friday morning, August 3rd. Mr. Beaman is one of the leaders in the Free Will Baptist Church, and is intensely interested in the Chautauqua and in getting a number of the young people from his church to attend.

Dr. C. H. Rowland, of Franklin, Virginia, who will conduct the morning worship periods at the Chautauqua at Elon, July 30th to August 5th, has announced the following subjects for the five mornings: 1. The Living Church; 2. The Working Church; 3. The Power of the Church; 4. The Vision of the Church; 5. The Hope of the Church. Dr. Rowland will also preach Sunday morning, August 5th.

Beginning with next quarter, the Franklin Sunday School will have a separate Junior department in its school. The school has long had a separate Beginners-Primary Department, which just now is proud of a new piano for the children's work there, and this new Junior Department is another step to which the progressive workers there have been looking forward to, and one which will make possible a more effective work for the Junior boys and girls.

Rev. J. F. Morgan, of Winchester, sang a special song at the Valley Sunday School and Christian Endeavor Convention, to tune "Auld Lang Syne", the words being these:

"Report, Report,
Report, Report,
Report, Report, Report,
Report, Report,
Report, Report,
Report, Report, Report!"

As the secretaries of the North Carolina and Eastern Virginia Conventions are endeavoring to secure a report from every Sunday School and Christian Endeavor Society before the meeting of their Conventions, the sentiment of this song is very timely. It is important that these reports come in, and the co-operation of superintendents and secretaries will make easier the work of the Convention secretary, and more effective the work of the Convention.

NOTICE.

The North Carolina Sunday School and Christian Endeavor Convention will meet in its fifth annual session, at Catawba Springs Church (located about ten miles south of Raleigh and two miles west of McCullers), July 10, 11, 12. The program promises to be a good one, and every pastor and superintendent should plan now to be there and see to it that his school is represented by a full and progressive delegation. Our slogan for this convention is "Just as enthusiastic, and twice as big, as last year." Will you help us put it across? Let us boost it every Sunday from now until it becomes history, and it would not be amiss to talk it during the week. Try it; it will do you good.

The good people at Catawba Springs are getting ready for the convention with a vim and earnestness that means you will be provided for in such a manner that you will never regret the little sacrifice that you may have to make to be there. The long and short of it is, we are doing our very best to make the Convention "our biggest and best," and we are depending on you to be there when the thing opens and stay until the very last session. Will you disappoint us? I hope not. If you have not already done so, elect your delegates next Sunday. Fill out your report blank and mail it to Miss Lucy M. Eldredge, 1912 East Marshall Street, Richmond, Va., so she may have it tabulated and ready when the Convention opens. This is your Convention—will you honor or dishonor it? Sing it—talk it—whistle it—and meet me and mine at Catawba July 10, 11, 12, 1923. Thanks.

C. H. Stephenson,
President.

3,000 THE CHRISTIAN SUN. 9,000

There are between 8,000 and 10,000 families represented in the Southern Christian Convention, which means if a copy of The Christian Sun is placed in each family, a possible subscription list of 9,000 copies. There are now circulated approximately 3,000 copies, or about one-third of our Church families are reached. Hence, there should be added to the list 6,000 new subscribers in order to have the Church paper placed in every family.

Now, the great personal effort required to do this must be rewarded. To compensate this labor, if premiums are given, it will take 20 automobiles, or 40 radio machines, or 50 to 60 talking machines, or 90 to 100 typewriters, or 200 to 300 watches, etc. Don't you think you will have a good opportunity to secure one of these prizes?

But you need not confine your solicitations to your Church alone. You have friends in other denominations who will gladly assist you by giving a subscription. Make your appeal in a straightforward manner. True men and women are interested in the success of their friends and will lend a helping hand.

Premiums Given for New Subscriptions.

The subscription price of The Sun, recently reduced, is now $2.00 per year—two six-month subscriptions at $1.00 each count as one year. One person may take as many as he may wish for himself or for others. Those in arrears should pay up and assist the solicitor by taking an advanced subscription.

Schedule.

1. To one securing 350 Subscriptions, a Ford Touring Car will be given ($298.00 f. o. b. factory)-
2. To one securing 150 Subscriptions, one Radio Equipment—Westinghouse R-6 Set, complete with batteries, tubes, phone and aerial equipment, the price of which is $150.00.
3. To one securing 100 Subscriptions will be given one Victrola ($75.00), or cash prize of $50.00.
4. To one securing 75 Subscriptions, one Remington Portable Typewriter, with standard keyboard and case ($60.00 f. o. b. Richmond).
5. To one securing 30 Subscriptions, one Gentleman's or one Lady's Wrist Watch will be given, guaranteed by Jahnke Bros., Jewelers, of Richmond, Va. ($30.00).
6. For 25 Subscriptions, one Gentleman's or Lady's Watch ($25.00), likewise guaranteed by Jahnke Bros.
7. To one securing 20 Subscriptions, one Standard or International Dictionary will be given.

To all authorized solicitors will be paid 10 per cent commission on all renewals, and 20 per cent on all new subscriptions. Those receiving prizes will not be entitled to commission.

Two renewal subscriptions will be counted as one in determining the winners of prizes.

Send in your name and address and receive the necessary report blanks and receipt books.

The contest will close on October 31, 1923.

Remittances made on this campaign are to be net. Post-office money orders constitute a safe plan of remittance.

Address:
The Christian Sun, 1536 E. Broad St.,
Richmond, Va.

What are you doing for College Day in your church? Our College needs help, needs your help and its work cannot well be done without the help of the people in whose interest it is maintained. Do your best.

Christian Orphanage

MANY INTERESTING ITEMS.

DEAR FRIENDS:—

Our good friend Mr. Erwin A. Holt of Burlington knows how to make the children happy. The Swarthmore Chautauqua gave a week's entertainment at Burlington and Mr. Holt gave the Orphanage children ten tickets. Two good friends donated the use of their machines to carry the children to Burlington and we let ten go at a time and all the larger children got to go several times each. The manager of the Chautauqua, Mr. Broadman, gave all the little tots a special invitation to attend the childrens Pagent given on Saturday afternoon, titled "The old Woman Who Lived in a Shoe." We carried thirty eight of the little folks and they enjoyed the program very much. The larger children are very grateful to Mr. Holt for making it possible for them to attend these concerts and all of them look upon Mr. Holt as a very kind friend and one who remembers those who are helpless and makes it possible for them to have a little of life's joys.

The little tots are very much indebted to Mr. Broadman for giving them a special invitation to attend on Saturday afternoon. We are grateful indeed to both Mr. Holt and Mr. Broadman for their kindness to the children.

We received a letter this week from Holland-Beamon Co. of Suffolk, Va., stating that they had shipped to the Christian Orphanage a car of coal to keep the children warm and comfortable during the winter months. We are very grateful to Holland-Beamon Co. for this liberal contribution and pray that God will richly bless them.

We have received several letters recently stating that some special one had been designated in their Sunday School to make a ten or fifteen minute talk in behalf of the Christian Orphanage on the day the special monthly offering is taken. This is a fine idea and I certainly expect great results from this new and increased interest. If someone would make a ten or fifteen minute talk in behalf of the Orphanage on the Sunday when the special offering is taken you would see a wonderful increase in Sunday Schools that adopt this idea and I will be glad to furnish the speakers any information in regard to the orphanage that I have so they can acquaint themselves with the facts. I would be delighted to hear from someone from each church.

The following has been sent in since our last report.

Ladies' Aid Society, First Christian church, Greensboro, N. C., 5 sheets; Women's Missionary Society, Pleasant Hill (A), 5 sheets; Willing Workers Class, Mrs. Susie Alexander, treas., Columbus, Ohio, 11 dresses, 1 blouse; Ladies Aid Society, Sidney Christian church, Sidney, Ind., 1 quilt, 1 dress, 1 pr. pillow cases; Missionary Society, First Christian church, Coshocton, Ohio, 16 dresses, 2 pr. pants, 2 boy blouses, 1 little suit, 1 princess slip.

CHAS. D. JOHNSTON,
Elon College, N. C. *Superintendent.*

REPORT FOR JUNE 28, 1923.

Amount brought forward		$7,949.26
Sunday School Monthly Offerings.		
North Carolina Conference:		
Hopedale	$ 3.00	
Liberty Vance	5.07	
Wentworth	8.75	
New Lebanon	1.00	
New Lebanon, Baracca Class	1.00	
Kernersville	1.85	
	$ 20.67	
Eastern Virginia Conference:		
Centerville	$ 3.00	
Antioch	4.00	
Berea, Norfolk	3.00	
Isle of Wight	2.50	
Wakefield	4.36	
	16.86	
Georgia and Alabama Conference:		
Rose Hill	1.69	
Special Offering.		
Home Mission Dept., O. S. Thomas, treasurer	$ 24.06	
Mrs. H. A. Culver	15.00	
G. L. Gwinn	20.00	
Ether S. S., N. C.	5.15	
Baracca Class, Windsor Church	10.00	
	$ 74.21	
Total for week	$ 113.43	
Grand total	$8,062.69	

SAM DAVIS AT DENDRON, VA.

Sam Davis, of Norfolk, Va., the well-known pianist, entertained the people of Dendron, Va., recently with some of his choice selections. Mr. Davis is well-known throughout Eastern Virginia, and when once your Church puts on a program in which Mr. Davis plays his accustomed part, you are made more anxious to have him again. The Dendron Church has put on no program for several years that drew more people than the coming of Sam Davis. And since Mr. Davis is a member of the Christian Church, we take pleasure in saying that no Church would make a mistake by arranging a date with Mr. Davis and have him put on a program. Too, we feel that our Churches should use Mr. Davis in their revival services. The excellent manner in which he conducts the music for your revival service will add no little to the success of your meeting.

DENDRON CHRISTIAN AID SOCIETY.

CHAUTAUQUA AND SCHOOL OF METHODS

ELON COLLEGE, N. C.

July 30th—August 5th.

The program for the Ninth Session of the Chautauqua and School of Methods, opening July 30th, 8 P. M., is now about completed. The program contains helpful and enjoyable features for everybody. Here is a glimpse of the good things in store for you:

THE FACULTY INCLUDES

Rev. C. H. Rowland, D. D., Franklin, Va.—*Morning Devotions.*
Rev. E. B. Flory, Norfolk, Va.—*Sunday School Administration.*
Mr. Hermon Eldredge, Erie, Pa.—*Young People's Work.*
Miss Emma G. Lemen, Philadelphia, Pa.—*Children's Work.*
Dr. W. A. Harper, Elon College, N. C.—*Social Service.*
Dr. W. W. Staley, Suffolk, Va.—*Pastors.*
Rev. J. H. Lightbourne, Holland, Va.—*Young People.*
Mrs. M. T. Morrill, Defiance, Ohio—*Missions.*
Rev. J. O. Atkinson, Elon College, N. C.—*Stewardship.*
Dr. Roy C. Helfenstein, Dover, Del.—*Evangelism.*
Rev. J. F. Morgan, Winchester, Va.—*Christian Endeavor.*

THESE LECTURERS AND OTHERS WILL BE THERE

Rev. W. D. Parry, Raleigh, N. C.—*"The Great Game of Pretend."*
Dr. I. W. Johnson, of Suffolk, Va.—*"Virginia Night."*
Rev. John G. Truitt, Princeton, N. J.—*"We are Debtors."*

GOOD MUSIC

Under the direction of Rev. J. F. Morgan, of Winchester, Va. Community gathering and sing on the campus each evening. Burlington, Greensboro and Raleigh will furnish special music for evening programs.

RECREATION

Under the direction of Miss Pattie Coghill and helpers. Mr. G. C. Donovan has charge of "Alumni Night," Saturday, August 4th.

BOYS AND GIRLS

Will enjoy the Children's Chautauqua each morning for two hours, under the direction of Miss Lucy Eldredge and helpers.

EXPENSES

Are very moderate. Enrollment fee for the week, $1.00. Board for adults, $7.50 for the week; 40c for single meals. Board for children under twelve, $5.00 for week; 25c for meals. Guests to furnish own bed linen and towels.

INFORMATION

Write Miss Lucy M. Eldredge, Secretary, 1012 East Marshall Street, Richmond, Va.

YOU CAN'T AFFORD TO MISS THE CHAUTAUQUA!

Called Home

AYSCUE.

On the morning of June 7th, Brother Benjamin Franklin Ayscue, who was nearing his eighty-first year, died. He was a soldier in the Civil War for four years, and a soldier of the cross from early life until the day of his death. He was ordained a deacon of Liberty Church fifty-two years ago by Dr. J. W. Wellons.

On November 14, 1866, he was married to Miss Elizabeth Ayscue; to them was given four children—two boys and two girls. Ollie W. and Miss Margelia have never married, but have lived in the home with their parents. Tollie F. and Miss Ludie (Now Mrs. Stainback) married and settled nearby. Brother Ayscue is survived by his wife, four children, several grandchildren, three brothers, and one sister.

Brother Ayscue was truly a good man. He experienced the blessings of a peacemaker. He was loved and respected as a Christian by all who knew him, but most by those who knew his every-day life best. We shall miss him so much, but Heaven is richer, and many more will reach her portals because he has lived.

A large crowd attended the funeral services held at Liberty, the Church that had been blessed by his life of service. Brother Chas. E. Newman had been engaged by Brother Ayscue for many years and was present for the funeral service. Rev. G. J. Green, a former pastor, and the present pastor assisted him.

J. E. FRANKS.

PASTOR'S HELPER

SOLOIST CHORISTER

PERSONAL WORKER

Has open dates, as follows:

July 1st to July 15th, inclusive.
July 15th to July 29th, inclusive.
July 30th to Aug. 12th, inclusive.
Aug. 13th to Aug. 26th, inclusive.
Aug. 27th to Sep. 9th, inclusive.
Sep. 9th to Sep. 23rd, inclusive.

TERMS: Transportation from Greensboro, N. C., entertainment, systematic free-will offering.

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AN APPEAL

To the Churches of My Charge at Franklinton, Mt. Auburn, and Pope's Chapel:

Beloved,—The president of Elon College has sounded a bugle call. In behalf of our colleges—Elon and Bethlehem—he wants to know (1) when we will celebrate "College Day"; (2) How many copies of the "College Day Bulletin" you want sent you; (3) Will you pray for Elon and Bethlehem and boost the offering? Our colleges are struggling with the problems of existence. Calls for money and students are numerous and urgent. I trust the deacons will arrange a "College Day" as soon as possible. Every one who is loyally interested, write Dr. Harper for a bulletin immediately—let us rally to the support of Elon and Bethlehem today.

D. ALBRIGHT LONG.

REYNOLDS—RICHARD.

On May 31st, in the presence of a few friends, a quiet wedding was solemnized at the home of the writer. The contracting parties were Mr. Van Reynolds, of Raleigh, and Miss Lizzie Richards, of Neuse.

Immediately after the ceremony, they left on their bridal tour for Washington, D. C. These young people are both very popular. We join their many friends in wishing for them a prosperous and happy life. J. E. FRANKS.

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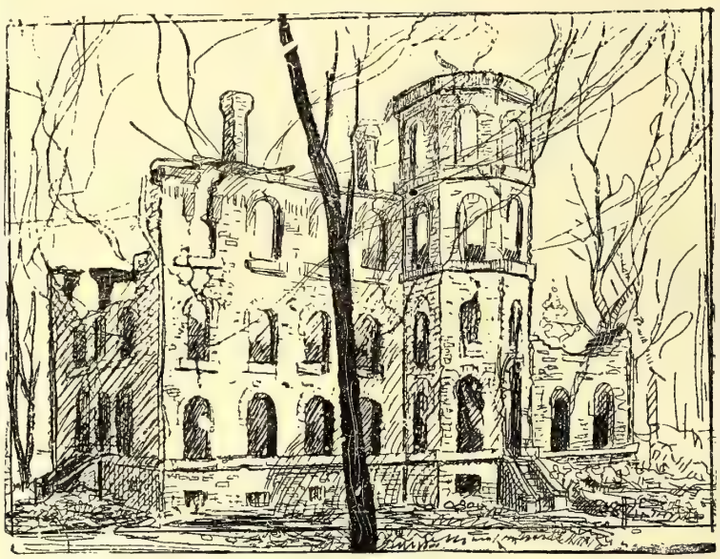
June, July, August—Our Opportunity.



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Southern Christian Convention Board of Education

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This collection of sermons presents, in a constructive way, a unique and stimulating interpretation of life and its problems in the terms of our every-day world of affairs. The treatment is gripping in reality, striking in allusion, and insistent upon right evaluations. With fine fidelity to revealed truth, and appreciation of human propensities, the author portrays the spiritual nature of life, definitely showing how every duty and care may be used to develop the power that not only makes a success, but a great joy of the business of living. (Order through The Christian Sun.)

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Official Organ of the Southern Christian Convention

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College Library

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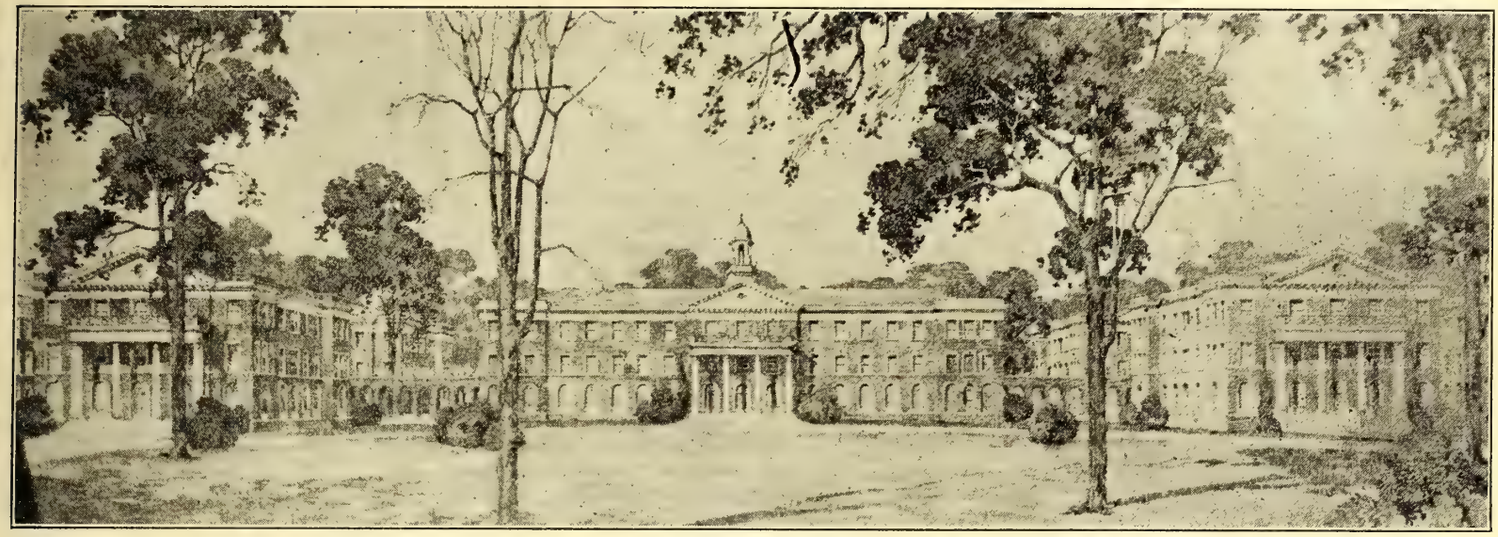

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THE SIGNIFICANCE OF THE REBUILDING PROGRAM AT ELON.

AS SEEN FROM THE ARCHITECT'S VIEW POINT.

By Herbert B. Hunter, *Architect.*

There enters into the selection of a type of architecture for a building or a group of buildings intended for use as a college certain important consideration. First, the location would govern the type to a certain extent in the matter of climate and available materials. Secondly, the character of the building or buildings in place necessarily has to be considered in order to avoid too great a contrast between the new and present work. Also the matter of economy has to be dealt with. The architect, in making his preliminary studies for the college, gave all of these questions the study they warranted, and as a result submitted the colonial period of design, which was accepted by the college.

The colonial period of design, in a great measure, suggests the character of the institution itself, since its simple, yet beautiful, lines are in keeping with the sturdy principles which have made Elon what it is. Colonial architecture at once suggests to the mind the untiring fortitude and determination which was evident in the founders of this institution as well as in those who founded this great nation of ours. It is, therefore, altogether fitting that this period of design, which is distinctly American in its origin, as well as its use, should be adopted by Elon College, an institution which stands for the principles cherished by our forefathers, who created not only the type of design, but the ideals and precepts which are being instilled into the youth of America at Elon College today.

FROM THE STANDPOINT OF THE GENERAL CONTRACTOR.

By J. W. Stout.

One of the best standards by which to measure a community, town, or city is by its buildings; a community with beautiful homes and large, commodious, and attractive business buildings will always attract the attention of the man or woman in search of a place to live or a place to transact business. Therefore, if the buildings of a town or a community are a good standard by which to measure it, they might be used as a good standard by which to measure a college or an institution of any kind.

Elon College has launched out on a great building program, which, when completed, will place it well in the front ranks with any of the colleges of our State. Its buildings are all to be of fireproof construction, well designed for economy and service, as well as for strength and beauty. They are to have brick exterior walls with stone trim, concrete floor slabs, metal partitions, steel trusses for roof construction, and slate roofing, and all to be steam-heated and electrically lighted, and are to have all of the most modern improvements in mechanical equipment.

These buildings will place Elon in position to render much better service than it has in the past. It, perhaps, has not been able to render as full and complete service on account of having inadequate building facilities as it would have otherwise. These buildings will surely attract to Elon a majority of the boys and girls from the Christian Church and many from elsewhere. It will also attract the attention of the people as a whole from this and other States; but the greatest of all benefits, it seems to me, will be due to the fact that our new college will attract the attention of our own people to their own beloved college.

I think this building program is one of the greatest, if not the greatest, step our Church has ever taken, and it is my hope and belief that we will get acquainted with ourselves soon and learn that we are a great Church with a great college, doing a great work with a great president and faculty, and with a great future before us. If a college is to be measured by the standards of its buildings and its president and faculty, Elon is destined to be recognized as one of the very best colleges in this great Commonwealth of ours.

NOTES-PERSONALS

Special Notice.

After Saturday, July 7th, let all letters intended for the editor of THE CHRISTIAN SUN be addressed to him at Elon College, N. C. Do not forget now and continue sending your letters to Henderson, as we are to move to Elon College about July 10th.

A recent writer says: "Primarily, the lack of religion is at the bottom of all our ills." If that is true, and we do not doubt it, it is high time we were getting religion into every heart and life.

Rev. T. E. White has done a good work this year in his new field at and near Windsor, Va. We understand that the field has called him again. That is a real testimony to their appreciation of his labors.

Rev. Elisha Bradshaw, now of Fancy Gap, Va., will retire from that work about the middle of July, and will devote much of his time till Conference to evangelistic work among the Churches; but he will be open to engagement to serve as pastor after that time.

With four or five new buildings going up on the Elon campus, and the looking for four hundred students for the new session in September, Dr. Harper has his hands full, and he is about as busy as a bee. Lend him a helping hand in every way you can.

Are you making preparation for the Elon Chautauqua? It begins July 30th and runs to August 5th. The management is seeking to make it the most helpful occasion of this sort which has been given, but they need the co-operation of our people, both the ministers and the Church people.

We understand that Rev. W. B. Fuller, Ivor, Va., is open to engagement for another Conference year. We wish that some of the needy fields may use him as pastor. He is quite a young man and full of vigor. Give him a consideration in making your selection for another year.

What has become of Rev. W. H. Garman, pastor of our Lambert's Point Church? We hear of him occasionally, and the reports are favorable, but we hear nothing directly from him. Brother Garman must try to get over his excessive modesty and let his brethren know what is going on in his field.

Elon, sphinx-like, is rising from her ashes and pressing on to a bigger and a better Elon. Let us lend a hand so far as we can, for Elon needs any help any of us can give her. As we understand it, the following buildings are in course of construction: "The Alamance" (the administration building), "The Science Hall," "The Whitley Memorial Building," "The Carlton Memorial Building," "The Library Building." That looks like five buildings going up at once. Well, whether four or five, it is a fine piece of constructive work, and they are saying now that they will have two of these buildings ready for the opening of the next term, early in September.

When the whiskey business was outlawed, we naturally thought the worst of it was over, but, in fact, the fight was but just beginning, and now, three years after the Constitution of the United States forbade the manufacture, sale and use of liquor, the fight is worse than ever. President Harding, in the face of this situation, declares that prohibition has come to stay, and we believe he is right. It ought to stay, if we may so decide, basing our judgment on what prohibition has accomplished so far. It is the greatest moral victory this country has ever gained. We believe it is about time to take from men their liberty, if they persist in fighting the Constitution of the United States. Why not? Such men are evidently enemies of our country.

One says: "Our sin is not in being rich, but in not being rich enough. We have not realized on the potentialities of the earth God has given us." Yes, that is true, we believe, and along with this thought ought to go another which is close of kin. Many of us are poor because we have not been willing to divide our profits with God and His work. We seek to keep it all for ourselves. Why did the wise man assert that there is "that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." "The liberal soul shall be made fat: and he that watereth shall be watered also himself." That is the truth. Withholding by hoarding up tends to poverty and we believe that is the explanation of much of the poverty in the world. Think it over and decide just what you will do about it. If you like the suffering of poverty, go on your way doing as you please, but do not forget what it means.

The fifth Annual Sunday School and Christian Endeavor Convention of the North Carolina Christian Conference, is announced to assemble at Catawba Springs Christian Church, July 10, 11, and 12. Catawba Springs Church is near McCullers, N. C., a few miles out from Raleigh. All who are going to attend this Convention and want entertainment are requested to write at once to Rev. J. E. Franks, Route 2, Cary, N. C. Delegates so giving notice will be met either at Raleigh or McCullers. Bro. C. H. Stephenson, who is the president of the Convention, says Catawba Springs Church is making great preparation for taking care of this Convention, and he wishes every school to be represented. Do not forget the Convention and so fail to go, for the people will look for you and be disappointed if there is not a large attendance. Let us give them all they want—Church and homes full of people and the heads and hearts full in providing for them.

Are we forgetting to sing? Or have we forgotten how to sing? It may be that we do not sing with the spirit and with the understanding, as Paul said we should. At any rate, there seems to be something wrong with our singing, at least in many places. Here is what a recent writer has to say as to singing: "Are we to become a songless people? It is often remarked, 'Congregational singing isn't what it was.' It isn't. It has slipped badly. What is the trouble? Sometimes we charge it to the organ, the choir, but that is not the root cause. For you may hear just as poor congregational singing in choirless Churches. The real reason is that singing is becoming a lost art. We all hear great singers nowadays, if not at first hand, then by way of the phonograph and familiarly with their dazzling excellences shames our own mediocrities and we do not try to sing at all. In my own boyhood days, every young lady was supposed to take piano lessons and "vocal." Now, our girls are "going in" for other things. There is less of singing in the home than there used to be; the phonograph has put an end to that. And if the phonograph hasn't altogether succeeded, the radio threatens to complete the job. If things go on as now, we shall soon have to praise the Lord by signs."

Is it wise or unwise, is it scriptural or unscriptural to have our preachers to advertise the subjects on which they will preach on Sunday? There is a wide difference of opinion among the people. It may be that if the preacher, or whoever has the writing of the advertisements, if gifted in presenting the subject in an attractive way, some good might be accomplished, but really, if the advertisement is poorly prepared, it is worse than no advertisement at all. We have seen a good many announcements that would have tended to keep us away from the service advertised on the ground that if the sermon were as poor as the advertisement, we should think it possible to go somewhere else and get a better spiritual feast. A recent writer gives us his view of the matter, as follows: "From every side, the preachers and the Churches are exhorted to cultivate the daily newspapers and seek the utilization of all publicity agencies. It looks all right. But I've been thinking back over more than a quarter century of the life of Kansas City, and judged by results, newspaper publicity doesn't seem to count for much. For the men who from our-of-town pulpits have preached to large audiences are not the men who have largely figured in press notices. Churches that in former years contented themselves with modest notices are now taking display ads of generous proportions. Maybe it's wisdom. And maybe it isn't. Personally, the Catholic Churches, with no such competitive exhibition of their wares, are more to my liking in this regard."

On Thursday, June 21, 1923, Deacon J. F. Coghill, of Fullers Church, Vance County, N. C., celebrated his eighty-first birthday, and the occasion was one of unusual interest. His sons gave him a big barbecue, in which three pigs were roasted, and besides a big dinner was spread. Relatives from Washington, Virginia, Georgia, and how many other States and sections we cannot tell, but let it suffice to say a big crowd gathered and spent the time socially till dinner was announced. Then Deacon Coghill was introduced by one of his sons, and before we went to the table the deacon made a few remarks of a very pleasant and touching character. He looked on the crowd somewhat intently, and then said: "I am proud of my kinspeople; they are a good-looking crowd, and I welcome you here today; glad to see you once more in this life. Make yourselves at home after our brother, Dr. Barrett, has asked a blessing, and help yourselves to the good things which my boys and neighbors have prepared for you." Then a blessing was asked, and the table was relieved in part of its burden. Deacon Coghill has long been a most useful man in the Church and community. The occasion was one not likely to be forgotten soon. Many of the kinspeople, in the afternoon, bade the venerable man good-by and went to their homes. Deacon Coghill is very feeble, but kept up through the day and greatly enjoyed the visits and good wishes of his kinspeople. The students of Elon College will better know who Deacon Coghill is if I tell them he is the grandfather of Miss Pattie Coghill, who graduated from Elon last May. To this venerable man and his loved ones, I feel sure showers of love was poured out on this his eighty-first birthday, with many good wishes that he may be spared yet to see many other such days. God bless the venerable man and his hosts of relatives and friends. Just as we closed these exercises, Mr. T. W. Pittman, a lawyer, of Henderson, N. C., and, if we mistake not, a Baptist deacon, made a few remarks fitting to the closing of the occasion. It was a day of good-fellowship and a real family reunion.

WHAT REFORMS ARE MOST NEEDED IN OUR NATION TODAY?

To tell what reforms are most needed in our nation today, we must first tell what reforms the Church needs most. The Church makes the nation, so we must reform the Church if we would reform the nation.

There is too much pride in the Church. We all know that "pride goeth before destruction, and a haughty spirit before a fall." Knowing that we should endeavor to keep our hearts free from pride. Yet, there are some who are so filled with pride that when they come to the Church, that they come not to worship, but to criticise those who are doing all they can for the Master's cause. They are filled with pride, and they scorn people that are not as proud and haughty as they are. They think they are so much better than their friends that they cannot speak to them when they meet them at the Church and other places, unless it is a word of scorn. We are taught that, "in Heaven we all shall be equal." I would like to know what these who are so proud they can't speak to their inferior friends, are going to do when they all get to Heaven! The nation would be better if the hearts of the people were filled with lovingkindness instead of pride.

There is lack of interest in the Church. It is the duty of every one to do all he or she can to support the Church. Yet, there are some, even some who are members of the Church, who seem to feel that all they need to do is to aid in the financial support of the Church. But far more than this is needed. They should attend all the services of the Church. They should take an active part in the work of the Church. They should use their best efforts to bring others to the services and into the membership of the Church. It would be well for us to ask ourselves, "What kind of a Church would ours be if every one in it were just like me"?

We must do all we can toward the upbuilding of our Church, for the Church adds to the safety of life and property. It makes men honest and law abiding. It elevates the character of the people. It helps to forward everything that is good and to overcome all that is evil. How many respectable people would continue to reside in the community if all the Churches were taken away? Still, some are not doing anything to keep the Church alive. If we would have the Church in our community, we must be up and doing, or we will wake up and find that we have deserted the Church, and our Church will be no more.

Men like Martin Luther are needed in this nation of ours. When he was toiling at his version of the Bible, he imagined that he saw the devil, and promptly hurled his inkstand at the arch-enemy. The incident is highly suggestive of the attack he made upon "the devil and all his works" when he translated the Holy Scriptures into the vernacular of the common people.

This nation needs, more than anything else, a nation-wide revival of old-time religion. The religion that accepts the teachings of the Bible as divine; a religion that makes the employer honest in dealing with his employees, and the employee honest in dealing with his employer; a religion that makes every adherent of it through and through honest and honorable in every transaction and in every relation of life; a religion which uplifts, which makes men realize that in the literal fulfilling of the teaching of the Golden Rule there is safety, and nowhere is there safety for business or for society without religion.

The world is in turmoil, partly economic, but largely through the failure of religion to function fully in the hearts and lives of those who profess it. And only through a nation-wide and world-wide revival of the religion of the cross can the world be saved from chaos.

There is lack of training in our nation. America is full of half-trained leaders because students have stopped school too soon. A little education is all they want; a little smattering of books, and then they are ready for business. Half-trained medical students are performing bunglesome operations because of their haste to begin. Half-trained lawyers stumble through their cases, and preachers bungle away in the pulpit, when they should be preparing to do better work. We all cannot be leaders, but surely God has something for every one of his followers to do, so we should strive to obtain all the knowledge that is possible for us to obtain.

Reading books that are not wholesome is ruining this nation as much as any other one thing we can do. There is no surer road downward than the putting of bad and unclean books into the hands of children and young people. The opposite is true also—there is no surer road for children leading upward to a noble Christian life than to have their hearts and minds filled regularly with good and wholesome literature. This being true, why don't parents who love their children and desire their highest good, be on the lookout to see that their children are supplied with the very best of books? Unless parents are careful, their children's minds, before they know it, are thoroughly poisoned with the literary trash which, through their carelessness, they have permitted to come into their home, to the moral downfall of the child. Dear parents, let this great mistake go on no longer. Put good and wholesome books before your children to read, for many, many girls and boys are drifting far from God by reading books that are not wholesome.

One other thing that is leading this nation to destruction is the moving-picture business. Not many of the people know the real character of the motion-picture business, and consequently they are doing almost nothing to save the cause of Christ from the evil work of these unholy pictures. You know pictures reach the brain and make a lodging-place there for themselves more readily even than did the whiskey business. The Church isn't at all awake on the question. Hundreds of Church members not only attend, but defend them with a courage that is worthy of a better cause.

The battle is on, and it is on against a trust as greedy and unscrupulous as was the liquor traffic that would override constitutions and sneer at law, ruin homes and damn souls for the money that was in it. There is no matter that threatens the morals of the coming generation more than uncensored movies. As Christian people and patriotic folks who love home and State, we cannot afford to surrender to these Jewish and Romist money-lovers, who have no interest in the boys and girls beyond the coin they can wrest from them. As a matter of fact, our nation must be awakened to the dangers which are now confronting us in this great battle against the moving-picture business, and the quicker the Church gets on its fighting armor, the better it will be for both the Church and the nation.

Let us put on our fighting armor, like the great reformers of old, and help reform this nation of ours!

MAMIE AYSCUE.

Epsom, N. C.

IMPORTANT ANNOUNCEMENT.

All delegates and visitors who are expecting to attend the Eastern Virginia Sunday School Convention at Mt. Carmel Church, July 17th and 18th, and wish entertainment on Tuesday night, July 17th, will please notify Otis V. Joyner, Walters, Va., so that homes can be provided.

OTIS V. JOYNER.

Walters, Va.

WILL YOU?

The coming Chautauqua to be held at Elon College July 30th to Aug. 5th, should have the careful and prayerful consideration of every man woman and child in the Christian Church that really wants to see the work of the denomination go forward. If you are called on to take any part in making this occasion a success, for mercy sake do not say, I can't and ease your poor conscience by making some flimsy excuse that would not pass muster before a tribunal of sluggards or hypocrits.

This Chautauqua is under the direction and management of the Board of Religious Education —a body of people that receive not a single penny for their services, but who are doing every thing they can to put the denomination in the front ranks in every way. Miss Lucy M. Eldredge is the field secretary of the Board, and is working for less than she can command in other fields. Why? If you love the kingdom and its cause, if you love your denomination, if you are a loyal brother or sister, and can possibly do so— I say attend the Chautauqua— and enter the department of study that appeals to you most. Spend your vacation learning truths that are worth while and that will be of service to you in your future life. Meet us at Elon—and be convinced of the worth-while-ness of this institution, and for any information that you may want relative to the Chautauqua, write Miss Lucy M. Eldredge, 1012 East Marshall St., Richmond, Va. Make your reservations early, as it will be impossible to entertain more than one thousand at this session.

C. H. STEPHENSON.

EASTERN VIRGINIA CONVENTION.

This year's Convention will meet at Mt. Carmel Church, Walters, Va., the 17th and 18th of July. All member schools and societies are urged to elect and send delegates. All superintendents, presidents and pastors are urged to attend. The program is being arranged particularly for delegates and officials.

The Convention has an official membership of over 200. In 1920, the attendance was 112; in 1921, 103; in 1922, 77. Let us get off the toboggan, and onto the derrick. Let us make this year's attendance representative of the interest we have in Christian education in the Eastern Virginia Conference.

JAMES H. LIGHTBOURNE,
Executive Secretary.

NOTICE.

All persons who are expecting to attend the N. C. S. S. and C. E. Convention, which is to meet with Catawba Springs Church, July 10, 11, 12 will please notify the undersigned, when and by what conveyance you will come. Those coming by R. R. will be met in Raleigh on the p. m. of the 10th and a. m. of the 11th.

This notice applies to ministers, delegates and visitors as well. Only a post card in time is your part, and we will be ready and anxious to prove to you that we are willing to do our part.

J. E. FRANKS, *Cary, N. C.,*
Ch'm. Entertainment Committee.

NOTICE.

Bro. W. A. Newman, Henderson, N. C., wishes any of our brethren who may be passing that way would notify him and let him make appointment for preaching in the Henderson Christian Church, as the Church is now without a pastor, as Rev. Elisha Bradshaw does not come to serve the Church as was expected at one time.

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor*,
Henderson, N. C.

WHAT WOULD OUR FATHERS SAY OF OUR PROGRESS?

We are far from satisfied with the progress we are making in the work of the Lord as a people. While this is literally true, it is also true that we have, along some lines, made such astonishing success in our work as would greatly please our fathers if they could rise and stand in our midst and see just what the Christian Church is doing. We confess, with humiliation, that if we should be judged as to progress along strictly spiritual lines, we might have to hang the head in shame because we have done so little, but if we be judged as to the material prosperity of the Christian Church, then would their surprise be very great.

We trust it is not a vain thing on our part to think that our progress is a wonder, or that it would be a wonder if the early heroes of the Christian Church could arise and stand with us as we take a survey of the field of our activities and the growth which has come to us in recent years. Having taken observations of the work and growth of the Christian Church for fifty years, we feel not entirely unprepared to give some evidence of the growth of our work. While we feel cheered by the thought of the growth and development of the cause for which we labor and which we love, we still feel a degree of regret that the same has not been much larger and richer.

When we began to take notice of the Christian Church and its work fifty years ago, we had no school except at Graham, N. C. We had no publishing house, except a small office at Suffolk, Va. We had no mission work either at home or abroad in the South. We had almost no city churches, and very few educated ministers. It is a thousand wonders that the best men we had did not get discouraged and give up the ship, but they did not—they held on and kept at work. Many of these men were heroic in character and greatly devoted to the cause they had espoused, and yet they had almost nothing as a foundation on which to stand and fight their battles.

It is just about fifty years ago since the lamented and greatly loved William B. Wellons, with his eyes and heart set on enlargement for the cause, undertook to establish the Suffolk Collegiate Institute as a means of educating our people for better and larger work in the Christian Church. That was the beginning of the days of our prosperity as a people. The growth has been slow, but with the passing of the years it has become phenomenal, and the outlook today from the material side is inspiring. Perhaps the most thrifty section of our work at this time is that which centers about Elon College and the going up of its new buildings. Suppose we could assemble such men as Rev. William B. Wellons, D. D., John N. Manning, E. W. Beale, Mills B. Barrett, Alfred Iseley, Thos. J. Fowler, Solomon Apple, Alfred Apple, John W. Hatch, H. B. Hayes, P. S. P. Corbin, Nathaniel P. Tatem, and many others, too numerous to mention, at Elon College and have them look upon the present activities there. No doubt, they would ask where they were and what was the meaning of the work going on there on the several buildings. Suppose that Dr. Harper should be standing by and he should begin to tell of what it all meant—that Elon College had been established there since their days; that last January the main building was burned, and that its loss so stirred our people that men had been induced to give as never before in our history; that we have givers ranging from $5,000 to $25,000, and then two others had given $50,000 each for the erection of new buildings; that there are now four buildings, viz: the Alamance (the administration) building, the Whitley memorial building, the science hall, and the library building; that these were going up, and the prospect is that we should be able to pay for them promptly; and then, looking around at the buildings which were not destroyed by fire, they should be told this is all the property of the Christian Church, and that we have had from 300 to 400 students there year after year for many years, and that now, with the completion of these new buildings, we will be prepared to greatly enlarge the attendance, and that, all in all, what they see is not a mere vision of fancy, but a living, working reality, and that the Church they had labored so hard to establish and the work they had so bravely done, with great sacrifices, was now on the crest of the hill of success—do you not think that there would be great rejoicing and giving of praise to God for it all? Do you not think that the old Elon campus would ring with the shouts of joy over what has come to their work since they laid down their burdens and went home to glory and to God? I feel like we might hear from them a call to our Churches to arise and give this great enterprise the most enthusiastic financial and moral support it may be possible for us to give. We think they would say, "Do not allow anything to stand between you and such success as may now seem to be perching on our banners." Let every member do his or her part, that great things may come to pass in furthering the cause of the Christ among the peoples of the earth.

Our task is not that of giving ourselves to the establishment of a big Church organization. We have a much higher end than that, though even that is not a small end, for the larger the organization, if properly directed and trained, the greater thing may we bring to pass in the establishment of the kingdom of our Lord and Saviour Jesus Christ. Our aim is to contribute something to the aims and purposes of the kingdom. The more fully we give ourselves to this end, the larger will be the ends reached in the salvation of the world. Elon College, under the blessings of God, may enable us to go on to the larger responsibilities and the greater opportunities in the noble mission of our Church, and we are persuaded that this end will be in perfect harmony with the wishes not only of our people, but the same will continue to bring joy and rejoicing to the dear men and women who went before us in the effort to bring the Church to its highest usefulness in the vineyard of the Lord.

"College Day" in the Churches of the denomination is designed not only to get the people better acquainted with our educational work, but also to interest every one in our ranks to seek to have a part in the development of this magnificent enterprise and to have a share in the fruitage of the same. To do this, we should ever be seeking to get each member of the Church to shoulder a part of the burden and so come to his or her best in the upbuilding of the work of the Lord in our day and generation.

ARE WE AWAKE TO THE DANGERS ABOUT US?

Again and again we are half-way reproached by some of our good brethren because, as a religious journalist, we refuse to shut our eyes to impending dangers. They intimate that we ought to keep silent as to these dangers, and so have the people of God feel that all is well. Doubtless, they mean well, but are they correct in their wishes?

Let us see how this argument would work in another line of activity. Suppose a thousand people are embarking on the Titanic for a trip across the sea. They put out to sea. The magnificent ship is sailing grandly over the rolling billows and the foaming white caps. The watchman is calling out now and then, "Nine o'clock, and all is well." Presently he says, "Ten o'clock, and all is well," and then an hour later he calls out "Eleven o'clock, and all is well." Now, suppose it becomes known that, as an experienced seaman, he knew when he called out, "Nine o'clock, and all is well," that even then he had cause to believe that the great ship was approaching icebergs, and so on each hour he was becoming more sure that they were in close proximity to perils of a serious character, but all the while he was calling out, "Nine," "Ten" and "Eleven" o'clock, and "all is well," would you think this watchman was doing his duty? It may be that he would justify his course by saying that there were nervous people on board and he was afraid to excite them, but would that justify such deception? Would that at all be a satisfactory reason for declaring "all is well" when he knew that they were facing gravest perils? Had he let it be known earlier that the ship was approaching an iceberg, the ship might have taken a different course and escaped danger and have saved the lives of its passengers.

There are few men, if any, who would justify silence on the part of the watchman, when he knew danger was nigh and coming nigher every minute. Well, what of the editor of a religious paper who, from his position, gets the news that dangers are near and that these dangers may be very disastrous to the cause we love and for which we labor—ought he to shut his mouth and keep silent and let the danger come upon the people unawares? We think not. He ought to speak out in meeting, and let the people know the true situation. By the grace of God, we do not mean to allow our people to be engulfed in any such perilous situation—it must not be—without giving them warning.

Under the heading of "Aggressive Atheism," that very excellent paper, the *Christian-Evangelist*, of St. Louis, Mo., as we think, very wisely sounds an alarm, and if the Church of the Living Christ will meet the situation, we do not think the people can be too clearly and surely informed of the facts in the case, for if the Church does not, in some way, prepare to meet the issue and drive back the black tide, presently it will be too late, and we shall face a situation not to be desired. The editor of the *Christian-Evangelist* presents the danger as follows, and we commend what he says to our brotherhood, that we may act betimes and save our young people from the horrors of the black night of awful danger which now seems to be approaching us. He says:

Not for a long time have we read anything more startling or more challenging than an article entitled "Tide of Atheism Engulfing German youth," which appeared in the June number of *Current History*. S. Miles Bouton is the author. He was the correspondent of the Associated Press in Europe, 1911-1919. He published a history of the German Revolution under the title "And the Kaiser Abdicates." Mr. Bouton is now in Germany studying conditions first hand. We recite this information to show that the amazing revelations of the article mentioned above are not the report of the flying tourists, nor the alarmed cries of a startled amateur in observing, weighing and reporting the movements and forces influencing a confused and desperate notion.

Mr. Bouton reports in substance that the Socialist campaign against religion in Germany is at present centered on the plastic mind of youth and that, through pernicious propaganda and drastic legislation for schools, the Church is losing members by the thousands. The mere fact of a big leakage in Church membership is enough to give the thoughtful concern, but if it were only a quarrel with the Church it might be like the quarrel of a boy with his mother—it would soon end, and the people would return. This falling away is from a much deeper and more serious cause. It is real atheism and vicious atheism at that. The Socialists have stolen much in the way of methods from the Church. Among other things is a confirmation service. After this service, a book entitled "Ins Leben Hinein" (Entering Upon Life) is given to the boy or girl. The book is pronounced "a dangerous mixture of good and bad," but one article is considered so obscene that, says Mr. Bouton, "I cannot describe it in any publication intended for English-speaking people." The book quotes Heine's line, "We'll leave heaven to the angels and the sparrows." A school boy, speaking on behalf of his fellows, said: "This is our creed: we know no Father in heaven." Another one wrote: "This Church business is all nonsense. There isn't any God." "Sexual morals are lax. * * * A big part of the country's youth insists—and successfully—on its alleged right to taste all the joys of life—"sich ausleben" (to live one's life out) in the German phrase. We have heard that phrase in this country. Let us know now that it is part of the creed of atheistic socialism. There is much more of the same kind reported in this article. It shows us what a black world atheism can make, and it shows us the roads by which a whole people may be led into it. Not that all the Germans have adopted this vicious and obscene creed. Two-thirds of them are still free, and there's the hope!

We should be concerned about how this state of things was produced. As nearly as we can gather, it flows from two sources—the materialism, which has made science "the procuress of hell"—to use Tennyson's tremendous phrase—by giving power and position without God and the socialism which wants no heaven but physical pleasure. The instruments these ideas used were militarism, which brought on the World War (we must avoid militarism if we wish to escape atheism) and science which does not recognize God. The special point of attack at present is the public school. To corrupt that is to corrupt life at its source. "The head of the Berlin school, Herr Lowenstein, born an orthodox Jew, but now a professed atheist, carries on a constant fight against all religion in the schools."

In all this, there are some urgent lessons for those who would promote Christianity in the world. One of them is that if you try to make civilization out of food, clothing, knowledge, and pleasure you will end in blank atheism. Jesus Christ was challenged to change the stones on the mount of the temptation into bread. It was challenging Him to make a world in which was no physical want. He refused. Such a world would forget God. Heaven cannot be made out of bonds and stocks. Life amidst the lotus and the lilies is not the best.

Another great lesson is that we should watch our public schools. The materialistic forces have already gone far toward having their own way with them. You can teach science in the schools, but you can't teach religion unless you teach in the country. It is well to see what the school books contain. It is well to consider the character of your teachers. It is well to know the company your children keep and the kind of books they read.

PUT IT TO A TEST.

Put what to the test? We mean truth, or rather that which may be presented as truth. Put it to the test. But what is the test? By that we mean when a man comes along with what he claims to be truth and desires your acceptance of the same, bring it to a square measure by your Bible. That is the Christian's standard of truth. It may be that you will say, "But I do not know my Bible well enough to be sure of the interpretation which may be put on what is claimed to be the truth." Well, then, get busy—study the Book patiently and daily till you do feel that you are sure of the matter you are considering. It is a great spiritual defect in your life, if you do not know your Book well enough to choose between truth and error. Just as long as you so remain, you will be at the mercy of almost every spiritual fake that comes along. A man with a glib tongue may persuade you to believe many things are truth, just as he may present them. If you do not know your Bible pretty well along the lines of the Christian faith, then the chances are decidedly against your chance to distinguish between the garb of truth and falsehood, and that means that you are liable to be deceived in matters of faith, and if deceived as to your faith, then you may be led into utter darkness. In that case, you may lose your way to Christ and yourself be lost. You must not forget that some of these men can put up a plea so plausible that you will get the worst end of the bargain, and all because you do not know your Bible. But what can one do under such circumstances? Why get your Bible and study it faithfully, not merely for one hour, but study it as much as you can every day, so that you may know what the Bible means and that you may be able to discern the truth and error as well, and distinguish clearly between them. And with your Bible study, be much in prayer.

Let me give you an instance of a plausible plea that really does look as if it were the true article. I find it in a religious paper—a good paper, too—and yet it misleads the unthinking—the man who does not keep well posted as to Bible truth. Here it is—the writer says:

"The time has come for some one to stand in the midst of the Churches and cry out with the tenderness and passion of St. John—Little children, love one another."

Well, now what is wrong about that? That is the question, and yet in it is hidden an error that may prove a serious hindrance to your life.

We admit that it is not an easy thing to discover the poison which is hid in the beautiful sentiment. What that writer is contending for is the unity of the people of God. That is also a fine thought, and it is needed in real Christian life and service.

What, then, is the danger? Listen, and we will endeavor to point it out to you. Of course, in a certain sense, we must love one another. But what this writer is pleading for is the union of all professing Christians. Even that has a fine side to it, but if we take in all Churches, as this writer suggests, why, we shall have a pile of rubbish—theological rubbish, at that! You see how easily it is for truth and error to get all mixed up. Love for one another in this special sense *must be based on truth*—nothing else can serve. Let me illustrate the idea in a concrete way.

Only recently a man, we believe he was in New York, gave an impressive lesson in this sort of thing. He has organized a body of people—Christians, Jews and Mohammedans. They are to be as one body. Could you join that society? If so, then you would have to fellowship the Jews and the Mohammedans. Let us see if we could do that. The Jews rejected Christ and still reject him. They will not have Christ to reign over them. Could you receive the Jews to Christian fellowship? If so, then what would become of the Christian faith—your Christian faith? If you fellowship the Jews, they reject Jesus. You would, as it seems to us, take to your fellowship the Jews, but you would put Christ out. How will that do for your Christian faith? Then, take the Mohammedan. He represents a semi-pagan religion. His is the most brutal and cruel of all religions. He, too, denies Christ as a divine Saviour. He holds that the Prophet Mohammet is the prophet of God, and his mission is to repudiate Christ as the Son of God. Now, will you tell us how a Christian can accept in fellowship these two faiths, both of which repudiate the very keystone of Christianity? Suppose one should try this plan, what could he hope for but the loss of his own faith and darkening of his own life. Now, you can see what we mean by not being able to fellowship men except on truth as a basis. If one unite with a body of people who reject Christ, then you virtually reject Him, and for the reason that you fellowship such as reject him; and that is fatal to the Christian faith.

Who are these fundamentalists of whom we read so much in the papers? As we understand it, the fundamentalists are a class of men and women who are taking a determined stand for the Bible as the Word of God. They have been called out by the "liberals." And who are the "liberals"? They are a class of professing Christians who believe it is entirely within their province, as Christians, to reject any portion of the Scriptures they may wish. We see a good many who regard themselves as standing for the Word of God seem to throw off at the fundamentalists, as though they were as much off the track as the "liberals." For instance, the *Religious Herald,* of Richmond, Va., seems to assume a fighting attitude toward the fundamentalists and at the same time its attitude toward the "liberals" seems not at all that of decided opposition. The main objection the *Herald* has against the fundamentalists, as we understand it, is the fact that the fundamentalists lay much stress on the premillennial reign of Jesus. The *Herald* seems to believe in the second coming of the Christ, but is awfully opposed to the idea of His millennial reign on this earth. We can hardly grasp the difference. As we understand it, the premillennial reign of Jesus is the same thing as His second coming. Then, if the *Herald* favors one, why not the other? The *Herald's* attitude toward the fundamentalists does not seem quite clear. Suppose there is a difference between the premillennial reign of Christ and the second coming, is there not a much greater difference between the *Herald's* attitude and the attitude of the liberalists? Then, if the *Herald's* attitude toward the liberalists is not one of sympathy, why does that paper seem to lean toward them rather than toward the fundamentalists? This attitude puzzles us.

God cannot give to a man larger blessings when he has wasted what he had. As the parent tries his child with a penny before he gives him a dollar, so God gives us the smaller responsibility before He trusts us with the great things of the kingdom. God is an enemy to waste.

A visitor at one of the art galleries of Florence said to the aged attendant: "I do not think much of your pictures." The answer of the old man was: "Oh, sir, the pictures are not up for judgment, but the visitors are." Jesus Christ is above judgment, but those who make light of Him are condemned in their judgment.

CONTRIBUTIONS

SUFFOLK LETTER.

The observance of "College Day" in our Christian Churches is an innovation that needs no question mark and no period. It is a simple annual service of song, Scripture, prayer, and sermon, with Elon students and high school graduates present in a body in the regular congregation. It is a recognition service for young people who are to fill the Sunday School positions, pews, Church offices, and pulpits, in years to come. It is not simply a literary service, but a recognition of the Christian element in the best education. The college is the product of the Church, representing its liberality, its purpose, its prayers, and its highest ideals.

The value of "College Day" is in keeping the college aims and claims before the congregation in the person of its students and patrons, and the fellowship that worship together inspires; and, more, it puts those who have not been to college in friendly touch with those who have had college training. It furnishes a big opportunity to the Church and lays a big obligation upon college students.

On that day, students should be at their best as representatives of Christian education. If they fail to impress the people with the Christian benefits of college training, they rob the day of its value, and the future of support. That is the one day of the year for parents, young people, and lovers of their Church to manifest an interest in Christian education, and their own institution.

Denominations go up or down with their institutions. Interdependence between the college and the local Church is the mortar between the bricks in the wall of its structure. "College Day" will eventually become an annual factor in the life of the Church, keeping the college before the people as Easter keeps the resurrection before Christendom. "College Day" is not a spasm, a bubble, a mushroom, or an ephemeral experiment; it is the fruit of a permanent desire to put education into the Church and the Church into education. "My people are destroyed for lack of knowledge," was written by Hosea nearly eight hundred years before the Christian era. Knowledge covers a large field. It may be the universe of matter, of minkind, of Jesus Christ. Science is the knowledge of matter; history of mankind; Christian experience of Jesus Christ. Practical life employs all these, and Christian education deals with all of them.

"College Day" gives an opportunity to all members of the congregation to make an offering to the colleges, and there is a double blessing in giving—it blesses those who give and those who receive. There is education in thinking, in praying, and in giving to the college. It will grow into a custom for the Churches, and crystalize into a habit for the individual; and nothing has greater value that established righteous customs and fixed Christian habits. The Jewish festivals educated a nation, and the Lord's Supper has educated the Church. W. W. Staley.

BETHLEHEM LETTER.

By means of the prayers, the consistent efforts, and the careful planning of the leaders of our Church in the Far South for an institution of higher learning, we have come to the present, when our hopes seem about to be realized. The preparation and preliminary organization have been well done, but now we are in the midst of the actual construction and organization of the college itself.

This is not a time, however, when we can heave a sigh of relief and settle down to a state of inactive satisfaction. It is a time when all should rally to the support of our new institution, in every way possible. We must give generously, very generously, of our time, our money, our energy and our good will, and we must continue to pray for the success of the institution.

As I am entering this new field of work to take charge of the great project of establishing a new institution of learning, I feel the weight of the responsibility which rests upon me. If it were not for the confidence I have in the loyal support and faithful co-operation which I will receive from the people of the Christian Church, and particularly from the Christian Church people in Alabama and Georgia, I would not feel that I could undertake the work.

Perhaps there are a few who wonder why the Church should take up the work of education now at a time when the State is doing so much along educational lines. It is true that the State is doing a great and a good work in education, and we rejoice in the fact; but the educational facilities which the State offers are necessarily secular because of the fundamental principles of our government which require the separation of the Church and State. Hence, it remains for the Church to provide itself with some means of educating both its ministers and its lay leaders. However, aside from the definite work of educating the Church leaders, the Church college offers a high type of education which many wise parents welcome for their children. These parents appreciate the great value of the building of Christian character along with the acquiring of book knowledge.

I feel sure there are a large number of people throughout the Church who are not only willing, but anxious, to do something worth while to help advance this worthy work of Christian education. There are also quite a number of good people who are members of our Churches, but feel very little interest in our Church colleges or Christian education merely because the situation and value of the work hasn't been brought to their attention.

The proper celebration of "College Day" in all our Churches will, in a large measure, take care of both of these situations. The "College Day" exercises should explain the purpose and the needs of our Church colleges, and show the people how they can best help support these institutions. Of course the prime motive behind the "College Day" celebration is to encourage the young people of the Church, who are ready for one of our Church colleges, to go to one of our own institutions if possible.

It is only because of the unusual and pressing financial need of our college, that the financial part of the "College Day" service is being so much stressed at this time.

Let us all pull together for the advancement of Christ's kingdom here on earth by following His example of encouraging the kind of education which developes character.

M. W. Hook.

HAW RIVER, N. C.

Haw River Christian Church was organized in the year 1895 under the labors of Dr. Patrick Henry Fleming, Burlington, N. C. This Church is located in the central part of the little town of Haw River, located by the side of the road, and is a friend to man, to borrow the thought of Sam Walter Foss.

The Haw River Church has had pastors as follows: C. C. Peel, W. G. Clements, W. C. Wicker, J. F. Morgan, F. C. Lester, and P. H. Fleming. These men have wrought well, and their labors are appreciated and are now bearing much fruit.

On Sunday, June 17, this Church celebrated its twenty-seventh anniversary. A special program was prepared. Dr. Fleming, the pastor, was in charge. Dr. W. C. Wicker, Rev. J. W. Patton, Mr. Chas. D. Johnston, and the writer made brief talks. Miss Emma Thomas, a direct descendant of the White Pilgrim, read the history of the Church, a paper full of information and marks of progress for the kingdom's growth. Special music was rendered and the occasion enjoyed by all present—and that was a house full to its capacity.

The writer's remarks on the occasion were based on a total of the Church's finances as recorded in the "Christian Annual" during the past twenty-seven years. The Church, though small in membership, has aided the kingdom's progress nearly $20,000. This amount has been contributed by its total membership of 196 since its organization. Of this number, twenty-eight have died. The Church has a membership now of 130 after subtracting deaths and removals.

The work of the Haw River Church is not unusual, but an example of how the kingdom goes forward. The history of the Church is a history of struggle, but that is a duplicate of every Church. The world's best is the outcome of struggle, of study, of prayer and of vision. It is the sum total of what *all* the Churches are doing that makes the work of the Convention possible. It is the sum total of what all denominations are doing that is planting truth and righteousness in the world. No Church, no pastor, no worker, has a right to be discouraged so long as such a Church or individual is adding to the sum total of good. Smallness does not count; greatness does.

The Haw River Church has loyal members, a good Sunday School, active Christian Endeavor Society, a good pastor loved by all, and a unity of effort that is telling. The Church has written into its history that it has never let a call go unheeded, and that alone speaks for its breadth of vision and its loyalty to Christ.

C. B. Riddle.

Burlington, N. C.

GREENSBORO, N. C.

For the first time, yesterday our primary department of the Bible School was able to meet in their separate class-rooms. The entire basement of the First Church has been prepared for that department. We regret that we still have to keep our little folks "under the ground," but with the addition of six new rooms for this department and the finishing of the "hut" a short time ago, we now have a fairly good Bible plant, even though disconnected. We are hoping to secure some needed equipment in the near future.

We have recently raised here $1,500 to pay off our deficit in the current expense fund, which has been carried, most of it, for several years. And with this amount and that raised for the new building addition and equipment, the First Church this year has given, outside of the regular budget, about $5,000.

Rev. B. F. McLendon (Cyclone Mack) is to begin an evangelistic meeting here next Sunday to last six weeks. And it is reported that Mr. Sunday, under the auspices of the Presbyterian Churches, is to hold forth here next February. So we hope that both he and Mr. McLendon will be able to do what Mr. McLendon says he hopes to do—reach that great class who never darken "the doors of a means of grace."

Greensboro, N. C. H. R. Clem.

MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

THE CHURCH AND OUR YOUNG PEOPLE.

Is the Church of the present doing its full duty in trying to direct the thought and activities of our young people, or is the Church contenting itself to preach to the young people for a half-hour on Sunday and then leave them without further let, hinderance, or suggestion to direct their activities? There are very many things in our time to claim the thought, energy and interest of the young people. Is the Church doing its duty in trying to help fill up the lives of these young people with wholesome and helpful thoughts, suggestions and activities?

Since what period in the development of the Church has the Church confined its functions and activities to the one feature of gathering for preaching on Sunday and holding a Sunday School and a Christian Endeavor Society on Sunday? Certainly this was not the only function nor the sole activity of the early Church. In the beginnings of the Church, told of in the last few verses of the second chapter of acts, we find that the Church activities dominated the whole economic and social, as well as the individual, life and activity of its members. When we consider what the early Church did and how varied were its activities, one wonders how it has ever happened that when one speaks of a Church immediately a group of pious people in a building somewhere with a preacher in the midst and giving a message is thought of. Preaching seems to have been only one small part of the activities of the early Church, but about the preaching and around it as a concentric fact or truth there were many and varied agencies and activities directed by it. The community Church is no new idea or institution. The finest example of a community Church that I know anything about was the first one, which grew out of the preaching of Peter on the day of Pentecost, and told about in the second chapter of Acts. The writer saw some time since the title of a book, "The Church at the Center." There is exactly where the dear Lord put the Church immediately following the day of Pentecost, and it would have been there ever since if we had kept spirit and held to the faith of those early days. Organizing a community Church is certainly no novelty. The Church is the mightiest institution on the earth today, and it has a right to dominate in the community and control all our economic and social activities. Religion is fundamental in the human heart, and if it functions properly, takes possession of the whole life and controls it.

When the Church simply undertakes the task of preaching and teaching a few hours once a week, it has certainly restricted its efforts within limits not suggested in our history of the early Church, in so far as that history is recorded on the pages of the Book. Preaching is only the beginning, not the end, of Church activities, and is certainly only a part, not the whole, of the Church objective. If community life were directed more through Church activities, one readily believes that many evils now rampant in community life would be eradicated.

J. O. Atkinson.

MISS PATTIE COGHILL BEGINS WORK.

It will be a matter of general interest to Sun readers to know that Miss Pattie Coghill, of Fuller's Church, Vance County, N. C., and who graduated from Elon College at the recent commencement, begins her work July 1st in behalf of women's and young people's missionary societies. Since Miss Bessie Holt resigned this work some two years ago, the women have been on the lookout for a proper person to carry forward the work so well done by Miss Holt (now Mrs. Clem). They feel at last that they have secured a worker who will throw her life into the task and can render invaluable aid in developing the missionary work. Miss Coghill has been deeply interested in missions for years, and has taken the course in religious education given in Elon College, and is at present attending the missionary conference at Blue Ridge, N. C., in further preparation for her work. Her desire is to come in personal contact with women and young people of all our congregations and endeavor to create in the individual mind a desire for missionary activity, community service and kingdom development in every possible way. Miss Coghill is well qualified for her work, and is devoted to Christian activities.

The writer feels that the time was never riper nor the prospects brighter for service along this line. Within the last week he has had two letters from two women of different congregations, asking for literature and instructions and pleading for help to organize young people into missionary societies or groups. Our young people are the hope of the future, and unless we bestir ourselves to incline them to Church activities, the future of the Church cannot be very promising. I have the faith to believe that Miss Coghill will be a very acceptable worker wherever she goes, not only in behalf of distinctive missionary activities, but Church and community development, which is, after all, missionary work. Any of our missionary societies, Sunday Schools, women workers, or pastors desiring the assistance of Miss Coghill can reach her for the present by addressing request to the writer. J. O. Atkinson.

WHY?

One wonders if any Sunday School superintendent or teacher can find any good excuse for not desiring to have missions taught in the Sunday School by an address or a paper or an informal talk once a month at least. One wonders what excuse, if any, there can be on the part of any of our Sunday Schools for not giving the offering of one Sunday a month to missions. With only two or three exceptions, all our leading, live, growing Sunday Schools are doing this, and in no case to their hurt. It certainly does not hurt the Sunday School to think and to give in terms and for the sake of others. I cannot believe that our Southern Convention and all our Sunday School Conventions could have repeatedly gone wrong in urging all Sunday Schools to take an offering once a month for missions, and one once per month for the Orphanage, keeping the other two offerings per month for current expense. So many schools are doing this to their own profit and delight and are helping so effectually and spiritually in a great work that one wonders why every school in all the Convention does not do this good thing. By acting together and through united effort and co-operation, will the Christian Church prosper. What a power for good in kingdom service and in advancing in our missionary undertaking our Sunday School would be if all would co-operate and put their efforts and contributions together for the cause of extending the kingdom. J. O. Atkinson.

HELPING CARRY THE WHOLE BURDEN.

The writer sincerely wishes that every captain, every pastor, and every interested friend who helps collect a pledge, or make a payment on a pledge, to our Men and Millions Movement, may realize that they, by that act, help to carry the whole burden of the whole Church. If there ever was an opportunity for every member of the Christian Church to obey the scriptural injunction, "Bear ye one another's burdens, and so fulfill the law of Christ" (Gal. 6:2), that opportunity is now afforded us in our Men and Millions Movement.

There is no mistaking the fact that in very many instances paying these pledges is a burden all right. By this morning's mail comes a letter carrying the following statement: "I am sorry that I am behind on my Men and Millions pledge. I have had two deaths in my family since the pledge was given, and I am behind with my doctor's bills, and other bills, too tedious to mention, but if God spares me to make the money, I aim to pay my Men and Millions pledge before the five years expire. I shall trust to nothing short of Providence and my own efforts. Pray for me." This is typical of many letters received, and shows a zeal for a good cause worthy of a sincere and devout Christian heart.

Let none of us think that others are paying these pledges from their plenty and out of their ease, but that very many besides ourselves are shouldering a real burden in accomplishing this great task to which our Church has given itself. Let us remember that every dollar paid on these pledges goes to help and to carry forward every deserving and needy enterprise of our Church. Surely, in this movement we are bearing one another's burdens. J. O. Atkinson.

Anatole France, a man 79 years of age, said a fine thing a few days ago. It seems there was a delegation of American women who had just been touring the French battlefields, and, addressing these ladies, he said: "I am certain that you will not refuse the salute of an old man who, having participated in all the political errors of his time, now knows—at the end of his life—that the truth is in government by the people, for the people * * * Hate war with a hatred inextinguishable. Hate it in contemplation of its crimes. Hate it in witnessing its ornaments of triumph—with the palms of victory. That your hatred shall be mortal, kill it. Oh, women! oh, mothers! Our grandchildren will see the United States of Europe! They will see the universal republic. You women of great heart, go into the world animated with these sentiments, and you will save Europe and you will bring happiness to the earth."

Commenting on this strong sentiment, the *Christian-Evangelist* says: "What a vision splendid—the United States of Europe and a warless world! That is the fondest hope of a man who has lived in the heart of the storm-swept era. It is to be seconded heartily, prayed for earnestly, worked for perpetually. Those men and women who encourage the coming of other wars are enemies to their kind."

Bethlehem Sunday School, Valley of Virginia, is planning a campaign for a 10 per cent increase this summer. This is a "growing Sunday School, and has a live superintendent, D. H. Welch.

"Parks Cross Roads has decided to organize a Christian Endeavor Society," writes Mr. W. R. Rightsell, of Ramseur. We have an increasing number of splendid societies in North Carolina.

CHRISTIAN EDUCATION

Christian character first and always at our colleges.

REAPING THE HARVEST.

On March 11, 1889, Elon College was duly chartered by the General Assembly of North Carolina. There was little of material substance on which to undertake so gigantic a project, but there was abounding faith. The work began under the leadership of that prophetic-visioned man, Wm. Samuel Long. He gathered about himself a group of men and women of like spirit with himself—men and women devoted to the cause of Christ and ready to sacrifice for it. One of those men is still at the post of duty and of sacrifice—the venerable John Urquhart Newman, whose loyalty has never wavered nor has his faith dimmed during these thirty-four years.

The years came and went. No one but those directly related to the work here can ever know the struggles, the anxieties, the sacrifices of Elon's heroic history. Little by little, the first two buildings were completed and paid for. Then came the West dormitory and power-house, to be followed later by the alumni building, the ladies' hall, the men's co-operative hall, the laboratory building, and west end. Meantime, three successful financial campaigns were waged. The State of North Carolina had in the interim looked on with approval and given due recognition to Elon as an A-grade standard college.

And then the conflagration!

On the morning of January 18, 1923, a red day—red with the glowing embers of more than a generation of sacrifice and devotion; red with the destruction of that which had been the heart of our struggling institution—it seemed that Elon's days were to be dark and dismal for the future. It was a heart-searching, heart-aching experience.

But the seed had been sown well. The loss of the administration building was to be the occasion of reaping the harvest. The citizens of Alamance County who had, through the years, been approving on-lookers, rose to the challenge our disaster presented them, and proposed to erect a new administration building at a cost of $100,000 if the friends of the college in the Church would furnish $200,000 for an auditorium, library and science hall, as necessary parts of a modern rebuilding program. The trustees met on January 24th, another red day—red with the spirit of sacrifice and a splendid enthusiasm—and accepted the proffer of Alamance.

The work of raising the funds began. Two brethren were found with bulging hearts, ready to put up two of the buildings, if the rest of us would raise the additional $100,000 for a science hall and the furnishings necessary for the four buildings.

The architect had meantime laid out a five-building plan as necessary for our college in its future of growing hope and usefulness, the fifth building to be the religious activities or Christian education building. On May 28, 1923, a third red day in Elon's 1923 calendar, the trustees voted to erect this building when the funds should be in sight.

Truly is this Elon's harvest season. From the crushed and bleeding hearts of January 18th to the buoyant and radiant hopes of July, 1923—who can give God thanks ample for the transformation? Elon faces a glorious day of enlarged service to God and brother-man. We of the Christian faith and brotherhood have it in our power to make this reaping of the harvest complete. Shall we do it? Are we equal to the opportunity? Are we to be Calebs and Joshuas in this hour of promise, or grasshoppers before the grandest challenge any Church ever had presented it? Calebs and Joshuas! God grant that we may be. The "Bigger, Better Elon" then shall surely be. Let every heart face this issue—"What would God have me do in an hour and for a cause like this?"

W. A. HARPER.

THE CONTRIBUTION THE CHURCH HAS MADE TO ELON.

BY REV. J. O. ATKINSON, D. D.

To think of a theme like that is identical with that of "The Contribution the Father and Mother have Made to the Child." The Church—that is to say, the Christian Church—has not made a contribution to Elon College; it was the agency through which God Almighty brought the college into the world, and has lovingly fostered it and supported it since its arrival. The figure may be carried even further than this, for as the father and mother transmit their own parental impress, characteristics and disposition to the future through the child, so likewise the Christian Church of the past transmits to us of the present and to others of the future its educational and cultural character, aspirations, and disposition. But as surely as parents transmit their own attitudes and natures to their offspring, so surely is the Christian Church transmitting its cultural and educational attitude and traits through Elon College to the men and women of the Church in the future.

This is not saying that parents do everything that is ever done for their children. There are hundreds of influences that contribute to the child life—social, economic and religious influences about him—but the main source of supply, and that which saves and dominates, is the parental influence. So, likewise, is the influence and contribution of the Christian Church to Elon College. And, as the parent is judged—that is to say, condemned or applauded—for the traits and conduct of the child, we ourselves and the world about us judge us, either condemning or approving, by the kind and character of our product in the educational and cultural process.

It was the spirit of the Christian Church—not the contribution in character or in kind—that founded Elon College. And it is the spirit of the Christian Church, not the character and kind of any individual or individuals, that has nurtured it and brought it to its present position and prestige. Elon College may not be the best that we of the Christian Church could do in the line of Christian education, but it is the best we have done. The child often falls short, and usually does, of the parents' ideal for him. Nevertheless, the world around about continues to make the inquiry, approvingly or disapprovingly, "Is this your Son, my Lord?" Say what we will, and as we may, but the people who pass and all who inquire propound this inquiry to us of the Christian Convention, "Is this your Church college?" It is simply put up to us to say whether out of our devotion, loyalty and support, "Yes, this is ours, we are proud and happy to say"; or, with regret, to say, "Yes, this bears our name and is of our family, but reflects little honor or does little credit to us."

The following are at least some of the outstanding characteristics and traits that the Church has transmitted through the college:

OLD ADMINISTRATION BUILDING BEFORE THE FIRE

(1) *Prayer and Sacrificial Service.*—Our memories are indeed short if any of us have forgotten the struggle to erect the first buildings at Elon, and how the prayers of the faithful were offered daily that this temple might somehow come to completion. I often think that the devotion and sacrificial service of those days were beautifully typified in the life and attitude of a poor widow, loyal member of the Christian Church, who took from a secret place in her room an only dollar, which she had saved out of her necessity, and said, "Carry that to Elon College, for, while I will never see the institution myself, and none of my children will be educated there, I wish my Church to have a Christian college for the education and proper training of the Christian boys and girls from the homes of the future who may be able to patronize the college." Such a spirit was duplicated in thousands of hearts in those early days, and that spirit God has kept alive to this day.

(2) *Young Men and Young Women for Church Activity and Leadership.*—Our Christian homes and Christian Churches and our Christian Sunday Schools have sent to Elon College through the years the great majority of her best, brightest and most promising young men and young women to be trained in the way of Christian culture and Church-life activity. And the college has not disappointed these homes, Churches and Sun-

day Schools, as is evidenced by the fact that today there are to be found in almost all of our Churches young men and young women who have sought and obtained educational and Christian training at Elon College and have returned and taken their natural place as Christian workers, often as Christian leaders in community, Church and Sunday School. Some of the most active and very best officials, leaders, and members in our local Churches and Sunday Schools today are those who received their training at our college. This is the contribution the Church made to the college, which contribution came back like bread cast upon the waters, after many days with greatly enhanced value and worth.

(3) *Young Ministers who were to be Equipped and Trained for Service.*—The Church and Sunday Schools from all over the Convention and elsewhere have sent to Elon College their young ministers to be trained and equipped for service in the pulpit. Elon College has not given the Christian Church its ministers. That is not the function of a college. The Sunday Schools and the Churches have given Elon College their ministers, and the function and great privilege of the college was to equip and train those young men for the ministry. We have all over the Church today men—able men, well-qualified men, strong men—who were trained, equipped and prepared at Elon College for the great battles they are now fighting for righteousness. The Sunday School and Church contributed them to the college for this purpose and called upon the college to train these men, and it has not disappointed them. We cannot look to our colleges to give us ministers God alone can do that, and He alone can and does draft them into His service. This He seems to do with impressions in earlier years through the Christian home, the pulpit and the Sunday School. Many more men decide after going to college not to preach (who already had some such impression) than not having had that impression before hand decided after entering college to preach. The Christian college is the training camp for the ministry—not the manufacturing establishment. And so not the least of the great contributions the Church has made to the college is the untrained, inadequately equipped young minister, who, going to Elon, found there the cultural atmosphere and Christian training which enabled him to go out and become the very glory of the Christian institution that trained him, as well as the joy and prized treasure of the Christian home, Church or Sunday School under whose agency and early training God's call was heard and the response came, "Here am I; send me."

It is a poor and most unworthy parent indeed who, through neglect or indifference or unpardonable prejudice, will not do his best to rear and give to the world a most worthy and becoming son or daughter. What shall be said of the Church member who withholds his or her support, or refuses his or her loyalty and devotion, to that child of the Church which is to reflect before the whole world his own character, disposition and attitudes? As parents who produce and give to the world worthy and worth-while sons and daughters give to those sons and daughters their best in love, loyalty and wisdom; so, if we are to produce and give to the world worthy and worth-while sons and daughters through Elon College, must we give to this child of our Church the best in love, loyalty and wisdom.

THE INDESTRUCTIBLE ELON SPIRIT.

By R. S. Helms, A. B., '23.

If we could but spirit ourselves back into the dim ages long before civilization began, and observe man in his primitive haunts, we would probably find him living in a spiritual world, and the greater part of his time being taken up in the observance of those ceremonies which he deemed the most acceptable to the various gods which he saw in all about him.

To primitive man, it seemed that there should be a doer for every deed and for every act of nature. In this stage of education it seemed to the imaginative mind that the unseen population of the world was far more numerous than the seen, and that there were diverse beings among them, some friendly, and some unfriendly to man. And, so, from the imaginative mind and the desire to appease the elements of the opposition, man naturally drifted into zoomorphism.

One of the most mystical forces with which man came in contact was fire, which he considered all consuming. It was highly arrestive to the attention, it had powers to harm and to bless, it comforted him with warmth, and it spread a circle of safety from the wandering beasts of the jungle. Peoples in all quarters of the globe have regarded a lamp, a candle, a fire as a source of safety from unseen terror, and the sacred flame was ever kept burning. Not only did they worship it as a protector from other spirits, but they ascribed to it an all-consuming power.

Many, many years have gone by since primitive man saw the dawning light which was to lead him out of savagery into the blazing path of civilization. The world has made advancements that many years ago were never dreamed of, and were inconceivable to the human mind. Science no longer teaches that fire is an all-consuming power, but that it separates the elements that were before combined into other distinctive elements.

Today we stand on the threshold of a place that is most dear to the hearts; a place once beautified by a building that was cherished for the fond memories, and the many pleasant associations that we had with it.

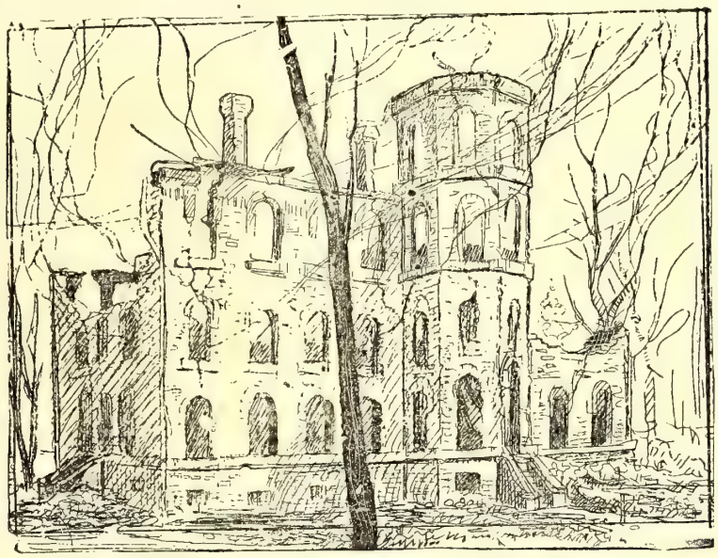
On the morning of January 18th, when the fire alarm was spread through the dormitories, the light of a new day had already begun to fall on a rising world. Immediately every person in the dormitories was out only to find the building a solid mass of smoke and flame. It was beyond the control of every available means. A brisk breeze lifted the flying coals upon its wings and threatened destruction to everything for several hundred yards to the north. Nothing less than heroic efforts on the part of the loyal student body could have saved the other buildings from destruction. It was literally a rain of fire, while the building, which had been the foundation of this institution and had made history for the Christian denomination went up in smoke and in flames.

Students, hastily dressed, wandered about the blazing mass, anxious that something might be done, and through tear-dimmed eyes watched that which was the pride and the glory of our campus smoulder into dust.

The raging flames subsided, and there stood only the bald, bare, bleak walls as a memory of that which was so dear to us. Within a very short time that which had taken years of toil and sacrifice on the part of men and women to build was tottering to destruction.

The old bell, which, for lo! these many years had called the students to her halls of learning. The old chapel in which Elon's four hundred alumni have graduated; the library, stored with knowledge from all the ages past, each and all went down with that memorable building.

But eleven o'clock found the student body assembled in the gymnasium. There were anxious faces and heavy hearts, and an atmosphere of despair could be discerned in all about as the students wondered what steps would be taken. Then there was heard the refrain of our old college song, "So Here's to Dear Old Elon." Immediately every voice had joined the sweet accord, and there arose such music that the angels themselves must have rejoicd as it was waftd on the wings of the heavenly winds. Though we had heard that old song over, and over, and over again, it had never sounded quite so sweetly, and it had never thrilled our hearts quite so much as it did upon this memorable occasion. Though our old building was destroyed, though all seemed dark and gloomy, there lived on that unseen, intangible, immortal, undying thing we call the Elon spirit, which has been famous throughout the history of this institution, and which has been the making of thousands of men and women.



OLD ADMINISTRATION BUILDING AFTER THE FIRE

The hour passed, and plans were made for the classes to continue. The old whistle, which had been silent for many years, was again called forth to do service, and mark the periods one by one.

A beckoning light can sometimes pierce the darkest pit, and a smile can vanquish the darkest gloom.

With courage that had to be set anew, we started out on the last lap of our college year, and thanks to the perseverance of our school-masters, and the kindnesses of our many friends, we are about to reach our commencement.

And now, the clarion call is sounded for you—for you who call this your beloved Alma Mater. The years of time flow ceaselessly on in their

flight, and time and tide wait for no man. Those who are discouraged are drowned in the tumult of those who are pressing on to a higher goal. But we are not discouraged. We are among those who can look misfortune in the face and make it a stepping-stone to greater progress; we are among those who are pressing on to the highest goal, for out of those ashes a greater Elon will arise that will send its shining light through all the years that are yet to come.

Though our old building is destroyed—the building in which we experienced many pleasant memories; the building in which we wrestled with our scholastic problems, and learned many hard lessons of life, and made our most lasting friends; though the old building is now mouldering in the dust, these lives on that old Elon spirit which is unconquerable, and which has carried on, and will carry on, its banner in the foremost flights of time. Our alumni who are scattered to the uttermost parts of the earth will catch the renewed spirit of their Alma Mater. The spirit of those who fought and bled and died that the world might be made safe for democracy stalks forth from Flanders field and bids us lift our banner high and "carry on," and, God helping us, we will carry on.

Note.—An oration delivered by Mr. Helms on his graduation day, May 29, 1923.

MY IMPRESSIONS OF ELON COLLEGE AS A CHRISTIAN INSTITUTION.

By E. C. White, A. B., '23.

Do you realize how difficult it would be for you to describe your old home, the place of your birth, to a friend in such a way as to make him feel the same about that home as you feel? John Howard Payne, in writing that beautiful song entitled "Home, Sweet Home," displayed a rare ability along that line which few persons possess. It is one thing to *feel,* and another thing to *express* that feeling so that the other fellow can understand and appreciate your viewpoint. That is just the predicament in which the writer finds himself when he attempts to write about Elon College. Elon College was the writer's second home for four strenuous, eventful, yet happy, years. It has been the second home for many students in the past, and will be for many more in the future. Not every place in which one resides can be a second home. As Edgar A. Guest so aptly expressed it: "It takes a heap o' living in a house to make it home." The writer states without fear of contradiction that Elon College becomes a second home to all who go within its sphere of Christian influence and take a wholehearted interest in the many worthy activities which the institution offers.

Elon College is essentially a place of business. Its business is to train men and women for the highest Christian citizenship. But a home must be more than just a place of business. It must offer something nearer and dearer to the heart than mere business relationship. In this regard, Elon is more than a mere college machine which pours knowledge into the receptive mind. It is a place where congenial spirits meet and become acquainted, a place where the closest friendships are formd and where all work together towards the highest objectives in life. Elon students are acquainted not only with the names and faces of their fellow-students, but with their personal characteristics as well. They are indeed one great family of brothers and sisters in the best sense of the word. The close personal asociation between student and student and between faculty member and student makes Elon a happy meeting place for those who enjoy companionship with men and women of noble and lofty ideals.

Had you ever noticed that there is such a thing as the "personality" of a college as well as the personality of an individual? The college with a "personality" is the college that places its trademark upon those who come under its influence. A diploma from a certain college, in addition to its indication that the recipient of the diploma has completed a required amount of work, is a token of approval from that college, but if any college gives a diploma to a graduate and has not given him a part of its personality, then it has failed in its mission. Elon College is a college with a personality. Its motto is, "Christian character, first and always," and its personality is thoroughly imbued with that motto. A spirit of Christian fellowship exists between its students. Its faculty members are Christian men and women. The principles of Christian living are taught in the class-room and every activity of the college is directed toward preparing young men and women for the highest Christian service, it matters not what trade or profession these young men and women may enter. Any student who goes to Elon College for four years and fails to become imbued with the "Elon spirit," and fails to take a part of the Elon personality unto himself has failed in his mission as a college student.

Many great educators have realized the importance of educating the *heart* as well as the *mind,* and have seen the need of Christian influence on the campus and Christian training in the classroom. Many higher institutions have set about to blend these two essentials in the lives of its students. Among the foremost of these institutions is Elon College. May its good work never cease! But if, in time to come, Elon College, as an institution, should die, the Elon spirit will never die, for it is based upon the principles of Christian brotherhood taught by the Master, which must live unto eternity.

AS A STUDENT SEES ELON.

By S. M. Lynam, '24.

The choosing of a college to become one's own college is one of the most important choices which a young person is called upon to make. There are more things which enter into the making of a college the right sort of college than most people suppose. It is not always the college with the best-equipped plant or the largest endowment which can contribute most to life. Every college student realizes that the greatest thing about his college is not its plant, its faculty, or its location. He knows that it is something deeper, larger and more powerful. He knows that it is spirit, and it is that quality of a college which is most far-reaching in its grip upon the students which it graduates.

Elon has this intangible thing. No one can come to the Elon campus and fail to feel the spirit of the place. It is a vital force, and it counts in the lives of the alumni of the college. The Elon atmosphere or spirit is perhaps its greatest asset, even though its material resources are constantly increasing.

Elon is not a large college. "Bigness" has never been a goal. The very fact that it is small loans an added advantage. It makes personal contact with every professor practical, and gives to the students more than mere textbook and lecture knowledge. It puts into the education of every boy and girl who comes to the college a personal element. Elon offers ample opportunity for the development of individuality and the growth of personality which, after all, is the real test of any kind of education.

The Elon curriculum is one of the most liberal. In every way it is adapted to the growth of the personality of men and women. The curriculum is broad enough to cover every need of the regular college student. It permits a wide range of choice in the selection of courses of study, and is, therefore, admirably adapted to the personality of the students which it is the purpose of the college to serve.

There are three things which enter into the making of the best college—the spirit, the personal element between students and faculty, and the curriculum. These three things Elon has. The spirit of the college is wholesome, friendly and inspiring. There is an acquaintanceship between those who teach and those who are taught which gives an opportunity difficult to obtain in larger institutions, and the liberality of the courses of study makes it possible for the personality of the students to find free expression, and constant expansion.

EVANGELISM IN THE CONFERENCES.

A Visit to the New York Eastern Conference, the Ontario Conference and the New England Convention.

By Rev. R. C. Helfenstein, D. D., Secretary Department of Evangelism and Life Service.

It was my privilege to attend the recent sessions of the above-named gatherings in response to the urgent invitation of the program committees. At the New York Eastern Conference, I delivered two addresses on "Evangelism" and one on "The Call of the Ministry." I found a delightful fellowship among the pastors and delegates of this Conference, and a keen interest was manifest in the work of the department of evangelism and life service. We have some splendid Churches in this conference, and the entire Conference seems committed to the task of greater kingdom service.

The Conference was entertained by the South Westerlo Church, and the pastor and committee in charge did themselves proud. Every comfort of the delegates was provided for. It was a revelation to me to learn that we have such beautiful and commodious Church buildings, with such attractively kept Church yards. The Churches of the New York Eastern Conference have a characteristic pride in this respect, I was told.

The following week I attended the New England Convention, in session at Manchester, N. H., and on Tuesday night addressed an appreciative audience on the subject, "The Responsibility of the Christian Denomination in Evangelism." Many were the words of appreciation of the challenge presented. Every where I go I find our people intensely interested in the program of our new departmnt, and committed to its program of pastoral and lay evangelism. It was a real privilege to meet with the men and women of our New England Churches. The Manchester Church, of which Rev. Percy Caswell is the energetic and beloved pastor, entertained the Convention in a royal manner. The Manchester Church has an unusual opportunity for service by reason of the large number of young people connected with it.

From Manchester, I went to Montreal via the Boston and Maine Railroad, through the White Mountains of New Hampshire and the Green Mountains of Vermont. Rev. and Mrs. A. A. Richards, former Iowa friends, met me at the station at Franklin, N. H. They are nicely settled in their new home, and the outlook of our Franklin Church, of which he is pastor, seems very promising.

It has been my privilege to see the sceneries of many countries, including the valleys and snow-capped mountains of Switzerland; but among the most beautiful sceneries it has been my privilege

to enjoy, that through New Hampshire and Vermont can scarcely be surpassed. My short visit in Montreal leaves many pleasant recollections, and the trip along the St. Lawrence River and Lake Ontario to Oshawa, where the Ontario Conference was held, was very pleasant indeed. The delightful trip and the cordial reception of the Canadian brethren gave me added inspiration and strength for my part on the program.

It was a fine conference session. I delivered one address on "Evangelism," and one on "Life Service," delivered the charge to the Conference missionary, Bro. Bruce Morton, who is soon to take up his work in Porto Rico; delivered the charge to the Conference in the ordination service of Horace G. Halse, of Toronto, and preached at both morning and evening services on Sunday.

The warm appreciation of my services and the many courtesies extended made the work a real pleasure. The Oshawa Church has taken a new lease on life under the enthusiastic leadership of Rev. E. T. Cotton, who has won his way into the heart of his own Church and of the entire city. Bro. Cotten has a most able assistant in the person of his wife, who is a musician of rare talent. These two young servants of the kingdom have a great vision of the possibility of the Christian Church of Oshawa, and in response to the loyal co-operation of the people their vision is being realized in a remarkable way. The entertainment the Oshawa Church presented the Conference under the careful supervision of Brother Cotten was magnificent.

Rev. E. C. Hall, of New Market, Ontario, president of the Conference, accompanied me to Toronto, and showed me some of the sights of that wonderful city. The visit to McMaster's University and to the University of Toronto was of especial interest. At 2 o'clock Monday afternoon I took the boat for Niagara Falls, across Lake Ontario. Having several hours to wait for my train, I was privileged to make a visit to the falls, the which I always do when in that vicinity. The trip up the Great Gorge, and the beauty of the falls never fails to thrill one with the thought of the majesty of power. Though I was away from home a little over a week, and traveled more than fifteen hundred miles, giving seven addresses during the time, yet because of the cordial appreciation of the people and the knowledge that I was rendering definite service to my Master, made the entire trip a source of pleasure.

I was delighted to learn of the splendid work Rev. McD. Howsare, executive secretary and field worker of our department, accomplished among the Churches in New England. The appreciation the pastors and Churches are showing for the work of the department is most encouraging.

CENTRAL LEE COUNTY PASTORATE.

The work here is encouraging. There seems to be in all the Churches increasing interest.

Memorial services were held at Shallow Well on Saturday before the second Sunday in May. Rev. G. R. Underwood, who introduced the memorial idea in this section, and who was pastor of the Church for many years, was present and gave an excellent address. (We should also say that the memorial service held here by Brother Underwood more than thirty years ago was probably the first service of the kind ever held anywhere.) Other speakers who gave splendid addresses were Rev. B. N. Stanfield, pastor of the Jonesboro M. E. Church, and Rev. A. C. Ray, pastor of the Jonesboro Presbyterian Church.

"Children's Day" service was held the fourth Sunday evening in June. The exercises were very much enjoyed by the large congregation assembled.

Turner's Chapel observed memorial day the third Saturday in May. Rev. W. C. Wicker, D. D., spoke at the morning service, and Dr. R. C. Gilmore, of the Sanford Presbyterian Church, spoke in the afternoon. These were strong addresses and well received. Especially were the people glad to hear Dr. Wicker, a distinguished son of this community. There are some earnest workers here, and trusting in our divine Captain, we are expecting great things to be accomplished.

Grace Chapel observed memorial day the fourth Saturday in May. Rev. W. M. Gilmore, of Sanford First Baptist Church, spoke in the morning service. Mr. Jackson, a young attorney of Sanford, spoke in the afternoon. The large congregation was delighted and helped by both these excellent addresses.

The congregations here are good. The Sunday School has an active teacher-training class.

Sanford Church is adding a Sunday School department, which we hope will be completed in the near future. Also the Church is being enlarged and remodeled so as to make it more attractive and commodious. A good motto for these people would be: "We pull together for the advancement of the Master's kingdom."

Popular Branch has recently organized a Sunday School. For some time they have had no Sunday School. We are expecting a good work there. This Church observed memorial day the second Sunday in June. The speakers were Hon. C. L. Williams, district attorney, and Hon. E. L. Gavin, ex-State senator. These addresses made favorable impressions on the audience.

The field here is large and the opportunity great. We ask the prayers of the brotherhood, that we may be used of the Lord of the harvest to gather much precious grain for His garner.

R. L. Williamson.

HEAD OF SUNDAY SCHOOL WORK OF THE FREE WILL BAPTIST CHURCH TO SPEAK AT THE CHAUTAUQUA AND SCHOOL OF METHODS AT ELON COLLEGE, JULY 30TH TO AUGUST 5TH.

Rev. Thomas E. Beaman, pastor of the Free Will Baptist Church, of Goldsboro, N. C., will speak on Friday morning, August 3rd, at the Elon School of Methods, on the subject: "Making Life Count."

Rev. Beaman was educated in the Ayden Theological Seminary and in Moody Bible Institute. During the seven years that he has been in the ministry, he has held important positions in the Free Will Baptist Church of North Carolina, and for four years has been head of the Sunday School work, during which time he has outlined and given to the denomination its present Sunday School system by which the Sunday School work has increased 33 1-3 per cent in membership and efficiency. Mr. Beaman is now field secretary of the Convention, as well as head of its Sunday School work. He has preached in several States of the Union, and is called upon frequently to lecture on special occasions and in institutes.

Rev. Beaman is intensely interested in the Elon Chautauqua and School of Methods, and has been endeavoring to enlist the interest of others in his Church, especially of active young people. The Board of Religious Education is very happy that he has consented to speak at the Friday morning lecture hour.

Cragford, Ala., Christian Church has organized a new Christian Endeavor Society. Rev. E. M. Carter is pastor of this Church, and Mrs. W. W. Young one of the leaders in the new society.

3,000 THE CHRISTIAN SUN. 9,000

There are between 8,000 and 10,000 families represented in the Southern Christian Convention, which means if a copy of The Christian Sun is placed in each family, a possible subscription list of 9,000 copies. There are now circulated approximately 3,000 copies, or about one-third of our Church families are reached. Hence, there should be added to the list 6,000 new subscribers in order to have the Church paper placed in every family.

Now, the great personal effort required to do this must be rewarded. To compensate this labor, if premiums are given, it will take 20 automobiles, or 40 radio machines, or 50 to 60 talking machines, or 90 to 100 typewriters, or 200 to 300 watches, etc. Don't you think you will have a good opportunity to secure one of these prizes?

But you need not confine your solicitations to your Church alone. You have friends in other denominations who will gladly assist you by giving a subscription. Make your appeal in a straightforward manner. True men and women are interested in the success of their friends and will lend a helping hand.

Premiums Given for New Subscriptions.

The subscription price of The Sun, recently reduced, is now $2.00 per year—two six-month subscriptions at $1.00 each count as one year. One person may take as many as he may wish for himself or for others. Those in arrears should pay up and assist the solicitor by taking an advanced subscription.

Schedule.

1. To one securing 350 Subscriptions, a Ford Touring Car will be given ($298.00 f. o. b. factory).
2. To one securing 150 Subscriptions, one Radio Equipment—Westinghouse R-6 Set, complete with batteries, tubes, phone and aerial equipment, the price of which is $150.00.
3. To one securing 100 Subscriptions will be given one Victrola ($75.00), or cash prize of $50.00.
4. To one securing 75 Subscriptions, one Remington Portable Typewriter, with standard keyboard and case ($60.00 f. o. b. Richmond).
5. To one securing 30 Subscriptions, one Gentleman's or one Lady's Wrist Watch will be given, guaranteed by Jahnke Bros., Jewelers, of Richmond, Va. ($30.00).
6. For 25 Subscriptions, one Gentleman's or Lady's Watch ($25.00), likewise guaranteed by Jahnke Bros.
7. To one securing 20 Subscriptions, one Standard or International Dictionary will be given.

To all authorized solicitors will be paid 10 per cent commission on all renewals, and 20 per cent on all new subscriptions. Those receiving prizes will not be entitled to commission.

Two renewal subscriptions will be counted as one in determining the winners of prizes.

Send in your name and address and receive the necessary report blanks and receipt books.

The contest will close on October 31, 1923.

Remittances made on this campaign are to be net. Post-office money orders constitute a safe plan of remittance.

Address:

The Christian Sun, 1536 E. Broad St., Richmond, Va.

RELIGIOUS EDUCATION

Miss LUCY M. ELDREDGE, *Field Secretary,*
1012 E. Marshall Street, Richmond, Va.

COMING EVENTS.

North Carolina Sunday School and Christian Endeavor Convention—Catawba Springs, July 10th, 11th, and 12th.

Eastern Virginia Sunday School and Christian Endeavor Convention—Mt. Carmel, July 17th, and 18th.

Chautauqua and School of Methods—Elon College, July 30th-August 5th.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

July 15, 1923.

Subject: "A Survey of the Life of Simon Peter.—John 1:35-42; Matthew 4:18-22, 14:28-31, 16:13-18, 21-23, 17:1-13; Luke 5:1-10, 22:31-34, 54-62; John 18:10, 11, 20:1-10; 21:1-23; Acts 2:1-5:42, 8:14-25, 9:32-12:19, 15:7-11; Gal. 2:1-11.

Golden Text: "Lord, Thou knowest all things; Thou knowest that I love Thee."—John 21:17.

Devotional Reading: 1 Peter 2:1-10.

Reference Material: 1 and 2 Peter.

Making a Great Life.

The Leader of the Twelve.

Do you like Simon Peter? Just why?

The familiar reply will come from many: "I like him because he is so human!" There is sort of a kindred feeling with the man who lived and loved and served and failed so many centuries ago. There is no admiration for his denial of his Lord. But there is a strong liking for the man who loved his Christ enough to leave all to follow Him, and then was big enough to "come back" after he had failed in his allegiance and build up a strong character in performing great service. A close study of his whole life will reveal to every student and class qualities to be emulated and temptations to be guarded against. What are some of these characteristics which made Peter a leader among the twelve and a favorite disciple still?

Simon Peter Heard the Call of Jesus.

He may have been called from his fisher's net by the Sea of Galilee by the Master strolling along the shore (Matt. 4:19). Or you may love to think of that brother, Andrew, who heard of the "Lamb of God" from John the Baptist, and straightway found "first his own brother, Simon, and brought him to Jesus" (John 1:40, 41). The essential thing is that he heard the call and left all to follow Jesus; left his possessions, left the free, roving life of the sea; left his family often. He became one of the first of that long line of heroes who have been willing to leave all to serve Him, and for centuries his obedience to the Master's "Come" has inspired others to volunteer for Him.

Simon Peter was an Enthusiast.

His life on sea had developed his bold, energetic and impetuous nature. He threw his whole heart and soul into every activity. He appeals because of this very vivacity and eagerness which was exhibited sometimes in thoughtlessness. The old adage: "Speech hath many pitfalls; silence none," was evidently not a part of his training, and his eagerness for Christ to have earthly honor and to escape suffering blinded him in a measure to the real meaning and mission of His coming to earth. But Peter's enthusiasm was unselfish. He had no thought for a high place for himself. This quality of enthusiasm made him a leader among the disciples. No leader can go far without enthusiastically believing in his task and loving the cause with which he is lined up. Enthusiasts may make mistakes, but they do not make the same mistakes, nor constantly make the error of doing nothing.

Jesus Christ Appreciated the Worth of Simon Peter.

Instantly Jesus saw in Simon possibilities and renamed him Peter. To Peter was Jesus revealed as "the Christ, the Son of the living God," by the Heavenly Father (Matt. 16:16, 17). To Peter, Jesus gave the command, "Feed My lambs; feed My sheep." Peter was chosen as one to be with Him on the Mount of Transfiguration and in the Garden of Gethsemane. To Peter, Jesus pointed out his own difficulty and weakness and prayed that he might be strengthened: "Simon, Simon, behold! Satan asked to have you, that he might sift you as wheat: but I made supplication for thee, that thy faith fail not; and do thou, when once thou hast turned again, establish thy brethren" (Luke 22:32). Who could help turning back with such a belief and confidence, expressed in supplication, and a trust to perform? What an inspiration to better things is the appreciation and confidence of a friend! How much greater is it to feel that the Heavenly Father is trusting us with much, and ready to help if we but ask Him?

Simon Peter Loved His Lord.

Peter's weakness was not lack of love, but moral cowardice. Physically he was brave. Morally he played the coward in the court-room of the high priest. But then he "wept bitterly." Declaring that he was ready to go to prison and to death, still he had followed "afar off." How many times other disciples, even today, follow afar off, and because so far from their Jesus, deny Him too! Then, is the repentance sincere? Then is the heart glad to hear the query: "Lovest thou me?" and glad to respond with an answer of loving service. Peter loved Jesus, and he left a message filled with his own expressed love and trust and confidence in God's power.

Simon Peter's Life was Crowned with Success.

In these hours of lonely suffering, a new courage and a new purpose came into his life. Peter, the coward, died, and Peter, the loyal, came to take his place. Never again was he to forsake his Master. The first twelve chapters of Acts are filled with the record of the work of the last years of his life, in leading the early Christians, fearless in danger and death, loyal in temptation and struggle, the Peter, whom we most admire. He was "human," but he linked that human power with the divine, and overcame temptation. That made him a hero.

"O God, our Father, we are made strong by he strength of Christ. Our hearts are bound to Him as we remember how He was faithful to Thee even unto death. The more we think of Him, the more we love Him, and the more eager we are to follow Him. Help us to trust Him. Would that we might never betray His trust in us. May cowardice die in our hearts and loyalty be born anew with each new day, for each new day we would renew our allegiance to Him who is the Master of life. And all our prayer we offer in His name. Amen."—Dr. Hartshorne.

CHRISTIAN ENDEAVOR TOPIC.

July 15, 1923.

Subject: "The Inner and the Outer."—2 Cor. 4:16-18; 1 Sam. 16:6-13.

Thoughts for the Meeting.

Physical strength weakens with years. Spiritually, a man may grow stronger all the time.—Verse 16.

"Day by day" is the secret of Christian strength. As physical exercise to develop the body must be a regular part of the day's program, so spiritual food must be taken and spiritual exercise followed, day by day. Are you a better Christian this year than last, this month than last, today than yesterday?—Verse 16.

"Tribulation worketh patience." Affliction may be turned into a blessing in disguise when it sends the sufferer or the mourner to God.—Verse 17.

God's greatest blessings are unseen ones; that is, invisible to the natural eye. Without air, we could not even live. Without health and strength and love and kindness, life is poor. With these blessings, the man with the least gold is rich indeed.—Verse 18.

So much effort and time and worry are expended for those things which are temporary, and do not bring lasting happiness if they are obtained. How much wiser is the man who devoted his days to those things which are eternal. (See Matt. 6:19.)—Verse 18.

Samuel, like you and I so often, first judged by the height and countenance of the youth before him. God was concerned with his heart, and the man that is a true king in his sight must have a king's heart.

"There is nothing so kingly as kindness,
And nothing so royal as truth."

The work of the teacher is to inspire the inner life. They are those whom Wordsworth praises:

"Blessings be to them, and eternal praise
Who gave us nobler lives, and nobler cares."

"Keep thy heart with all diligence, for out of it are the issues of life."

"Adrift on Time's relentless tide,
As waves that follow waves, we glide,
God grant we leave upon the shore
Some waif of good it lacked before;
Some seed, or flower, or plant of worth,
Some added beauty to the earth;
Some larger hope, some thought to make
The sad world happier for its sake."
—*Whittier.*

"Strong Son of God, immortal Love,
Whom we, that have not seen Thy face,
By faith, and faith alone embrace,
Believing where we cannot prove."

Plans for the Meeting.

Have you ever tried an out-of-doors meeting for these hot summer nights? Sing the old hymns. Make it a true vesper service, opening with "Day is Dying in the West," "Break Thou the Bread of Life," "How Firm a Foundation," and these hymns will have a new meaning, and the inner life will be strengthened. Or try a sunrise meeting some Sunday morning. These changes will give new interest when the Church room may be warm, or your group small.

Invitations to this meeting may be written on heart-shaped cards, with "Proverbs 4:23—Discussed at Christian Endeavor Sunday night—Come," written on them, or something similar.

Discuss the meaning of this verse in the meeting, using the heart to represent the inner life, and showing how when the heart is right it is shown in the outer life.

Use the Daily Readings, having them read by one of the younger members, and commented upon by an older member, both having been notified of this part of the program, and both standing before the society to read and to speak. The readings for this week are as follows:

"The Great Contrast."—Rom. 8:8-14.
"The Outer."—1 Cor. 9:27.
"The Outer Temple."—1 Cor. 6:19, 20.
"The Dweller Within."—2 Cor. 5:1-9.
"The Inner Man."—Eph. 3:16-21.
"The Outward Misleading."—John 7:14-24.

SUGGESTED HYMNS: "If Your Heart Keeps Right," "Take Time to be Holy," "Have Thine Own Way, Lord," "Let Jesus Come Into Your Heart," "Since Jesus Came Into My Heart," "My Soul be on Thy Guard."

RELIGIOUS EDUCATION DOINGS.

The final report from the Daily Vacation Bible School in the Bethlehem Sunday School, Valley of Virginia, shows an enrollment of 47, with 24 who did not miss a single day. A greater stress was placed upon Bible memory work in the school this year, and 24 members of the school were awarded red ribbons for learning all assigned in their respective grades. A number received gold stars for additional memory work done. One of the most enjoyable features of the session was the Bible verse-finding contest, which was conducted each day. In the older group, three tied for first place—Pauline Brown, Gladys Myers and Helen Myers. Lucille Lawson won in the contest for children under ten years of age, with Alice Combs a close second. Rev. A. W. Andes is the pastor of the Church, and visited the school and commended its work. Among the leaders were Mrs. R. C. Myers, Miss Ella Pickering, Mrs. John Driver, Mrs. Sellers, Miss Leighton, and all are enthusiastic about the work of the school, and already looking forward to an even better session next year.

Richmond Sunday School re-elected D. J. Kelly, superintendent, and W. R. Harton secretary for the coming year. Other officers are: Assistant superintendent, W. L. Beale; assistant secretary, W. F. Holmes; pianist, Mrs. Claude Woodard, and chorister, D. W. Darden.

PROGRAM S. S. AND CHRISTIAN ENDEAVOR CONVENTION, N. C. CHRISTIAN CONFERENCE.

CATAWBA SPRINGS CHRISTIAN CHURCH.
JULY 10, 11, 12, 1923.

Theme—"Win One."
Text—"And he that winneth souls is wise."—Proverbs 11:30.
Song—"Win the One Next to You."
Song Leader .....Mr. Geo. M. McCullers
Devotional Leader .....Rev. J. Lee Johnson
Entertainment Leader .....Rev. J. E. Franks

Tuesday Evening.

8:00—Song Service.
8:10—Devotional Service.
8:20—Address of Welcome. Rev. J. E. Franks
8:30—Response .....Rev. W. T. Scott
8:40—Enrollment, Business, etc.
9:00—Address, "How to Get the Most Out of this Convention".....Dr. W. D. Parry
9:20—Assignment of Homes, Entertainment Committee
9:40—Announcements.
9:50—Mizpah Benediction.

Wednesday Forenoon.

9:30—Song Service.
9:45—Devotional Service.
9:55—Business Session.
10:10—Annual Message .....President
10:35—Reports, "General."
Music .....Geo. M. McCullers
Organization and Expansion, Rev. C. B. Riddle
Missions .....Mrs. H. R. Clem
Literature .....Prof. L. L. Vaughan
Co-operation .....Prof. A. L. Hook
10:50—Open Discussion .....Delegates
11:10—Address, "Winning Through Worship," Miss Lucy M. Eldredge
11:30—Conference Hour (three sections):
a. Children .....Mrs. L. L. Vaughan
Expressional, story-telling, etc.
b. Young People ...Miss Susie Riddick
"Boy and Girl Problems, Organization, etc."
c. Adults and Administrative, W. B. Truitt
"Special Days; Teacher Training; Workers' Council; Hard Problems," etc.
12:30—Lunch Hour.

Wednesday Afternoon.

2:00—Song Service.
2:15—Devotional Service.
2:25—Business Session.
2:40—Christian Endeavor:
Senior Report, Rev. J. E. McCauley.
Junior Report, Miss Fleda Summers.
2:50—Talks—
The Pastor and Christian Endeavor, G. C. Crutchfield
Christian Endeavor and Missions, Mae Gunter
Making Christian Endeavor Go H. M. Rhodes
Christian Endeavor for Girls, Alberta Atkinson
Winning Life Recruits, Margaret Alston
Christian Endeavor for Boys, James Stephenson
3:20—Open Discussion
3:30—Address: "Giving Christian Endeavor a Chance," ..... Rev. G. O. Lankford
3:50—How a Christian Endeavor Should be Conducted. (Demonstrated in three Sections.)
Senior—Mr. H. M. Rhodes.
Intermediate—Miss Pattie Coghill.
Junior—Miss Fleda Summers.
4:20—Address: "Win One and Keep One," Rev. J. E. McCauley
4:40—Miscellaneous Business.
4:50—Announcements.
5:00—Adjournment.

Wednesday Evening.

8:00—Song, Devotional and Musical Program.
9:00—"Orphanage Work," Hon. Chas. D. Johnston
9:30—Address: "Golden Periods of Youth," Dr. J. O. Atkinson
9:50—Announcements.
10:00—Mizpah Benediction.

PROGRAM EASTERN VIRGINIA CHRISTIAN SUNDAY SCHOOL CONVENTION, MT. CARMEL CHRISTIAN CHURCH, WALTERS, VA., JULY 17TH AND 18TH.

Officers.

President—Col. E. E. Holland.
Recording Secretary—Rev. B. J. Earp.
Corresponding Secretary—Rev. J. H. Lightbourne. Executive Committee.

Tuesday Morning Session.

10:30—Call to Order.
Pres. E. E. Holland.
10:35-10:45—Song Service.
Mr. W. H. Baker, Leader.
10:45-11:00—Devotions. Rev. T. E. White.
11:00-11:10—Presentation of Program.
Appointment of Committees.
Treasurer's Report.
11:10-11:20—Address of Welcome.
Mr. Otis V. Joyner.
11:20-11:45—Response to Welcome.
Dr. W. A. Harper.
11:45-12:30—Conferences.
1. The Sunday School Organized for Service. Dr. W. A. Harper.
2. Children's Division. Mrs. I. A. Luke.
3. Teaching Missions in the Sunday School. Mrs. C. H. Rowland; Miss Emily Midyett.
Dinner and Social Hour.

Afternoon Session.

2:00- 2:10—Song Service.
Mr. W. H. Baker, Leader.
2:10- 2:20—Devotions. Rev. T. E. White.
2:20- 2:50—Reports of Superintendents.
Cradle Roll. Mrs. I. W. Johnson.
Teen Age. Rev. O. D. Poythress.
Teacher Training. Dr. W. M. Jay.
Home Dept. Mrs. J. L. Foster.
Adult Organized. Dr. W. D. Harward.
Missions. Mrs. M. L. Bryant.
2:50- 3:45—Business.
3:45- 4:20—Address: "How to Conduct the Worship Service." Rev. E. B. Flory.
Adjournment.

Evening Session.

Song Service—Mr. W. H. Baker, Newport News.
Orchestra—Miss Oliver's, of Suffolk.
Soprano Solo—Mrs. Vernon Holland, of Holland.
Devotions—Rev. T. E. White, of Windsor.
Address—"For God and Country," Col. E. E. Holland, of Suffolk.

Wednesday Morning Session.

9:00- 9:10—Song Service.
Mr. W. H. Baker, Leader.
9:10- 9:20—Devotions. Rev. T. E. White.
9:20- 9:35—Business.
9:35-10:00—Christian Missionary Association. Rev. O. D. Poythress, Pres.
10:00-10:45—Round Table. Dr. W. A. Harper.
10:45-11:30—Christian Endeavor Report. Mrs. C. C. Rawls.
Pageant. Suffolk Society.
11:30-12:30—Conferences.
1. Junior Christian Endeavor. Mrs. Thomas G. Hyatte.
2. Better Christian Endeavor. Mrs. C. C. Rawls; Mr. W. H. Baker.
3. Worship in the Sunday School. (Especially for the pastors and superintendents.) Rev. E. B. Flory.
Dinner and Social Hour.

Afternoon Session.

1:45- 1:55—Song Service.
Mr. W. H. Baker, Leader.
1:55- 2:05—Devotions. Rev. T. E. White.
2:05- 2:30—Address, "Giving the Child a Chance." Dr. W. T. Walters.
2:30- 2:45—Final Reports.
2:45- 2:55—"Another Year." Rev. J. H. Lightbourne, Gen'l Sec'y.
2:55- 3:05—Reading of Minutes.
Rev. B. J. Earp, Rec. Sec'y.
3:10—Adjournment.

Christian Orphanage

THE ORPHANAGE AND ITS WORK.

DEAR FRIENDS:

We are glad some sections are having rain. We are very dry here. Gardens are scorching up and vegetables are scarce. Our vegetables are one of our sources of supply, and we have always taken a good deal of pride in raising vegetables enough for our use; but we cannot combat with dry weather. We have planted potato and tomato plants by the thousand and watered the plants, but the weather has been so extremely dry that we have had but few to live. The weather man promises thunder showers, but, somehow, they miss Elon, but often get in sight. It can be truthfully said that Elon is a bone-dry community.

Quite a number of our children are out on vacations. We give all of them ten days, provided they have parents, friends or relatives to visit. We will have a few who will not go, as they are too far away from their folks and the expense will be too great.

We want to insist that our Sunday Schools make their Sunday School offerings as large as they possibly can, for we have to look to the Sunday Schools through the summer months for the greater part of our income.

Don't forget us, friends; we have 100 children to support.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JULY 5, 1923.

Amount brought forward		$8,062.69
Sunday School Monthly Offerings.		
North Carolina Conference		
Spring Hill	$ 2.00	
Palm St., Greensboro	3.30	
Bethlehem A.	3.40	
Pleasant Cross	8.00	
Damascus	1.29	
Mt. Auburn	5.96	
Wake Chapel	6.62	
Auburn	4.50	
Sanford	3.31	
First Church, Greensboro	8.54	
Christian Light	5.63	
Handed to us at post-office—no name	1.36	
		$ 53.91
Eastern Virginia Conference:		
Cypress Chapel	$ 10.00	
Mt. Zion	7.95	
Wood's Chapel	1.00	
South Norfolk	5.78	
		24.73
Valley of Virginia Conference:		
Timber Ridge		1.60
Georgia and Alabama Conference:		
Wadley	$ 1.67	
Beulah	1.60	
		3.27
Easter Offerings.		
Mt. Zion		2.24
Special Offerings.		
P. J. Carlton	$ 10.00	
Mrs. J. E. Vincent	10.00	
Sale of pig	12.00	
O'Kelly's Bible Class, 1st Church	25.00	
Chas. Cooper, Willow Hill, Ill.	7.20	
		64.20
Total for week		$ 149.95
Grand total		$8,212.64

THE JOURNAL OF CHRISTIAN EDUCATION.

Contains teachers' helps, but more;
Contains C. E. comments, but more;
Presents authoritative plans for—
The Christian home,
Worship,
The children's division,
The young people's division,
The adult division,
The administrative division,
The Church School plan,
Our colleges.

Tells about our leaders in intimate fashion and about the great things our Churches are doing.

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The Journal of Christian Education is a pioneer. The Christian Church has pioneered before. Your fathers rejoiced to lead in Christian work.

Help to circulate this journal. You will be proud of having done this ten years from now.

Send orders to John H. Stewart, C. P. A. Building, Dayton, Ohio.

Chautauqua opens three weeks from next Monday night. Have you sent in your registration? The next issue of THE SUN will be "Chautauqua Number," with articles from a number of our leading workers, and information concerning the Chautauqua.

"Just as enthusiastic and twice as big as last year," is Mr. Stephenson's vision for the Catawba Springs Convention, July 10, 11, 12. Let's help make it come true. Have you mailed in your report yet? Mail it today!

"Children's Day" was a great occasion in many Churches. Has your offering been sent to Mr. Stephenson with the others?

CHAUTAUQUA AND SCHOOL OF METHODS

ELON COLLEGE, N. C.

July 30th—August 5th.

The program for the Ninth Session of the Chautauqua and School of Methods, opening July 30th, 8 P. M., is now about completed. The program contains helpful and enjoyable features for everybody. Here is a glimpse of the good things in store for you:

THE FACULTY INCLUDES

Rev. C. H. Rowland, D. D., Franklin, Va.—*Morning Devotions.*
Rev. E. B. Flory, Norfolk, Va.—*Sunday School Administration.*
Mr. Hermon Eldredge, Erie, Pa.—*Young People's Work.*
Miss Emma G. Lemen, Philadelphia, Pa.—*Children's Work.*
Dr. W. A. Harper, Elon College, N. C.—*Social Service.*
Dr. W. W. Staley, Suffolk, Va.—*Pastors.*
Rev. J. H. Lightbourne, Holland, Va.—*Young People.*
Mrs. M. T. Morrill, Defiance, Ohio—*Missions.*
Rev. J. O. Atkinson, Elon College, N. C.—*Stewardship.*
Dr. Roy C. Helfenstein, Dover, Del.—*Evangelism.*
Rev. J. F. Morgan, Winchester, Va.—*Christian Endeavor.*

THESE LECTURERS AND OTHERS WILL BE THERE

Rev. W. D. Parry, Raleigh, N. C.—*"The Great Game of Pretend."*
Dr. I. W. Johnson, of Suffolk, Va.—*"Virginia Night."*
Rev. John G. Truitt, Princeton, N. J.—*"We are Debtors."*

GOOD MUSIC

Under the direction of Rev. J. F. Morgan, of Winchester, Va. Community gathering and sing on the campus each evening. Burlington, Greensboro and Raleigh will furnish special music for evening programs.

RECREATION

Under the direction of Miss Pattie Coghill and helpers. Mr. G. C. Donovan has charge of "Alumni Night," Saturday, August 4th.

BOYS AND GIRLS

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INFORMATION

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Called Home

WRIGHT.

On the night of May 20th Miss Odie Wright, beloved wife of Mr. Frank Wright, passed peacefully away to her heavenly home prepared by God for those that love and serve Him. Although her sufferings were great, she was perfectly resigned to her Heavenly Father's will.

Bearing her sufferings with patience and Christian fortitude, her husband and children were ever by her side to do all in their power to relieve and comfort their darling wife and mother, hoping against hope that she would be spared to them many years. But she had fought a good fight, ran the race and won a crown for herself, given only to those who trust and serve God.

She lived to see her children grown and one granddaughter nearly grown. She was a good wife, devoted mother and kind neighbor, and will be greatly missed in her neighborhood and Church, but most of all in her home. But loved ones dear think of the home she has gained —the home of the soul, where sorrow nor death never goes. She will be waiting for you there, and as she cannot come to you, you must prepare to go to her. She, I am sure, will be waiting by the beautiful gate of pearl for her husband and children dear and all that were dear to her.

May this great love be sufficient for you, and when your work here on earth is ended, may you gain a home in that city of pure gold, to be with mother and all your loved ones gone before, and with your God.

To her loving companion, who is so sorely bereaved, I offer my tenderest sympathy and point him to the one that will truly sustain and comfort him in his sorrow and loss.

How well she fell asleep,
Like some great river wending toward the sea,
Calmly and gladly, silently and deep,
Her life joined eternity.

A FRIEND.

RESOLUTIONS OF RESPECT.

Since God in His infinite wisdom has removed from our midst Mr. William Baker, of Liberty Spring Christian Church; therefore, be it resolved:

First, That our loss is Heaven's gain; God is wise, great, and good, and He never maketh a mistake.

Second, That we offer our heartfelt sympathy to those he loved so dearly, and point them to the living God that taketh away the sins of the world.

Third, that a copy of these resolutions be sent to the family, a copy be sent to The Christian Sun, and a copy spread on the minutes of Liberty Spring Christian Church records.

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MRS. V. E. RAWLES,
C. E. BYRD,
F. F. BRINKLEY,
Committee.

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Sep. 9th to Sep. 23rd, inclusive.

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ALFRED SHUMATE

BAKER.

Died at the home of his brother, O. L. Baker, 208 Grace Street, Suffolk, Va., May 28, 1923, W. E. Baker, son of the late Captain and Mrs. R. H. Baker, aged 63 years. His sufferings were great, though he bore them with much Christian fortitude, being resigned to the will of his Lord. He was a brother of the late J. R. Baker, who was at one time the leading business man of Suffolk, Va. He was greatly beloved by all who knew him. He leaves two brothers—Mr. J. A. Baker, of Portsmouth, Va., and O. L. Baker, of Suffolk, Va.; and two sisters—Mrs. C. L. Williams, of Suffolk, Va.; Mrs. Edward M. Harrell, of Portsmouth, Va., and many relatives and friends. His funeral services were conducted at the grave, at the old home cemetery. The dear bereaved ones have the deepest sympathy of their many friends.

H. H. B.

CULLERS.

Mary Magdalene Cullers was born June 29, 1834, and died June 3, 1923, aged 88 years 11 months and 4 days. Sister Cullers was a member of the Methodist Church, and quite active in the work of the Church as long as health and strength permitted. She was highly respected by all who knew her. She is survived by one son and one daughter. Funeral services were held at Dry Run Christian Church June 4, 1923, conducted by the writer.

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Advertising Rates: "Want Ads" 2 cents a word an insertion. Display Rates quoted upon request.

MARRIED

SORRELL—MURRAY.

On Wednesday morning, June 27th, at the home of the bride's parents, Rev. Matthew T. Sorrell and Miss Ruth Holland Murray were married. It was a quiet wedding, with only a few relatives present. The bride is the daughter of Mr. and Mrs. James I. Murray, and Mr. Sorrell is the son of Mr. and Mrs. M. C. Sorrell. Both the bride and groom are members of Catawba Springs Christian Church. Mr. Sorrell is one of our promising young ministers, who for the past two years has been in school at Elon.

They left immediately after the ceremony for Washington. We speak for them a happy and useful life, and pray that our Heavenly Father will guide them into paths of usefulness.

J. LEE JOHNSON.

MARRIED.

Mildred Kirkland and Markwood Z. Rhodes were united in marriage by the writer at the home of the bride, Elon College, N. C., June 20, 1923, in the presence of a large number of friends and relatives. The wedding music was rendered by Mary Graham Lawrence, Elon College, and Lucile Cardwell, North Wilksboro, sang. T. W. Fishback, Dayton, Va., was best man, and Gertrude Moffitt, Sanford, N. C., was maid of honor. Ethel Royster, Henderson, and Doris McLean, Gibsonville, were bridesmaids, and W. T. Scott, Greensboro, and W. B. Terrell, Burlington, were groomsmen. The bride is the daughter of Mrs. Janet Kirkland, and the groom the son of J. R. Rhodes, Dayton, Va. They are both graduates of Elon College and excellent young people. May their wedded life be long and happy.

N. G. NEWMAN.

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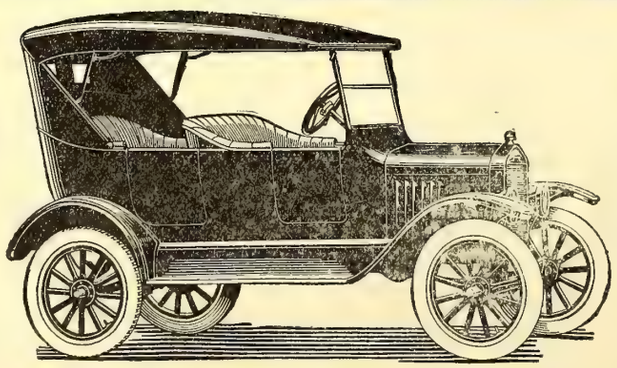

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VOLUME LXXV. RICHMOND, VA., THURSDAY, JULY 12, 1923. NUMBER 28.

THE SUN'S OBSERVATORY

Tunnel to Irrigate the Plain of Jericho.—

Land adjacent to the Dead Sea, which in Joshua's time "flowed with milk and honey," may become a fertile region again if a plan outlined by Albert Hiorth to the Victoria Institute at London becomes a reality. He proposes that irrigation canals be built on both sides of the River Jordan and parallel with it. Throughout their length they would be furnished with suitable outlets for the distribution of water over the sloping plain between the Lake of Genesaret and the Dead Sea. As a source of energy, there is planned a hydro-electric plant on the western shores of the Dead Sea which would receive its energy from the Mediterranean through a tunnel under Jerusalem.—*Pathfinder.*

The English Drinking Less Beer.—

The Brewers' Society, of London, in a review of the brewing and licensed trade for 1922, states that there has been a large falling off in the consumption of both beer and spirits, due, it is believed, to excessive taxation, low wages and unemployment. Compared with prewar taxation, the duty on beer still remains thirteen times as great, and the duty on spirits five times as great. In 1923, 36,000,000 barrels of beer were consumed, but during the war the quantity fell off by two-thirds. In 1920-21, consumption rose to 26,000,000, fell in the next year to 23,000,000, and during the year ending last March reached only 18,000,000 barrels. Materials, with the exception of hops, are cheaper, but the diminished and steadily falling output more than sets off that saving, and it is said that no reduction in the price of beer is possible until the Chancellor of the Exchequer substantially reduces the duty. If the drink evil in England cannot be killed in any other way, perhaps it can be taxed to death. Therefore, it is to be hoped that the duty will not be reduced, but increased. It is strange, but true, that economic considerations are more potent than moral with a large portion of the human race. Some men cannot be reached through their hearts or consciences, but are very sensitive in their pocketbooks.—*Ex.*

Prohibition in Hawaii.—

The questionnaire is becoming one of the popular institutions of the modern world, and is, doubtless, a great help in the task of measuring public opinion between national election days. The questionnaire has now been employed in the Hawaiian Islands to determine ex-post facto verdict of the people on the question of prohibition. The document was sent out by the Honolulu State Bulletin, and of the two hundred and seventy-five citizens receiving copies of the questionnaire, the list including educators, clergymen, physicians, legislators, business men and shop foremen, sixty have thus far replied. And of this number, only five are favorable even to light wines and beer, the great majority holding, as does every genuine friend of temperance reform, that the return of these berevages, particularly the return of beer, would inevitably bring back the saloon; and the coming of the saloon, under whatsoever camouflage, would soon mean the opening of the door to all the demons of strong drink. It is a happy outlook indeed for Christian civilization when public sentiment responds so truly to the good results of prohibition; and, as the radius of experiment increases, the cause of prohibition will become still more firmly intrenched with every passing day, until the drunken revels of past generations are forgotten in the light of a better world.—*Methodist Recorder.*

The Other Side of the Question.—

The Literary Digest says: The operators' side of the question is set forth by one of them—Mr. Franklin Bache. In a speech before the American Coal Association, reported by the Cincinnati *Times-Star,* Mr. Bache said:

"If the government gains control of the mines, what is to prevent them gaining control of the shoe manufacturing industry, the textile industry and every other privately owned business in the country?

"The public seems to take the attitude that the coal operators are responsible for the high prices. I want to correct that impression. Nearly 70 per cent of the cost of production goes to the miners in the form of wages, while out of the remaining 30 per cent the operators must pay their State and Federal taxes, purchase supplies, pay for maintenance and take what is left for profits. There are 8,000 operators in the country, and if all the profits they made were taken off the total price of coal, the price per ton would hardly be reduced one cent. On the other hand, there are 500,000 miners whose wages have been doubled or trebled in the last five years. If these additional wages were reduced from the total cost of coal, the price per ton would be materially reduced.

"The operators do not oppose the unions. We recognize the inherent right of workers to organize. And we do not say that the miner is receiving too big a wage. What we do say, and want to emphasize, is that the high wages of the miners are responsible for the high cost of coal, and if the public wants lower coal it must follow that course to obtain it. Government control will not obtain it."

The Question of Taxing the Rich.—

The *Literary Digest* is presenting some views of taxing the rich in the present situation. We fear "there is a woodpecker in the old stump." The following gives a pretty fair idea of the situation: Secretary of the Treasury Mellon, we are told by the Louisville *Post,* "insists that, should the supertax rates be cut from 60 and 50 per cent on the large fortunes to 33 per cent, the result would be an increase of income to the government, due primarily to the fact that the investments of large fortunes would be diverted from tax-free securities. Now, it might not work that way, but surely the thing is worth trying, and Mr. Mellon is an excellent authority."

"The tax rate on the largest incomes should be drastically reduced," writes B. C. Forbes, in the New York *American,* "not through pity for the very rich, but because such a change would bring into the Federal Treasury many more of their millions." At present, we read in the neighboring *Tribune,* "the small incomes bear a disproportionate share of the burdens." "Taxpayers with net incomes of $3,000 or less furnish more than 40 per cent of the taxable income, and those with incomes of $5,000 or less, 67 per cent," notes the Philadelphia *Bulletin.* Where the net income from the 1921 tax returns came from is shown in the following table:

Incomes	Amount in Each Class.	P. C. of Total.
Under $1,000	$ 213,849,934	1.09
$1,000 to $2,000	3,620,761,768	18.49
$2,000 to $3,000	5,325,931,265	27.21
$3,000 to $5,000	4,054,891,244	20.71
$5,000 to $10,000	2,378,759,237	12.16
$10,000 to $25,000	1,958,156,206	10.00
$25,000 to $50,000	979,629,305	5.00
$50,000 to $100,000	582,230,218	2.97
$100,000 to $150,000	163,520,999	.84
$150,000 to $300,000	145,948,047	.75
$300,000 to $500,000	61,342,550	.31
$500,000 to $1,000,000	42,780,426	.22
$1,000,000 and over	49,411,329	.25
Total	$19,577,212,528	100.00

In studying and comparing these figures with those of 1920, the New York *Times* finds that "they show a falling off of 597,768 in the number of returns filed, a reduction of $4,158,416,655 in the total net income reported and a decrease of $355,666,580 in the total tax paid." And that "the average net income for 1921 was $2,938.56 and the average tax $107.98. In 1920 the average net income was $3,269.40 and the average tax $148.08."

From the foregoing, the Syracuse *Herald* reaches the conclusion that—

"The law should be amended so that swollen fortunes can be made to pay just share of the income tax, which in these days of high prices works a real hardship on thousands of men of moderate incomes."

NOTES-PERSONALS

Are you really shouldering your responsibility in your Church?

Get ready for the Chautauqua. It begins July 30th and closes August 5th.

The Reidsville, N. C., work is going well. They have a big Sunday School.

Remember, the editor's office is now at Elon College, N. C. Send all letters for him there.

What is our brother, Rev. C. E. Gerringer, doing in his field? Let us have the news from your work, brother.

What are you doing in your Church to get THE SUN to coming to every family, and every week at that? It is only $2.00 a year.

Rev. D. A. Long, D. D., was announced to preach in the Henderson, N. C., Christian Church on Sunday night, July 8th.

What has become of the Dendron, Surry County, Va., pastorate? We have had no news from it in a long while? What is the matter, Brother Flowers?

Have you your preacher engaged for another year? If not, you will do well to be looking for him. They are scarce. Delay now may mean that you will have to do without one next year.

Men and women who are interested in Sunday School work ought to attend the Chautauqua. Bro. Flory is to give a course of instructions on "Organization and Administration," two features in Sunday School work which are not studied as they should be.

Do not continue to send your letters for the editor of this paper to Henderson. Remember his address is now Elon College, N. C. After this, he expects to give his whole time to the paper, and he hopes to make a decided improvement in its matter.

Do you keep your Church expenses paid up as you go? It is easier to do so than it is to get away behind and then have to make public appeals for money to pay up. Pay as you go is a good rule for Churches, as well as for individuals. Getting in debt is a bad habit. Don't do it.

We tender a brother's sympathy to Deacon D. J. Mood and his daughter, Smithfield, Va., in the death of his wife and her mother. She was a fine little woman, and much loved by a large circle of friends. Bro. Mood was for a number of years connected with THE CHRISTIAN SUN, as foreman of the mechanical department, and did a good work.

Bro. E. C. White, a recent graduate of Elon College, in the absence of the pastor, conducted services at the Spring Hill Church, in Sussex County, Va., a week or two ago. That is just what our young people just home from college should do—take hold and help anywhere and in any way they can. We understand that Bro. White's work on that occasion was well appreciated.

The following is from the *Christian Herald:* "We notice more high school and college commencement addresses this year emphasized the need of religion on the part of students. Is that because the teachers have been neglecting religion in the school curriculum, or does it simply mean that the commencement speakers have run out of ideas about culture and literary masterpieces? We wonder what Jesus would talk about to a graduating class at commencement time!"

We should like to hear from our brethren in the more remote Conferences. Give us the news, brethren! You have just as much right to appear in these columns as have the Conferences which are, geographically speaking, much nearer. The editor is unable to give the news unless the brethren will send it in—we are not mind-readers, and so cannot guess the news. Just give us the items, personal and otherwise, and we shall be glad to give them space in so far as it is proper to do so.

In renewing his subscription to THE CHRISTIAN SUN, Bro. W. C. Rollings, Sebrell, Va., says: "I appreciate your editorial in the last issue of THE CHRISTIAN SUN. I bid you God-speed in sticking to the truth. The truth is the light. Cry aloud and spare not. Tell Israel her sins. If some one does not do it, the Church and the world will be lost." The time is here when the enemies of the truth make it necessary for some one to cry aloud. May God help His ministers to be faithful in declaring His truth to them.

In the *Friendly Visitor,* the parish paper of the Muncie Christian Church, of which Rev. M. W. Butler is pastor, we find the following: "Some of our young people, not only young in years but also in Christian experience, are leading the older ones in real Christian activities. They are in evidence at prayer meeting. It is cheering and inspiring to see them taking such deep interest in kingdom service." We wonder how many of our pastors here in the South are having similar experiences! Tell us, brethren, if you have anything like that in your work.

The *Friendly Visitor,* in a recent issue, throws out a timely suggestion to many people. It is so good and so to the point in this day of careless living, it needs a wider field, and so we propose to give it a chance to speak to our people: "You'd feel better, be better, live better, think better, and die better by attending some Church services regularly. If you are a non-churchgoer, we suggest that you try out the matter of regular Church attendance as faithfully and as long as you would a worthy business enterprise, and then make a faithful report to your own heart and consciousness."

What is Damascus, in Gates County, doing? That is one of our strong Churches, but we have heard nothing from it in so long that it seems as if it might be taking a vacation—but we do not think that is so. Let us hear from you, Damascus! And there is its close neighbor—Cypress Chapel! That, too, is one of our strong Churches, but we have no news from there in quite a while. The same is true of Berea, Norfolk County, and Berea, Nansemond County, and Bethlehem and Holy Neck and Franklin, and Union, Southampton—all in the Eastern Virginia Conference. Brethren, what are you doing? Let us hear from you, please.

The Church which seeks to do its work without a pastor is simply making a great mistake. How would your farm get along if there was no one to direct its affairs? How would your store get along if you had to leave it in inexperienced hands? The money your Church may save by not having a pastor will be the most costly money you ever saved. You may think your Church will catch up financially by doing without a preacher. You are mistaken. It will most likely get further behind, and then when you do get a pastor he will come to a Church in a run-down condition, and then it will be that much harder for him to make a success of his work.

The congregation of the Christian Temple, of Norfolk, is surprising themselves, as well as other people, in the erection of the handsome Church building now in course of erection. How they stand up to the load they have taken upon themselves, we do not know. We understand that they have raised, and will yet add to what they have already in hand, this year enough to run the sum up to $100,000. That is giving till they must feel it; but they are in earnest, and they mean to do their part to see the building completed. Any people who will give as liberally as they are doing, should have the hearty appreciation and help of their friends. We understand that the work of building is going forward splendidly, and they are hoping to get to occupy the new edifice in good time, perhaps before the coming winter is gone.

We wish to adopt as our own the expression of the editor of the *Religious Herald* in giving a word of caution to such as may write letters to the editor. We wish our people, in writing to the editor of THE SUN, would take the suggestions the same as if they had been originally addressed to them. Here is what he says, and he is right: "Quite naturally, many of our brethren write to us about matters which are under discussion. Quite a number of them fail to indicate whether their communications are intended for the public or only for the editorial eye. This is a perilous thing to do. If a letter to the editor is intended to be personal, always mark it personal, so that if by any chance the editor should be out of commission and some one acting as locum tenens should come across it, he may not make a mistake and publish what the writer would not have published under any consideration. Write as freely as you please in personal correspondence, but be sure always to identify it both on the envelope and on the letter itself as personal."

We are undoubtedly living in a remarkable period of the world. These days are remarkable in many ways, but perhaps in none more so than in the fact that so many unexpected things happen, some good and some bad—very bad. Here is one of the latter class. We clip the facts from an exchange:

"This is a big country of ours, and all sorts of things happen in it. We doubt if anything more singular in its way has happened for a long time than the killing of a Catholic priest in Kalamazoo, Mich., by his assistant pastor. Three priests were having their evening meal when the superior told his assistant to go upstairs and pack his grip. Instead of doing this, he went to his room, got a revolver, returned to the place where they were dining, and, as he entered with the revolver extended, the priest who had given him the order, started to throw a salt cellar at him, whereupon the priest with the revolver shot him. Then as the slain man slipped to the floor, the slayer, according to his own story, handed to the third priest 'a phial containing holy oil and told him to administer the sacrament of extreme unction at once.' What a remarkable story, from every point of view!"

ON TO THE CHAUTAUQUA!

By Rev. B. J. Earp.

It was a part of my experience during my vacation last summer to go to the Chautauqua and School of Methods at Elon College. I went to every class and meeting of the school that it was possible for me to attend. The attendance was not as large as we had hoped for, but the work that was accomplished was worth while. Our Church leaders and workers need just such a school as is offered at the Elon Chautauqua.

It is useless to say that we have not the money to send representatives from our Sunday Schools and Christian Endeavor Societies. We have the money! It is spent for most everything else that the young people decide they want. We find money for hay-rides, picnics, truck-rides, outings, campings, hikes, social features, etc., and our Church leaders need not come with the plea that it is too far and my school is too poor to send a representative. Each Sunday School and Christian Endeavor Society owes it to itself to send representatives to the School of Methods at Elon. I feel that there is no better investment a school can make than to send its delegates to the Chautauqua. If you spend your money for an outing, you get one day's pleasure, and then it's gone; if you send a boy or girl to the Elon Chautauqua it may mean the saving of a life for Christ and the Church. Any way, if that boy or girl be a leader in their Church, there will be inspiration and methods of work brought back to the Church that are worth while, and perhaps can never be forgotten. As a pastor, I most heartily commend to our young people the Elon Chautauqua.

Newport News, Va.

FOR THE BOYS AND GIRLS.

For one week last summer, over fifty boys and girls met every morning in the old administration building at Elon in their own Chautauqua session. This year, in the graded school building, the program committee is arranging for even more interesting sessions for boys and girls, combining the program of a daily vacation Bible school and a children's Chautauqua. There will be a worship period, a music time, stories and games and handwork, all together to make a pleasant kind of a time for the younger members of the Chautauqua while their mothers and fathers are attending classes and lectures. The committee hopes to have Mrs. Robert Harden, of Greensboro, to help in planning and conducting the work. Mrs. Harden is trained in music and kindergarten work, and is now in daily vacation Bible school work in Greensboro, and if her plans for that time can be arranged, she will be at the Elon Chautauqua. Mrs. J. W. Patten, of Elon College, will have charge of the music, assisted by Miss Mary Graham Lawrence as pianist. Miss Lucy M. Eldredge, field secretary of religious education, will participate in the work. Miss Emma G. Lemen will assist in the story hour. A number of others will be there to take charge of the different classes and phases of the work, including a number of Elon College students trained for and interested in the work with boys and girls.

FIELD NOTES.

Amelia.

The people at Amelia seem to be taking new interest in the work of God. A marked increase in attendance is an evidence of this new interest. The members have recently decided to replace the old organ with a new piano. The cemetery is being surveyed and layed off systematically, and a new iron fence put around it. The memorial service was held on the second Sunday in May. The service was well attended, and a spirit of loving-fellowship was felt by all. "Children's Day" exercises will be held on the second Sunday in July. Rev. G. O. Lankford, pastor of the First Christian Church of Burlington, is to do the preaching in the revival meeting, which will begin the fourth Sunday in July.

Pleasant Ridge.

Pleasant Ridge is wide awake and very active. The interest in the Sunday School and Missionary Society is very high, and they are both doing splendid work. Plans are being made to organize a Christian Endeavor Society in the near future. A special series of meetings will begin the second Sunday in July, with B. J. Howard, of Chapel Hill, doing the preaching.

Salem Chapel.

Due to several different reasons, the people of Salem Chapel seem to have been, for the most part, in a dormant state for some time. However, with the coming of spring and summer, new interest seems to be stirring. All-day memorial service was held there on Sunday, June 3d. Rev. J. W. Patton preached two inspiring sermons. Plans are being made to organize a Sunday School at once. A fine new piano was placed in the Church early this spring, and a good start has already been made toward paying for it. Rev. C. R. Kegerice, of Winston-Salem, is to assist in the revival meeting which starts the first Sunday of August, during which meeting we trust and pray that God will be glorified by the conversion of many souls.

A. H. Hook, *Pastor.*

Elon College, N. C.

PROGRAM EASTERN VIRGINIA CHRISTIAN SUNDAY SCHOOL CONVENTION, MT. CARMEL CHRISTIAN CHURCH, WALTERS, VA., JULY 17TH AND 18TH.

Officers.

President—Col. E. E. Holland.
Recording Secretary—Rev. B. J. Earp.
Corresponding Secretary—Rev. J. H. Lightbourne. Executive Committee.

Tuesday Morning Session.

10:30—Call to Order.
Pres. E. E. Holland.
10:35-10:45—Song Service.
Mr. W. H. Baker, Leader.
10:45-11:00—Devotions. Rev. T. E. White.
11:00-11:10—Presentation of Program.
Appointment of Committees.
Treasurer's Report.
11:10-11:20—Address of Welcome.
Mr. Otis V. Joyner.
11:20-11:45—Response to Welcome.
Dr. W. A. Harper.
11:45-12:30—Conferences.
1. The Sunday School Organized for Service. Dr. W. A. Harper.
2. Children's Division. Mrs. I. A. Luke.
3. Teaching Missions in the Sunday School. Mrs. C. H. Rowland; Miss Emily Midyett.

Dinner and Social Hour.

Afternoon Session.

2:00- 2:10—Song Service.
Mr. W. H. Baker, Leader.
2:10- 2:20—Devotions. Rev. T. E. White.
2:20- 2:50—Reports of Superintendents.
Cradle Roll. Mrs. I. W. Johnson.
Teen Age. Rev. O. D. Poythress.
Teacher Training. Dr. W. M. Jay.
Home Dept. Mrs. J. L. Foster.
Adult Organized. Dr. W. D. Harward.
Missions. Mrs. M. L. Bryant.
2:50- 3:45—Business.
3:45- 4:20—Address: "How to Conduct the Worship Service." Rev. E. B. Flory.
Adjournment.

Evening Session.

Song Service—Mr. W. H. Baker, Newport News.
Orchestra—Miss Oliver's, of Suffolk.
Soprano Solo—Mrs. Vernon Holland, of Holland.
Devotions—Rev. T. E. White, of Windsor.
Address—"For God and Country," Col. E. E. Holland, of Suffolk.

Wednesday Morning Session.

9:00- 9:10—Song Service.
Mr. W. H. Baker, Leader.
9:10- 9:20—Devotions. Rev. T. E. White.
9:20- 9:35—Business.
9:35-10:00—Christian Missionary Association.
Rev. O. D. Poythress, Pres.
10:00-10:45—Round Table. Dr. W. A. Harper.
10:45-11:30—Christian Endeavor Report.
Mrs. C. C. Rawls.
Pageant. Suffolk Society.
11:30-12:30—Conferences.
1. Junior Christian Endeavor. Mrs. Thomas G. Hyatte.
2. Better Christian Endeavor. Mrs. C. C. Rawls; Mr. W. H. Baker.
3. Worship in the Sunday School. (Especially for the pastors and superintendents.) Rev. E. B Flory.

Dinner and Social Hour.

Afternoon Session.

1:45- 1:55—Song Service.
Mr. W. H. Baker, Leader.
1:55- 2:05—Devotions. Rev. T. E. White.
2:05- 2:30—Address, "Giving the Child a Chance." Dr. W. T. Walters.
2:30- 2:45—Final Reports.
2:45- 2:55—"Another Year." Rev. J. H. Lightbourne, Gen'l Sec'y.
2:55- 3:05—Reading of Minutes.
Rev. B. J. Earp, Rec. Sec'y.
3:10—Adjournment.

IMPORTANT ANNOUNCEMENT.

All delegates and visitors who are expecting to attend the Eastern Virginia Sunday School Convention at Mt. Carmel Church, July 17th and 18th, and wish entertainment on Tuesday night, July 17th, will please notify Otis V. Joyner, Walters, Va., so that homes can be provided.

Otis V. Joyner.

Walters, Va.

EASTERN VIRGINIA CONVENTION.

This year's Convention will meet at Mt. Carmel Church, Walters, Va., the 17th and 18th of July. All member schools and societies are urged to elect and send delegates. All superintendents, presidents and pastors are urged to attend. The program is being arranged particularly for delegates and officials.

The Convention has an official membership of over 200. In 1920, the attendance was 112; in 1921, 103; in 1922, 77. Let us get off the toboggan, and onto the derrick. Let us make this year's attendance representative of the interest we have in Christian education in the Eastern Virginia Conference.

James H. Lightbourne,
Executive Secretary.

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor*,
Henderson, N. C.

OUR CHAUTAUQUA NUMBER.

This issue of THE CHRISTIAN SUN is given over largely to the Chautauqua, which is to be held at Elon College, N. C., beginning July 30th and running to August 5th. The Chautauqua is a child of the Southern Christian Convention, it having taken it over a year or so ago.

Maybe many of our readers do not know just what is the purpose of the Chautauqua. Its real purpose is a worthy one, although it is possible to introduce in it features which may not seem to include its real purpose.

The great majority of our Church people do not have much advantage in the way of study, and the purpose of the Chautauqua is to put within the reach of the people instruction that may help them in their Church work. If you will turn to the program, you will see there are several courses of study that deal directly with the practical side of the work of the Church, and these are designed to help those who have no other means of acquiring information along these needed lines.

For instance, Dr. Staley is to give a course of study especially to help the pastors to get a better grasp on their special lines of work. Then Dr. Chas. H. Rowland is to give a course of study on the Church. Miss Emma G. Lemen is to give a course on children's work. Mr. Hermon Eldredge is to give a course on youth and the Church. Dr. Harper gives a course on social service. Rev. J. H. Lightbourne gives a course on Bible and young people. Mrs. Alice V. Morrill is to give a course on missions. Dr. Atkinson will give a course on stewardship. Rev. J. F. Morgan will give a course on Christian Endeavor.

There is also a special course in Sunday School organization and administration by Rev. E. B. Flory. Many of our Sunday School workers ought to find this a most attractive subject. Rev. Thomas Opie is to give a lecture on "God and Education." Rev. W. D. Parry will discuss the "Great Game of Pretend." We do not know what that means, but, doubtless, they will make it plain. Rev. I. W. Johnson, D. D., will give a lecture on "Virginia's Gift to Religious Freedom." Rev. J. G. Truitt will speak on "We are Debtors," besides some others. Let those who attend, go armed with pencils and tablets to take notes as these lectures are given. Surely, with all of these subjects and speakers before you, it will stir you up to have a desire to go—it will, we believe, be a feast to as many as shall avail themselves of the opportunity. We know of no other way our people can get so much instruction in so short a time, if they will use the occasion well. Try to be present at the opening and remain till the close, and so get all you can hold of the good things which may be given out during the entire series.

ANOTHER NEW-FANGLED NOTION GOING TO PIECES.

This is an age for something new, especially if it can by any means make it appear that it is an improvement on what went before it. It is not necessary to make sure that it really is an improvement over what went before it; if it seems to be something out of the ordinary, then that is the thing, no matter what its predecessor was or did.

We remember that as the great World War was coming to a close there were some of our far-seeing moderns who thought that such a change had been wrought in humanity, at least in that part of it that had been in the war, that the Church could not minister to the soldiers when they should get home—they would be so up-to-date that the old, slow-going Church would not be able to command the attention or the support of the men who had just been through the war—it would take something better than the Church to command the sympathy of the soldiers who had come home alive. It was declared that the Y. M. C. A. had done such great things for the men in service that no old way of service would be acceptable to them. Alas! we did not know but that the bottom of the bucket had dropped out, and henceforth we should find the Church a back number, but when the soldiers got home—well, they were the same specimens of humanity they had always been, and the dear old Church of Christ was just as necessary as it ever was, and seemed to be just as effective in ministering to the spiritual wants of men as ever. Since then we have heard nothing further of the Y. M. C. A. going to supplant the Church—no, indeed! the Church of Christ is still doing business in the old way, and is likely to continue to do so.

Let us try to remember that a good old thing is better than an untried new thing. It is well to have a new thing now and then, but let us not lose our heads over a thing just because it is new. It will more than likely turn up a failure.

Now, one of the latest of these new things was but recently going to do big things, but it has been found to be essentially a failure as compared with the old standby. We refer to the new way of preaching the Gospel by radio. Oh, it was said that soon we would not have but a very few preachers, as a few of the ablest ministers could minister to the whole country by means of the method of broadcasting the sermons all over the country, that only a few ministers would be needed any more—we were going to save the world by broadcasting the sermons of a few men. Now, what of it? The bubble has already exploded, and now even the man who was the first to use the radio says it is a failure—that the world cannot be won to Christ by the preaching through the radio. God settled that thing long ago by the preaching of men, chosen men, He proposes to give the Gospel to the world, and God's way will succeed while man's way will fail because it acnnot move the hearts of the people.

In an article under the heading of "Radio and Religion," the Rev. Edwin J. Van Etten, rector of Calvary Episcopal Church, who is called the pioneer radio preacher of Pittsburgh, already confesses his disillusionment in this matter by declaring that the radio is one of the forces which makes for "arm-chair religion." He is already convinced that radio preaching cannot take the place of regular worship in the house of God. He now fears that broadcasting sermons may prove a disintegrating influence to the Church.

An exchange, remarking on this situation, says:

The eagerness with which some preachers have courted the radio is only another example of the poverty of a certain type of modern ministers. Missing the chief things, they are ever on the alert for some new fad by means of which they can get before the public. Utterly at variance with the New Testament spirit is egotism in the Christian ministry, a seeking after prominence, self-advertising. And much of the radio "preaching" is just this and nothing more, a hankering after notoriety. The more the preachers resort to worldly means, the less progress they make. At the same time, they play into the hands of money-makers as excellent promoters of shrewd business.

The Pittsburgh rector, when the clouds rolled away, discovered another danger. Radio preaching, often stupidly set at the usual hour for public worship, lends encouragement to the half-hearted Church members to stay away from God's house. Every earnest Christian knows that public worship conserves the finest elements of our religion. We cannot estimate spiritual things by material standards, and hence no one can define the value of public worship; but no one will question the power on human life which is generated in a company of devout souls humbly worshiping God in the sanctuary. The reading of the Bible in the public assembly, singing the great hymns together, the call to prayer, the personal and direct meditation of the Gospel of Jesus, the indescribable influence of the Lord's Supper—these are some of the forces which renew and inspire man's spirit at Church. Then there is the vague, intangible, but most real, power of that which is called fellowship, the influence of heart upon heart.

It looks as if man is finding it very hard to be satisfied with God's ways of doing His work, but maybe, by and by, he will learn better. It takes some of us a long time to learn that His ways are always best. Let us recognize the fact that man is limited in his power and sense, and when he undertakes to uproot the plans of God he must fail. Do not forget it—God's ways are always best. To say that twenty-five ministers will do the preaching for the whole country is to show one's self a back number indeed.

SEEN IN THE WRONG LIGHT.

The day was dark, the clouds were thick and heavy. Josephine was making a dress for herself, but before she had finished her sewing she had a sort of fear to come over her lest she had made the dress with wrong side of the material on the outside. She called her grandmother and her mother, and then her Sister Mary, and asked them to see if she had made a mistake, and had sewed the goods with the wrong side out. Each one, coming to her assistance, but in the room under the same light, declared that the right side was on the outside, so she went ahead and finished her dress; and as it was almost night, she laid the dress away till morning. The next morning the sun was shining brilliantly. She tried her new dress on, and then walked out into the full light of the golden sun, when lo and behold! it was clear enough that she and her helpers were mistaken. She had made her beautiful dress with the wrong side of the goods on the outside, and then—well, there was nothing else to do but to rip the dress apart and do the work all over again, as it would never do to wear the dress with the right side under cover. How she did regret her mistake! The thought of having it all to do over again made her sick at heart, and for the moment she felt like giving it all up and having no new dress, and then she rebuked herself for the thought, as "that will never do." "I must get it made right, for I must go to Church and I must have a new dress." She went to work and did it all over again, and she thought how silly it was in me to work in a poor light and do my work all wrong—just for the want of a better light.

But Josephine is not the only one who is working under a wrong light and then will have to regret the expenditure of time and strength and money, all because they did their work in the wrong light. We have hosts of men and women who are working hard and getting nowhere, except into wrong attitudes of mind and, maybe, of heart, too. We are having in these early days of the twentieth century very much work done, but some of it is done on the wrong side because the workers were working in a poor light, and that is why they got the wrong side out and the right side in. Jesus met this same class of people in His day (see Matt. 11:25). What a pity that

so many of us work in the wrong light!—in the light of the wisdom of this world instead of working in the light of God.

There can be no question but that the average man of learning of today is depending on human wisdom to the neglect of the light that shines from above. Human wisdom has its place, and as long as it keeps its place no just complaint can be maintained against it. The wisdom of God can be given to men, unless they become self-exalted on account of their own wisdom and ignore the light of God. Too many are doing that way, we fear, in this day, and at the same time are trying to make their work complete in their own wisdom. Of course, all such efforts must fail in the end.

Referring to this view of the wisdom of men, the *Central Christian Advocate* puts the case none too strongly when it says:

"This is a scientific age. Even so. It is an age of negation, of denials, of reconstructions and explanations that evaporate faith and reduce ancient beliefs to shadows. Quite true. But is our age quite sure of itself? Is it not also true that, in the splendor of the light that breaks forth from our laboratories and museums and the heavy tomes of criticism, there possibly may be some glint of overconfidence, begetting here and there something like self-esteem, something that is scarcely of necessity either depth of intellect or breadth of charity. Is this age of science an age of faith? Will faith come back to earth? Is there not in every deed some wee bit touch of Phariseeism abroad in this wonderful age? Some liberalism that now and then becomes in essence liberal? Perish the thought that any who have drank a wee bit from the wells more or less deep of modern liberalism should become even a little furious if others whose duties have not led them to the identical results the liberals have reached, beg and implore that the liberals will, without sarcasm, extend to them somewhat of the liberty of thought they have appropriated to themselves."

Brethren, remember Josephine! Remember what doing her work in a wrong light cost her. Get the right light, and make sure that you have the right side of your work on the outside, and then do your work well, and it will pay, for time and for eternity. Do not forget to read Matt. 11:25. Then turn to 1 Cor. 2:4-8. The man who goes to his Christian thought in the light of science only must find, at last, that he had worked in vain, and for the reason that he did his work not in the light of God, but in the light of science. Beloved, let us do our best to work in the light of God, and then our work will be well done, and it will stand all tests, because done in the light of God. It is true that true science is in harmony with God, for He is the Author of it; but there is so much science that is not true!

A QUESTION AS TO "MOTHERS' DAY." IS THIS WOMAN RIGHT?

Mrs. M. S. Ruff, writing in the *Presbyterian of the South,* gives her opinion of "Mothers' Day," and it is so unusual for a woman to take such a view of that day we are led to publish what she says simply to give our readers a chance to see the other side of "Mothers' Day." Can it be possible that we have held a wrong view concerning this matter? If so, will some of our readers show us wherein we are wrong. We are prepared to admit that we could go too far in the observance of "Mothers' Day" by giving her the place which belongs only to God. Mother, as a god, would be as far from right and proper as a piece of wood and stone, such as the heathen bow down to. We ask the opinion of our readers as to their thought of the stand Mrs. Ruff has taken. If she is right, we ought to know it. If she is wrong, we ought to be assured of that fact. This is what she says:

The first day of the week is called the Lord's day, because on that day Christ arose from the dead.

By whose authority has one of our Lord's days been dedicated yearly as "Mothers' Day?" It seems to me a great usurpation and contrary to the plain teachings of Jesus, who would not grant that even His own mother should be especially honored. Jesus gave the place of honor to those who would do the will of His Father, regardless of human relationships. Can it be claimed that all mothers fill this requirement?

Then, when "Mothers' Day" comes, it mokes one sick at heart when we go to God's house on God's day to worship Him, and instead of singing, "No Other Name so Sweet as Jesus," we are asked to sing, "The Dear Name Prized Above Every Other—the Beautiful Name of Mother."

One more step and what protest can we make to the worship of the virgin mother? Where are we drifting? What does all this putting woman forward in Church and State mean?

Beginning with Genesis, when woman became man's tempter, God assigned her a place of subjection. There can be but one head, and God has wisely given to each his work, making them mutually dependent. Why try to change God's order of relationship?

The head of every man is Christ, and the head of the woman is the man.

The work of woman has always been, and still is, the most important of all. Christ was the seed of the woman, and all childlife is intrusted to her in the formative and constructive periods.

Upon woman depends the home, and upon the homes depend the Church and nation. The children of this generation are suffering for the lack of mothers who are willing to teach and train them in the way they should go. There is no sweeter work than that God has assigned to woman. Mothers are turning this precious work over to others, while they entertain themselves with clubs, cards and politics, and are even trying to be rulers in the Church of God, when He has said: "Let women keep silence in the Churches." "I suffer not a woman to teach nor to usurp authority over man."

Let us, as women and mothers, be content to trust the wisdom of God, who has planned all things for the good of mankind. It is when we cease to conform to His laws that we get into trouble. Let us return to the old paths. "To the law and to the testimony." "Let the aged women teach the younger to love their husbands, and children, and to be keepers at home." When this is done, there will be many more evils righted than woman can right by being in politics or trying to become rulers in Church courts.

There are so many artful ways the devil has of getting in his work that it is not an easy thing to be sure of ourselves in many instances. The Rev. J. S. Hardway, writing to the *Biblical Recorder,* says this of the work of the radio, and we commend it to the consideration of our many readers:

A few weeks ago a man said, in the hearing of another on a train: "I was in Atlanta last Sunday, and did not have to go to Church; I caught a sermon over radio."

The radio is a wonderful thing, and is much in evidence just now. It is marvelous to hear the human voice over a distance of a thousand miles with the same distinctness as if speaker and hearer were in the same room. But this man is deceiving himself. Here is a man who is plainly a good man, who is satisfying himself with radio as a means of worship. He thinks that he can stay at home and "tune in" with radio, and fulfill his duty as to worshiping God. He is mistaken; he is fooling himself; he is lazily yielding to the flesh, and is not living in duty. The worship of God is a far more serious thing than sitting at a table and tinkering with a radio machine. Worship on the Lord's day means presence in God's house if we can be there; it means heart and voice engaged in God's worship; it means example and influence, speaking to others and calling on them to join in this holy exercise.

If the apostacy of worshiping by radio is kept up, the time may come when we may place a phonograph on the pulpit to proclaim the Word of God and to pray and sing for us, and worship will become what? Alas! it too often does become, even with the people present—a mere mechanical affair, without heart, soul, or reality, a mere empty sound, a form of worship without influence or power.

"God is a Spirit, and they that worship Him must worship Him in spirit and in truth."

The matter of union of the different denominations is a puzzling question. The old ship of Zion, with the union forces on board, seems to strike a snag in most unexpected places. We have heard that the union question was seemingly having fair sailing in heathen countries, that they were really leading the way to show us in Christendom how to be united in the cause of Christ, but now there comes a disappointing note, and it is from such a reliable source that we can but credit it as presenting the real situation. However, we must say it seems pretty narrow when we cannot work in fellowship one with another without feeling we cannot give expression to our honest convictions of truth. The Rev. A. C. Dixon, D. D., Baltimore, Md., in writing to the *Watchman-Examiner,* a leading Baptist paper, presents the union situation in the Orient this way:

"The Presbyterian ceases to emphasize the sovereignty of God; the Methodist is silent as to the witness of the Spirit; the Episcopalian avoids the mention of what he believes about worship and ecclesiastical order; the Congregationalist omits the discussion of personal liberty; the Quaker refuses to protest against outward forms; the Baptist does not insist upon obedience to every command of Christ; and now the fundamentalist must not obtrude his convictions as to the full inspiration of the Bible, the virgin birth, the bodily resurrection of Christ, the atoning blood, the second coming of our Lord, the supernatural origin and nature of the Bible, of the Church and of Christian experience. And when all these things are omitted, we have lost the truth that is really worth while. The revival of a healthy denominationalism is urgently needed."

How does this strike you? Is it right or not? "The morning congregation of a Church shows the popularity of the Church; the evening congregation shows the popularity of the minister; but the Wednesday night prayer-meeting congregation shows the popularity of Jesus in that Church." We believe that is true, and if it be, tell us how popular is Jesus in your congregation. Do you know how to make the report? Do it this way: See how many people attend the morning service, then see how many attend the evening service. Then when Wednesday night comes, see how many people attend the prayer meeting, and that will show you the popularity of Jesus in your Church. Please make the count and report to us just what the attendance is in your Church for these three services. Give each one independently, and that will indicate the popularity of the Church, of your pastor, and of Jesus Himself.

CONTRIBUTIONS

SUFFOLK LETTER.

The Seaside Chautauqua and School of Methods.

This summer school of one week was conceived and guaranteed by five men who felt that a seaside outing under Christian educational conduct would cultivate a brotherly feeling and put their work on a more intelligent and uniform basis. Their purpose and hopes have not been disappointed. The sessions have continued with only the 1920 exception, from 1914 to this year, 1923, eight annual sessions in all. Six of these sessions were held at Virginia Beach, in the Baptist auditorium, at a reasonable rental; 1921 was held under a tent at Ocean View; and 1922 at Elon College. Those who attended the seaside sessions enjoyed the sea breeze, fishing and bathing; and, more, the splendid instruction in Sunday School, missions and Church methods, together with great lectures by famous speakers, and music. The sessions will be remembered by those who attended as social, inspirational and spiritual memories of delightful and recreational privileges.

Conditions in 1920 made it wise to omit that session, as opinions were divided as to the place of permanent sessions. The sea seemed too far away from ministers and Sunday School workers to attend in large numbers, and some thought that Elon College was the logical location as more central and freer from outside attractions. Hence, the 1922 session was held at that institution, and the conduct transferred from the voluntary management to the Board of Religious Education. So far as the present knows, it will continue its annual sessions. The pro and con arguments for location have sound reasons on both sides, while it is in its experimental stages; but the value of such an institution for permanent service to the Church is now admitted by all thoughtful people interested in Church and Sunday School progress. The elimination of local and personal interest and convenience should not enter the equation, but results will reveal the wisdom for permanent location and management.

The place of the Chautauqua in the work of the Chautauqua is threefold—it develops those who accept service in any department of its work; it enlightens and broadens those who attend its classes and lectures, and it improves the work of the local Churches through the new methods and inspiration which those who attend carry back into the congregations. It is really a school of methods, the word "Chautauqua" being derived from a town on Chautauqua Lake, in western New York, where like assemblies have been held since 1874. The word has found its place in summer assemblies for educational and religious meeting as fixed as the lake is in the Empire State, and this is hoping that our Chautauqua and School of Methods will find as permanent a place in the work and program of the Southern Christian Convention, and here is hoping that the 1923 session at Elon College will be the best attended and do the best work since the 1914 session.

W. W. Staley.

ELON LETTER.

Two summer schools and Conferences on Christian education have already been held this summer, from May 28th to June 7th, in Palmer College, and from June 12th to 21st, in Union Christian College. Three others are to be held—Defiance College, July 16th to 26th; Craigville, Mass., July 30th to August 3d; and Elon College, July 30th to August 5th. Next year we hope to add three others to the list—Bethlehem College, Kirton Hall, and Starkey Seminary.

What do we hope to accomplish in these schools and conferences?

Many things. I will mention eight. The reader will think of others.

1. Give our educational institutions a splendid opportunity to touch in a vital way the workers in our local Churches who cannot go to college or whose college days are past.

2. Emphasize in group gatherings face to face the objectives of our department of Christian education.

3. Offer courses for credit on professional certificates for teachers and other Church workers.

4. Offer courses that our colleges will accept for entrance credit and later for college credit toward degrees.

5. Show by actual demonstration that devotion, diligent study, inspiration, and recreation constitute a symmetrical unity in life.

6. With experience as the basis, consider the perplexing problems of the local congregation and point the way to their solution.

7. Discover leaders among our young people whose opportunities are now circumscribed for lack of vision and induce them to go forward in preparation for larger service.

8. In good-fellowship sow the seed of a larger Church and a growing constituency.

How are these things to be accomplished?

(1) By selecting as speakers, lecturers, leaders, and teachers for these schools and Conferences persons who are authorities in their departments.

(2) By constructing a program that combines into a single unity all the elements of the religious life.

(3) By arranging for a wholesome social life in a common dining-hall and sleeping-quarters.

(4) By inducing various organizations to send their workers to the schools and Conferences.

(5) By keeping the cost so low that large numbers can attend.

Here is a sample, typical of all.

The Elon session this year begins at 8:30 A. M. and closes about 9:30 P. M. The daily program consists of an early morning hour of worship. Then come hour periods of methods, content, inspiration, missions, and recreation. From three till four in the afternoon is the program discussion period. From seven to eight P. M. is held a community sing and general recreation period. At night comes the lecture and entertainment period. Sunday is arranged for services typical of the local Churches as they ought to be. There is also a children's Chautauqua from 10 to 12:15 daily.

The faculty members of the 1923 session at Elon are Dr. C. H. Rowland, Miss Lucy M. Eldredge, Hermon Eldredge, Miss Emma G. Lemen, Rev. E. B. Flory, Dr. R. C. Helfenstein, Dr. J. O. Atkinson, Rev. J. H. Lightbourne, Mrs. M. T. Morrill, Rev. J. F. Morgan, Dr. G. O. Lankford, C. H. Stephenson, Dr. W. D. Parry, Rev. W. B. Terrell, Dr. Thos. F. Opie, Rev. John G. Truitt, and Rev. T. E. Beaman, W. A. Harper, Dr. W. W. Staley, Rev. I. W. Johnson, W. B. Truitt, Miss Pattie Coghill.

Seven days thus invested will bear fruit for eternity in our local Churches. We have not yet dreamed of the possibilities of our summer schools and conferences of Christian education. They are among our chiefest assets for the growth and development of our Church. The local Church that neglects them will regret it. The local Church that avails itself of them and of their inspiration—keep your eyes on that Church. It will grow and flourish and achieve the goals of an advancing kingdom.

W. A. Harper.

SHALL THE CHURCH OR THE WORLD MAKE RULES FOR CHRISTIANS TO LIVE BY?

By Rev. S. L. Baugher.

When the denominations adopted the phrase, "religious education," was there not a stepping up by the liberalist and thus weakening both the Church and the Sunday School in all our denominations by leaving out the phrase, "Christian education?" That term means so much more than religious education. For instance, the Mohammedans claim to be religious. Even some of our free-thinkers, the Mormans, the Adventists, agnostics, and so forth, all claim to be religious. As a fundamentalist, I am grieved at heart because many of our colleges and seminaries have teachers who no longer believe the Bible. When I see the heading in our Church papers, "The Department of Religious Education," when, in fact, all these great denominations should be standing for the old faith, coming out from the world and saying we will stand for the Bible and the Christianity of the Bible, even though we should stand alone in doing so.

In many of our religious papers no spiritual food is given to the people—at least, very little, if any. Seven such papers come to my table weekly, and I know whereof I speak. At the National Sunday School Convention, at Kansas City, Mo., for some reason, they adopted the phrase, "religious education." I presume the aim was to become so liberal as not to hurt the feelings of the sinner or of any worldly organization. It was possibly a short cut to greater popularity among worldly organizations.

Beloved, where are we drifting? I am sure it seems to me we are not drifting toward God. There is some work done outwardly and on the surface which looks quite nice from a human standpoint, but is it not very superficial? And if so, God is not satisfied with it. When we take up the old Book and hear God talk to us about salvation, and the work of the Holy Spirit, we get the facts straight. There are no "ifs" and "ands" about it. God means what He says to us, and we will do well to give heed thereto.

If parents can attend only one service on Sunday, let them take their children with them and have them sit with them in the house of the Lord through the hour for worship and preaching. If a real preacher is in the pulpit, he prepares his message for the people—not just to please the "itching ears," and not for mere popularity's sake, but for the glory of God in the salvation of souls. Many teachers talk baseball, motion pictures, etc. I would like to see a change made, and all our educational departments named "Christian Education"; that is, I would like to see all the departments now known as "religious education," made to stand out as "Christian education." Brethren, think of these things, and let us correlate all of our educational work, so that it may be truly known as Christian education—that is the great need of the world today: to be taught as Christians!

Lacey Springs, Va.

Liberty (Virginia) Church is planning to hold a daily vacation Bible school in July. The Holland-Holy Neck School will also be held in July.

Mrs. J. W. Patton, of Elon College, will have charge of the music for the children's sessions each morning, and help with the work throughout. Miss Mary Graham Lawrence will be pianist.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

A GOOD REPORT.

There has fallen into my hands by chance a deacons' report, which, from my point of view, makes mighty good reading. So many deacons' reports are general rather than specific that this one, giving actual facts, seems not only different, but worthy of emulation. I am not sure that the deacons making the report will forgive me for publishing it, as they never had a thought that it would reach me, and so their individual names are withheld. The report reads as follows:

Report of Deacons to Quarterly Conference, First Christian Church.

Winchester, May 2, 1923.

DEAR FELLOW-WORKERS:

Our present pastor, Rev. J. F. Morgan, has been with us one year. It is, therefore, with pleasure that we can report an excellent year's work in our Church under his efficient pastorship.

Just briefly, we wish to mention a few things that have been accomplished during the past year.

The adoption of a constitution for the guidance of the Church in the conduct of her business, and the creating of an official board to look after the business of the Church between the meetings of the quarterly Conferences.

Creating of the office of mission treasurer and using the duplex envelopes for current expenses and missions. In former years it has been necessary for us to put on a drive before the close of the Conference year in order to raise our Conference apportionments. This year we will have this raised before Conference; in fact, we already have more than the amount, now in the treasury.

This is a forward step in the right direction. The setting of a time—the third Sunday in July—for the every-member canvass, making it an annual occurrence, is also a step forward.

The increased attendance at our Church services has been very marked. We give here a few figures that were secured by actual count:

1922, first Sunday in April—morning service, 53; evening, 40.

1923, first Sunday in April—early dawn service, 53; evening, 98.

1922, fourth Sunday in March—morning service, 40; evening, 53.

1923, fourth Sunday in March—morning service, 70; evening, 95.

1922, second Sunday in March—morning service, 55; evening, 40.

1923, second Sunday in March—morning service, 75; evening, 188.

During the year the following organizations have attended our services in a body: Red Men, Friendship Fire Company, Woodmen of the World, and Odd Fellows. We feel highly honored in having the presence of these organizations in our services. We cannot help but feel that the influence for righteousness our pastor has in our city was a factor in bringing them to our services.

Our pastor has worked hard and faithfully during the past year, and his close attention to pastoral duties is to be commended. His sermons have been of the very best. Many expressions of praise have we heard of his sermons, and they have been of great drawing power in bringing people to our services, besides the good they are doing for the advancement of the kingdom of God in men's hearts. There has also been a marked growth during the past year in the spiritual life of the Church.

We would like to take this opportunity to voice our praise and thanks to our choir director, Mrs. B. R. Richards, and her faithful co-workers. Our music has been real good, and we feel that the work of the choir is of great help in making our services helpful and uplifting.

The Sunday School is making rapid steps forward. Our superintendent informs us that our average attendance is higher than that of any other school in the city. The attendance a few Sundays ago was 121—the high mark for any regular session since we changed to the morning hour.

All departments of our Church have done good work the past year, and as we look forward to another year it is with a bright hope for a successful year if we will all do our very best.

The finances have been good the past year, and especially so when we take into consideration the financial depression in this community. We feel the greater part of our membership will give freely and liberally if they have the means to do so.

We have been able to pay the pastor's salary the first of each month, and have kept the interest on the parsonage debt paid, which amounts to about thirty dollars a month. We have also paid $140.00 on the furnace we had to put in the parsonage.

The most of our membership have worked hard and have been faithful to the Church this year. Some, we regret to say, have not been as zealous about the work as they should. This we do not feel is the fault of our pastor or those who are faithful to the Church. We believe it is a lack of interest on their part in the work of the kingdom. And our prayer is that they may, in some way, be led to a responsibility of their duty to their Church and to their God.

During the past year we have received into our membership thirty-five new members. This is more than a 20 per cent increase.

The writer joins all SUN readers in wishing that all our Churches this year may have 20 per cent increase—or more.

J. O. ATKINSON.

SUNDAY SCHOOL MISSIONARY OFFERINGS FOR JUNE.

(How we wish every Sunday School in the Convention may yet get on the list of honor now enjoyed by those taking one offering a month for missions.)

Zion, Moncure, N. C., $1.45; Bethlehem, Timberville, Va., $1.82; Holland, Va., $5.00; First Church, Portsmouth, Va., $7.58; Reidsville, N. C., $9.47; Ramseur, N. C., $3.16; High Point, N. C., $2.40; Wadley, Ala., $1.41; Linville, Harrisonburg, Va., $2.93; Timber Ridge, High View, W. Va., $1.70; Hanks Chapel, Pittsboro, N. C., $2.15; Pleasant Grove, News Ferry, Va., $7.82; Henderson, N. C., $4.82; Rose Hill, Columbus, Ga., $5.24; Richland, Ga., $1.50; Leaksville, Luray, Va., $3.24; Pleasant Union, Lillington, N. C., $3.14; Pleasant Hill, Liberty, N. C., $1.25; Liberty Vance, Henderson, N. C., $2.83; Berea, Driver, Va., $8.00; Beulah, Phenix City, Ala., $1.22; South Norfolk, Va., $5.77; Elm Avenue, Portsmouth, Va., $5.38; Monticello, Brown Summit, N. C., $6.10; Bethlehem, Timberville, Va., $1.44; Suffolk, Va., $40.02; Wakefield, Va., $4.97; People's Church, Dover, Del., $10.05; Ramseur, N. C., $1.38; Dry Run, Seven Fountains, Va., $2.00; Holy Neck, Holland, Va., $16.00; First Church, Portsmouth, Va., $13.91; Linville, Va., $2.34; People's Church, Dover, Del., $84.14; Burlington, N. C. (First Church), $67.08; Christian Temple, Norfolk, Va., $270.90; First Church, Norfolk, Va., $30.00—total, $639.61.

Thanks, dear Sunday School workers and friends. Your loyalty and devotion to a great and good cause are appreciated.

Gratefully,

J. O. ATKINSON,
Missionary Secretary.

AN OCCASION AND SOME OBSERVATIONS

Is the work of the Church making proportionate progress with the country's material development? This is a question that often comes to my mind as I travel, nearly every Sunday, to some place to be of some service on some occasion. In my travels while editor of THE CHRISTIAN SUN it was almost necessary, with few exceptions, to leave home on Saturday in order to reach the place on time. For more than a year I have been making nearly all my trips the same day; at times, covering more than 200 miles.

I recall that Rev. P. T. Klapp was once my pastor. He lived at what was then a great distance from the Church. He would leave home Friday afternoon or early Saturday morning. Travel conditions made it necessary, of course. Sunday morning, July 1st, I left home to be in a service with Bro. Klapp, at Danville, Va. The distance is forty-five miles from Burlington, and I made the trip easily in two hours. I thought, as I traveled along, of the great change from the time that it took Bro. Klapp to reach my home Church from the time that it took for me to reach his Church.

The Church opened up the way for material progress. Material things have made so much more progress than was expected that too often the Church is inclined to be critical of this growth rather than to join in for a more rapid advance in everything. Can the Church ever adjust itself to speed and rapid advancement for the kingdom's progress?

But, about Danville Church. The occasion was "College Day." Though the morning's weather had been threatening, the attendance was gratifying. Pastor Klapp spoke first, and then the writer. The matter of Christian education for the masses was the thought, of course, presented in both addresses. The writer preached at night, and, unlike the attendance in many places, the audience was much larger than that of the morning.

The outlook at Danville seems to be healthy and hopeful. The Church needs a resident pastor, and it is a hindrance to the cause that we do not have one. The membership of the Church is loyal and devoted. Danville is a city of about twenty-five thousand people. Our Church is located in the northern section of the city, just a few blocks from the present corporate limits. It will be only a matter of time when that section will have to give way to city administration and become a part of greater Danville. The Church itself will profit by the encouragement of such a move.

I am glad that "College Day" has become a part of our Convention work. The occasion is not a "drive"; it is not a "special" occasion; it is not a day for Elon and Bethlehem Colleges alone—but a day of education for the Church. It is not a day of student-getting, but a day of seed-sowing for larger things that will come only through a more intelligent leadership from the smallest organization of the local Church to the highest functioning body of the denomination. The day is one glorious opportunity for every pastor and every leader in every local Church.

C. B. RIDDLE.

ELON CHAUTAUQUA

WHAT IS THE CHAUTAUQUA?

By Rev. W. T. Walters, D. D.,
Chairman of Board of Religious Education.

What is the Chautauqua and School of Methods, to be held at Elon College, July 30th to August 5th?

It is a leaders' training school. It is the culmination of the system inaugurated or fostered by the Board of Religious Education for a more efficient work among our young people.

It is impractical to attempt a system of bringing an organized field force in direct contact with every individual pupil. The nearest approach we can make to that is the occasional visit to the school; but if our secretary could give every Sunday to this work, visiting one school each Sunday, it would take four years to get around. The other method of direct contact is the daily vacation Bible school, but this phase of the work is limited from the standpoint of field workers. Therefore, the board must concentrate its efforts on training leadership. At present, we have three fields for this work, namely: *The Sunday School and Christian Endeavor Convention, the Sunday School and Christian Endeavor Institute,* and the *Chautauqua.*

The Convention is designed to be a meeting place of representatives from all the schools. The sessions are short and much of the time is taken with business and inspirational addresses, with only a limited time for open discussion or institute work in definite phases of the Sunday School and Christian Endeavor program. These Conventions have done much to stimulate a deeper interest in the work, and have inspired to new zeal and efforts. We may add to their effectiveness in the future by the addition of institutional features.

The institute reaches a smaller group of schools and concentrates on training leaders. It is the most effective method for reaching the workers in all our schools. It needs enlargement of scope and a deepening interest on the part of the schools represented.

The Chautauqua reaches a more select group and, owing to the length of time, does a much more effective work. This is the last step in the system carried out by the board. It is the school where we train leaders who, in turn, are to train leaders in their respective Churches.

Every Church should have a selected group of its brightest and best workers at the Chautauqua every year. This group should include the following: The *pastor,* the Sunday School *superintendent,* the *president* of the Christian Endeavor Society, the *leader* in the Woman's Missionary Society, and at least two Sunday School *teachers.* The management has endeavored to provide a strong, practical program and make the cost within the reach of all. We want to help your school by training two or more of your workers this year.

Richmond, Va.

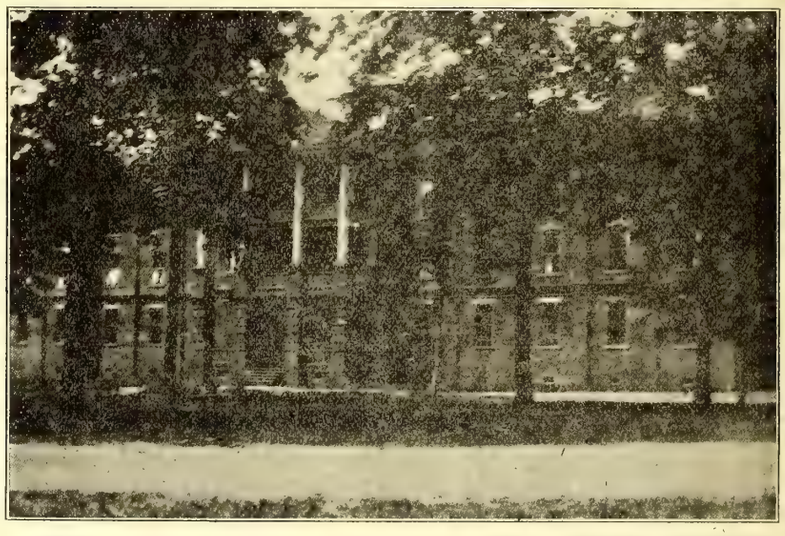
THE CHAUTAUQUA IS FOR YOU.

Through the courtesy of the editor, this issue of The Christian Sun is a special number, looking forward to the Chautauqua and School of Methods, which opens at Elon College Monday night, July 30th. The Board of Religious Education is grateful for this opportunity to give to The Sun articles from those who have been most interested in this work of the Southern Christian Convention, and announcement of the plans for this year's session. The programs are now printed, and a card request will bring a copy to any one interested.

The Chautauqua is planned for *you,* and *you,* and *you,* members of the Churches of the Southern Christian Convention. The supreme interest and concern of the Board of Religious Education is that *your* life may be enriched and *your* Church helped because the Chautauqua was held.

Briefly, the program offers the following features and classes:

Children's Work—Miss Emma G. Lemen, of Philadelphia.
Youth and the Church—Hermon Eldredge, of Erie, Pa.
Sunday School Organization and Administration—Rev. E. B. Flory, Norfolk, Va.



WEST DORMITORY, ELON COLLEGE—CHAUTAUQUA HEADQUARTERS.

Morning Worship—Rev. C. H. Rowland, Franklin, Va.
Pastors—Rev. W. W. Staley, D. D., Norfolk, Va.
Social Service—Dr. W. A. Harper, Elon College, N. C.
Meeting the Master—Rev. James H. Lightbourne, Holland, Va.
Evangelism—Rev. Roy C. Helfenstein, D. D., of Dover, Del.
"Making Life Count"—Rev. Thos. Beamon, Goldsboro, N. C.
Stewardship—Dr. J. O. Atkinson, Elon College, N. C.
Missions—Mrs. M. T. Morrill, Defiance, Ohio.
Christian Endeavor—Rev. J. F. Morgan, Winchester, Va.
Recreation—Under direction of Miss Pattie Coghill.
Music—Rev. J. F. Morgan, Miss Mary Graham Lawrence, with a music hour on the campus each evening.
"God and Education"—Rev. Thos. F. Opie, Burlington.
"The Great Game of Pretend"—Rev. W. D. Parry, Raleigh.
"Virginia's Contribution to Religious Freedom"—Rev. I. W. Johnson, D. D., Suffolk.
"The Law of the Road"—Hermon Eldredge, Erie.
"We are Debtors"—Rev. John G. Truitt.
Sunday Services on August 5th.

With this formal program combined with recreation and good Christian fellowship, the Chautauqua offers to you an ideal way to spend your vacation this year.

The Board of Religious Education, through this special Chautauqua Christian Sun, cordially invites you to spend the week of July 30th to August 5th at Elon, renewing college days, worshiping God, planning for His work and enriching your own life.

That the best arrangements may be made for your entertainment, will you not write and tell us that you are hoping to come? This will help more than you can now know in making the Chautauqua an unqualified success.

W. T. Walters, *Chairman.*
Lucy M. Eldredge, *Secretary.*

Richmond, Va.

A SPECIAL MESSAGE.

By Rev. Warren H. Denison,
Superintendent of the Forward Movement of the Christian Church.

I rejoice that our Board of Religious Education is planning so thoroughly for this year's Chautauqua at Elon. I believe this to be one of the very important agencies in our Convention. It is not one of the enterprises that shows great things at once, but it is educational, and therein lies its power. I know the amount of patient work it takes, for I was president, and also chairman of the program committee for some seven years. I cannot but compare the Sunday Schools and Christian Endeavor Societies in their work now with that before 1914. Since that time, Eastern Virginia Conference has placed Mrs. Bullock in its field, and later she has become a general worker throughout the entire Church. In the same we now have our Religious Education Board in our Convention, with Miss Eldredge giving full time to the work. That Seaside Chautauqua has been the forerunner also of one in each of our District Conventions. Those Churches that had representatives at its first session were wise, and those Churches that have good delegations present at Elon this year will be wise, too. The great need of our Churches is just this kind of instruction. The institute work is an outstanding need of our congregations. Our instructors and specialists compare favorably with corresponding workers in other Churches. Let all our Churches be represented at the Chautauqua this year!

Dayton, Ohio.

THE HISTORY OF THE CHAUTAUQUA MOVEMENT IN THE CHRISIAN CHURCH.

By S. M. Smith,
Former Executive Secretary of the Chautauqua.

The first effort made to organize *The Seaside Chautauqua and School of Methods* was at the Sunday School Convention held at the Liberty Springs Church, in Nansemond County, Va., during the summer of 1912. A committee of representative workers, appointed by the president, met in the Church during the noon-hour and discussed the matter pro and con. The idea met with general approval, but there was a question as to whether the Christian Church was big enough to tackle such a big proposition. This sort of feeling has no doubt prevented the denomination from keeping pace with other larger religious bodies in years past. There is evidence, however, that this feeling has been rapidly giving way in recent years. The caucus at Liberty Springs did not result in definite action. At the next meeting of the Convention, held in Suffolk, Va., during the following summer, the matter was again presented, and the Convention was asked to take action. A committee was appointed and a meeting held in the basement of the Church during the noon hour. The proposition took definite shape when five men agreed to contribute one hundred dollars each as the beginning of a fund to guarantee the expense. If I mistake not, the five men were Willis J. Lee, Rev. C. H. Rowland, Rev. W. W. Staley, I. A. Luke and R. B. Odom. The committee reported favorably to the Convention at the afternoon session, asking its endorsement without financial obligation, which was given by unanimous vote.

Virginia Beach was selected as the place of meeting, option already having been secured on the Baptist Tabernacle there as the place for holding the sessions. The Convention appointed a central executive committee, with full power to act in all matters concerning the promotion of the Chautauqua. This committee elected Rev. W. H. Denison as president, and S. M. Smith as general secretary.

The first session held, July 20-26, 1914, was a big success. The enrollment was larger than it has ever been since, the representation being generally from the South. The two outstanding men on the program the first year, not members of our denomination, were George R. Stuart and Gypsy Smith, Jr. During the years that have intervened since the first session was held, the leading workers of the denomination—North, South, East and West—have been on the program and in every instance have served without pay. From among those outside of the denomination, prominent lecturers and Sunday School experts who have been on the program in past years, we note the following: Miss Elizabeth Harris, elementary superintendent New York State Sunday School Association; Hon. R. P. Claxton, United States commissioner of education; Rev. Peter Ainslie, D. D., of Baltimore; Marion Lawrence and W. C. Pearce, of the International Sunday School Association; Karl Lehman, of the United Society of Christian Endeavor; Miss Hazel Lewis, elementary specialist of Disciples Church; Mrs. Isaac Sewell, elementary superintendent of Southern M. E. Sunday School Board; Joseph Clark, general secretary of New York State Sunday School Association, and possibly others.

Each year since the Chautauqua was organized due recognition has been given to those who were present throughout the sessions and took the work outlined. There are many particularly in Eastern Virginia who have never missed a session and whose efficiency today as pastors and Sunday School workers can be justly credited to the Chautauqua. Its influence will be felt more and more as the years go by. Since the first session of the Chautauqua in the summer of 1914, sessions have been held every year except one during the war. At the session held at Virginia Beach in 1920, the place of meeting was changed by vote of the executive committee from Virginia Beach to Ocean View. Following the session at Ocean View, the Southern Christian Convention voted to become sponsor for the Chautauqua and the place of meeting was changed to Elon College.

In the organization and promotion of the Chautauqua, the denomination took an advance step in religious education. Its value cannot be estimated. It fills a need not met by any other agency. More and more, as the years go by, its place and purpose in the Church will be realized and recognized.

DR. W. T. WALTERS,
Chairman of Board of Religious Education.

No Church or Sunday School can make a better investment than to send their most representative workers each year.

Huntington, W. Va.

OUR PASTORS AND THE CHAUTAUQUA.

The Chautauqua, which is to be held at Elon College, July 30th to August 5th, will undoubtedly be of great interest and helpfulness, especially to all pastors who can attend. From advanced sheets of the program, one readily sees that almost every vital topic that the pastor has to deal with is to be treated. Dr. W. W. Staley, of Suffolk, is to conduct a pastors' class, and from the ripeness of his own experience and the breadth of his knowledge about the pastors' problems, this course alone will be worth all that it will cost any pastor to attend. Dr. Staley's saving sense of humor, his profound philosophic insight and his devotion to the pastor's task fit him peculiarly for the class-work he is to do.

Then it is noted that Rev. E. B. Flory, himself a successful pastor, but only recently out of the classic halls of Yale, is to give a course on "The Organization and Administration of Sunday Schools." The Sunday School problem is certainly a problem of every pastor, and all who attend the Chautauqua should be edified by Bro. Flory's studies.

Dr. Roy C. Helfenstein, of Dover, Del., is to give three lectures on "Evangelism." Every pastor goes up against the proposition of evangelism, and this proposition constantly recurs with increasing interest and difficulty. If the pastors can be helped in their solution of this weighty problem, it certainly will be worth their while to be at the Chautauqua and hear Dr. Helfenstein.

Then it must be noted with peculiar interest and appreciation to pastors that Bro. Herman Eldredge, our religious education field-man, and a live wire on all themes he touches, is to give a course on "Youth and the Church." This should be wonderfully appealing to our pastors in particular, since the future of the Church depends upon the youths now in and about the Church.

Rev. James H. Lightbourne, who always does well what he undertakes to do, is to give a Bible course in "Meeting the Master." This should appeal to pastors because the pastors' fundamental problem is that of leading people to meet the Master.

These are only some of the several topics that must appeal to our pastors. One is led to believe that it would be a fine investment on the part of any Church to send its pastor at its expense to attend the Chautauqua. He would certainly give back to the Church in increasing interest and information far more than the money cost of sending him to the Chautauqua.

Then it will certainly be worth while for all our missionary societies to have a leader or representative at the Chautauqua. Mrs. M. T. Morrill, of Dayton, Ohio, is to be present and teach a class, and there are many topics allied to missions that missionary workers should hear discussed and should study. It would be a fine thing if the pastors would urge their missionary societies to send one or more representatives.

The cost is exceedingly reasonable, and the meeting promises to be unusually interesting and helpful. Dr. Walters, Miss Eldredge and their co-workers have certainly built an inviting program which, if carried out as promised, will be worth while to every pastor and every religious worker who can attend.

J. O. Atkinson.

OUR LOYAL TEACHERS.

By Rev. E. B. Flory,
Pastor of First Christian Church, Norfolk, Va.

Multiplied thousands of faithful teachers lovingly teach our boys and girls week after week, without remuneration and at times without appreciation. Many of them began their work under protest, knowing their inability and lack of training, but we just had to press them into service. In every Church each week they are doing noble work, with hearts aglow for the pupils under their care. They face a hard task because

MISS LUCY M. ELDREDGE,
Field Secretary.

of the irregularity of the attendance and the lack of actual study on the part of the pupils and also because of the difficulties of Sunday School discipline. And then, too, the moral and spiritual development of the child is always a difficult work

REV. E. B. FLORY,
Lecturer on S. S. Organization and Administration.

that needs the finest thought and the deepest workmanship.

I want to sound the praises of all these teachers, and call attention of the Churches to the imperative necessity that they be furnished the best lesson helps, the finest physical equipment for the class-work, a good library of books for their help, and that they should have a good training class, always available for their growth. It is only fair to these loyal teachers, who care for the Christian teaching of our own boys and girls, that they be given the best assistance, not for their own sake, but for the sake of our boys and girls.

Then there is this supreme thing which they do need. The need to get away to a school of methods to give them for a week, a new atmosphere laden with inspiration and ideas. They need it far more than the day-school teacher who goes for six weeks each summer.

Our Convention owes it to the teachers, superintendents and department workers to provide a real school of methods, and this they have done and the program is par excellence.

At Elon, dear to all of our hearts, and itself laden with atmosphere of study and idealism, our loyal teachers, in the presence of as fine a galaxy of teachers as are in our denomination, will receive an abundant life. No one thing holds more of promise for the efficiency of our Church work than this inspirational retreat. There, with other Christian workers sitting at the feet of those who have a message, our loyal teachers can study for a week. Some of our very best teachers in our schools are very busy folks, who can get away only with difficulty, and to some of them it is a problem to meet the expense of the trip. The best single investment of any Church is to establish a precedent this year by sending at least two of its teachers and paying the car-fare for the trip. In just a few years every teacher will have had this wonderful privilege, and the school will be made new. No school in our Southern Convention has a right to ask children to be in its classes unless it makes those classes worthy. The teacher is the heart of the class, and that teacher needs to go to Elon July 30th, at the demand of the school.

INTERESTING AND SENDING YOUNG PEOPLE TO THE CHAUTAUQUA.

By Rev. J. H. Lightbourne,
Pastor Christian Church, Holland, Va.

(Note: Rev. Lightbourne attended the 1922 Chautauqua with three boys last August. One of these boys has already written that he would be at Elon July 30th this year. A number of groups like this are needed at the Chautauqua.—L. M. E.)

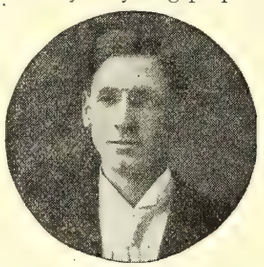
To begin with, I am going to arbitrarily define young people. In this article they are those girls and boys, or young men and young women, between thirteen and eighteen. The Chautauqua is for them. It is as much for them as it is for any age or group of adults. And they can mean as much to it and it can mean as much to them as can possibly be the case with any class of adults.

Thousands of amusement resorts are running in full blast. They are everywhere and convenient to everywhere. They have a place in our lives, and our young people are patronizing them. They go for a few hours, a few days, or for a few weeks. We also have a few institutions like our Elon Chautauqua in session for a week or two each summer. They have a place in our life, too, and this should be recognized. It should be impressed upon our young people. The place is a big one, for these institutions are recreational, social, educational and spiritual. They meet life at four vital points.

Can Young People be Interested?

They can.

If you question this, I challenge you to put it to trial. Go to your young people and present



REV. THOMAS F. OPIE.
Rector Burlington Episcopal Church.

the Chautauqua according to this fourfold program. Admit the recreational limitations of Elon. It has no bay or ocean. There are no amusement devices. There are, however, a large campus, a gymnasium and a nearby athletic field, and under the direction of a recreational officer, even superior amusement can be derived from these than from an abandoned indulgence in the bathing and the frolic of an amusement park or beach. Young people will make this allowance if the other three points—the social, the educational, and the spiritual—are given the emphasis and appeal they deserve.

There is, however, a catch to it. I imagine it has already been discovered. Some of the young people interested and anxious to go, do not possess the funds for such a trip. Others have the funds, but their parents are unwilling for them to go alone or inadequately chaperoned. If one could enlist the interest and the participation of adults, especially adults with automobiles, one could rally a splendid group of young people for the Chautauqua.

And so I must close with a word for the adults. Our Southern Convention needs, sorely needs, such an institution as the Elon Chautauqua and School of Methods. But the Convention will never have it as it should have it, well attended and substantially financed, until you become interested in it and shoulder the responsibility.

Beyond Elon rise the mountains, and in the mountains rest the lakes, but unless Elon is achieved they will never be reached. Let us make this second summer at Elon a memorable occasion.

THE CHAUTAUQUA AND YOU.

Frequently we are reminded that we should use our best judgment in selecting our companions. I see nothing wrong in such reminders, and, in fact, they are frequently helpful. But one asks: "Who are companions? Are they persons only?" It is likely that anything that is companionable—a person, a group of persons, an institution, a dog—may properly be thought of as a companion. If this be true, then Chautauqua is a companion to all who enjoy its association.

I am thinking just now of Chautauqua at Elon College last summer. It was enjoyed, so far as appearances told, by every person who attended. As an institution, it has a many-sided personality—it appeals to the best in physique, in mind and in heart. The meeting-place is naturally attractive, and Chautauqua's visit is at a time of the year when the loveliness of nature is most appealing; there are games and sports for the vivacious side; in books studied in class-room, in lectures given and in group discussion, there is richness and delight for the mind; then, in the devotional hour each day and in the frequent exchange of heart experiences in devotion, with this or that member of Chautauqua, all makes one delightful round of companionship.

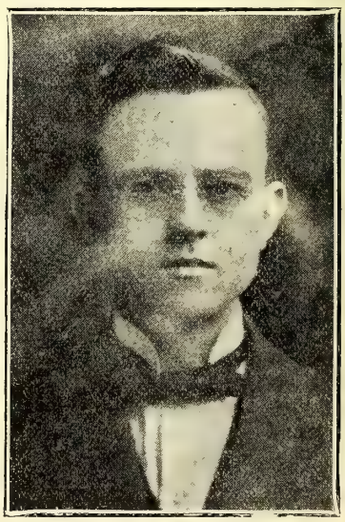
If you have never met Mr. Chautauqua, suppose you arrange to do so this year, when he makes his annual visit to Elon College July 30th to August 5th. Those who know him can testify that his companionship can enrich and uplift your life personally; it will make you a more interested worker for the best things in the community; and it will make you a more serviceable person to the Church, whether you serve in pulpit or in pew. W. P. Lawrence.

Elon College, N. C.

A WORK TO YOUNG FOLKS.

By Rev. J. F. Morgan.

Of all the institutions of our Christian Church, there is no one of greater value to our young people when we compare the expense and the length of time than the Chautauqua. It is largely because of this great value to the young people that our Chautauqua has come into being. It



REV. THOS. E. BEAMAN,
State Secretary N. C. Free Will Baptist Church.

exists for our young folk, hence it is hoped that a large number of them will avail themselves of the opportunity that this school of methods affords. Of course, the older folk in our Church will also receive great benefit from the Chautau-

qua, but the vision of the Chautauqua is that of the future Church, in which our young people of today are to be the leaders.

The value to our young people is, in the first place, their opportunity to get acquainted with the leaders of our Church. No one can do his best service without knowing well those with whom he is to work, and there is no place where we can more easily acquire this knowledge of our Church leaders in the South than at the Elon Chautauqua. Then, too, our young people derive great help from the Chautauqua fellowship. It will be worth a great deal to any of our young people just to live at Elon from July 30th to August 5th. And, more than that, if young people are to be of the greatest service, and are to make their lives count for the most, they must have the training such as the Chautauqua gives. So, I am hoping that every young person who possibly can do so will attend the Chautauqua this year, and, with the older folk who are there, we will make it the best school of methods our Church has ever had. Come on, young people—let's go!

Winchester, Va.

A SUNDAY SCHOOL SUPERINTENDENT'S VIEW OF THE CHATAUQUA.

By W. S. Johnson.

In my opinion, the Chautauqua held at Elon College yearly is one of the most forward, best and helpful movements we have in our Convention today. I would urge every pastor, Sunday School superintendent and teacher and all leaders to attend the 1923 Chautauqua. It will be time and money well spent, for there we learn of the need for better-prepared workers, and after meeting and mingling with the men and women who know the kingdom's needs, we can go home with a greater zeal and fervor to do our best in our own places. Surely, we cannot practice in our schools and Churches all that will be taught. But all can get ideas and ideals toward which to work, to make his or her Church or Sunday School a more effective one. The Church or Sunday School that is satisfied and needs no improvement is to be pitied indeed.

The prophet tells us that, "Where there is no vision the people perish." The Chautauqua is the place for one and all to get a broader, clearer vision of the great work waiting to be done. The great crying need of the hour is for better leaders.

While we would have all pastors and Sunday School workers attend the Chautauqua, it is also very important for the young to attend also. In a few years the young of today must carry on the work of the vineyard, and the earlier and better they are trained, the better leaders they will be, and where is a better place to train them than the Chautauqua? Let every Church or Sunday School in the Southern Christian Convention send at least one representative to the Chautauqua.

The spirit of brotherly love and fellowship manifested at the Chautauqua last year was the finest I ever saw, and I am sure that it will be just as good this year. The best and most experienced instructors obtainable will be there to do their very best, but unless we attend they cannot help us, no matter how much they may wish to.

All together for a glorious Chautauqua this year.

New Hill, N. C.

WHAT OTHER FOLKS SAY.

A number of letters have been received at the office of the Board of Religious Education, expressing gratitude for what the Chautauqua and School of Methods has meant, or asking for information, and, best of all, saying: "I'll see you at Elon July 30th. Save room for me"! Some of these letters we must share with The Christian Sun readers.

Miss Fleda Summers, of Raleigh, attended the session at Elon last August, and she writes in part as follows:

"The whole Chautauqua was fine, and I thoroughly enjoyed every bit of it. The only thing I regret is that more of our folks could not have attended. I suppose the part that meant most to me was the class in elementary work under Mrs. Bullock, for this is what I am most interested in in Sunday School work. I had been trying to teach for some time without any training whatever. I used the same literature with my juniors that the adult classes used, except, of course, in simpler form. Now, in spite of the crowded condition that exists in our school, I am using the graded lessons and find them very helpful indeed. In fact, I do not feel like I could use anything else. We not only studied the best kind of literature, but organization also. Then, the questions and discussions brought up by the different members of the class were very good also.

"Of course, too, we all enjoyed the social side of the Chautauqua. I'll admit when I went there I thought it was going to be mostly a week of work, and we did have to work some, but I think every one had a good time along with it. I am hoping that every one who can possibly get a week off this summer—and I believe every one can—will attend the Chautauqua. No matter whether you are a Sunday School superintendent, teacher, preacher or even if you do not hold any office at all, you will certainly be benefited by going."

Miss Summers is not only one of the active workers in the Raleigh Church, but also, as Junior Endeavor secretary of the North Carolina Convention, is doing splendid work.

Miss Christine Thompson, of Greensboro, superintendent of the primary department of the Sunday School of the First Church there, writes: "The Chautauqua of last year was splendid and helpful, and I thoroughly enjoyed every bit of it." Miss Thompson is one of the Chautauqua's faithful "boosters" at all times.

Rev. and Mrs. R. L. Williamson, of Sanford, N. C., were present throughout the 1922 session. Mrs. Williamson writes: "It was my privilege and pleasure to attend the last session, held at Elon College. I found there a company of earnest workers from various Churches. All met together to prepare themselves to do better work for the Master. I found a faculty prepared to do the work assigned them in an efficient way. I think the Chautauqua is very helpful to every one who attends, and especially is it helpful to young people in their Church work. I enjoyed all the sessions. The fellowship was pleasant and inspiring. I hope to attend the next session."

Rev. Williamson, who has been a leader in the work in North Carolina for a number of years, well expresses the purpose of the gathering when he says: "The Chautauqua and School of Methods goes far toward supplying a need that has long been felt by at least some of our leaders in Church work. Pastors, teachers and leaders in all departments of our Church work need to get new ideas of how others are doing things. They also need the stimulus that comes from contact of hand and heart in a meeting of this kind. I consider it would be money well invested for any Church to pay the expenses of one or more interested young people, that they may get the inspiration that comes from contact with the great hearts and minds of the leaders and others who come together in this great vacation school."

And Jack Dalton, Jr., a lad from Holland, Va., writes: "I'll see you at Elon July 30th."

That is the message we wish to see on about two hundred or more cards during the next two weeks.

3,000 THE CHRISTIAN SUN. 9,000

There are between 8,000 and 10,000 families represented in the Southern Christian Convention, which means if a copy of The Christian Sun is placed in each family, a possible subscription list of 9,000 copies. There are now circulated approximately 3,000 copies, or about one-third of our Church families are reached. Hence, there should be added to the list 6,000 new subscribers in order to have the Church paper placed in every family.

Now, the great personal effort required to do this must be rewarded. To compensate this labor, if premiums are given, it will take 20 automobiles, or 40 radio machines, or 50 to 60 talking machines, or 90 to 100 typewriters, or 200 to 300 watches, etc. Don't you think you will have a good opportunity to secure one of these prizes?

But you need not confine your solicitations to your Church alone. You have friends in other denominations who will gladly assist you by giving a subscription. Make your appeal in a straightforward manner. True men and women are interested in the success of their friends and will lend a helping hand.

Premiums Given for New Subscriptions.

The subscription price of The Sun, recently reduced, is now $2.00 per year—two six-month subscriptions at $1.00 each count as one year. One person may take as many as he may wish for himself or for others. Those in arrears should pay up and assist the solicitor by taking an advanced subscription.

Schedule.

1. To one securing 350 Subscriptions, a Ford Touring Car will be given ($298.00 f. o. b. factory).
2. To one securing 150 Subscriptions, one Radio Equipment—Westinghouse R-6 Set, complete with batteries, tubes, phone and aerial equipment, the price of which is $150.00.
3. To one securing 100 Subscriptions will be given one Victrola ($75.00), or cash prize of $50.00.
4. To one securing 75 Subscriptions, one Remington Portable Typewriter, with standard keyboard and case ($60.00 f. o. b. Richmond).
5. To one securing 30 Subscriptions, one Gentleman's or one Lady's Wrist Watch will be given, guaranteed by Jahnke Bros., Jewelers, of Richmond, Va. ($30.00).
6. For 25 Subscriptions, one Gentleman's or Lady's Watch ($25.00), likewise guaranteed by Jahnke Bros.
7. To one securing 20 Subscriptions, one Standard or International Dictionary will be given.

To all authorized solicitors will be paid 10 per cent commission on all renewals, and 20 per cent on all new subscriptions. Those receiving prizes will not be entitled to commission.

Two renewal subscriptions will be counted as one in determining the winners of prizes.

Send in your name and address and receive the necessary report blanks and receipt books.

The contest will close on October 31, 1923.

Remittances made on this campaign are to be net. Post-office money orders constitute a safe plan of remittance.

Address:

The Christian Sun, 1536 E. Broad St., Richmond, Va.

RELIGIOUS EDUCATION

Miss LUCY M. ELDREDGE, *Field Secretary,*
1012 E. Marshall Street, Richmond, Va.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

July 22, 1923.

Subject: "John the Apostle."—Mark 1:16-20, 3:17; Luke 9:49-56; John 13:21-25, 19:25-27, 21:20-23; Acts 4:13-20; 1 John 4:7, 8; Rev. 1:9.

Golden Text: "God is love, and he that abideth in love, abideth in God, and God abideth in him."—1 John 4:16.

Devotional Reading: 1 John 4:11-21.

Reference Material: 1, 2 & 3 John.

A Character Study.

The Beloved Disciple, John.

What's in a name?

As a babe, the disciple of Jesus was named "John," meaning "the favour of God," a name very popular at that time when all faithful Jews were eagerly watching for the coming of the Messiah. But even more significant were the names, or titles, gives to him later. A name given in affection, or in derision, by friend or foe often expresses best what we really are. Nicknames are expressive. No character study of John can be complete without remembering the titles which were given to him. "Son of thunder" and "the disciple whom Jesus loved" seem far different in their implications, yet both fitted the man.

John, the "Favour of God."

The son of Zebedee and Salome, grew up in a godly, Jewish home, probably in Bethsaida. His boyhood was spent on the Sea of Galilee, with his fisherman father. They were probably of a middle class, for they had hired servants to help in the work (Mark 1:20). "Ignorant and unlearned" he was called, and probably so in rabbinical lore, but he must have received from his home training a knowledge of the Scriptures, and in the synagogue something of the education of a boy of his day. John was attracted to the earnest preacher of the wilderness, and became a follower of John the Baptist. Like Peter, by him, John was pointed to the Lamb of God, and he also "left all and followed Him."

John, the "Son of Thunder."

This name was given him with his brother James, who seemed to be of like temperament. John was not always the gentle, mild, rather effeminate character that he is often pictured by artist and writer. He was full of zeal, and sometimes his zeal led him to go too far. The name may have been given as sort of a warning against a tendency which he must guard. His quick temper must be curbed. John was quick to rebuke. He hastily forbade the one casting out demons, but Jesus could see farther into the man's nature, and said, "Forbid him not." Upon the Samaritans, John would have called down fire from heaven, but in his attitude he showed a mistaken idea at the time of the spirit of the Gospel of Jesus Christ. How many "Johns" in their eager, zealous loving, concern for the cause, would take the wrong step, if not restrained by the Christ? His power and His wisdom and His guidance, and that of our Heavenly Father are needed to keep men serviceable.

"God is love; His mercy brightens
All the path in which we rove;
Bliss He wakes, and woe He lightens:
God is wisdom, God is love."

John, "the Disciple Whom Jesus Loved."

What greater title of honor could man desire! Back of the quick temper was a loving heart. Some one has said that Jesus loves men not only for what they are, but for what they may become. He could see this youngest of the disciples as one of the "inner circle" to share the experiences of the Mount of Transfiguration and Gethsemane. He could see that his love was the sort that endured; that it was more than an infatuation which might die, and He entrusted His mother to the loved friend's protection and care. John was the disciple whom Jesus loved, because he was the disciple who ardently loved Jesus. "Love begets love." "If a man would have friends, he must prove himself friendly." How much did the love of Jesus mean to John? How much it may mean to you and to me!

Know the Christ who died to see you free!"
And, best of all, He will love you, too!

John, the Apostle.

John was the intimate companion of Peter in the days following the ascension. Together they prayed in the upper chamber, and together they went to the house of prayer and met the man at the beautiful gate. Together they witnessed before the council, and preached to the Samaritan villages, upon which the fiery John would have called down the fire from heaven. No sermon of John is recorded, but we know that the early Church had him for a leader, that he was banished to Patmos, and that he spent his last days, probably still talking of God's love to the people of Ephesus.

John, the Writer.

John, the writer lives today for all of us. James McConkey tells of the sweet prayer of a young Christian girl: "Lord, fill me to overflowing. I cannot hold much, but I can overflow a great deal." And she was right, for, with many, the desire concerning the Holy Spirit is to hold, and to enjoy. Whereas, with God it is to give, and to overflow to others. This the writer, John, did. The best-known, most often quoted verse—John 3:16! The most comforting chapter—John 14! The great revelation and prophetic vision—Revelation! The great message—"God is love" (1, 2 & 3 John)! In all of these perhaps we may come to know him best. John overcame his weakness, and stays in our minds as the loving disciple. "Be loving followers of the Master" is still his call to those who follow.

"Not with our mortal eyes
Have we beheld the Lord;
Yet we rejoice to hear His name
And love Him in His word.
And when we taste Thy love,
Our joys divinely glow
Unspeakable, like those above,
And heaven begins below."

CHRISTIAN ENDEAVOR TOPIC.

July 22, 1923.

Subject: "What, in Present-Day Social Life Would Christ Approve? What Disapprove?"—1 Cor. 10:23, 24, 31-33, 11:1.

Thoughts for the Meeting.

"Am I my brother's keeper?" How far are we responsible for our brother's welfare and our neighbor's happiness? The social life which Jesus would approve must be based on two fundamental principles—love for God, and love for fellowman.

Many activities may not be wrong in themselves, but they do lead to wrong environment, bad habits, waste of time, degredation of character.

Temporary pleasure is a high price to pay, when it means harm and death in later days.

Jesus Christ approves the social life that edifies, that lifts up, that leaves one feeling better in body, mind and spirit the following day. This is a good test of our social life.

"Seek the other's good." This was the Jesus-way. This is the Christian way.

Religion is not only a Sunday Church service affair. As one may worship to the glory of God, he may do all in His name.

"What would Jesus do?" This is a fair test question for the Christian to put for the guidance of his social life. Jesus would never do anything that would cause another to fall, though it brought him great joy at the time.

"Imitate Christ." This is the Christian's privilege.

Play was once thought of as only a waste of time, or akin to idleness. Now it is enlisting the interest of thousands of people everywhere who see its value in character development. The right kind of play builds up, as surely as the wrong sort tears down.

Christ would approve efforts to provide the right kind of social life for boys and girls. This will begin in the home. W. Helleck Mansfield, in "Pictures of Memory," expresses the boy's desire:

"Most every evening after tea, I gets my ball to play,
And asks my paw to catch it, but he's allus sure to say:
'Don't bother, son; I'm busy now—go on to bed,' says he.
Then I go off awishin' that my paw could play with me.

"I ain't much on philosophy, but I got it on my slate,
Jist chalked it down in black and white, and feel compelled to state:
Of course, I loves my paw, and then he loves me, too; but we
Could love each other better if he'd only play with me."

Margaret Slattery once said that if she were given the power to choose, as Solomon of old, one thing, she would choose the wisdom to provide for the youth of this generation safe and sane amusement above all else.

What responsibility has the Church for the social life of its members and the young people of its community?

What would Jesus do in your community? Would He approve? Would He disapprove? How can you best please Him?

Plans for the Meeting.

Place your social committee in charge of this meeting. Let them present some plan for improving the social life of the Church and community at this meeting.

"Resolved, That the Church has a responsibility for the social as well as for the spiritual welfare of its young people." Use this as the subject of a talk, or, better, the question for a debate, which will bring out in an interesting way the different ways in which the Church can uplift the whole community. Has the Church a right to

continually blame young people for seeking pleasure elsewhere, when no plans are made for their social life by the Church?

Make this a friendly meeting, where every one may take part in a frank discussion which will lead to conditions which Jesus will approve, in Raleigh, and Norfolk, and the many other places where you are holding these meetings.

To the Church which has no Christian Endeavor Society, this subject in a prayer meeting or Church service, or private group may lead to the query: Would not a Christian Endeavor Society help to solve this problem here?

Suggested Hymns.—"Since I Found my Saviour," "You May Have the Joy-Bells," "A Charge to Keep I Have," "Help Somebody Today," "Sweet Hour of Prayer."

SUGGESTIONS FOR SOCIAL COMMITTEES.

From Amos R. Wells, in *"Social Evenings."*

The work of the Christian Endeavor social committee is to win and hold—to win souls for the Master, and attach them by delight to his service.

I believe that recreation is a Christian duty, and that all Christian duties fall within the province of the Church.

Do not try to get up the kind of social that best pleases you, but the kind that best pleases others.

Give your pastor, if you can, some definite part in every social. Always get your pastor's approval of the general scheme of the social before you enter upon your preparations.

Sing a song at the end of the social, and carry away a benediction.

If your social committee is unsuccessful, the probable reason is that it is not enough of a prayer committee. Isaiah has a motto for social committees: "Strengthen the weak hands."

Socials that Should be Held.—Socials carefully planned beforehand. Socials prayed over beforehand, opened with prayer, closed with a benediction in the air, and another in all hearts. Socials that win souls. Socials that break ice. Socials that destroy caste. Jolly socials, brainy socials, socials of winsome memory. Socials that cost little money, but much thought. Socials that make pleasant Christian acquaintances.

THE SUNDAY SCHOOL IN THE CHURCH.

I am attempting to write an article for the readers of The Sun, which may be adversely criticized by experts in the field of religious education; nevertheless, I see the need on almost every hand for just what I shall say.

While I was engaged in college work, and had a great deal more time to read and specialize along certain phases than I have now, it was my pleasure to read a few books pertaining to religious education and allied branches. During the past two years, with the practical problems of vocational education, organizing for such, culling men, so to speak, for this and that vocation, I have come to the conclusion that we are no longer in a day of theorization, but one of practicalization, if my reader will let me use the term.

I propose here to discuss rather briefly three essentials in the life of the Sunday School and the Church in their relationship, one to the other. These essentials are: organization, co-operation and correlation. For some of the ideas set forth, I am deeply indebted to Henry F. Cope, who has written, "Organizing the Church School," "The School in the Modern Church," "Efficiency in the Sunday School," etc. I am also indebted to a few other writers in the field of religious education who have, in their magazine articles and elsewhere set forth a few very practical things worth following. There will be a few ideas of my own thrown in, which the reader will please overlook if they do not meet the demands of the times. But the idea is, as set out in the beginning, to lay down a very practical scheme that may be somewhat beneficial to the most of our Churches, seeking to have a real educational program and a practical means of presenting it in the Churches.

1. *Organization.*—No big project today, whether business, social, religious or educational, is being put across without, first, sound organization. It is like making up the mind to do a thing. We say the will to do is half the battle. Therefore, the organization, thoroughly ground out and systematized within itself, is even more than half the battle.

First of all, there should be a Church council in the Church, composed of from seven to twelve members. They should be among the older heads, composed of those who have, as far as possible, had a wide experience with the various organizations and associations of the Church. The minister should be an ex-officio member of this council, and, for that matter, it might be a wise idea to make him an ex-officio member of every council or committee concerning any phase of Church activities. He gives his full time to the Church and is, therefore, usually competent to give good advice along most lines.

This council should have general oversight of all religious, social, physical and educational activities, so as not to usurp the power of the deacons. I think it should be in their power to shape the budget of the entire Church, receiving from the deacons or finance committee of the Church their estimate for the year's expenses; from the Sunday School committee or council their estimated expense, and from all other organizations of the Church, through their councils, their estimated expenses and to shape the entire Church budget for the year. Then, when that is done, set about making the arrangements for raising the funds. If there is anything I hate to see in the Church, it is that every group, even down to the primary and kindergarten classes, are called upon to raise funds to buy song-books, to erect a partition so that they may have a classroom, or to have to put up the money to buy their own literature. Every item of expense can much better be handled through a single budget of the Church and from one treasury than it can through a hundred different channels which are calling for an extra collection every Sunday.

The Sunday School should have its council, subject to, and in co-operation with, the Church council. This council will, of course, as suggested above, co-operate in the matter of budget for the year, and all other matters concerning the co-operation of the Church and the Sunday School. It should have committees or councils from the various departments of the Sunday School to report its needs and activities to their council, who, in turn, will take up whatever matters necessary with the general Church council.

The departments needing these councils or committees, which are subject to the school committee or council, are, what Henry F. Cope suggests, the kindergarten, primary, junior, intermediate, senior, young people's, adult's. The most of these names for departments are rather old to us, but are, perhaps, most befitting until we can find something better to take their places. Each department should be thoroughly organized—some with a principal at the head, while others may have a president. I think, however, that in the two older classes it is better to head them up with an officer whose title is president. It seems to coincide with their ideas better than does principalship. These two older departments may have two or more classes each, in which event it may be best to have presidents for the departments and other officers for the departments as well as other officers for the various classes.

Every department should have its principal or president, teachers for the various classes, song leaders, secretaries-treasures or other similar officers, committees, etc., who are directly in charge of their various duties for their classes and departments, and whose councils are directly responsible to the Sunday School committee or council at large and who, in turn, are responsible to the council heading up the entire Church.

Furthermore, I would say that the Sunday School needs a personnel board, or an administrative board for personnel. The purpose of this board would be to study the teachers and officers of the school, fitting them into the places where they actually belong, and to classify the pupils of the school. The superintendent of the school should be an ex-officio member of the board on personnel, and not only that, but of the school council.

To go fully into the matter of Sunday School organization in the Church would make this article entirely too long. I have thus spoken as briefly as I could to make myself plain as to the salient points. There is no reason as to why a Sunday School of 300 pupils cannot have 250 or more actively engaged in a definite piece of work, either as a teacher, principal, councilman, officer, committeeman of some description, etc.

2. *Co-Operation.*—Space is, no doubt, limited for me to say much here. But co-operation is absolutely essential. It would not be a bad idea to have an officer in charge of co-operation for every department in the Sunday School whose business it is to study his or her department as thoroughly as possible, follow it up in the development and make it his business to work out a distinct co-operating relationship with every other department in the school. An officer in charge of co-operation for each department should seek to know his own department and the workings of every other department, thereby helping his own department as the boys and girls become of age, to fit adequately into the next department higher up.

It is the purpose of the school to co-operate with the other activities of the Church and the Church at large so as to drive home the ultimate aim or goal of the Church. Every organization of the Church is a means to the one end or aim—the salvation of souls. "No man liveth to himself"—a fundamental principle which should be appreciated today more than ever before, because we live in an age when it is so apparent to every individual that without others he could not live, to every industry that without others it could not thrive, to every nation that without others it would be greatly handicapped, and so on. A very cosmopolitan age in which we live, and it is impossible to go forward without co-operation of the highest type.

3. *Correlation.*—The final word which I shall have to say is relative to correlating the great fundamentals which come out from the Sunday School, the Church and the various organizations of the Church. I believe the Sunday School could do a better part along this line if it laid more stress upon review work and examinations or tests at the end of each quarter. I am not a great believer in examinations, as a rule, for the test of knowledge. But I do believe it would be an incentive to make more pupils fix facts about the Bible in their minds, even if we had to offer prizes or special mention to those who did the best work on the examinations. The better knowledge pupils have of the subject, the more able they are to correlate the facts learned. This, after all, is the true educational process and the means by which we mark advancement.

F. F. Myrick,
Director of Claims and Vocational Education.
Greensboro, N. C.

Christian Orphanage

OUR ORPHANAGE WORK.

DEAR FRIENDS:

We were real glad last week to have two of our girls visit us. Miss Ella Frederick, who is in Watts Hospital, Durham, N. C., in training, spent part of her vacation at the orphanage. She is doing fine work in the hospital and makes fine marks in her studies. She said she made 98 on one of her studies and splendid grades on all others. Ella, as we call her, came to this institution when a little tot, father and mother both dead, and was reared here. We feel sure Ella will make good, as she has the energy and determination to win.

We were also delighted to have Miss Pearl Goodwin visit us last Saturday and Sunday. Pearl came to us when a little tot, and was a splendid little girl, and when she graduated here she went to Peace Institute, Raleigh, N. C., and took a business course and graduated in June and has accepted a splendid position with the State agricultural department, Raleigh, N. C., and when she drew her first salary check she bought her a ticket to Elon College to visit her old home and friends.

We have also been made happy by a visit from Mr. Earl Churchill, one of our old boys. Earl came to the orphanage when a small boy, and grew up to be a very useful and trustworthy boy. While he was not a prodigal boy, he did have charge of the hogs and looked after feding them. He raised the finest pen of hogs that the orphanage ever had in any one year, making more than 5,000 pounds of meat. When Earl reached the age limit here he accepted a position with an auto company in Durham, N. C., and now holds a nice position with a good salary attached.

We are very proud of these three children, as well as we are of many others who have gone out and are doing well. We feel a great interest in the children while here, and our interest does not weaken after they are gone; but it brings joy to us to see them make good.

Who would say to invest in orphanage work is a poor investment? I only wish I had a million to invest. I would invest it in little orphan girls and boys and give them a chance in life. We find some of the brightest minds in this class of children.

The following have been sent in since our last report: Circle No. 1, Burlington Christian Church, by Mrs. H. C. Pollard, leader, 5 sheets; Ladies' Aid and Missionary Society, Pleasant Grove Church, Va., 8 sheets, 10 towels, 2 pair pillow-cases, 9 cakes soap; Circle No. 4, Burlington Church, Mrs. J. P. Montgomery, leader, 12 sheets; Holland & Beamon Co., Suffolk, Va., 1 car coal (98,200 lbs.).

CHAS. D. JOHNSTON,
Elon College, N. C. *Superintendent.*

REPORT FOR JULY 12, 1923.

Amount brought forward		$8,212.64

Sunday School Monthly Offerings.

N. C. Conference:		
Henderson	$ 5.55	
Ebenezer	3.36	
Good Hope	3.00	
Shallow Well	3.32	
Bethel	3.20	
Randleman	2.00	
High Point	20.00	
Plymouth	4.25	
Mt. Pleasant	1.50	
	$ 46.18	
Eastern Virginia Conference:		
Christian Temple, Norfolk	$ 40.16	
Holland	24.00	
First Church, Norfolk	60.00	
Windsor	12.87	
First S. S., Portsmouth	6.32	
Liberty (H.)	1.25	
Isle of Wight	2.50	
First S. S., Richmond	7.19	
Union	4.22	
	158.51	
Valley of Virginia Conference:		
Winchester	$ 7.79	
Mayland	1.14	
Dry Run	4.16	
	13.09	
Georgia and Alabama Conference:		
Rock Stand	$ 1.21	
Kite	2.67	
	3.88	

Special Offerings.

Jr. Philathia Class, Edgemont Baptist Church, Durham, N. C.	$ 14.00	
Carrie Beaver, pledge at A. C. C.	1.00	
W. H. Thomas, on support of children	25.00	
Rent	12.50	
Interest	133.46	
Mr. Lingle, on support of little boy	15.00	
C. D. Johnston, guardian	27.00	
W. W. Brown	15.00	
W. V. Huffines, refund to correct error in account	10.00	
Sale of pig	6.00	
W. G. Lewallen, refund to correct error in account	4.00	
		262.96
Total for week		$ 484.62
Grand total		$8,697.26

CHAUTAUQUA AND SCHOOL OF METHODS

ELON COLLEGE, N. C.

July 30th—August 5th.

The program for the Ninth Session of the Chautauqua and School of Methods, opening July 30th, 8 P. M., is now about completed. The program contains helpful and enjoyable features for everybody. Here is a glimpse of the good things in store for you:

THE FACULTY INCLUDES

Rev. C. H. Rowland, D. D., Franklin, Va.—*Morning Devotions.*
Rev. E. B. Flory, Norfolk, Va.—*Sunday School Administration.*
Mr. Hermon Eldredge, Erie, Pa.—*Young People's Work.*
Miss Emma G. Lemen, Philadelphia, Pa.—*Children's Work.*
Dr. W. A. Harper, Elon College, N. C.—*Social Service.*
Dr. W. W. Staley, Suffolk, Va.—*Pastors.*
Rev. J. H. Lightbourne, Holland, Va.—*Young People.*
Mrs. M. T. Morrill, Defiance, Ohio—*Missions.*
Rev. J. O. Atkinson, Elon College, N. C.—*Stewardship.*
Dr. Roy C. Helfenstein, Dover, Del.—*Evangelism.*
Rev. J. F. Morgan, Winchester, Va.—*Christian Endeavor.*

THESE LECTURERS AND OTHERS WILL BE THERE

Rev. W. D. Parry, Raleigh, N. C.—*"The Great Game of Pretend."*
Dr. I. W. Johnson, of Suffolk, Va.—*"Virginia Night."*
Rev. John G. Truitt, Princeton, N. J.—*"We are Debtors."*

GOOD MUSIC

Under the direction of Rev. J. F. Morgan, of Winchester, Va. Community gathering and sing on the campus each evening. Burlington, Greensboro and Raleigh will furnish special music for evening programs.

RECREATION

Under the direction of Miss Pattie Coghill and helpers. Mr. G. C. Donovan has charge of "Alumni Night," Saturday, August 4th.

BOYS AND GIRLS

Will enjoy the Children's Chautauqua each morning for two hours, under the direction of Miss Lucy Eldredge and helpers.

EXPENSES

Are very moderate. Enrollment fee for the week, $1.00. Board for adults, $7.50 for the week; 40c for single meals. Board for children under twelve, $5.00 for week; 25c for meals. Guests to furnish own bed linen and towels.

INFORMATION

Write Miss Lucy M. Eldredge, Secretary, 1012 East Marshall Street, Richmond, Va.

YOU CAN'T AFFORD TO MISS THE CHAUTAUQUA!

Called Home

MOOD.

Mrs. Maggie Dick Mood, so long and favorably known to our people as "Aunt Maggie" while "Uncle Tangle" had charge of the "Children's Corner" in The Christian Sun, and as matron of east dormitory at Elon College, died at the rising of the sun June 3, 1923, at her home in Smithfield, Va.

She had been frail of body for many years, but strong of will and cheerful of heart. She had been sick for quite a while, but all that skill could do could not stay the hand of disease. She had been an active Church member from early life, filling many offices of trust and confidence in her local Church for many years. She leaves a splendid example of faithfulness to those who take her place. She was married, in 1893, to Deacon D. J. Mood, who, with their only daughter, Mary Pearl, survive her.

The entire community and many from a distance express their grief at this loss and extend sympathy to the bereaved husband and daughter, also to the aged mother, a brother and two aunts.

The burial services were held from the Smithfield Methodist Episcopal Church, where she held her membership, conducted by her pastor, Rev. W. H. Atwell, assisted by the writer. The floral offerings were numerous, varied and beautiful, the entire mound being covered with beauty and fragrance, emblematic of her life.

The choir sang sweetly these hymns: "Asleep in Jesus," "Abide With Me," and Mr. George F. Whitley sang as a solo, "Home of the Soul."

In the death of Sister Mood, we feel that a good Christian has gone to her reward; that a faithful wife and loving mother will be waiting at the beautiful gate the coming of loved ones.

JAMES L. FOSTER.

Waverly, Va.

DAUGHTREY.

Died, at the home of her brother, Mr. W. L. Harrell, Cypress Chapel, Va., Sunday, July 1, 1923, Mrs. Mary V. C. Daughtrey, aged 65 years 9 months and 27 days. She was for years a member of Cypress Chapel Christian Church.

After she married Mr. E. A. Daughtrey, she united with the Methodist Episcopal Church of South Norfolk. She was a good Christian and was greatly beloved by all who knew her. She leaves two brothers—Mr. W. L. Harrell, of Cypress Chapel, Va., and Mr. W. H. Harrell, of Suffolk, Va.—and sister, Mrs. G. W. Taylor, of Goldsboro, N. C., and many friends. Her funeral services were conducted at her brother's home in Cypress Chapel, Va., and her remains were laid to rest in Cedar Hill Cemetery, Suffolk, Va. God bless and comfort the dear bereaved ones. H. H. BUTLER.

RESOLUTIONS OF RESPECT.

Whereas, God in His wisdom saw fit to remove from our midst the beloved wife of Mr. J. T. Rawles and the beloved member of Liberty Springs Christian Church, truly it can be said a mother in Israel has reaped the reward of the blessed. A good wife, mother, and neighbor has left a vacancy never to be filled. But God called her, and she was ready when the summon came. Blessed are they which die in the Lord. Therefore, be it resolved:

First, That we bow in humble submission to God's will, knowing He doeth all things well.

Second, That we extend to her sorrowing loved ones the assurance of our heartfelt sympathy; that God's richest blessings may be theirs, and that He will sustain them with His love.

Third, That a copy of these resolutions be sent to the family, a copy be sent to The Christian Sun, and a copy put on the minutes of Liberty Spring Christian Church records.

MRS. Y. C. BYRD,
C. E. BYRD,
MRS. V. E. RAWLS,
F. F. BRINKLEY,
Committee.

DIED.

George Washington Sauls died at his late home, Elon College, N. C., June 11, 1923, aged 78 years 10 months and 7 days, and was buried in the family cemetery near Apex, Wake County, N. C. He leaves a widow, who was Miss Mary Ella May; his four children by a former marriage died many years ago. He was a Confederate soldier, Company C, Freeman's Infantry, and got his final discharge as prisoner from Camp Chase, Ohio, June 13, 1865. He was a member of Level Grove Free Baptist Church, Wake County, and lived and died in that faith. N. G. NEWMAN.

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J. Pressley Barrett, D. D. - Editor.
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Advertising Rates: "Want Ads" 2 cents a word an insertion. Display Rates quoted upon request.

MARRIED

EDWARDS—MOSS.

A very pretty marriage took place in Sussex County, Va., on June 27th, when Miss Rebecca Moss became the bride of Mr. Wm. Epps Edwards, of Petersburg.

The marriage took place at 4 o'clock P. M., at the home of the bride's father, Mr. L. W. Moss, near Disputanta, Va., and it was celebrated by the writer and Rev. J. L. Foster, the former a chaplain in the United States Navy and located at Waverly, Va., who is the present pastor. The ring ceremony was used.

The bride wore a traveling suit of tricotine, and carried flowers. She was attended by a matron of honor, flower girls and a ring-bearer; and the groom was attended by his best man. The matron of honor was Mrs. Willard, of Suffolk, sister to the bride. Little Alva Lee and Eleanor Willard acted as flower girls, and Eleanor bore the ring in the heart of a rose. Mr. W. H. Moss, brother of the bride, served as best man. Only a few of the relatives and friends were present to witness the ceremony and bid them godspeed.

After the ceremony, Mr. and Mrs. Edwards left for their Petersburg home.

H. E. ROUNTREE.

SCOTT—CADDELL.

The home of Dr. S. W. Caddell was the scene of a lovely wedding Thursday evening, June 28th, when his daughter, Virginia Elise, became the bride of H. Lee Scott, of Richmond.

The ring ceremony of the Christian Church was used, with Drs. J. O. Atkinson and N. G. Newman officiating.

The bride and bridegroom were members of this year's graduating class of Elon College. Both were prominent members of the student body, and are popular and promising young people. After an extended bridal tour to Blowing Rock and other points, they will make their home in Richmond, where Mr. Scott is assistant pastor of the First Baptist Church.

C. M. CANNON.

MARRIED.

Stuart C. Deskins, of Parksville, Ky., and Julia Braxton, Raleigh, N. C., were united in marriage by the writer at the Christian parsonage, Elon College, N. C., May 29, 1923, in the presence of a few friends. Mr. Deskins is an alumnus of Elon College, and Mrs. Deskins the teacher of violin. These are fine young people, and may their wedded life be rich in joy and usefulness.

N. G. NEWMAN.

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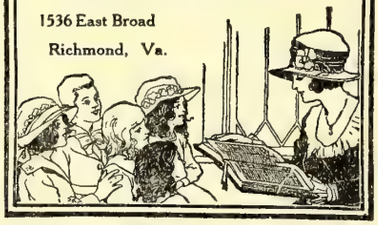

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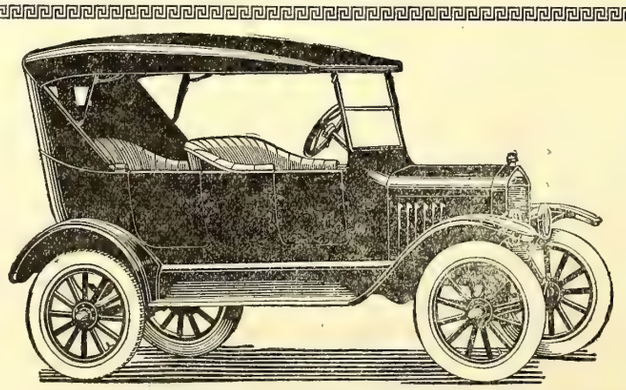

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THE CHRISTIAN SUN

Official Organ of the Southern Christian Convention

IN ESSENTIALS, UNITY — IN NON-ESSENTIALS, LIBERTY — IN ALL THINGS, CHARITY

VOLUME LXXV. — RICHMOND, VA., THURSDAY, JULY 19, 1923. — NUMBER 29.

Mrs. N. T. Farmer

THE SUN'S OBSERVATORY

We Are Not By Ourselves.—

Siberia has its bootleggers and illicit stills. Of 1,120,000,000 pounds of corn harvested in the government of Omsk last year, 180,000,000 pounds were used for illegal distilling. Within a month, 900 stills were confiscated and more than a thousand persons were arrested for illicit traffic in liquor.—*Exchange.*

What Is The Answer?—

Thomas A. Edison says: "There is something wrong with the college system. I don't know what the trouble is—that's not my line. I can only judge by the results. But one thing is certain: the present system of education in the colleges does not train men to think. I am in favor of the college. That is where I get some of my best men. I have 60 of them now, but they are 60 culled out of 2,000. That's pretty low percentage, isn't it?" Mr. Edison, will you please tell us the percentage among the non-college-trained men?

Deaths by Accident.—

According to statistics given out by the National Safety Council, 76,000 people are killed in this country every year by accident, and 19,000 of these are children under fifteen years of age. For every death, there are 26 serious injuries, which means that nearly 2,000,000 are hurt, maimed or crippled annually. Many of these accidents are due to carelessness on the part of those who are killed or injured. Others are the result of inadequate provisions for safety on the part of employers. Some are caused by unfortunate circumstances for which no one is particularly to blame. But when we deduct the number of such fatalities which could be prevented by care and foresight, we will have accounted for the greater part of this 76,000. Life is too precious to be needlessly sacrificed.—*Ex.*

Talk on Taxes.—

Here is a clipping from the *Saturday Globe,* a great secular paper, which shows the drift of things in this country: "If we do not very shortly settle what we are going to do about taxes, taxes will settle us. They are already clutching at the American standard of living. We are busily devising immigration laws to bar from our shores those who are what they are principally because their rulers, for ages past, have specialized in government as something distinct from the welfare of the governed. We are barring as undesirable people who have never come into their own, because whenever a man showed enterprise enough to make a dollar, his government swooped down and took it away from him. And so he never had a chance to become desirable. At the same time, we are enforcing taxes to make our people just like them.

"We are exempting our great fortunes from taxation. We are forcing them out of productive industry and into piles of municipal brick and mortar. We are doing what we can to make this a great country to look at, but are we making it a better one to live in? In spite of the spectacle of bankrupt nations across the seas, we are actually doing what we can to overcome our national advantages and become like them. We are doing all this so innocently through taxes."—*Biblical Recorder.*

Taxation an Awful Burden.—

The question of taxation is bobbing up in all parts of the world. The world is money-mad, and the disease is showing itself in the form of taxing the people. If the tendency goes much further, a revolution will likely arise, and then something will happen. Even here in North Carolina, taxes are soaring, and the more they soar, the more the law-makers seem disposed to lay on taxes. For instance, before the last Legislature, the North Carolina State debt, as we understand it, was less than $10,000,000. The last Legislature added to the debt, till now it is said to be $110,000,000. Our next tax levy must of necessity soar away beyond anything we have known in the past, for the taxpayers must pay the interest on the $110,000,000. In Russia the tax on the common people is growing by leaps and bounds. It is striking the farmers heavily. The *Literary Digest* puts it this way:

As to the taxation of the agricultural population, this problem is described as follows by L. Kamenav in his speech delivered at the Congress of the Communist party and reported by the *Economicheskaia Jizn* for April 24, 1923:

"In the year 1922-1923, direct taxes levied on the peasants gave us 250,000,000 gold rubles; that is to say, about 17 per cent of the total receipt of the budget (which was equal to about 1,500,000,000 gold rubles). This is not all we took from the peasants; this is only what they gave us through direct taxation. What will be our budget in the year 1923-1924? Calculating very carefully and cutting away whatever it is possible to cut, we come to the conclusion that we shall need up to two billion gold rubles. * * * The peasants will be obliged to give us about 420,000,000 gold rubles in taxes and over 500,000,000 gold rubles in payment for different goods, such as matches, oil, salt, etc. Thus, out of four billions they will derive from agriculture, they will give us about one billion."

Something will have to be done to stop this overtaxing of the people, or we shall come to a situation to be dreaded. The people will endure some things for a time, but not always.

Can the Price of Coal be Reduced?—

It is hard to keep greed where it belongs. It shows itself in every place where it is possible to get its power upon whatever the people use. This is especially true of coal. For many years coal has been very high, exorbitantly high, and it will not be lower soon if the coal barons can prevent a fall in the price. The United Mine Workerss' committee puts the present situation and outlook as follows:

"We propose to eliminate a large part of the present mine cost of the smaller companies by guaranteeing that land-owners get a fair return on their investment, and no more. The result would be to decrease royalty charges drastically and to abolish the whole system by which prices to consumers can be raised beyond reasonable levels.

"Necessary new capital for additions and betterments should come, so far as possible, from reinvested profits. With interest instead of dividends to pay, profits may be expected to produce a sum sufficient for such additions and betterments.

"The fact that to 1920 four companies, mining together about 40 per cent of the total commercial production, had accumulated a book surplus of $74,000,000, leads to the belief that such new capital may be secured in adequate amounts from reinvested profits. Any surplus earnings over such needs would be devoted to reducing prices, paying better wages or hastening the amortization of bonds.

"Our proposals cover coal land companies as well as mining companies. This is a very essential provision. Many independent mining companies, because they pay high royalties, and because of their small size, feel free to charge in time of shortage as much as $5.50 a ton more than the large companies, and to make such charges regardless of the actual mining cost. The result is that the same size and quality coal reaches the big cities at prices which have, in time of shortage, a $5.50 range.

"Finally, we suggest that the control of the industry after capital has been retired or funded might rest with the management, the public, the miners or a combination of the three. Such control would be introduced concurrently with the conversion of capital stock into bonds. It is probable that such control would have to be exercised by a holding company under government auspices."

NOTES-PERSONALS

The North Carolina Sunday School and Christian Endeavor Convention was in session at Catawba Springs last week. We hope to have a good report from that meeting soon.

The Eastern Virginia Sunday School Convention is meeting this week at Mt. Carmel Christian Church, near Walters, Va. Rev. T. E. White is pastor of the Convention Church, and Otis V. Joyner superintendent of the Sunday School.

Rev. R. A. Whitten is now settled with the Rose Hill Christian Church, Columbus, Ga., and we wish for him great success in that work. It is a man's job to build up that work, but we believe it can be done, and may our Father enable our brother to do it to the praise and glory of His name.

Rev. Elisha Bradshaw, of Walters, Va., was in a series of meetings at Fuller's Church, Vance County, N. C., last week. He has a fine people to labor with, and we sincerely wish that he may have an ingathering in souls saved for Christ. Bro. Bradshaw is open to calls for revival work till November 1, 1923. He may be addressed at Walters, Va. He is a man of much spiritual enthusiasm and a hard worker. We understand he is open for a call to pastoral service for next year.

We must be permitted to tender a few words of congratulation to our beloved brother, Mr. D. R. Fonville, of Burlington, N. C., upon the occasion of his recent marriage, an account of which will soon appear in our columns. Miss Anne Watkins is the happy bride of our brother, and for them both we wish much happiness and large usefulness. Brother Fonville is chairman of the Board of Publications for the Southern Christian Convention and a member of the Burlington Christian Church.

That was a most touching incident in connection with a recent service in the Burlington Christian Church, in which a bronze tablet was unveiled in honor of the organization of the Church and the brother who organized it, now many years ago. Rev. J. W. Holt was the minister who organized the Church. It was a very beautiful event, and made the more so that Brother Holt, though aged and infirm, was able to be present. How beautiful is old age when it is the crown of a useful life. God bless Brother Holt and his companion in these days of age and affliction.

We are under special obligations to Bro. W. F. Hayes, Henderson, and to Bro. H. A. Carlton, Bro. D. I. Langston and Bro. J. E. Harward for kind assistance in moving from Henderson. Moving is a bad job at best, but the assistance of these friends helped us very much. We moved by truck and auto a distance of eighty miles. The day was clear and hot, but we got through it in pretty good time, leaving Henderson at near 10 o'clock A. M., we reached Elon College near 3 o'clock in the afternoon. We had good roads.

Rev. B. F. Black, Berkley, Va. (R. D., Rosemont), is a genius in his own way, and he does not ask the privilege of being all that, but simply takes the bit in his teeth and goes as to him seems wise, regardless of what others may say. By all this, we mean to say that he is as likely to say the most unexpected thing as otherwise, but in all of his sudden flights in this line, we doubt if he ever said a more beautiful thing than this: "Take all my faults and mistakes for love." Robert Louis Stephenson most likely never said a more beautiful thing than this. God bless the man who can say a thing that so overruns with beauty as that does. The thought is couched in few words, but very beautiful and so expressive.

You, now and then, hear some people who say they do not wish the saloon to come back into society, but they do wish to have beer and light wines restored to the people. You know that only means that they know if beer and light wines were permitted to come back, it would soon mean an open door for the liquor business. The truth is, the man who talks that way really wants the liquor business given another chance to pull down the life and property of the men and women who are addicted to its excessive use. You know the old fable about the camel which just wished to get its head in the room. Well, that is the man who wants beer and light wine to be given back to the people, so the whole body of the saloon camel may come in. The thing to do is, while we have the business down and out, let us keep it out and see that it no more strikes down the noble men and loyal women.

Rev. P. T. Klapp now becomes a veteran in the ministry. On July 26, 1923, he will reach and pass his seventy-fifth year. He has been in the ministry for perhaps fifty years or more, and he has been a faithful and earnest follower of the Master. He has been, in his day, a strong preacher and a regular house of worship builder. He has also been a revivalist of more than the average in that line. We suggest that all who have been blessed under his ministry write him a letter, reminding him of the good he has done under the blessings of God in his ministry. It would be a source of encouragement to him, and it will do you good to let him know, as he stands on the summit of life's journey, that the Lord has used him to help you to make preparation for both time and eternity. If you write to him so as to reach him by July 26th, you must act at once, as that date is almost here now. His address is Elon College, N. C.

In THE CHRISTIAN SUN of June 21, 1922, a most unusual mistake was made, to which our attention was called only on Saturday, July 7, 1923. In moving from Henderson to Elon College, we came across a copy of THE SUN of June 21, 1922, and in looking over it the eye fell on the last paragraph of page 2. It was a personal mention of the West boys and their sainted father and mother, of Sussex County, Va. The mistake came in the fact that we mentioned four members of the family of the boys when there were five—we omitted the name of the Benjamin of the family, Bro. C. D. West, of Newport News, Va., who is the youngest of the five brothers and a young man of real business ability and truly devoted to the Christian Church. He is now and has been from the beginning of the Men and Millions Movement, the treasurer of that fund. When we casually glanced over the stray paper and saw that we had omitted his name as one of the sons, we could not believe our own vision. So we read it again, and seeing the facts were against our memory, we determined to make, even at this late day, a correction. These five brothers constitute a little company of unusual men, and the youngest, Mr. Caleb D. West, is by no means to be left out, for as a young Christian business man, he stands along with his four brothers and ranks well with them. We beg pardon for this strange omission, for which there is no excuse except a singular freak of memory that we cannot explain, for we had known Caleb just as well as we did any of the other four. As soon as we discovered the mistake, we felt we must put the youngest of the family of boys in his rightful place along with his worthy brothers.

I wish to take this occasion to commend and compliment you for the editorial in last week's paper on "What Are We Coming To." I am certainly glad to know that there are still some of the ministry who have and believe in the faith of the fathers. The modernism and liberalism that is being injected into the Churches, and, I am sorry to say, into our own Christian Church, is, in my judgment, calculated to undermine the very foundation of our faith, to destroy our belief in the teachings of the Bible. These modernists and liberals make light of us who believe in the fundamentals. They call us out-of-date. They claim that the old Bible must be revised or destroyed. We must have a modern interpretation of it. I am sorry to know that some of our own ministers are teaching this very thing. Instead of giving us the Word of God, as taught in the Book, they give us what Fosdick says. I sincerely hope that more of our ministers will hold to the same view that you take, that our people may not be misled. Dr. McCartney, of Philadelphia, said a few Sundays ago in his sermon, the question is not shall the fundamentalists win, but shall they who deny the virgin birth win, who deny the Bible, who deny the resurrection, who deny the second advent? I hope you will give us more of the old-time faith of the fathers—we need it to hold us steady. If the flighty teachings of some of our young men are allowed to go on, I am afraid our people and Churches will be wrecked on the rocks of unbelief.

WILLIAM J. BENSON.

Dover, Del.

This note of alarm is timely, indeed. Bro. Benson has struck the keynote of the present situation. We have been giving the alarm for twenty years, and yet only a few believed there was any danger along these lines of thought. At least, the people are awaking to the dangers, and once fully awakened, they will sweep the deck till it is clean of modern unbelief, for that is just the right name to give it. As we see it, the spirit of this modern unbelief is contrary to the spirit of Christ. It is full of pride of the larger sort; it seems to glory in the fact a modernist or a liberal can do as he pleases, regardless of Bible teaching, and that is the fatal mistake of modernism.

CONFERENCES MEET.

Virginia Valley Central Conference. — Timber Ridge Christian Church, Tuesday, August 14, 1923, at 10 o'clock A. M.

Georgia and Alabama Conference.—Vanceville Christian Church, Tuesday, October 9, 1923, at 10 o'clock A. M.

Alabama Conference.—Christian Church at Cragford, Tuesday, October 16, 1923, at 10 o'clock A. M.

Eastern Virginia Conference.—Holland Christian Church, Tuesday, October 30, 1923, at 10 o'clock A. M.

Eastern North Carolina Conference.—New Hope Church, Tuesday, October 23, 1923.

Western North Carolina Conference.—Christian Church at Ether, Tuesday, November 6, 1923, at 10 o'clock A. M.

North Carolina and Virginia Conference.—Bethlehem Christian Church, Alamance County, N. C., ——— —, 1923.

North Carolina Conference.—Wake Chapel, Tuesday, November 13, 1923.

NOTE.—Notify for changes and corrections.

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor,*
Elon College, N. C.

THE CHILDREN AND THE PREACHING SERVICE.

It is quite a common thing today, indeed it is quite the rule in many Churches, to have the children go home, or elsewhere, after Sunday School is over rather than stay for the preaching service. This habit is resulting in much harm to the cause of Christ. It is weakening not only the Church, but the Sunday School as well. We have appealed again and again for a change in this way of doing, but it seems all appeals have been in vain, for instead of getting better under our appeals, the habit of the children in leaving as soon as school is out is growing, and more children go home today from Sunday School than did fifteen or twenty years ago. It is strange that this should be true, and naturally we are looking for the cause for such a situation. What can it be? We believe we know what the cause is, and we are going now to tell what it is. If any of our readers think we are wrong, we shall be glad to have them point out our mistake, provided they will prove we are mistaken by pointing out a better reason for this most unhappy situation.

We believe, and we believe it so strongly as nothing but facts will convince us of error on our part, in this idea, that the fathers and mothers and Sunday School teachers are to blame. If they would work together to have the children stay for the preaching service, the trouble can be corrected in two months' time. If the teacher will visit the pupils under his or her care, and show to the parents the necessity for the children to attend the preaching service, and then follow up the appeal to the parents by appealing to the children to remain, we believe a change can be accomplished in a short time.

We believe the most common reason given by children for not staying for the preaching service is this: "Mamma told me to come home." Now, Mamma, did you do that? Why did you do it, when you know, or ought to know, that when you gave the order to your child to come home from the Sunday School, you are becoming, in that act, an ally of the wicked one. The devil knows very well that if the child can be kept away from the preaching service that it will pave the way for that child to leave both the Sunday School and the Church, and that means, in most instances, the loss of the child to the cause of Christ. If the teacher will visit the children in his or her class and get the consent of the parents to have the children remain, then the next Sunday the teacher can plead with the pupils to remain and assure them that they have the consent of parents for them to remain to the preaching services. Of course, the parents should inform the children when starting out to go to the Sunday School that they are to remain to the service and hear the sermon. Then the follow-up work by the teacher may mean very much, and the children not only be saved to the Sunday School and the Church, but saved unto God.

The present plan of allowing the pupils to go home before the preaching service is simply a process of educating the children both to go out of both the Sunday School and to stay out the Church, for if children are not brought under the influence of the Church, it is only a little while till they will be grown-ups, and then, having no interest in the Church, they will leave the Sunday School, as well as the Church, and they will be lost to both. The process is a dangerous one, and should be carefully avoided, for if we educate the children out of both the Sunday School and the Church, they are most likely lost to the cause of Christ.

We know of no way to hold the children and keep them over for the Church service unless the teacher and parents will co-operate. It can be done in that way, if both the teacher and parents will faithfully make a determined effort to gain their attendance, and the children will at least have a good chance to become interested in the Church and in their own salvation.

In a recent issue of the *Religious Herald,* Miss Janie Pritchard Duggan, of Montvale, Va., in referring to the way the Sunday School children attended Church services fifty years ago, says:

"My brothers, my sister and I never thought of missing the 11 o'clock preaching service upstairs, and directly in front of 'our pew,' in the middle aisle, was Prof. ———'s, where his three mischievous boys endured the sermon to the end. The Dickinson family was across the aisle; a little beyond, the Sands had their pew, more than filled by boys and girls, but just ahead was Grandpa Goddin's pew, which might harbor one or two of these. On our left, somewhat later in the years, Dr. John William Jones and his little brown-eyed wife kept order among their four boys, 'Carter Helm' and the little brothers. And so it went, little heads anywhere showing above the backs of the pews."

We confess that is something like it used to be in the good old times, as we sometimes say. You may be a pessimist or an optimist, but we believe you will be compelled to admit that at least the old-time way, in this instance, of having the children remain for the preaching service was better than the new-time way of having the children leave the Sunday School and go home or elsewhere and into whatever mischief they might choose to go.

Let us plead once more for the keeping of the children for the 11 o'clock preaching service. We are quite sure it will not be a thing easily accomplished, but it is worth hard work and much patience and prayer. Do not rest contented till the children stay to preaching. No doubt, many excuses will be given, but in the face of excuses contend earnestly for the children in the preaching service. Get the pastor to help you out by preaching in the beginning of his service a sermon to the children of from five to ten minutes long. The five-minute sermon to the children, in view of the fact that they have to then listen to the sermon for the grown-ups, is to be preferred to the ten-minute sermon. It may be urged that the service is too long for the children, but tell them they stay much longer than that for the day school. Take no excuse, but plead and plead for the children to remain to the 11 o'clock service.

THE WAY BACKSLIDING COMES ABOUT IN ONE'S LIFE.

No doubt many a Christian has lost his or her hold on the Lord, but could not tell how it came about. It was done so unexpectedly that at first sight one is disposed to think it happened all of a sudden. But that is a mistake. Backsliding rarely ever comes all of a sudden. It may seem to do so, but the truth is the process had been going on so quietly that the person hardly realized it as going on at all. Suddenly, sin overtakes us and then we know that something has happened and that we hardly know what till after a little, we find that we have been overtaken in sin and that we are no longer in fellowship with God. It was that way with Samson. The Lord had left him and he said he knew it not. That is the experience of many of the Church members of today—we have allowed the process of backsliding to go on in the life till we do not realize that we are far off from the Lord till we fall into some sin, and then we find we are indeed in a fallen condition. Henry Ward Beecher tells how a man falls, and while what he says may not cover the whole question, yet it does include some of the danger points in experience. He says:

"Men never fall from a Christian life as a meteor falls through the sky, with a sudden flash. Men go down as stars do, gradually and quietly. The love of prayer becomes less. The neglect of prayer is occasion. The reading of God's Word is casual. Nothing is extracted from it. Men read it because it is their duty to read it. It is not food to them. Still less is its fruit luscious to their taste. They backslide, step by step, falling upon lighter sins, as upon a boulder, and then upon more of them, till at last they slip and spiritual death overtakes them."

In almost every case, backsliding comes as the result of the neglect of some rich Christian privilege. Ordinarily we begin to cool off in our Christian ardor, but that is practically always due to having neglected some Christian duty. For instance, when a man begins to neglect the reading of the Bible, then he gets spiritually blind, and then he begins to fall into the pits of sin. In the next step he goes off in the morning without a season of prayer, and then he is loose and open to all temptations, and, yielding, down he goes.

Beloved, if you do not wish to backslide, then do not neglect the reading of your Bible and do not neglect prayer. Do not forsake the assembling of yourselves together in the worship of God. If you quit your Bible, if you quit the privilege of prayer, if you stay away from the public worship of God, away from the Sunday School, and especially away from the prayer-meeting, then you may expect to fall from grace.

Do not neglect Christian privileges! Be instant in season and out of season, always abounding in the work of the Lord, if you wish to be thrifty in the Christian life.

Backsliding comes on unawares, and we are trapped before we know it.

"My soul be on thy guard,
Ten thousand foes arise."

THE TROUBLE WITH LITTLE BILL.

His Case Illustrates Wherein Social Regeneration Is a Failure as a Substitute for Spiritual Regeneration.

In recent years there has been raised the cry for social regeneration as a substitute for spiritual regeneration, but, so far, little, or rather no, success has been attained; but the friends of social regeneration are holding on to the thought as if all depended on it, but in time they will turn loose, for social regeneration, as a substitute for spiritual regeneration, can never succeed—certainly not till the Lord changes His plan of salvation, and that He is not likely to do during the Christian dispensation. It is wise for us all in forming new ideas to measure them every time by the Bible, and if they will not harmonize with the Bible, then you will do well to drop the new idea as not in keeping with the plans and purposes of God.

All this talk of social regeneration may be fanciful, but it is not practical—it can give a sort of social whitewash, but it cannot clean the hearts of men and women. Nothing short of the power of God is sufficient for that, and all talk to the contrary is but a ruse of the wicked one to side-

track men and women to keep them from entering into life eternal through Jesus Christ. There may be, and doubtless is, a social regeneration, but its source is human and its work is superficial. It deals strictly with the outside, and not with the heartlife of the individual, and because this is a fact, social regeneration can never bring the individual to Christ for salvation.

But what about "the trouble with little Bill?" That is just what we are coming to—we wish you to read the story which follows, and then you may see more clearly what we mean by the failure of social regeneration as a substitute for the regenerating power of the Holy Spirit. The *Methodist Protestant* gives us that story as follows:

We found this story, copied from the *Indianapolis News* by the *Evangelical,* quite suggestive:

"Ye Must be Born Again."

The *Indianapolis News* carried the following news item recently. Barbers and tailors, and wash-rags and cakes of soap, good-smelling with plenty of lye in them, are all right in their place, but they just won't do when it comes to making a man new on the inside. Dr. Marcus Dods said once that it "takes more than an improved caterpillar to fly." So we must continue to preach, on the authority of Jesus and Paul and what we know as an absolute fact, "Verily, verily, I say unto you, * * * that which is born of the flesh is flesh, and that which is born of the Spirit is spirit. * * * Ye must be born again."

Another experiment intended to show that making a man over from the skin out will work wonders with his interior has come to an unsatisfactory end. The United Brothers, convened in Chicago, set out to prove that a "down and outer" could be made over by barbers and tailors. They did their best with Little Bill, a derelict, picked up somewhere west of the river. They treated him to a bath, and to a shave and haircut, with all of the trimmings invented by barbers to enhance manly beauty. They clothed him anew. They fed him well, and, for good measure, they got a job for him.

Little Bill should have been stimulated by this treatment to embark again on a career of honest employment, sober living and gentlemanly associates. Few things will buck up a man like a good grooming. The barbers had every reason to believe that they had made a man over. He looked and acted like another man. He seemed at home among the brisk, successful men in the lobby of the hotel to which he was taken. His health was good, for he ate heartily of a generous meal. A good job awaited his pleasure. There remained only the test of durability to determine the success of the experiment.

The harsh truth is that Little Bill's new career did not survive the night. Success was too much for him. He fled to his old haunts, and before daylight was found lying drunk on the sidewalk. Instead of going to work he went to jail. The barbers and tailors did their part well; food and a job helped as much as possible, but there was something wanting. Perhaps Little Bill needed spiritual guidance toward the end of the experiment, perhaps there was something queer in his makeup from the beginning, perhaps he craved the sympathy of an understanding woman. Whatever he needed, drink answered the purpose, and it was to drink that he resorted. But he is not lost. He is still available for experimental purposes, and he may yet fall into the right hands.

The trouble with this experiment is the trouble in all social regeneration. It tries to make a man over on the outside. The *Evangelical* is right—what the boy needed was to be born again. His trouble was in his heart; it was his training, it was his associations. The path he was treading was away from God and from the cleanliness that only comes when God cleanses a man. You might as well emphasize the facts in the case. A new environment helps perhaps. It is easier to save a man clean than to save him dirty; at the same time it is no use to try to make good men unless in some way you can reach the heart of them with the Gospel of the Son of God.

Little Bill is a type of a good deal of the work that is being done in this world today, and it is turning out very much in the same way. No social plan that leaves God and His redeeming grace out of it is going to make a new world or a new society.

SHOULD THE PREACHER BE ELECTROCUTED.

What a strange question, coming, as it does, from a minister about a minister? Should the preacher be electrocuted? The article below we clip from the *Christian Evangelist.* It was written by the Rev. G. H. Combs, who is a contributing editor to that paper. We will not prejudice the minds of our readers, for we wish our ministers to read the article in the light as Brother Combs sees it and presents it. We should like to have a half-dozen short letters from some of our best-qualified ministers, giving their views of Brother Combs' thought. Is he right or is he wrong? If he is right, what is the remedy? If he is wrong, show us wherein.

Under the heading given above, Brother Combs says:

I am by no means persuaded that the preacher nowadays is a blessing—rather, he is a curse. In iconoclastic moods at least—and it is my present mood—I feel just that way about it. It is not because I do not believe in preachers and in preaching—I believe in both. But both have been so warped from the New Testament ideals that it is an open question if the Church would not be the gainer if God should send his chariot and take the preachers all up to heaven—that is, if heaven be their proper destination. A divinely appointed minister and function, yet so perverted—and the Church is largely responsible for such perversion—that the harm they do is just as unmistakable as the good they do. Harm? Yes, friends, harm. But how? In this wise:

To begin, the preacher harms in that Christians take their theology, their doctrines of duty, their notions about things religious from the preacher rather than from the Living Oracles. Church-folk take their doctrines second-hand, and take them from the preacher. They do not go to the Bible for information, they listen to the sermon. And what the preacher says, they swallow whole. Let the preacher be a "radical," and within a decade his people will be radical. The preacher plumes himself on his open-minded, modernistic congregation, but nothing of the kind; that congregation is merely reflecting the preacher. Of course, in every such congregation there will be a few valorous souls who refuse to follow the preacher, but their number is small. If, on the other hand, the preacher is conservative in his views, his people will be conservative. Because they are "loyal to the Book," "to the faith once delivered to the saints?" Save the few again, not at all; they are simply loyal to the preacher and reflect him. Is there any doubt about this? Unfortunately none. Go east, go west and you can gauge in every Church in America the religious ideas and ideals of the people by the ideas and ideals of the preacher. And this ought not to be. I can see but little difference between following a pope and following a preacher if either pope or preacher is to be the sole interpreter of God's will and way. The folk in our own Zion make a lot of fuss about creeds—and rightly—but as well be bound by a creed as bound by a newspaper or a preacher. In fact, I believe I would take my chance with the creed—it is more carefully thought out, at any rate. Protestantism asserted the inalienable right of every individual to his own reading and interpretation of the word of God, but it is sorrily working out in practice that the pew is content to have the pulpit do the interpreting, and largely the reading. Hurt, hurt, hurt!

The preacher again is harming in that the Churches have come to think of the services in the Lord's house as chiefly linked with preacher, eloquence and entertainment. People nowadays —it is a grave statement, I know—do not go in large numbers to the Church to pray, to worship, to confess their sins to one another and to God—they go to hear the preacher. When the preacher is on his vacation, the Church is dark. Congregations fall off even when there is a substitute preacher. Of course, the opportunity to worship is still theirs, perchance God may be in that house, but even with the call to worship and the promise of God's presence, they do not go when "our pastor is away." When the dear pastor comes back, *they* come back—to meet their pastor, not their God. They love to hear their pastor preach and—is it too hard a word?—get their religion vicariously. Listening to the preacher pray, they get the notion that they are prayerful; hearing him talk about spiritual things, they conceive that they are spiritual. It's all a sort of substitutional business that blocks the way to the individual approach to God. Conceive the preacher as one Christian among many, one voice among many, one interpreter among many, and there is profit in his ministries, but the very moment he is conceived as a monopolist of either God's favor or God's grace, there is damage in both his words and deeds.

But greatest damage of all, the preacher is conceived as the sole agent in the witness-bearing ministry of the Church. There can be no question that in New Testament days every man who had seen his Lord felt moved to bring others into that adorable presence. Every Christian was a preacher. Every Christian was found a living witness for the Christ. Then came the professionalizing of certain witnesses and the mischievous notion that only such witnesses were in conscience bound to make disciples. Then came the day of specialization (as we are wont to call it), where the burden of evangelization was put only upon elect shoulders, and the "laity" went burdenless. It is so today. The chief business of the Church is to make disciples, but that business, as commonly conceived, is the preacher's business. Men and women are to be converted chiefly—or is it only?—by the sermon. And the preachers are the sermon-makers. So it falls out that, in a Church of one or two or three thousand Christians, that only one man—the preacher—is set to the evangelization of these without. To be sure, this has blessed exceptions, but how rare are those exceptions.

At bottom, most Christians cherish the delusion that the devil's forces are to be routed only by the banging of their single gun—the parson's. In all our Churches the majority will be found ready to give money, but few will be found ready to give testimony. Yet that, as Christians, is their chief business.

Now, this is a very distressful situation. It does not constitute an indictment of the sincerity of Christians. The majority of our Church-folk want to do their duty, their whole duty. They are not engaged in witness-bearing because witness-bearing does not seem to them to be their job. It is the preacher's job. This mistake is centuries old. It is deep-rooted. How it came to be and how it persists is matter for the historian, not for me; but I insist that it is the

greatest single hindrance to the progress of Christianity today. There is a widespread conviction that Protestantism is not measuring up to its possibilities, a deep-rooted conviction that something is wrong. But the remedies proposed are, in the main, superficial, pallatives rather than cures. The seat of the malady is the artificial disjoining of "clergy" and "laity." All, or nearly all, of our ills flow from that fateful heresy. The Church of today bears little resemblance to the Church of eighteen centuries ago, and the change is not for the better. It's going to take a real revolution to set things right. Electrocute the preachers? The question, at the beginning, was self-whimsically asked, but I am persuaded that the way out is by a study, "de novo," of the implications of this question. Maybe there was more in Alexander Campbell's criticism of the "clergy" than we have been wont to recognize.
Kansas City, Mo.

WILL DR. PITT ANSWER TWO QEUSTIONS?

In the *Religious Herald* of June 28th, in discussing what was done in the Northern Baptist Convention in May, Dr. Pitt says:

"The Convention and the denomination will know that the fight against heresy in our pulpits and against rationalism in our schools at home and abroad will go right on. Fundamentalism, or some other conservative movement, will keep the issue alive. Those who have put their hands to the plow will never turn back. On the other hand, there is general rejoicing that we have adopted a program for future work in which all can unite, for we are all Baptists, and all of us alike love our denomination."

Now, Dr. Pitt, we wish you to answer two questions:

(1) What makes a Baptist? Is it not what a man believes and practices as to the teachings of the Bible?

(2) You say, in referring to the fundamentalists and the liberals, "For we are all Baptists, and all of us alike love our denomination." Are we to understand that a man who repudiates the supernatural in Christianity, who denies the inspiration of the Scriptures, who repudiates the virgin birth of Christ, who rejects the performance of miracles by Jesus Christ, who believes that the Bible is not reliable, having in it many mistakes, I say are we to understand the *Religious Herald* to say that such a man is a good Baptist, and that the hosts of Baptists who stand true to the Bible can work with a man as a good Baptist who thus repudiates the great fundamental truths of the Bible, as held by Baptists? We are not a Baptist, but we are a friend to the great and good work they are doing for the spread of the Gospel in the many lands where they are at work, and I sincerely desire the *Herald* editor to celebrate the entrance upon his seventy-first year as a man—to tell in plain and unvarnished language just what the facts are which are involved in a true answer to the questions given above. Of course, we have in mind Dr. Harry Emerson Fosdick, who passes for a Baptist minister, and yet is counted as sympath'zing with the rejection of almost every fundamental truth of Christianity. Let us beg you, do not beat about the bush, but strike the bush squarely in the face and tell us if Dr. Fosdick is recognized as a good Baptist while he holds these extreme views of Gospel truth?

A NEW VERSION OF EVOLUTION.

Our friend and brother, the Rev. J. M. Rowland, D. D., editor of the *Richmond Christian Advocate,* has found out, in some way, that the Mohammedans have an idea of evolution which is altogether different from the Darwinian idea. He says:

"The Koran (that is the Mohammedan Bible) has the other end of evolution. Mohammed said monkeys used to be folks, and on account of some silly conduct were changed into monkeys. This makes us uneasy about some of our friends."

Well, it was Mr. Bryan who once advanced the idea that there was more evidence that some men had degenerated into monkeys than that monkeys had developed into men. That may be all true, but we find it hard to associate a man with a monkey, no matter which way he may be going. The Bible tells us that God made man in His own image. He did not make monkeys to be anything else but monkeys; and beyond all doubt He made man to be a man, that and nothing else. We do not see so much difference in the Darwinian theory of evolution and the Mohammedan theory—a monkey is at one end of the theory, no matter which way you take. We do not claim to make any connection at either end of the theory. Dr. Rowland may be a bit uneasy about some of his friends, but we do not think he has any need to be uneasy. No true man will be likely to let himself down to the level of a monkey—evolution or no evolution.

RIGHTEOUSNESS AND RICHES.

To the Reader: Here is one of the richest discussions of a theme all so vital to the life of Christian business men and women. Did you say it is too long? Oh, no, it is not—not too long for the value of the thought presented. We earnestly urge every Sun reader not to allow this article to pass without giving it a careful reading. It is rich, very rich, and we are conscious of giving real intellectual and soul food to as many of our readers as will give it careful and prayerful attention. It is the alumni address which was delivered at the late Elon commencement by Rev. Stanley C. Harrell, pastor of the Durham Christian Church. Mr. Harrell is a graduate of Elon, having finished his course there in 1909.—Editor.

In the very beginning of our consideration of this theme, I would call your attention to an ancient covenant made between Jehovah and the Israelites as they were about to enter the land of Canaan. Listen to the words of Jehovah to his people: "If ye walk in my statutes and keep my commandments and do them, then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit, and your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time; and ye shall eat your bread to the full, and dwell in your land safely. And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land. For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you. And ye shall eat old store, and bring forth the old because of the new."

Such was the promise God made to the Israelites. Briefly, God told them that if they should keep His commandments and walk in the ways of righteousness that they would prosper. The rains would fall in due season; the land would produce abundantly—so abundantly, in fact, that they would have to bring out the old stores to make room for the new harvest—and peace and prosperity would crown the land. On the contrary, however, should they walk in the ways of disobedience and unrighteousness, the land would not give her increase; poverty, want and famine would stalk through the land; and pestilence and the sword would lay it waste.

This covenant was made before the Israelites entered Canaan. What effect did it have on their national history? How did the principle laid down in this promise work out in actual experience? Time will not permit us to go into a detailed study of Jewish history, but as every one, who has even a slight acquaintance with the course of Jewish life, knows, their history is a succession of rises and falls; of periods of prosperity, when the land produced lavishly, followed by periods of privation and famine. Its history is a series of cycles of peace and plenty, and of warfare and want. Jewish historians not only record these successive periods of plenty and poverty, but they very explicitly state that righteousness was the producing cause of the periods of plenty, and that unrighteousness was the producing cause of the periods of poverty.

These are well-known facts of what is generally called sacred history. What has been the attitude of the modern scientific world toward these facts? Modern scientific criticism has pronounced the promise a religious myth that grew up around Jewish ideas of a national God. They say that the basis of it was superstition. They have pronounced the history the creation of religionists who interpreted the facts of history in the light of their religious superstitions about their God. Thus has the scientist disposed of the promise, the principle, and the record. It has fared but little better at the hands of devout theologians and consecrated Bible students. They have accepted it as true. But they accepted it by faith, without a thought that it might be a principle for accurate analysis and scientific investigation. They accepted it as a sort of special dispensation for a peculiar people, who were in the formative period of their national life, a dispensation for the purpose of teaching a religious truth. We have read it as something to teach religious truths and principles; something to build sermons upon; something with which to illustrate Sunday School lessons; never as a principle upon which to build national prosperity.

It is the thesis of this declaration that when God told the Jews that if they should walk in the ways of righteousness they would enjoy abundant wealth and peace, He was declaring a law as wide as creation, and as eternal as time. This law is written again and again in the Pentateuch. It is the heart and soul of the flaming messages of the prophets. It is exemplified a score of times and more in the experiences of the Jewish people. It is also one of the outstanding messages of Jesus: "Seek ye the kingdom of God; and all these things shall be added unto you." Jesus not only told them the proper attitude of mind and heart toward riches, but he told them the way to obtain riches. He even went further than that—He made wealth the earthly reward of a life of rightecusness. If we had not been so intent upon seeking the other-worldliness of the Gospel we should have discovered this fundamental law long ago. Briefly stated, it is this: Righteousness is the real producer of riches; religion is the creator of wealth. Let us stop thinking of this as merely a religious law. It is a religious law. Yes! It is likewise a scientific law. It is just as truly an economic law. It is a law as fixed and unchanging as the law of gravitation. The evidences of the operation of the law of righteousness and riches are as easily and as clearly seen as are the evidences of the operation of the law of supply and demand.

Strange to say, the modern preacher of this law is not a theologian, nor a Bible student, whose business it is to set forth the fundamental teachings of the Bible. Nor is he a professor of social or political economics, whose business it is to formulate and explain the principles that regulate the creation of wealth. He was not seeking the principles that *may* operate, but was gathering the figures of past achievements, when he became convinced that the real producer of wealth is righteousness. That we owe our riches not to

industry and commerce, but that we owe our industry and commerce to religion. I refer to Mr. Roger W. Babson, to whom I am indebted for many of the facts contained herein. Mr. Babson is the apostle of the gospel that religion makes riches. And he is preaching this law not in the interest of religion, nor in the interests of business, but in the interest of humanity.

To those who have made a study of the position held by the Church in the estimation of the masses today, there can be no doubt as to the fact that the Church is tremendously undervalued. There are thousands who regard the Church as a sort of rich man's club—a place where the poor man is not welcomed. And even should he go and receive a welcome, he would receive nothing of value to compensate him for the time expended. There are thousands of very practical business men who regard the Church as an aggregation of religious enthusiasts, of superstiticus fanatics, and impractical dreamers, who, in their enthusiasm for other-worldliness, have lost all touch with the practical affairs of this world. From the viewpoint of the business man, they are idlers, entirely useless in the present scheme of things; and are to be tolerated only because there has been discovered no humane way to get rid of them. There are other thousands who regard the Church as the champion and defender of the capitalistic interests, and the enemy of the rights and interests of the working man. They regard the Church as a sort of institutional parasite, that takes much and gives little. Many of these, though not avowedly hostile, have evidently decided that the best policy toward the Church is to starve it to death. I sometimes wonder if a great many of these are not enrolled in our Church membership. I cannot here go into a discussion of the extent to which the Church is responsible for this attitude toward her, on the part of the outside world; but what I am trying to emphasize is that not the interests of the Church, but the financial and industrial interests of the world demand that the world must understand the potential creative power of religion.

There are no reasonable grounds upon which to question the claim that the United States is today one of the richest, and one of the most influential, nations of the world. The United States is recognized as foremost among the leaders in world industry, world commerce, world politics, and world finance. What has made the United States the power that it is today? The United States owes its power, its wealth, its industry, and its influence to the power of religion, which controled the hearts of the men and women who laid the foundations of our nation. Do you doubt this? Then you do not have to take the word of a clergyman, nor even the word of a citizen of the United States. Let me quote from Mr. Babson's personal experience, which he gives in his "Fundamentals of Prosperity": "Just before I went to Brazil I was the guest of the President of Argentine Republic. After lunching one day, we sat in his sun parlor, looking out over the river. He was very thoughtful. He said, 'Mr. Babson, I have been wondering why it is that South America, with all its great natural advantages, is so far behind North America, notwithstanding that South America was settled first.' Then he went on to tell how the forests of South America had two hundred and eighty-six trees that can be found in no book of botany. He told me about many ranches that had thousands of acres under alfalfa in one block. He mentioned the mines of iron, coal, copper, silver and gold—all those great rivers and waterfalls which rival Niagara. 'Why is it, with all these natural resources, South America is so far behind North America?' he asked. Well, those of you who have been there know the reason. But, being a guest, I said: 'Mr. President, what do you think is the reason?' He replied: 'I have come to this conclusion: South America was settled by the Spanish, who came to South America in search of gold; but North America was settled by the pilgrim fathers, who went there in search of God.' "

But, if you wish, we can come closer home for an illustration of the point we are making. Within the memory of you who are here tonight, North Carolina was so far down the list of agricultural States that no one took the trouble to count up just where she did stand. During the past few years she has suddenly forged into fifth place as an agricultural State. Why has North Carolina outstripped her sister States in the race for agricultural honors? I will tell you. It is not because of the introduction of modern machinery and scientific methods of farming—the machinery and methods used in North Carolina, when compared with those of the Central and Middle West, make us look like we are still in stage-coach days. The real reason lies in the fact that the fields of North Carolina are cultivated by the sons of the men who came to this country seeking religious freedom and God. And the feet that follow the plow in North Carolina during the week, turn on Sunday to the Church and the worship of God, rather than to the Sunday baseball game and Sunday movies, as is the case in many other States of the Union.

What is it that really makes for wealth and prosperity? If you listen to the materialist, scientist, and the political economist, they will try to convince you that it is natural resources and an abundance of raw materials, that make for wealth and prosperity. But what continent is richest in natural resources and raw materials? Is North America, on which that young stripling giant among nations, the United States, has sprung up, the richest continent in natural resources? Is Europe, which has been the scene of the development of modern political powers and modern civilization, the richest in natural resources? No! The continent that is richest in natural resources is Africa; and not only is it the richest continent in natural resources, but, even though it is one of the oldest inhabited continents, for it is the land of the sphinx and the pyramids, it is still the darkest continent and the most void of civilization. If you are still in doubt as to what is the matter with Africa, you need only to consider her sons who were brought to America. Negroes from darkest Africa were brought to this country and taught the white man's religion; and in two hundred years of slavery and a little over fifty years of freedom, the negro in America has made a thousand times more progress and accumulated a thousand times more wealth than all his brethren in Africa have made in the three thousand years since Tut-Ankh-Amen was laid to rest. And those who have made a careful study of the negro race in America are convinced that the future prosperity of the race will be proportionate to its real religious development.

There is an accepted law of economics that the wealth and prosperity of a nation is dependent upon its supply of available labor. Labor is absolutely convinced that it is the sole creator of wealth. It is not. Labor is but a factor in the production of wealth. The true motive power of labor is religion. There is no nation that has a greater available supply of man power than has Russia. And no nation today is poorer than Russia. May I again quote Mr. Babson, as to an interview with three Russian engineers, just returned from Russia, with fresh and first-hand information of the situation there. "They were pessimistic. When asked about Russia's tremendous natural resources and of its great available labor supply—near two hundred million men, physically strong, and capable of tremendous industrial energy—these engineers shook their heads in utter despair. 'Tell me,' I said, 'what is the real difficulty?'

"They replied, 'The real difficulty is that the Russian leaders have lost their faith in God. Our people have lost temporarily the motives, ambitions, faith, and desire to be of service which they once had. It makes no difference what are the natural resources of a country or the available labor supply, unless its people are actuated by the right motives and by the right purposes; unless they are grounded in the fundamentals of a true religion, there is no prosperity in a country.'

"They said nothing as to their ideas of religion or theology; but these three men, engineers, bore that testimony, individually and as a unit, at the Russian embassy on Sixteenth Street, Washington, D. C., in January, 1922. This only confirms the statement that available labor supply does not make industrial communities prosperous."

Nor can capital be considered as the true creator of prosperity. There may have been a time when it was so considered. There may be a great many men who still so consider it. But capital is only a tool that may be used either to build up or to tear down; to make the masses richer or to make them poorer. There was a time when men argued that the millions invested in the liquor business were indispensable to industry, and that the revenues and taxes paid by the liquor business were indispensable to the government. Some of them actually believed that we could not finance the government without taxes from the money invested in the liquor interests. But when the licensed saloon was abolished we discovered, many of us to our surprise, that the country was richer, rather than poorer; that the value of taxable property had increased, rather than diminished. What was the truth of the matter? The millions invested in the liquor business were making us poorer instead of richer. Poorer in money, I mean, to say nothing of other things.

The same thing applies to the millions invested in the moving-picture industry. There can be no doubt that the capital invested in the business has made money for some of the investors. But is it making the nation and the masses richer or poorer? That question is going to be decided on the basis of religion. And the question is going to be not, is it right or wrong to go to the movies, but is there enough religion in the industry to make it a source of wealth to the nation? Or because of the lack of religion in its purpose and product, is it making us poorer? Religion will dominate the moving-picture industry and make it a wealth-producer, or because of the lack of religion it will become so great a destroyer of wealth we will have to put it out of business to protect our industrial prosperity. Whether capital is a producer of wealth or a destroyer of wealth depends upon whether it is used for social service or for private gain. In other words, the producing power of capital depends upon the religion of those who control it.

Education has become a mighty factor in the development of the world. Trained intelligence is not only a power in the purely intellectual realm, but, within the past twenty-five years, it has come to be recognized as a dominating power in the world of industry. There was a time within the memory of this generation when the college graduate was the butt of many a joke in the business world. The older generation of business men regarded the college graduate as an impractical theorist, unable to hold his own before the keen competition of the business arena. Many of the same business men who but a short time ago lauched at the college graduate who

came knocking at the doors of the business world, have lived to see the bulk of the nation's business activities pass into the hands of these same college men. Higher education has proved its worth by the achievements of the men turned out by our colleges and universities. And seeing the increased power and efficiency of trained intelligence, many men came to regard education as the panacea for all our industrial and social ills. They believed that, as the proportion of illiteracy decreased, our modicum of prosperity and happiness would increase in the same ratio. But experience has shown us the error of this assumption. Today our boys go to college, there to receive the best training of the intellectual powers that can possibly be given them. But we are by no means sure of the outcome. Will they come out with their ability as a producer of wealth increased manyfold, or will they come out with only increased ability to spend and waste? Far too many of them come out with expensive tastes and habits. But their ability to produce and, above all, their desire to produce has not increased in corresponding ratio. Our boys are being educated in chemistry, but we are unable to foretell whether they will use their knowledge to make a healthier and a happier world or whether they will sell their knowledge to the unscrupulous food manufacturer to help him disguise the adulteration of his products. Many of our cities are infested with lawyers—lawyers educated in schools founded by Christian men, and endowed with money produced by honest, law-abiding, God-fearing men. These lawyers can be hired to use their knowledge to uphold the honor and integrity of the law or to discover loop-holes and dig up technicalities to cover up the evading of the law and to defeat the purposes of justice. They turn the power of their trained intelligence in favor of the side that offers the largest fee. The only way in the world that you can tell the influence of higher education upon the life of a boy and whether it will make him a producer or a waster, is to know the religious foundation that has been laid for his character and to test the strength of his religious convictions. Education does not create wealth. Germany has a larger per cent of her population that has received higher education, and a smaller per cent of illiterates than any other nation; but its currency is so worthless than it would take a Samson to carry enough of it on his back to make him rich. Just as the colleges and universities proved the economic value of trained intelligence, even so it now remains for the denominational college to demonstrate to the world that religion is the one indispensable characteristic and qualification that makes for the production of wealth.

These things that the political scientist holds up to us as the producers of wealth are but tools. Their value as producers depends upon the character, upon the spirit, upon the purpose, or, call it by its true name, upon the religion of the men and women that use them. We must learn to think straight. What are the real forces that make men, communities, States, and nations prosperous? They are "integrity, justice, charity, self-control, faith and inspiration." And these fundamental forces that produce wealth are born, cradled, nurtured and perfected in the heart of religion.

We often hear business men say that "Business is business." So it is. But it is not successful business unless it is founded upon integrity. Many of you have heard of the Farmers' Bank of Nansemond, a banking institution which, under the administration of the late William H. Jones, became the foremost bank of its kind in the world. Mr. Jones declared that it was his business policy to make loans and investments for that institution, not upon security, but upon character, which was but another way of saying that he was banking upon the religion of the men with whom he did business. The president of a large banking institution, in going over the asse'ts of the bank with the board of directors, recently said that practically all of the losses that the bank had sustained in recent years had been on secured loans, while the unsecured loans had practically all been paid. What did he mean by that? He meant that when he had made loans that were secured by tangible assets, he had not inquired as to the character and religion of the borrowers; but when he had made loans that were not secured by tangible assets he had been very careful to make them only to men who had character and religion. And religion had shown itself to be the only secure security.

Why are the masses of poor people poor? Is it not because of their lack of self-control? Most of them are poor because they do not have sufficient self-control to take a task and stick to it diligently enough and steadfastly enough to accumulate a competency. Or they work hard enough and steadily enough to make sufficient money, but once they have made it they do not have self-control to hold on to it in the face of manifold temptations to buy. That can never be more conclusively proved than to consider what went with the high wages labor received during the war. Most of us who are poor owe our poverty to the fact that we are lacking in the power of self-control. The only power that can develop self-control is religion. In fact, do you know anything in all the world that even has for its purpose the development of self-control except religion?

If you were asked to name the foundation of all religion, you would answer without a moment's hesitation that it is faith. If you were asked what is the foundation of all industry, wealth, and prosperity, you would not be far from right if you made the same answer—faith. What is faith? Faith is that mysterious force that kindles the flame of ambition; that fires the spark of genius; that energizes the power of endurance so that men are driven on and on in the face of oft-repeated failures; that makes them keep on when every logical ground upon which to base a hope has been exhausted; that makes a man persist when all other men have given up; and which drives him to ultimate success—that mysterious power that we call inspiration and faith. It is not only the foundation of religion, but it is the foundation of every enterprise that has enlarged the wealth of mankind. And the religious atmosphere is the only atmosphere in which faith grows.

Take the three fine arts that have thrilled the heart of man, beautified his dwelling-places and his temples, immortalized his finest achievements, and inspired his noblest thoughts and ambitions —music, painting, and sculpture—whence did they come? Music was born of religion, and owes its perfection and power to the flaming power of religious passion. The old masters, who caught the glory of colors and immortalized their visions upon canvas, who made themselves and the countries that gave them birth famous so long as civilization shall endure—what inspired them to such achievement but the spirit of the religion of Jesus Christ? Religion has built the world's most beautiful pieces of architecture. Religion has painted the most beautiful pictures, and carved the noblest statuary that the world has ever seen. Religion is the world's master-builder.

We hear much today of the boasted glory and achievements of science, but if you will take the trouble to investigate the history of the sciences you will find that in most cases every true science was started in a monastery or developed under the wing of religion. The same is true of the industries that loom so large in the world today. The weaving industry was developed in a monastery. Chemistry and chemical science was the product of the studies of religious men. Burbank has only developed processes of horticulture commenced by the monks. Printing by means of moveable type was known and used in a small way in China two thousand years ago, but the printing industry was not established until a band of persecuted Christians, fired with the Spirit of God, wanted to spread the Bible over all Europe. When the power of religion took hold of the art of printing, then it became a producing industry. Religion is the mother of both science and industry.

The world today is hindered and harassed by the struggle between capital and labor. The warfare has been going on now for years, and is apparently no nearer a solution than when it began. Each side is contending for what it calls its inalienable "rights." Both sides seem to have forgotten their inalienable "duties." The trouble with labor is that it has lost its desire to produce. The trouble with the capitalist is that they have come to regard industry as a thing organized for profit, rather than for service. They are opposing one another. They are fighting one another. They are both losing heavily, and all of us are the losers with them. And it appears that "never the twain shall meet." And they never will meet until they come to the teaching of Jesus Christ concerning service. When both the capitalist and the laborer get religion and begin to practice it in their relationship one toward the other, then we shall have peace. We shall see them working together like brothers. And this great land of ours will enjoy the riches and prosperity that God intended for it to enjoy.

These are some of the arguments that go to prove that the ancient covenant which God ratified with Moses, as the representative of the Jewish race, was not a temporary promise, made to a peculiar people, for the purpose of impressing a religious truth. Nor was it the fancied favoritism, superstitiously ascribed to a tribal deity. But a fundamental law which forms the foundation of all economic science; a law that has left proofs upon the pages of history that are far more unmistakable than the proofs of the theory of evolution. The scientist may say that we have not given a logical explanation of why and how righteousness produces riches. Very true. Nor has the scientist explained to us what electricity is, or how and why it does all the marvelous things which it has accomplished. And we both know it would be foolish to refuse to make electricity our servant because we cannot explain its power. Then, let us be consistent. When we know that righteousness does produce riches, then let us practice it and grow rich, even though we may not know why and how it produces wealth.

If time permitted, we might go on piling up evidence of the verity of the law that righteousness is the true producer of riches. But we venture the prediction that just as surely as there has never been formulated a code of civil law that guaranteed true liberty and justice to humanity that was not founded upon the decalogue, just so surely will there be formulated no true science of political economy, but that it will have for its foundation the law that righteousness is the true producer of wealth. Nor will any community, people, or nation enjoy the full measure of material prosperity that a divine providence intended for them to enjoy until their conduct, policies, and practices are motivated and controlled by the principles of righteousness laid down in the religion of Almighty God as given in the Gospel of His Son, Jesus Christ.

CONTRIBUTIONS

SUFFOLK LETTER.

Suffolk Church observed "College Day" on July 8th. The day was fine, the congregation was good, and twenty-five Elonites sat in front of the pulpit. Elon graduates held the principal place in the service. Rev. B. F. Black, a graduate of Elon, and pastor of Rosemont and Berea, Norfolk, preached the sermon, and George F. Whitley, Commonwealth's attorney of Smithfield, sang "Hold Thou My Hand." The whole service was enjoyed by the congregation, and the recognition of Elon College as a Christian institution was the second observance of "College Day." Rev. B. F. Black is curator of the Elon Museum, and he is already working on the *new* to take the place of the *old* which was destroyed by the January 18th fire. Black had collected some rare relics and documents of Christian Church history that cannot be restored; but he will, with the co-operation of friends and the National Museum, build up a larger and more valuable museum in years to come.

"College Day" is in its infancy, and people are timid in taking hold heartily of untried occasions; but it surprises the most doubtful to see how all grow into interest that repeats itself before us. As Elon men and women are used on these occasions, the public will have an opportunity to learn the class of students that graduate from Elon. Even now, in the early stages of its history, comparison with older institutions is no embarrassment to Elon.

There are two things about students who graduate from a Church college—first, they understand better the genius of their own denomination; and they are more loyal to the local Church. They come back to their own. Besides this, they do not lose the simple faith in Christianity that fades out in the pursuit of learning in secular schools. Education of the head only leaves the heart without proper nourishment, while education of the heart only leaves the individual without the necessary equipment to cope with this present age. The development of both head and heart together is essential for true life in this age. When life was simple, emotional religion served human needs, but life is so complex now that simple goodness is the prey of designing spirits sharpened by intellectual training. The heart is wiser than the head, as love is supreme; and "out of it are the issues of life." Job raises the question: "Canst thou, by searching, find out God?" To put the answer in a simple way, one might answer: "By the head, man finds out nature; by the heart, man finds out God." No man hath seen God at any time, but may believe God. In the field of science we walk by sight; in the field of spiritual life we walk by faith. When the two work together, man understands, and understands God. W. W. Staley.

ELON LETTER.

It takes a great man to make a great mistake. History is replete with shining instances of this unhappy misfortune. And I say misfortune advisedly, because the great mass of people have the unfortunate faculty of accepting the views of men whom they esteem to be great in one field without question in all other fields.

We have two unfortunate situations of this character in our country today—Thomas A. Edison and Henry Ford. Unquestionably, these are great and successful men. As an inventor, as a man capable of harnessing up the forces of the material world in the service of man and of his life, Edison has no equal in all history, nor has a man yet appeared who can properly be said to be second to him. But Edison is a materialist only. He has no home life. He has no social life. Spiritually, he is a dwarf. Ideals and the broad sympathy of culture are strangers to his life concern. He moves in a narrow groove. But he is authority in his realm.

Now, this man has, in the last few months, been questioning college students, and pronounces graduates inefficient. A few years ago he propounded a foolish theory about a fundamental economic question. A college professor, fully possessed of the facts, ridiculed him. Edison tried to have the college professor dismissed. He is not only ignorant out of his own department, but intolerant and arrogant. Edison knows about as much about the college curriculum as a June bug does about the climate of the North Polar regions. As an electrician, he is a wizard. As a guide in matters of education, he is a bungling novice.

And Henry Ford is not any safer as an educational guide. Ford is a genius at organization. A man who can plan to keep seventy-five thousand men at work and produce three thousand six hundred cars in eight hours is no simpleton. His peer in business ability has not yet appeared on the planet. But Ford is ridiculous in other directions. We shall never forget that ill-conceived peace ship which, in 1915, he sent over the seas to end the World War. A man with any knowledge of history and any understanding of human passions under tense excitement could not have dreamed such a fallacious undertaking. But Ford has a contempt for history. He declares it is "all bunk." His lack of the knowledge of it made him act "punk" in 1915. Ford says college graduates also are bunk. He advises that a man learn a trade, as he did, and let college alone.

And now this same Henry aspires to be President. There is no questioning his patriotism. There is no questioning his business acumen and organizational ability. But how could he handle the astute statesmen of Europe? He would be like a candle-fly before a blazing torch, the easy prey and victim of every designing politician of pleasing mien the world over. With no basis of judgment rooted in the past experiences of the race, he would be at the mercy of faddists and reformers.

Now, it is pitiful that these two geniuses do not recognize their limitations, or rather that others do not! It is hardly to be expected that they would. They are doing the aspiring youth of our day more irreparable injury than their inventional and organizational abilities can ever compensate. One Shakespeare with his idealism is worth more to humanity than a Western range crowded with Edisons and Fords. It is ideals that make men and women, that make life worth while. One single soul even undeveloped is of more worth than all the material substance of the world, declared the man who knew. A developed, educated soul, who can estimate its worth?

Let those who will elect to do so take the advice of Ford and Edison and devote themselves to the material things of life. They will later on, when it is too late, regret it with abiding sorrow. Let all who aspire to the enduring service of our race follow the Nazarene in the fine estimate He placed on the soul and its developed capacity. Education is soul enlargement—that is all, and that makes it a priceless, an enduring possession.

Is college education worth while? It is if manhood outweighs materialism. It is if men are living spirits rather than phantoms of clay. It is if we have in God a Father.

W. A. Harper.

MT. BETHEL AND THE MINISTRY.

Mt. Bethel is a little country Church twenty miles from Greensboro, N. C., twenty miles from Reidsville, N. C., and twenty-five miles from Winston-Salem. Indeed, it is about twenty miles from "everywhere"—but it is in reach of Sears, Roebuck & Co. and preachers from Elon College. When this writer was a boy, the community was famous for its "prayer meetings" and "illicit liquor." (That was not a long time ago!) The powers of good and evil clashed in a continuous struggle. Christians and sinners stood out so distinctly that you could distinguish them in the night without a lantern. Mr. A was a Christian, and nobody doubted it; Mr. B was a sinner, and he and everybody else admitted it. Everybody knew where everybody stood. There was no guessing. One could easily choose which side he preferred, and when he found his place, if he held it he had to go to work. (I was baptized one "meeting day," and my pastor called on me to lead in prayer the next. I was only a small boy, but everywhere the battle was fierce and the strategic generals lost no time anywhere.)

The preachers from Elon College were Rev. P. T. Klapp and the sainted Rev. L. I. Cox. They were wise unto their day. And, therefore, they knew how to apply the Gospel to the conditions as they were. They declared the whole Gospel—atonement, grace, regeneration, faith, conversion, justification, sanctification and glorification in an heaven eternal, or damnation in an eternal hell. (These strange words have been superceded by "social service," moral influence, humanitarianism, evolution, oblivion and molly-coddle!) Oftentimes the preaching of these two preachers was so plain that people either got up on their feet and came to the altar or got up on their mules and went home. In all reverence, I say their sermons were moving! They would not fit everywhere, but those brethren were not preaching everywhere. They fitted where they were preached, because they came out of hearts on fire for God and inspired by the Holy Spirit. They did not compromise with the world, and the worse sinner in the community knew he had no better friends than they were.

Their converts got religion enough to keep that country Sunday School going all the year and a mid-week prayer meeting every Wednesday and family prayers every night. When they came, few persons knew the difference between a *college* and a *collared,* and few (except, maybe, some mother) had ever thought that that struggling little Church, with its ever-growing graveyard, would give any one to the Gospel ministry. Within the last fifteen years there have arisen from that Church seven ministers, as follows, in chronological order: Rev. H. E. Truitt, George Williams (Methodist), John W. Knight, John G. Truitt, F. C. Lester, R. A. Truitt (Methodist), and Mrs. Cicero Jones (Wesleyan Methodist); and within that time the names of Revs. P. T. Klapp and R. P. Crumpler have been placed upon its roll. Also that little Church twenty miles from "everywhere" and in reach of Elon College (which is forty miles away—as I know, for I have walked it), has the distinction (which I mention humbly) of having a family of six children, all of whom hold bachelor degrees from Elon College.

Conclusion: Let us keep faith with Elon College; let us preach the Gospel, adapting it to our day as wisely as our predecessors adapted it to their; and let us keep faith with our country Churches and also those of our cities, for in many things our need is extraordinary, so that Christ may supply our every need according to His riches in glory. JOHN G. TRUITT.

QUIET TALKS.

BY S. D. GORDON.

A compass and an anchor aren't handy things to have at sea. They're essentials. No ship's captain will ever say that it's a good thing to have a chart and a steering apparatus. You've got to have them.

The old world is surely "at sea" just now. The statesmen agree on that much, and the international financiers and educators and others. A good many of the statesmen are decidedly shaky on their chart and compass and steering apparatus. The magnetic needle that ought to point north wobbles. The North Star—has it shifted? or gotten lost? or, is the bother with men's eyes, possibly?

That World War certainly did things, and big things, too. And, the bother is, it is still doing things. The backwash is still on, and on strong. The suction behind the big boat is terrific in its swirl, and sweep, and engulfing suction. Every one feels it—statesmen, publicists, economists, industry captains, teachers, preachers, and just we common folk earning roof and shoes, trying to get both ends together, somehow.

And the religious world is no exception to the rule. And, mark you keenly, this goes to the very root of things. For at heart every one has the religious instinct. There is a pull-up toward God inside every one. And if a man wobble here it affects his conduct. The moral fibre of life begins to unravel. And when that goes—what is left worth while? Or, what will be left at all in a little while? Ask Russia! Though you needn't go so far.

For conduct and creed are as Siamese twins. They can't live apart. You're intensely concerned with your fellow's belief about what is in your fellow's belief about what is in your pocket as you push through the thick crowd. Creed controls conduct. What does he believe about the sanctity of your home?

A man's inside heart-beliefs touch the very vitals of all life, of every sort, everywhere. Every man has a creed, a belief. And it controls him. Whatever controls his actions—that's his creed. At heart, it's really his religious belief. It's his response to that inside pullup toward God.

The Pendulum Swings.

And the pendulum swing is on in our religious thinking decidedly on, sometimes violently, unwisely, untactfully on. At one extreme are old statements of belief, sometimes very rigidly put, yet with utmost sincerity. The "i" must be dotted just so, and the "t" crossed at a certain angle. Else one is an outcast.

Some are so absorbed, hugging a certain-shaped anchor, with its flukes just so, that they don't see the poor fellow gasping and drowning right there at the side of the boat.

At the other extreme the anchor is dropped completely. The compass is overboard. The steering apparatus rusts. The boat's adrift. And the occupants are laughing gleefully. The rocks ahead, the storm gathering black on yonder near horizon, these go unnoticed. Dot your "i's" and cross your "t's" as you please, but don't bother us about it, these say.

Yet, all sane men are agreed that there must be an anchorage at shore, and compass and steering arrangements at sea. In business, in school, in fraternal and social intercourse, in finance, in international undertakings, in traffic, even in pastimes—golf and tennis and ball—there are certain fixed things.

They are simple essentials, commonly recognized and accepted and respected. Or else one is ruled out of the game. These are the compass, the anchorage, the things we steer and steady by. They are essential. They are simple and few. They never vary.

Once these are understood and accepted, there is the widest range of personal liberty in belief and action. Agreement on essentials gives freedom. Liberty comes only in obedience to a recognized sense of right. Creed, belief, controls conduct.

I want, in these brief "Quiet Talks" here in this neutral hall by the sea, these summer mornings, to talk in a very simple homely way about the really few essentials of our common Christian faith. By pretty common consent, our Christian teaching leads all others in its ideals, and, more, in its power—a thing distinctive to itself.

Then one can go out and think things through afresh for himself. I hope it may help us get our feet, and keep our feet, and stand steady, no matter how strenuously the crowds pull and push the other way.

Thinking Crooked.

A man in a small craft left his colored servant at the steering wheel with strict directions to steer by a certain fixed star. The servant wakened his master in the middle of the night, saying, "Give me another star; I've lost that one." It's nighttime, and a bit stormy, and there's only one North Star.

You can't think crooked and live straight. Loose beliefs lead to loose morals. The two are inseparable. We are intensely concerned with our fellow-man's morals. We must be. And he with ours. Morals make conduct. The State takes account of that. Every policeman silently tells of our intense concern about each other's morals and conduct.

There's a chain of five loose things that are tightly linked together. And conduct, moral fibre or the lack of it, hangs out persistently, insistently, like a clammy, clinging, chilling fog, at the lower end of the chain. Yes, it's the lower end.

AN UNUSUAL OCCASION AT BURLINGTON CHRISTIAN CHURCH.

From the *Burlington News* we are permitted to give the following very interesting account of a service that was not only infrequent, but full of tenderness and appreciation:

Following the morning service at the Christian Church yesterday, during which five members were received into the Church and one was baptized, occurred a very unique and unusual service, this occasion being the unveiling of the bronze tablet which has been placed on the corner of the building facing toward the intersection of Davis and Church Streets. This tablet carries the name of the Church, the date of its organization, the name of the organizer and first pastor, Rev. J. W. Holt, the date of the erection of the old building, and that of the erection of the present edifice.

As soon as the congregation had assembled outside the building, the pastor of the Church, G. O. Lankford, presiding, announced that Captain W. H. Turrentine, chairman of the board of deacons, would speak. The captain referred in the beginning of his remarks to the experience of St. Paul in Athens in finding an inscription to an unknown god. Continuing, he remarked that the inscription on the tablet that was about to be unveiled was in the name of the God that we know and worship. And in speaking of the Church, he said: "The Church is no place for loafers, but workers. It is God's workshop. It is the headquarters of the army of God. We have dedicated the Church to God, and now we name it for Him."

Following the remarks of Captain Turrentine, Rev. J. W. Holt was asked to speak. Although very feeble and barely able to stand, this veteran hero of the cross slowly rose from his chair, which had been placed beneath the tablet against the wall for his comfort, and, leaning on his cane, responded with a very tender and touching address. He likened this occasion in his life to a golden sunset of a day that had been filled with many clouds, saying that many things had come into his life recently that had comforted and cheered him greatly, but that this was one of the happiest experiences of his life. He expressed great appreciation for the honor the Church had bestowed upon him in inscribing his name upon the still covered plate of bronze above his head. In closing, he said: "I never expect to look upon the walls of this building again. Farewell!" He then stated that he knew, according to the rate of his physical decline, that it was only a short while before he would be called to his reward.

Mr. McBride Holt, who was himself a charter member of the Church and its first secretary, was asked to call the roll of the charter members and all those living and present were requested to take their stand to the left of the veteran minister. Then the members of the building committee of the present structure were asked to stand on his right. With this double line forming a kind of lane, Eleanor Fix, youngest daughter of Mr. and Mrs. J. M. Fix, and niece of Rev. J. W. Holt, was asked to come forward and unveil the tablet, which she did, amid the intermingled feelings of joy and sadness of those who were present—of joy because of the accomplishments of the past, and of sadness because of the consciousness that he who stood in their midst at that time would soon walk no more among us.

While the exercises were simple and brief, they were very touching, tender and impressive. Those present will not soon forget the scene they witnessed, and they will carry in memory the picture of a man who has served faithfully his fellowman and his God, the Rev. J. W. Holt, with the sunset glow of life upon his face.

VISIT THE CHRISTIAN ORPHANAGE.

The Christian Orphanage is an institution of the Christian denomination. It has been in existence for more than sixteen years and has cared for 215 children and has in its care at the present time 100 children. Yet we have many members in our Church who do not know anything about this institution, which is a part of the Christian denomination.

We have a great many members of our denomination who are not interested in the Christian Orphanage because they have never visited the orphanage and looked in the faces of our bright little boys and girls. Our people should avail themselves of every opportunity to visit our orphanage. It is your institution, and you should visit it and better acquaint yourself with it and realize the golden opportunity you have to serve helpless humanity.

We want to extend to all who attend the Chautauqua at Elon College this year an invitation to visit the orphanage while here. The doors will be open. A happy welcome awaits you. The children and the management will be glad to see you, and we feel that your visit will better acquaint you with the work here and you will be more interested in the work.

CHAS. D. JOHNSTON,
Superintendent.

MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

LETTERS OF INTEREST.

Not all the letters that come to us relative to Men and Millions are encouraging, but very many are. This movement has certainly found many faithful and hearty advocates who, at great personal sacrifice, show their loyalty not only to the movement, but to their God and their Church.

The following in today's mail represent a large class: "We were burned out since I made that pledge, and this has made it impossible to help any right now; but, God being my helper, I will pay some as soon as I can. Please believe me when I say that I will certainly do all I can for this good cause just as quickly as I am able to do so."

Another, with an enclosure of $20.00, closes his letter as follows: "I have been unable to send the amount I was due on my Men and Millions pledge until now. I enclose post-office money-order to cover amount due to date. I regard this pledge as a very sacred debt, and hope to be able to pay the balance as soon as, or before, it is due."

Such kindly expressions and heroic efforts for co-operation in this, our greatest Church task, are both encouraging and inspiring.

J. O. Atkinson.

N. B.: Any people who have among them such spirits as are the persons from whom our beloved fellow-servant, Dr. Atkinson, quotes, will accomplish something for the good of their fellows. God bless them in remaining so true and loyal to the cause which we love and for which we labor. Such loyalty and sacrifice must bring good fruit.—*Editor.*

MEN AND MILLIONS COLLECTIONS.

Many of the faithful paid in something during the month of June on their Men and Millions pledges. There was turned over to Superintendent C. D. Johnston the following amounts during the month of June:

North Carolina Conference.

Graham	$167.00	
Shallow Ford	69.70	
Liberty, Va.	3.00	
Monticello	2.00	
Youngsville	5.00	
Union, Va.	3.00	
Pleasant Grove, Va.	5.00	
Elon College	73.60	
		$ 328.30

Eastern Virginia Conference.

Johnson's Grove	$ 23.00	
Hebron	1.00	
Ingram	275.00	
Union	20.50	
Mt. Carmel	3.00	
Pleasant Grove	87.00	
Barretts	14.00	
Burton's Grove	38.00	
		461.50

Valley Virginia Conference.

Timber Ridge	$ 70.50	
New Hope	85.00	
Leaksville	47.35	
Wood's Chapel	2.50	
Dry Run	17.20	
		222.55

Georgia and Alabama Conference.

Wadley, Ala.	$135.00	
Richland	3.40	
Lanett	16.00	
		154.40
Total		$1,166.75

A PLEA TO PASTORS AND CHURCHES.

To Pastors.

The Chautauqua and School of Methods opens very soon—July 30th, at Elon College. This gathering is planned for all of our people who wish to "study to show themselves approved unto God." Every pastor sees the need of more workers and better-prepared workers. In the few days before the opening of the session, and throughout the week, may we have your prayers, that the week may accomplish much for the sake of Christ and the Church. May we count upon your interest, shown through your presence, and your urging people from your own Churches to attend?

To all Churches.

Have you appointed some one to go to Elon School of Methods to bring back to your Church and Sunday School and Christian Endeavor Society a message of inspiration? No better investment of funds could be made than to use a few dollars to send a Church leader, a bright young person for this week's association with many leaders of the Christian Church, thinking together, studying together, and playing together. Many Churches will benefit by this opportunity. *Will yours be one?*

To Churches Near Elon.

Especially to the North Carolina Churches is the Chautauqua and School of Methods a great opportunity. Many Churches could have all of their Sunday School teachers and workers there every morning for the class-work, and revolutionize their whole program of work by gaining a larger vision here. These classes are led by men and women of knowledge and experience. This week is for *you*, for every pastor, and more, for *every interested Christian.* Will you come?

PROUD OF HIM.

For four years Dr. P. H. Fleming has been welfare officer for Alamance County. He has also been pastor of three of our Churches. A change in the qualifications of persons eligible for county welfare officers made it necessary for Dr. Fleming to resign as pastor in order to continue in his county work. Without a moment's hesitation he withdrew his name, declaring he would not give up his right to preach the Gospel for the presidency of the United States. I was proud of him. Aren't you?

Of my own free will and accord, I am asking our pastorless Churches to get in touch with Dr. Fleming. Such a man deserves every consideration. Brethren and friends, see that he gets it.

W. A. Harper.

A DAY DREAM WHICH IS FAR MORE THAN A DREAM—A LIVING ACTUALITY IN THE CONCRETE.

By Sion M. Lynam.

The Elon College building program is at once the largest and most phenomenally successful which any Southern denominational college has yet undertaken. When, on January 24th, the board of trustees outlined their gigantic program for building and endowment, many were free in their expressions of surprise and openly doubted the possibility of its realization. They did not believe that so vast a program could be carried to completion by a college so small as Elon, and yet within less than six months of its creation the program is far toward completion. Doubts have been turned into confidence, and Elon has become one of the best-known colleges of the South.

This program grew out of the burning of the Elon College administration building on January 18th. Out of that smouldering mass of ruins, which faced students and faculty on that tragic morning, has come the building program of the college.

On January 18th the administration building was a heap of ashes and smouldering ruins. There was pain in the hearts of students and faculty alike, and there were tears in the voice of President Harper as he faced his students just following the fire and sounded even in the shadows of the calamity the high note of confidence and hope which he has made a reality in so short a while. There must be reasons for this rapid recovery of this little denominational college. Pain does not become ecstatic joy nor tears turn to songs without a cause. There is no one single man of wealth to whom the success of the program may be directly traced. Two there are who have made large contributions, it is true, but even they could not be said to have made the program the success which it has been. Mr. J. M. Darden, of Suffolk, Va., and Mr. P. J. Carlton, of Richmond, have given fifty thousand dollars each to the reconstruction program. The real secret lies deeper yet, and is traceable only to the love and loyalty of the small brotherhood who built and consecrated the college by which they now stand so unflinchingly in its crucial hour.

The Christian Church founded Elon College thirty-three years ago, and dedicated it to a high and holy purpose. That Church has stood steadfastly by its college from the hour of its birth, and has lent to it all the strength of a small, but valiant, people. They erected the building so lately a mass of ruins, brick by brick, with terrible sacrifice. They built it with sacrifice that most men would tremble at. Men and women have saved and contributed to its building, whose own boys and girls could never hope to obtain a college course. Its first president sold his own cows to complete the roof of the burned building that the college might open. It is out of such foundations of love and with such sacrifices that Elon College has grown, and there lies more than half the secret of its marvelous achievements at the present time.

The building program of the college includes seven buildings, five of which it was the intention of the board to build without delay. These buildings include an administration building which the people of Alamance County, in which the college is situated, are giving as a token of their high appreciation of the work of the college in their midst; a science building, which will adequaaely house the departments of science of the college, and give them space and facilities to function in the largest way possible; an auditorium building, the gift of J. M. Darden, of Suffolk, Va., and which will be the most beautiful auditorium building standing on the campus of any college in North Carolina; there will also be a library building, the gift of P. J. Carlton, of Richmond, Va., and a religious activities building.

The administration building, Alamance Hall, given by the people of Alamance County to show their appreciation of the fine work of Elon, stands at the center of the quadrangle. It is larger than the burned building, and will far more adequately care for the needs of the college. That which impresses one about this building is the source from which it came. It comes to the college from the hearts of the surrounding people, from those who have grown up with the college and who know its work. They know its failings and its achievings, and they appreciate the fidelity which

it has kept to the high purpose to which its founders dedicated it. The true worth of an individual or an institution is the esteem in which the neighbors hold him or it, and the true worth of Elon is amply attested by this gift of a hundred thousand dollar building by its neighbors.

Colonel R. L. Holt, long a friend of the college, began the movement, and it was highly approved by the citizens of the county. The excellent example set by Colonel Holt and the citizens of Alamance County has done much to aid Elon elsewhere. This fine gift of the county, with the two large gifts of individuals, has been the whole of the large financial gifts which the college has received. The others have come as the gifts for the erection of the first building came, by the sacrifices of a loyal people.

Dr. Harper declared, as he faced the students on the morning of the fire, that the college was more than its buildings—it was a spirit—and he has gone on declaring and believing this. "I had rather have the spirit of the Elon students on the morning of January 18th than to have the administration building," he told the people of Burlington and Alamance County, and it is this spirit which causes it to stand so unswervingly behind its college in any stress, however terrible.

It is notable that, in spite of the fact that the building which housed nearly the whole of the equipment of the college, as well as the study halls of the college, lay in ruins, not one student left the campus because of it. They stood by their college in the darkness as they had stood by it in the flashing glory of its late successful football season. They carried into their work the same sort of spirit which they had carried into their play, and which had made them winners in contests against teams which surpassed them in strength.

The science hall, and the auditorium building (the Whitley Memorial Building, which Mr. Darden has given the college) will stand at the two southern corners of the quadrangle. Both of these buildings are now being erected, and construction is being pushed rapidly forward. The buildings of the quadrangle will all be of similar design, and will carry out a complete design.

The science hall will house the science departments of the college. Physics, chemistry, geology and biology will find a place in the building. The building is being so constructed that laboratories and class-rooms will be united. This will greatly facilitate the teaching of the sciences, since it will allow demonstrations during recitations which was not possible before in so large a way. The best science buildings all over the country have been studied, and the best points have been incorporated in the new science building at Elon. The professors of the various departments have outlined the floors which they will occupy after a careful study of the needs of their departments. This arrangement will give Elon one of the most up-to-date science buildings in the State.

The auditorium building will have a capacity of one thousand seats, and will house the large music department of the college. Much stress is laid on the music department, and adequate facilities are to be furnished in the new buildings. Studios and practice rooms have been carefully planned for convenience and the best work.

On the north of the quadrangle will stand the library (the Carlton Memorial Building) and the religious activities building.

The Carlton Memorial Building is to have a capacity of one hundred thousand volumes, and reading-rooms adequate for a much enlarged student body are to be equipped. Every library need has been carefully studied in the drawing of the plans for the Carlton building, and no feature which would add to the efficiency of the building has been omitted.

In the religious activities building, Elon will have a distinctive feature. For two years the religious organizations of the college had been correlated and so co-ordinated as to achieve the greatest results with the least use of time and energy. The religious education programs which the organization has already put on causes those in charge of the work to feel there are great possibilities for the movement. The religious activities building will care for these needs. It will provide space and equipment for the entire religious education program.

The leaders in religious education in the United States and Canada have been consulted in the drawing of the plans, and they have highly approved the scheme. So far, no college in America has just such a building, and the idea is original with the Elon religious education department.

The work of the religious activities organization has served as a laboratory of religious education for the past two years, and the new building will make the religious education department one of the leading departments of the kind in America. It will be able to successfully give laboratory work in connection with the study, and will give to the Church leaders equal to the task of facing the great need of the Church at the present time.

The other two buildings included in the architect's plan are dormitories, and will be constructed as they are needed to care for the student body.

The whole program includes a large expenditure of money. That which is to be completed at the present time will cost three hundred thousand dollars, and an equal amount will be added to the endowment fund of the college. A large part of this money has already been subscribed, and payments are being made rapidly so that the college can pay as it goes in the construction of the buildings.

The construction is in the hands of J. W. Stout & Co., of Sanford, N. C. The contractors express a confident hope of completing at least two of the new buildings by the opening of the fall term of the college, and others will rapidly follow.

Dr. W. A. Harper, Elon's well-known president, has given himself unreservedly to the great program which the board of trustees has outlined, and is bending every energy to its success. A large share of the success which the program has attained is due to his untiring efforts, and the fine way in which he has managed the campaign.

While Church and State marvel at the unparalleled achievement of this small denominational college, there is a confident assurance in the hearts of those who are guiding its destiny that the success of the program is a certainty. They feel that all which has gone before but presages a brighter day of usefulness to the Church which supports it, to the county and State within whose borders it stands, and to the nation and the world, is breaking in a resplendent dawn. They know that this new day brings to it new tasks, and they have dedicated themselves anew to the high and holy purpose on which the founders built the college thirty-three years ago. They will go on building men and women with stalwart Christian characters, competent to lead in civic and religious growth in any community in which they live.

Its record in the past has justified this expectation, and the improved facilities which have arisen from the ruins of the building which cost so much sacrifice makes certain the possibilities which await the coming Elon. An atmosphere of joy and prosperity pervades the campus, the community and the Church. Where tears were on January 18th are songs today, and despite the tired lines on the face of the president, lines which have come in the past few months, there is joy in his heart. He will not mind these, if the years will make his dreams of a larger and more serviceable Elon a reality.

3,000 THE CHRISTIAN SUN. 9,000

There are between 8,000 and 10,000 families represented in the Southern Christian Convention, which means if a copy of THE CHRISTIAN SUN is placed in each family, a possible subscription list of 9,000 copies. There are now circulated approximately 3,000 copies, or about one-third of our Church families are reached. Hence, there should be added to the list 6,000 new subscribers in order to have the Church paper placed in every family.

Now, the great personal effort required to do this must be rewarded. To compensate this labor, if premiums are given, it will take 20 automobiles, or 40 radio machines, or 50 to 60 talking machines, or 90 to 100 typewriters, or 200 to 300 watches, etc. Don't you think you will have a good opportunity to secure one of these prizes?

But you need not confine your solicitations to your Church alone. You have friends in other denominations who will gladly assist you by giving a subscription. Make your appeal in a straightforward manner. True men and women are interested in the success of their friends and will lend a helping hand.

PREMIUMS GIVEN FOR NEW SUBSCRIPTIONS.

The subscription price of THE SUN, recently reduced, is now $2.00 per year—two six-month subscriptions at $1.00 each count as one year. One person may take as many as he may wish for himself or for others. Those in arrears should pay up and assist the solicitor by taking an advanced subscription.

SCHEDULE.

1. To one securing 350 Subscriptions, a Ford Touring Car will be given ($298.00 f. o. b. factory).
2. To one securing 150 Subscriptions, one Radio Equipment—Westinghouse R-6 Set, complete with batteries, tubes, phone and aerial equipment, the price of which is $150.00.
3. To one securing 100 Subscriptions will be given one Victrola ($75.00), or cash prize of $50.00.
4. To one securing 75 Subscriptions, one Remington Portable Typewriter, with standard keyboard and case ($60.00 f. o. b. Richmond).
5. To one securing 30 Subscriptions, one Gentleman's or one Lady's Wrist Watch will be given, guaranteed by Jahnke Bros., Jewelers, of Richmond, Va. ($30.00).
6. For 25 Subscriptions, one Gentleman's or Lady's Watch ($25.00), likewise guaranteed by Jahnke Bros.
7. To one securing 20 Subscriptions, one Standard or International Dictionary will be given.

To all authorized solicitors will be paid 10 per cent commission on all renewals, and 20 per cent on all new subscriptions. Those receiving prizes will not be entitled to commission.

Two renewal subscriptions will be counted as one in determining the winners of prizes.

Send in your name and address and receive the necessary report blanks and receipt books.

The contest will close on October 31, 1923.

Remittances made on this campaign are to be net. Post-office money orders constitute a safe plan of remittance.

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RELIGIOUS EDUCATION

Miss LUCY M. ELDREDGE, *Field Secretary,*
1012 E. Marshall Street, Richmond, Va.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

July 29, 1923.

Subject: "Matthew, the Publican."—Matt. 9:9-13; Luke 5:27-32.

Golden Text: "I am not come to call the righteous, but sinners."—Luke 5:32.

Devotional Reading: Isa. 55:1-7.

Reference Material: Mark 2:13-22; Gospel of Matthew.

Matthew's Call and Response.

"To every man there openeth
A high way and a low,
And every man decideth
The way his soul shall go."
—*Oxenham.*

That day at his place of toll, Matthew decided to travel the high way. Only a few verses relate the deeds of his life. A great Gospel is his greatest bequest to man. The Gospel of Matthew presents parables and incidents, teachings and sayings which the other writers do not relate. Without this record, we would be immeasurably poorer, without the complete sermon on the mount, the parable of the virgins and the talents, and the hidden treasurer. Christ's great call to the weak and heavy-laden comes to us through this man who was sitting at the custom seat when Jesus saw him, and called, "Follow Me." Suppose Matthew had not listened to the call! His gospel would never have been written. But because he did choose the high way, his life still speaks.

"And as Jesus passed by * * * He saith, 'Follow Me.'" There is a day in every life when Jesus draws near. The great day for the life is when that call is heard and heeded. Matthew may have heard of the wonderful healing of the man with the palsy, and may have been wondering about those wonderful words, which roused the criticism of the scribes and the joy of the multitudes—"Thy sins are forgiven thee." As he sat there, a hated tax-gatherer, only Jesus could choose him as one of the twelve, one who should write of His words and deeds. For the publican was placed with the thief and murderer to whom a promise need not be kept. He was looked upon as a traitor, a Jew who cared nothing for the glory of Israel, as the tax was being collected for a heathen power. He was the degraded one, whose alms could not even be accepted in the synagogue alms-box. And so it was with surprise and scorn that the proud Pharisee saw Jesus not only call one of this degraded class to associate with Him, but even mingle socially with many of his friends in his own house. But Jesus saw deeper than they. His motive was far different. He divined the longing in Matthew's heart for the "high way," and Matthew was ready to follow Him at once.

How many may be waiting today for that invitation to follow Jesus? Who is looking to seek the "high way?" Perhaps a "Matthew" is waiting for the call through you?

"And it Came to Pass, as He Sat at Meat in the House."

The life of the Master was not all in the terms of sorrow and self-sacrifice. Here He is shown at a social feast given by Matthew, who wanted his friends to know Jesus. With Him and His disciples, publicans and sinners mingled. He is with His friends, and He is helping those who need help as well. The picture is a happy one. "The fruits of the Spirit are love, joy, peace," says Paul. Jesus places His divine approval upon a religion of good cheer and good-will, and He is ready to mingle with men, that He may uplift them.

Has the Social Life of Today an Opportunity for Christian Personal Work?

"I desire mercy, and not sacrifice; for I come not to call the righteous, but sinners."

Matthew was a great student of the Old Testament. Comparing this verse with Hosea 6:6, we find there: "For I desire goodness, and not sacrifice; and the knowledge of God more than burnt offerings." The outward form of the Pharisee is not the love which Jesus Christ came to teach. It is not the desire of the prophet of old. Jesus came to the needy, and all classes stand in need of Him. Jesus came to the sinful, that they might find the better way of life. Jesus Christ came to save men like Matthew and his friends, who were sincerely seeking Him. With no regard for outward surroundings, He was looking for men spiritually qualified for the task. The Pharisee is still about, insisting on ritual, praising his own merits, criticizing and condemning without suggestion for betterment. The unrighteous still stand in need of the message of Jesus. He is still reaching men in a marvelous way and changing their whole lives. Matthew's example has a timely message for today.

Matthew's greatest service was his written record of the life of Jesus. Only one great deed of his life is related, and that in the simple words, "He arose, and followed Him." His one idea was the Christ, His kingdom, His teachings, and he devotes no time to himself. It is such humble, unselfish lives that God can use best, and to serve thus is the privilege of the sincere Christian man and woman, for—

"Every man decideth
The way his soul shall go."

CHRISTIAN ENDEAVOR TOPIC.

July 29, 1923.

Topic: "Industrial Missions at Home and Abroad."—2 Thess. 3:6-13.

Thoughts on the Topic.

Problems in industry have been increased by association with evil companions. Christian principles will solve these, while selfish, idle individuals will only make them more complicated. Vs. 6.

Examples of Christian leaders produce peace in industrial circles. This is the aim of industrial missions. Vs. 7.

Work is a necessary part of a man's life. Work brings bread, and work also develops the strength of the man. "Six days shalt thou labor" is a divine command, as well as "Remember the Sabbath day to keep it holy." Vs. 8.

Pride in one's work is justifiable, that it may be done in the best manner possible, but not for idle boasting. It is well to imitate the good example of an industrious workman. Vs. 9.

Welfare workers have learned that the honest man is willing to work for his bread, and thus his independence is maintained. No true man wants to be a beggar. Vs. 10.

Idleness is wrong, not only because no work is accomplished, but because of the temptation to do evil, through word or deed, to stir up trouble. "The idle brain is the devil's workshop." Vs. 11.

Faithful labor brings its reward. "Be not weary in well-doing," is the Christian command. Vs. 13.

There is nothing demeaning in manual labor. The disgrace is in doing any piece of work poorly.

Industrial missions aim to make men able to live the best kind of a life by showing him the way to develop his powers, and to serve his country best.

Our missionary programs today include the sending out of agriculture experts to do missionary work. Read the account on this page of the young man who is to go out for the Christian Church this fall.

Much industrial work in cities is being done through the Y. M. C. A. and Y. W. C. A. industrial secretaries. Through their efforts, conditions are being improved, recreational facilities being offered, and opportunities for further training being given.

"Work, gainful work, is the salvation of any nation. The United States have the work and the opportunity."—Secretary of Labor Davis.

"Thoughtful people are trembling for the future of our civilization. The problems of the hour gather around such matters as international relationships, national responsibilities, industrial adjustments, between capital and labor, municipal government, civic and social morality. At bottom, these are all moral and religious questions."—Bishop Anderson, of Chicago.

"Looked at in the larger sense, the Golden Rule must dominate every office and every factory and every farm if there is to be honesty and honor among them. Only through a nation-wide and a world-wide revival of the religion of the cross can the world be saved from chaos."—Manufacturers' Record.

Readings for the Meeting.

Our Industrial Missionary—Bruce W. Morton.
(From "They are Ready.")

The youngest of a family of six, whose father and mother were brought up in the Christian Church and whose great-grandfather, Squire Morton, was an itinerant Christian preacher in Ontario, Canada, Bruce received a fine Christian training both in his home and in his early years at the Keswick Christian Church. Following his father's death, he completed his high school work at New Market, and entered the Ontario Agricultural College. After two years, he enlisted with the Canadian forces for the World War. at the conclusion of hostilities, he returned to the college and graduated in 1921 with the degree B. S. A.—bachelor of the science of agriculture.

During the last two years of his college work he fought the call and refused to face the challenge of the agricultural mission field. He says: "I tried in all known worldly ways to forget it. I succeeded, and for two years I felt I was enjoying myself; but by means of the prayers of those who loved me, I was led to see the error of my ways and to accept Jesus Christ as my personal Saviour. When I came to take stock of myself I found I was His debtor for the rest of my life, and I got down on my knees and asked Him how I might repay Him. The answer came almost immediately, 'Be an agricultural missionary.' Since then it has been my duty to prepare myself for wherever He wants me to go, and I feel the only work worth while is to serve Him anywhere any time."

Mr. Morton's training fits him well for the work among the laboring class. He is under appointment by our board to sail for Porto Rico in the fall, where he will begin at once the study of the Spanish language and plan to develop a much-needed industrial evangelistic work among the poor people of our field. He will attempt to train these people to raise food for themselves in

home gardens, and will also teach them how to earn their own living. He will find a great field among the boys and young men especially, and his going will be a powerful addition to our work.

PLANS FOR THE MEETING.

Let the missionary committee have charge of this meeting, and if possible secure a Y. M. C. A. or Y. W. C. A. worker to tell something of their industrial work. Or ask your pastor or a member of the Woman's Missionary Society to tell something of the industrial missionary work of the Christian Church, writing to Rev. Omer S. Thomas or Rev. W. P. Minton, Dayton, Ohio, or to Rev. J. O. Atkinson, Elon College, for information.

Have a member tell the story of Bruce Morton, as recorded above, and tell how five young people are ready to go out under our Foreign Mission Board this year, and that the young people of the Christian Church are challenged to send them. Plan for a gift from your Christian Endeavor Society to help, and thus truly make them *your* missionaries.

Interest in and love for missions is a test of the depth of a person's love for Christ. To help folks in their every-day life is one of the highest forms of missionary work. Have the following poem recited during the meeting:

The Measure of a Man.

How high are you? Where is your thinking done?
Close to the earth, or upward toward the sun?
Do petty things absorb your ev'ry thought—
The game, the latest crime, what's sold and bought?
Do noble deeds and lives inspire your zeal,
Or are you more concerned about a meal?
How high, or low, is your most cherished plan?
The answer marks your stature as a man.

How broad are you? Where does your good-will end?
Does race or creed determine who's your friend?
To your snap-judgments do you cling with pride,
Or do you listen to the other side?
Quick to condemn, are you—prompt with the rod,
Or do you leave the chastening to God?
How loyal is your heart to all mankind?
The answer marks the broadness of your mind.

How deep are you? Where does your honor start?
Is it embedded in your inmost heart?
Do you count virtue a convenient thing
To practice, or, sore, tried, aside to fling?
Have you the courage by your code to hide,
And fight for right, though on the losing side?
'Tis thus God reckons, through life's little span,
The veritable measure of a man!

—*Wallace Dunbar Vincent.*

RELIGIOUS EDUCATION DOINGS.

Chautauqua guests will furnish their own pillows, bed linen and towels, as the college does not possess these articles and cannot furnish them.

The Chautauqua arrangements for board with the college have been for one week, with the first meal Monday noon, July 30th, and the last regularly served there Monday morning, August 6th. The opening session will be Monday night, July 30th, at 8 o'clock.

A song sheet, with many familiar songs, is being printed for use in the music hour on Elon College campus, which will take place every evening from seven to eight. Rev. J. H. Morgan, of Winchester, will be in charge, and special features, with the community singing, will make this one of the most popular hours of the week.

Textbooks to be used at the Chautauqua include the following list. Some may desire to secure the books and read them before the session:

"Youth and the Church," by Cynthia Maus.

"Pilgrim Training Course for Teachers," Year I, Part IV.

"Graded Social Service for the Sunday School." Hutchins.

HERMON ELDREDGE—Chautauqua Lecturer.

"Meeting the Master." Ozara S. Davis.

"Expert Endeavor." Amos R. Wells.

"The Message of Stewardship." Cushman.

"Creative Forces in Japan." Galen Fisher.

"The Woman and the Leaven in Japan." Charlotte De Forest.

"Saving America Through Her Boys and Girls." John H. Finley.

"The Child and America's Future."

SCHEDULE OF SESSIONS—1923 CHAUTAUQUA

HOUR	SUBJECT	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
8:30-9:00	Morning Worship		"The Living Church" C. H. Rowland	"The Working Church" C. H. Rowland	"The Power of the Church" C. H. Rowland	"The Vision of the Church" C. H. Rowland	"The Hope of the Church" C. H. Rowland
9:00-9:50	Children's Work Youth and the Church S. S. Organization and Administration	Registration and Classification 9 A. M. to 8 P. M.	Emma G. Lemen Hermon Eldredge E. B. Flory	Emma G. Lemen Hermon Eldredge E. B. Flory	Emma G. Lemen Hermon Eldredge E. B. Flory	Emma G. Lemen Hermon Eldredge E. B. Flory	Emma G. Lemen Hermon Eldredge E. B. Flory
10:00-10:50	Pastor's Work Social Service Bible—Young People		W. W. Staley W. A. Harper J. H. Lightbourne	W. W. Staley W. A. Harper J. H. Lightbourne	W. W. Staley W. A. Harper J. H. Lightbourne	W. W. Staley W. A. Harper J. H. Lightbourne	W. W. Staley W. S. Harper J. H. Lightbourne
11:00-11:50	Lecture Hour		"Pastoral Evangelism" R. C. Helfenstein	"Lay Evangelism" R. C. Helfenstein	"Educational Evangelism" R. C. Helfenstein	"Making Life Count" Thos. E. Beaman	"Paul's Venture" J. O. Atkinson
12:00-12:50	Missions Stewardship Christian Endeavor		Alice V. Morrill J. O. Atkinson J. F. Morgan	Alice V. Morrill J. O. Atkinson J. F. Morgan	Alice V. Morrill J. O. Atkinson J. F. Morgan	Alice V. Morrill J. O. Atkinson J. F. Morgan	Alice V. Morrill J. O. Atkinson J. F. Morgan
1:30-7:00	Conference Hours Recreation Miss Coghill, Director		3-4 Christian Endeavor, J. F. Morgan Recreation	3-4 Sunday School, Hermon Eldredge Recreation	3-4 Sunday School During the Week, W. A. Harper. Recreation	Recreation	Recreation
7:00-8:00	Evening Music Hour on Campus		J. F. Morgan	J. F. Morgan	J. F. Morgan	J. F. Morgan	J. F. Morgan
8:15		Burlington Night- G. O. Lankford Rev. Thos. Opie "God and Education"	North Carolina Night C. H. Stephenson Rev. W. D. Parry "The Great Game of Pretend"	Virginia Night— W. W. Staley Rev. I. W. Johnson "Virginia's Gift to Religious Freedom"	Young People's Night W. B. Terrell Hermon Eldredge "The Law of the Road"	Greensboro Night— W. B. Truitt Rev. J. G. Truitt "We are Debtors"	Elon Night— Social Feature

Christian Orphanage

ORPHANAGE LETTER.

DEAR FRIENDS:

Our long-wished-for rain came Saturday night, July 7th, and we had a splendid season. It was beginning to look very discouraging on the Orphanage farm, and our vegetable garden was in a bad way. We feel that the Lord has been very kind to us and has visited us with a great blessing.

The writer attended the "Children's Day" exercises at New Lebanon Church, N. C. Conference, on Saturday, July 7th. It was a splendid program, and the children rendered the program well, showing splendid training and much care in the selection of readings. One feature of the program struck me very forcibly. Every member was given something to do, and they did it and were happy because they did their part. I know they have a live Sunday School there, and it is alive, because each child is given a part.

I sometimes think all children are alike, and I believe most of them are. I find in my work to keep the children interested I have to give them something to do. I have three little boys at the Orphanage who feed and look after the hogs. They are very much interested in their work, and do it well. On the Fourth of July I gave the children the day off; some of them went to town, some to the ball game, some fishing, and some to the moving-picture show. I asked one of the little boys who looked after the hogs if he did not want to go. He said to me: "I cannot go, Mr. Johnston, because my hogs might get out." Not many little boys twelve years of age, having an opportunity to go to town and get a squawker or see a picture show would even think of his work; but this little boy did, and so he did not go. He may be Governor of North Carolina some day.

Give the young people and children in your Sunday School and Church something to do.

The writer also had the pleasure of visiting Pleasant Ridge Church Sunday, July 8th, and had the opportunity to listen to Dr. Atkinson preach in the morning and afternoon. It is always a real treat to hear Dr. Atkinson. He always has a message that is full of vital truth and germs of thought, refreshing to thirsty souls. It was a great pleasure to meet the good people at Pleasant Ridge, and we hope to be able to visit them again.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JULY 19, 1923.

Amount brought forward		$8,697.26
Sunday School Monthly Offerings.		
North Carolina Conference:		
High Point	$ 1.85	
New Providence	3.17	
Catawba Springs	6.11	
New Lebanon, "Children's Day" collection	22.11	
Seagrove	.42	
Reidsville, birthday bank	7.24	
Ramseur	2.72	
Pleasant Ridge	2.58	
Reidsville	1.00	
Monticello	1.88	
Fullers Chapel	7.50	
Durham	12.99	
Graham	5.00	
Sanford	4.18	
	$ 78.75	
Eastern Virginia Conference:		
Ingram	$ 10.00	
Oakland	11.86	
Rosemont	9.06	
Berea, Nansemond	10.00	
Elm Avenue, Portsmouth	4.51	
Wakefield	3.42	
Dendron	10.90	
	59.75	
Valley Virginia Conference:		
Leaksville	4.05	
Western Churches:		
First Christian Church, Huntington, Ind.	31.37	
Special Offerings:		
Irene Reiber, on support of Inez Ferrell	$ 15.00	
Rev. J. V. Knight and wife	10.00	
Sale of pig	6.00	
Sale of pig	6.00	
W. E. Stanley, supt. public welfare, on support of Helen Regan	14.00	
A Friend, Durham, N. C.	15.00	
M. Orban, Jr.	100.00	
Jr. Philathia Class, Suffolk, on support of Allie Pierce	2.50	
	168.50	
Total for week		$ 342.42
Grand total		$9,039.68

Other pastors and Church leaders have written of plans to have their Churches represented at the Chautauqua. The board in charge hopes to see at least one hundred Churches represented this year, and is making every plan possible for visitors' comfort and pleasure. If those planning to come will drop a card to the secretary, 1012 East Marshall Street, Richmond, Va., arrangements can be made more easily for all.

CHAUTAUQUA AND SCHOOL OF METHODS

ELON COLLEGE, N. C.

July 30th—August 5th.

The program for the Ninth Session of the Chautauqua and School of Methods, opening July 30th, 8 P. M., is now about completed. The program contains helpful and enjoyable features for everybody. Here is a glimpse of the good things in store for you:

THE FACULTY INCLUDES

Rev. C. H. Rowland, D. D., Franklin, Va.—*Morning Devotions.*
Rev. E. B. Flory, Norfolk, Va.—*Sunday School Administration.*
Mr. Hermon Eldredge, Erie, Pa.—*Young People's Work.*
Miss Emma G. Lemen, Philadelphia, Pa.—*Children's Work.*
Dr. W. A. Harper, Elon College, N. C.—*Social Service.*
Dr. W. W. Staley, Suffolk, Va.—*Pastors.*
Rev. J. H. Lightbourne, Holland, Va.—*Young People.*
Mrs. M. T. Morrill, Defiance, Ohio—*Missions.*
Rev. J. O. Atkinson, Elon College, N. C.—*Stewardship.*
Dr. Roy C. Helfenstein, Dover, Del.—*Evangelism.*
Rev. J. F. Morgan, Winchester, Va.—*Christian Endeavor.*

THESE LECTURERS AND OTHERS WILL BE THERE

Rev. W. D. Parry, Raleigh, N. C.—*"The Great Game of Pretend."*
Dr. I. W. Johnson, of Suffolk, Va.—*"Virginia Night."*
Rev. John G. Truitt, Princeton, N. J.—*"We are Debtors."*

GOOD MUSIC

Under the direction of Rev. J. F. Morgan, of Winchester, Va. Community gathering and sing on the campus each evening. Burlington, Greensboro and Raleigh will furnish special music for evening programs.

RECREATION

Under the direction of Miss Pattie Coghill and helpers. Mr. G. C. Donovan has charge of "Alumni Night," Saturday, August 4th.

BOYS AND GIRLS

Will enjoy the Children's Chautauqua each morning for two hours, under the direction of Miss Lucy Eldredge and helpers.

EXPENSES

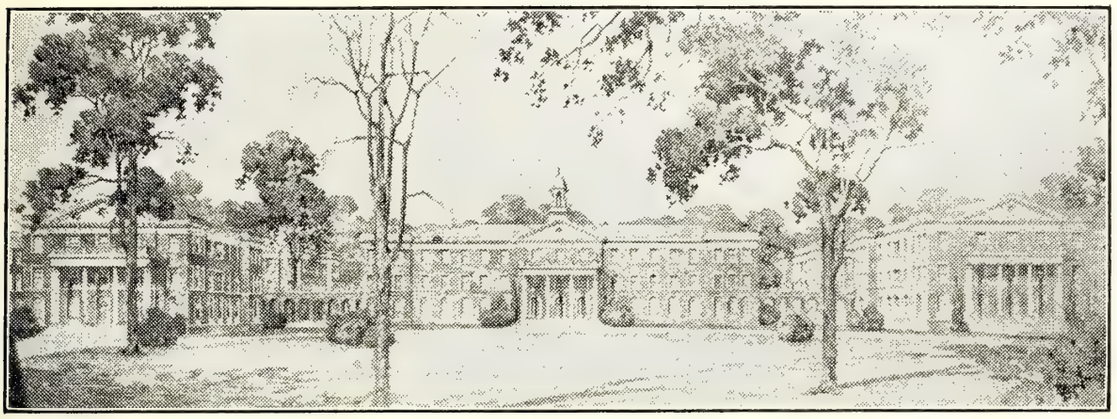
Are very moderate. Enrollment fee for the week, $1.00. Board for adults, $7.50 for the week; 40c for single meals. Board for children under twelve, $5.00 for week; 25c for meals. Guests to furnish own bed linen and towels.

INFORMATION

Write Miss Lucy M. Eldredge, Secretary, 1012 East Marshall Street, Richmond, Va.

YOU CAN'T AFFORD TO MISS THE CHAUTAUQUA!

Elon is Building for the Future



Library Building
Auditorium

A GREATER ELON
Administration Building

Religious Activities
Science Hall

Our College is erecting these new buildings. Fire makes it necessary to do so.

Many Churches have already sent in their "College Day" offerings. How little can yours give and please God?

The Convention asks you to average one dollar per member. Are you a slacker or a worker?

Send your contribution to Dr. T. C. Amick, Elon College, N. C.

We are counting on *you.*

W. A. Harper, W. W. Staley, E. L. Moffitt, W. S. Long, J. G. Truitt,
Committee on Education, Southern Christian Convention.

MARRIED

PHURROUGH—WATERS.

The marriage of Miss Mildred Phurrough, attractive daughter of Mr. and Mrs. J. N. Phurrough, of Rose Hill Heights, and Mr. R. A. Waters took place at the home of the bride's parents at 10:30 A. M. Sunday, July 8th, in the presence of a few intimate friends and relatives of the contracting parties. The ceremony was performed by Rev. R. A. Whitten, pastor of Rose Hill Christian Church.

The house was beautifully decorated with cut-flowers, and the bride was lovely in her beautiful white crepe dechine gown, with accessions to match, and carried a pretty bouquet of flowers.

The bride is a member of the Rose Hill Christian Church, and has a wide circle of friends. The groom is a promising young business man of Columbus.

After attending Church services, the guests returned to the home of the bride with the happy couple, where a splendid luncheon awaited them.

R. A. WHITTEN.

NOTICE.

Elon College Day will be held at Antioch next third Sunday of July. Mr. George F. Whitley, of Smithfield, Va., will, nothing preventing, deliver the address. All are invited to come.

H. H. BUTLER, Pastor.

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July 1st to July 15th, inclusive.
July 15th to July 29th, inclusive.
July 30th to Aug. 12th, inclusive.
Aug. 13th to Aug. 26th, inclusive.
Aug. 27th to Sep. 9th, inclusive.
Sep. 9th to Sep. 23rd, inclusive.

TERMS: Transportation from Greensboro, N. C., entertainment, systematic free-will offering.

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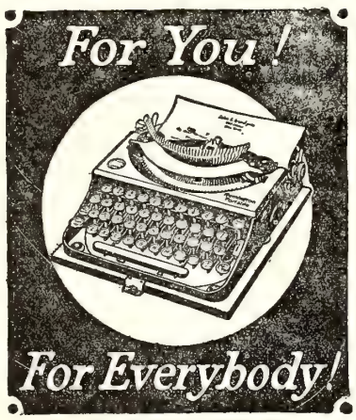

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Price, with case, $60.

The cut in the advertisement above represents the Remington Typewriter which is offered for subscriptions to The Christian Sun. Everybody writes letters. Some write articles for The Sun. This little machine will help you. See list of premiums. Remington Typewriter Co., Richmond, Va.

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They Are Highly Scientific Plant Foods

Materials are all ca efully selected after long study of the plant requirements, formulated in just the right proportions, and then fully cured for months before shipping.

Of all years, this is the one that you should ***know*** your Fertilizer —you can't afford to take any chances. Consider what you can lose for the sake of a few dollars in the price of fertilizer.

ROYSTER BRANDS are sold on their merits. They have stood the field test for nearly forty years.

They Produce Results!

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Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the Interests of the Kingdom as Represented by the Christian Church.

J. Pressley Barrett, D. D. - Editor.
P. J. Kernodle - - Managing Editor.

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Notices: Obituary and Marriage Notices of less than one hundred words are published free of charge, if received within thirty days from date of event. all over one hundred words published at one cent a word.

Advertising Rates: "Want Ads" 2 cents a word an insertion. Display Rates quoted upon request.

Called Home

WYRICK.

Rachel M. Wyrick, daughter of the late Jacob and Lucretis Smith, was born May 18, 1847, and died June 8, 1923, age 76 years and 20 days.

On September 4, 1867, she was married to James M. Wyrick. To this union was born four children—three boys and one girl. Her husband died May 10, 1920. She is survived by three sons—James A., of Brown Summit, N. C., and Wm. J., James R., of Greensboro, N. C., and Mrs. Monroe Johnson, McLeansville, N. C.—seventeen grandchildren, Rev. L. L. Wyrick being one of the number, and five great-grandchildren and two brothers.

Sister Wyrick united with Freeden's Lutheran Church early in life, but later moved her membership to Apples Chapel, where she remained a faithful member till her death. She bore her sickness with Christian fortitude and assured all of a perfect rest.

Funeral services were conducted from Apple's Chapel June 9, 1923, by Rev. J. F. Apple, a former pastor, assisted by the writer, and the body was laid to rest beside her husband in the Church cemetery. May God bless the bereaved.

C. E. GERRINGER.

RESOLUTIONS OF RESPECT.

The board of deacons of Liberty Christian Church, Vance County, N. C., having assembled to pay a tribute of respect to the memory of the late Deacon B. F. Ayscue, of the said board of deacons, the following was offered and adopted:

Whereas, God in His lovingkindness has seen fit to take away our brother, Deacon B. F. Ayscue, senior deacon of Liberty Christian Church, we, the board of deacons, feel the loss of his counsel and advice, but we believe our loss is his gain; therefore, be it resolved:

First—That we bow in submission to the will of Him who doeth all things well, for we believe that not only one of our oldest, but one of our best, men has gone to his eternal reward.

Second—We extend to the family our heartfelt sympathy and prayers, that they may meet their loved one in the better life beyond this vale of sorrow.

Third—That we will ever cherish the memory of our deceased brother and seek to profit in our life-work by the good example he has set for us.

Fourth—That we will send a copy of these resolutions to his family, and one to our Church paper, The Christian Sun, for publication, and record the same in our minutes. (Signed)

E. M. NEWMAN,
T. W. LASSITER,
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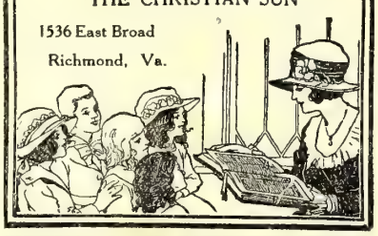

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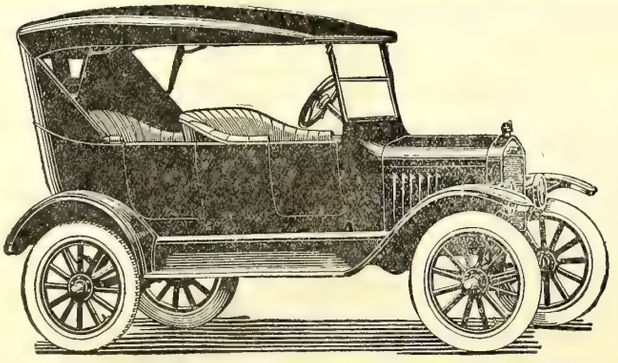

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Official Organ of the Southern Christian Convention

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VOLUME LXXV. | RICHMOND, VA., THURSDAY, JULY 26, 1923. | NUMBER 30.

Mrs. N. T. Farmer

THE SUN'S OBSERVATORY

Good Wheat Crops Reported.—

From parts of the territory in the South comes the report of good wheat crops, especially in Tennessee.

Farm Labor.—

The daily press brings the good news that farm labor in the South, especially in North Carolina, is holding its own, although in some sections the loss continues.

The U. S. Victory at Lusanne.—

The daily press reports that the United States has gained a signal diplomatic victory in the conference in session at Lausanne. The point gained was with reference to the policy of the open door and equal opportunity in the Near East.

Our State Prison a Pauper.—

And who would have thought it? The North Carolina Legislature, after going in debt one hundred million dollars during its last session, adjourned and made no appropriation for the maintenance of our State prison, and now the prisoners must break out and steal enough to live on or the Legislature will have to be reconvened and an appropriation made, or serious matters will face the prisoners of North Carolina. If the prisoners should have to be given their liberty because of this failure, would it not be the right thing to have the Legislature (its various members) take the place of the prisoners while the prisoners are out looking for something to eat? When we elect a Legislature again, let us choose men who will not go to sleep on the job and forget the most urgent matters.

France Refuses to Surrrender.—

France still refuses to give up her claims on Germany. She holds on with a death grip to the Ruhr and other advantages. We cannot see how she can be blamed for her course. When Germany conquered France in 1870, she laid heavy indemnity on France and required her to pay it, not in driblets and not on a credit, but it must be paid at once. Now France has the best of Germany and four years have gone away since the war closed, and yet Germany has done practically nothing in the way of reimbursing France. It seems that England has forgotten that France and Belgium stood between her and danger of the most dreadful kind in the beginning of the war, for if France and Belgium had not held Germany back, England would hardly have been able to defend herself against Germany's formidable attacks. Now that England is safe, we think it tells a bad tale on her to leave France with practically no assistance to make sure of the claim she has against Germany. France is plucky and she is holding her own well. We wish her success in all that is right.

A Cheering Story.—

An exchange says: Testimony in regard to the enforcement of the prohibition laws of the country is increasing, and is coming sometimes from unexpected sources. A recent writer in *Collier's National Weekly* has a long article on this subject. He introduces himself by saying: "I am a wet. I have always been and always shall be. All of my best friends are wet. I am not a steady, day-in and day-out drinker, but I get away with my share of the stuff even in these Volsteadian days. I rarely go anywhere that I do not find liquor easily accessible. I have always been thrown into or sought the company of drinking men. They are the kind of men I like—my kind." He says that in the last few months he has visited thirty-six of the forty-eight States of the Union. He says that in any city he could buy liquor, but that it is becoming more and more difficult to do so. He found nowhere any sentiment in favor of the return of the saloon, and everywhere, except in the East, a strong and growing sentiment in favor of the prohibition laws. He closes his article with this statement: "The great Midwest is joining hands with the Far West and the South in the movement to make America bone dry. The eighteenth amendment is an accepted fact almost everywhere west of the Alleghany Mountains. Iowa, Nebraska, Kansas, the Dakotas, Wisconsin, Minnesota, Oklahoma, Arkansas, Tennessee, and other States that I visited in the last few months are dry—the sentiment is dry and there is a growing respect for the Volstead act. None of these States is bone dry as yet, but they are on the way. I was loath to admit it even to myself, but there is an abundance of evidence that a great 'dry wave' is rolling eastward, slowly but surely grinding down opposition to prohibition. And, riding the crest of this wave are the clean, substantial citizens of the nations—the John Smiths and the Tom Browns—and, always, their wives and sisters and mothers are riding at their sides. Some day we wets are going to awaken to find that an overwhelming majority of the people of the United States are weary of bootleggers and dry-law violators. Some day, and that day is not far distant, these people are going to rid the country of the bootlegger and rum-runner just as the Vigilantes of the fifties rid the California mining camps of undesirable gamblers, gunmen and prostitutes."

A Most Unusual Proposition.—

From the *Presbyterian of the South* we clip the following, which we believe strikes the situation just about right. The plan Jesus made for the preaching of the Gospel can hardly be improved, even in this twentieth century of light. The *Presbyterian* says:

Multiplied production is one of the characteristics of today, and in some things this is a very valuable process. One of the chief reasons why we can have so many of the comforts and conveniences of life is because of the quantity production made possible by machinery. This is made possible because of the fact that there is no need for great variety of form in most things that we use. In the olden days the blacksmith made nails for the carpenter by the slow process of hand work. Today they are produced by machinery in vast numbers and with a rapidity that was entirely impossible for the blacksmith. The machine-made product is cheaper, and it is just as suitable for the use of one carpenter as for another. But there are some things that lose their value when they are machine-made or produced in large quantities. In the current number of a popular magazine, which has more to do with material than with spiritual things, the editor makes a suggestion which he thinks will largely solve the problem of the vacant Church. His suggestion is that a certain number of the ablest preachers in a denomination, or of several cooperating denominations, shall be selected. These preachers shall each prepare one or more of his best sermons. These shall be put into the hands of a board that shall have multiplied copies made of them. A copy of each of these sermons shall be sent to each Church that has no pastor, to be read by the best reader who can be secured by the Church. Or if the pastor is not a man of great ability in preparing sermons, they shall be furnished him, that he may read them to the people. This, says the editor, will insure even the weakest country Church having a sermon each Sunday by one of the ablest preachers of the denomination or of the country. And he thinks that this can be done at less cost to the Church than by undertaking to have and support a pastor of its own. But the editor has overlooked the great fundamental fact that preaching and reading are by no means synonymous. The preacher must know his people, and he must go to them from his knees with the message which he believes God wants them to have at that particular time. It is a well-known fact that the life of the preacher, as known to the people, back of the sermon gives it its life and power. This cannot result usually in the case of an unknown and absent man. When Jesus sent His disciples to preach, He expected them to speak from their own hearts to the hearts of their hearers. We do not believe there can be any improvement made on the plan which He gave.

NOTES-PERSONALS

Dr. J. O. Atkinson spent last Sunday at Mt. Olivet, in Green County, Va.

What are you doing to increase the circulation of your Church paper in your congregation? Try, for it is said that trying was never beaten.

"I trust that devoting your whole time to THE CHRISTIAN SUN may prove a blessing to the cause."—*Rev R. A. Whitten,* Columbus, Ga.

Rev. J. W. Holt continues feeble, but maintains an active interest in all the work of the Christian Church and for the general cause of Christ at large.

Is your protracted meeting a real revival, or is it a mere formal effort, just to say that you had held your meeting? The one must be accompanied with much real prayer. The other can get along without prayer.

Rev. G. C. Crutchfield retires from the Palm Street Christian Church, Greensboro, N. C., at the conclusion of the present Conference year. He is open to engagement as pastor for another year. Address him at Elon College, N. C.

We regret that ill health made it necessary for Mr. N. G. Newman, Jr., son of Dr. N. G. Newman, of Elon College, to go to hospital last Monday for treatment. We wish for him speedy relief and complete restoration to good health.

Did you read the article in THE SUN of July 19th on "The Trouble with Little Bill?" If you did not, it will pay you, we think, to go back and read it; it begins of page three, last column. The thing which troubled little Bill is, we fear, troubling a great many Church members. Read it and see if it is true of yourself.

Our work at South Norfolk, Va., goes forward with encouraging prospects. We have plans for the new Church drawn, paid for, and we expect to break ground for the erection of the new edifice October 1st.—*Rev. O. D. Poythress,* South Norfolk, Va. We are glad to hear that such an outlook is before our South Norfolk brethren. We wish them great success.

Rev. Alfred F. Smith, D. D., of St. Louis, Mo., has been elected editor of the *Christian Advocate,* Nashville, Tenn., as successor of the late Rev. Thos. N. Ivey, D. D. Dr. Ivey made a splendid editor, and we look for the same or similar success in the new editor-in-chief. The "Nashville" is a favorite in this office. We welcome Dr. Smith to the tripod.

The *Richmond Christian Advocate* tells us that one of the famous kings of Africa bears the name of Chimfwamalembachivulemoulachidimulga. Well, any one who can wear such a name as that might as well be famous, if for no other reason than because of his name. If we had to sign that name we should certainly try to have a rubber stamp.

Do you read the reports of Dr. J. O. Atkinson, as to what the Sunday Schools are giving for missions? If not, these reports will surprise you. We remember when the whole Eastern Virginia Conference gave for missions for one year what Dr. Atkinson reported recently from the Sunday Schools for one month. We call that progress of the right sort.

The managing editor enjoyed his stay at the Catawba Springs Sunday School and Christian Endeavor Convention and the meeting of former acquaintances. He was assigned to the home of Mr. B. F. Branch, whose hospitality was cordial. He had the pleasure of accompanying Prof. and Mrs. L. L. Vaughan in their car from the Convention to Raleigh for the train home.

What are you doing in your Church for the Men and Millions Movement? The success of this work is very necessary to the financing of much of the work of the Christian Church. If your Church fails to do its part, by that much you help to hinder the growth of our work, and we hope that none of our people would be willing to hinder the growth and larger usefulness of our work.

What are you and your Church doing to help Superintendent Johnston to provide for the 100 orphans now under his care in the Christian Orphanage at Elon College? You may be sure that his work needs help very much, for taking care of a dozen children is regarded as a task, indeed, but when you undertake to care for 100 children you have a task that will call for your best efforts. Let us help him.

No matter how many men and women try to destroy the blessed influence of Jesus of Nazareth, by and by they will have to own that He only is able to save from the death of sin. Jean Paul Richter says: "Jesus Christ, being the holiest of the mighty and the mightiest of the holy, lifted with His pierced hands the doors of empires off their hinges, turned the stream of the ages into other channels, and still rules the ages."—*Ex.*

On our arrival at Elon College last week to make it our home for some time, we found President Harper away, attending the North Carolina Sunday School and Christian Endeavor Convention, but the work was going forward on the new college buildings. The administration building is now near the top of the third story. They are working to have this building ready for the opening this fall. The other buildings, at least of two others, are going forward.

We are indeed pained to hear of the death of Bro. J. D. Gray, Waverly, Va. He had been ailing for several weeks, and passed away on Saturday morning, July 14, 1923. He was a fine man and had many friends wherever he was known. He was a trustee of Elon College and was highly esteemed as such. Dr. Harper left to attend his funeral, which was held on Sunday afternoon, July 15th, at 4 o'clock. To the family and his many friends, THE SUN tenders sincere sympathy in this hour of sorrow.

Rev. H. M. Hainer seems to have some of the fire which so characterized his forefathers. He is doing a great work in New Bedford. During his short pastorate there he has received nearly 200 members, while the Church attendance has increased about 50 per cent. No wonder the Church has added to his salary the sum of nearly one thousand dollars. The man who can "deliver the goods" ought to have a good support; but if he cannot "deliver the goods"—well, we are not discussing that side of the question, however true it may be.

Rev. William S. Long, D. D., who last winter suffered a severe illness, is looking much like himself again. He is within three pounds of his normal weight, and is looking very well. He was in Elon last week and gave the editor of THE CHRISTIAN SUN a pleasant call. He had been on a visit to relatives in Statesville, N. C. He is now revising his book on "Systematic Theology" which we hope may soon be published. It is a work our young ministers need, and it will do us older men good to know its contents. The revision is with a view to bringing it up to the present time.

We understand that Rev. W. C. Hook, who had to leave the Rosemont and Berea Churches, near Norfolk, about a year ago on account of ill health, has regained his health, and is now well again. For the last year or thereabout he has been pastor of a group of Churches near Harrisonburg, Va., and the high climate there has been very fine, and has contributed much toward the bringing of health back to him. Bro. Hook does not expect to remain at Harrisonburg another year, we understand, and therefore will be open for a new field about the first of September. Any Church or Churches in need of a pastor will do well to write Mr. Hook and secure, if possible, his services. He is a splendid man and a fine preacher, and any one securing his services will be fortunate.

Hon. Thos. R. Marshall, twice Vice-President of the United States, though a man we do not approve in all respects, chiefly because he is an enemy to prohibition, yet he says many good things. No doubt he had a good mother who taught him the way of the conservative, for he does not accept the many new-fangled religious notions of this day. He is true to the Book, so far as present-day heresies are concerned. He is quoted as having recently said: "I have not been called to the ministry—I wish I had been. I have searched the motives of men, and, however wise and good and beneficent the purposes of mankind may be, they fall short if not inspired by the Nazarene and His only perfect life." This from a man of affairs is really worth noticing. Our race owes more than it realizes to the Man of Nazareth.

Mr. and Mrs. John E. Watkins, Elkton, Va., announce the marriage of their daughter, Miss Shannie Amanda, to Rev. Howard Early Truitt, in Washington, D. C., on June 26, 1923. Here is THE SUN'S heartiest congratulations to the happy couple, both of whom we know well. Bro. Truitt has been for some years a pastor in Ohio, although he is a native of North Carolina and a brother of Rev. J. G. Truitt, now of News Ferry, Va. Miss Shannie has been living in Washington for several years. We wish for them long life and large usefulness in the Lord's service. We wish Bro. and Sister Truitt may make their home in the South, as they are very much needed in our work here. Miss Shannie is an accomplished young woman and will add to the usefulness of her husband, as we believe, wherever their lots may be cast. Bro. Truitt is now a student of Princeton Seminary.

Here is another item from the *Christian Herald* which is worth remembering: "If the Bible is the truth of God, science cannot harm it. There can be no contradiction between scientific truth and religious truth. All truth comes out of the same source. The first chapter of Genesis is as scientific in its declaration of the divine creation of the world and of man as the first chapter of a treatise on geology which explains the composition of the earth. The Bible treats of the creation of matter, geology treats of the creation of matter after it had been created. One is personal, the other impersonal. But the facts in the

case cannot contradict, because they are dealing with entirely different aspects of creation." And that is well said. Some scholars are not the wisest people we ever heard of, and they are not likely ever to become such. You know why? Well, because they are so tied down to error that they cannot get enough freedom to learn!

How much do you believe what you believe. The intensity of belief has very much to do with the strength of your belief. Some one, so Lord McCauly said, declared that Cromwell's Ironsides were invincible, not so much because of their military might, but because of what they believed, and we might add the intensity of their belief. It may be that there is a lesson here for some of the rest of us. May it not be that we are so easily beaten in our great life-battle with, and against sin, because of the fact that we have not such an aggressive faith. We believe in a way, but there is not much strength in our belief, and then there is no great gains or successes in our work, only perhaps because we believed in such a weak way. Do you need your faith strengthened? Well, let us go to God daily and ask him to strengthen our faith—you know, or ought to know that faith is not man-made, but God-given. Let us get our faith from above, and then we shall find that the needed strength will be right there as you have need for it.

I am inclosing check for $4.50. Credit my own account with $2.50 and then give Mr. A. J. Martin credit for $2.00, South Norfolk, Va. Mr. M. A. Hogan also wishes the paper sent to him—will send check later. Send me sample copies of THE SUN and I will try to secure at least a dozen new subscribers. My father and mother were subscribers to THE CHRISTIAN SUN for more than twenty years. The first thing I remember was my father reading THE SUN. He loved it, and so did my mother. I shall never forget hearing her read the little letters from the children in the "Children's Corner" of the paper. I enjoy THE SUN. I believe it improves with each issue.—*O. D. Poythress,* South Norfolk, Va. That is the kind of work that counts in the building up of a Church paper, and we wish many of our pastors would do the same kind of work for THE CHRISTIAN SUN—it will pay the Church and it will pay the cause of Christ, and, of course, when the pay comes to the Church and to the cause of Christ, the pastor will certainly get his share. We wish that many others may do as Bro. Poythress is doing.

Rev. M. W. Hook, president of Bethlehem College, at Wadley, Ala., writes hopefully of the opening of that institution on September 12, 1923. The building is expected to be ready by that time, and henceforth September 12th will be a day to be remembered among our people, as the day when they saw their wishes of long-time standing realized in the opening of a college for the work of the Christian Church in Georgia and Alabama. There are four things our people should do for this institution, viz: (1) Help it financially; (2) send your boys and girls there to school; (3) seek to have your neighbors and friends send their boys and girls there; (4) talk for the school on all suitable occasions. Let everything that can be done to give it strength and usefulness and stability of character be done. Brother Hook is a well-qualified man, and no doubt he has good helpers for the teaching force. Now, the one thing is so needful is a liberal patronage, and we have enough people in the farther South to take good care of this enterprise, if they will bear in mind that the solemn duty to support the institution is resting upon them. The true success of Bethlehem College will add largely to the success of the Christian Church in Georgia. The opposite is true, too: if it should fail, then it will mean the holding back of the work of the Church. The institution has a fine motto, viz: "Christian character first and always at Bethlehem." That is good enough for any school.

The Reidsville (N. C.) Christian Sunday School enjoyed their picnic last Wednesday, July 11th, with the Christian Orphanage at Elon College. Superintendent Johnston and the orphans who were present gave themselves to adding to the comfort of the visitors. The day was pleasantly spent and the little folks, and the older ones, too, seemed delighted with their visit. Bro. J. S. Mitchell, superintendent of the Sunday School, was in attendance and gave himself to the pleasure of the school. The school rally has grown very much during the present year. It now numbers over three hundred, having more than doubled since last November. Rev. J. A. Ledbetter, the pastor of the Reidsville Church, was present and took a lively interest in the occasion. When they found that their former pastor had just moved to Elon College, they sent an auto after him with orders that he and Mrs. B. should come and have dinner with them. The order was obeyed, and we greatly enjoyed being with this dear people again. God bless these Reidsville people and give them a deep and sure Christian experience, and may it fruit in much good for th Master's cause.

In a recent letter from Rev. R. H. Pitt, D. D., Richmond, Va., we received from him a gracious invitation to come to see him. We were collegemates away back in the "seventies." In referring to the students who were with us in Richmond College in those days, he said: "Our ranks are thinning now," and that is true. No doubt, more than half of the dear boys of the "seventies" have gone on before, and we who remain shall, in a few years to say the least, follow them. If we could have a reunion of the boys who were there in 1875-77, we should find many missing; but what a rejoicing would come to those who should answer, "Here!" God bless these dear old boys of the long ago. How we should like to see them once more! We studied in Richmond College because in those days we had no college of our denomination, and this reminds us of the progress our people have made since that day. Now we could go in many directions and find a college owned and operated by our own people. A brighter day, we trust, is dawning, and, as we believe, a future filled with good fruits for the Lord's vineyard is not far away.

Rev. J. S. Carden is active in doing the work of both a pastor and an evangelist. He is a good worker and a sincere man. He is the father of Mrs. J. E. Harward, of Henderson, N. C., who is one of the best Church workers and Sunday School laborers in our work in Central North Carolina. She was for years a leading helper in the Durham, N. C., Christian Church, of which Rev. Stanley C. Harrell is pastor. When she moved to Henderson she and her husband immediately connected themselves with the Henderson Church and went to work as if at home. Her husband, Bro. J. E. Harward, is superintendent of the Henderson Christian Sunday School. He is also a descendant of the O'Kellys, on his mother's side. He has good blood in his veins and is very loyal to the Christian Church and its enterprises. Bro. Fred M. Harward is a deacon in the Henderson Church and a most useful man. The fact that we have not yet met a member of the O'Kelly family that is not a worthy and an active character in the Christian Church is a feather in the cap of the brave James O'Kelly, the founder of the organization known as the Christian Church.

Our beloved brother and sister, Rev. and Mrs. O. D. Poythress, South Norfolk, Va., have been called of late to pass through the deep waters of real sorrow in the death of his oldest son, who a few weeks ago was called away. Taken ill last January, the doctors decided that it was a case of tumor on the brain. The patient was then taken to Johns Hopkins Hospital, Baltimore, and everything which medical experience and surgical skill could do was done, but the dear little life could not be saved, and he went home to be with Jesus and the angels. The father and mother are crushed by the death of their first born, but they are comforted by the Gospel, and look forward to the day when they shall see him again. In a private note, Bro. Poythress gives expression to his feelings as follows: "I know the dear child is better off, and I know he was taken from us in wisdom, for God does all things well. The little fellow was so bright, beautiful, healthful and full of promise! To be taken suddenly ill and then taken from us, brings to us the hardest blow of my life. I have given up father and mother and a brother, but the loss of my dear four-year-old son is the greatest loss of my life. Some things are too deep, too mysterious to understand in this life, but it is comforting to feel that some time we shall understand." A wide circle of friends and acquaintances will give to Bro. Poythress and his wife sincere sympathy in this great sorrow. We can truly sympathize with these dear friends, for eleven times have we stood beside the open grave as it received a loved one from our own little family circle. God's blessings be upon the sorrowing hearts and minds.

You may get an idea of what it means to be the president of a growing college, if you will follow Dr. Harper for one week as he goes here and yonder. His daily work as the generalissimo of three new college buildings is quite enough to consume the time of most men, but, in addition to that, he is on the go to look after a multiplicity of matters. To illustrate, we will give you just a short sketch of his time for less than a week. Last week he attended the North Carolina Christian Sunday School Convention at Catawba Springs, in Wake County, and addressed that body. He got back home Wednesday night, and for a few hours gave his time to matters which needed his attention. Then on Saturday night he traveled all night in order to attend the funeral services over the remains of his personal friend, the late J. D. Gray, at Waverly, Va., on Sunday afternoon at 4 o'clock. Monday morning, at a few minutes after 8 o'clock, he was back in Elon, ready to attend the funeral of another personal friend, Col. Robt. L. Holt. He attended that funeral as a pallbearer. Then he hurried to Greensboro by auto and caught the train for Suffolk, Va., and then went out to the Eastern Virginia Christian Sunday School Convention, which was in session at Mt. Carmel, where he addressed that body on Wednesday, and was back in Elon again on Thursday morning and again at his desk and at work. In all that, he did not seem to be in a hurry, but he was moving practically all the time and giving himself to the work in hand. You may think he is having an easy time, but if you should attempt to follow him, you would have a fine chance to break down. It takes a man of strength to follow him, to say nothing of the work he is doing day by day, and, seemingly, doing it well. Elon has many friends, but Dr. Harper is its old standby.

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor,*
Elon College, N. C.

THE MODERN MIND.

The wise sometimes laugh at the ignorant, but now and then the ignorant get to laugh at the folly of the wise. For instance, when the wise begin to talk of the "modern mind," as if they had a mind that is altogether different from the mind of all other people, then the ignorant may laugh at the arrogance of such people. If you would listen you might think that a new order of intellect had been given by a special dispensation from above twentieth century, that the men and women of this special time might be different from all the other men that have lived since the days of Adam. That is what some of these wiseacres seem to desire you to believe; but you need not believe it just because they wish you to do so. What a pity that even this modernism cannot see itself as others see it.

In the last few years we have heard much of the "modern mind," but to many people the term is very uncertain as to what is meant. Who can intelligently tell us the difference between the modern and the ancient mind? Is the one essentially different from the other? If so, please tell us wherein. Does the person living in the early part of the twentieth century necessarily have a different order of mind from the man who lived a hundred years ago, five hundred years ago, or a thousand years ago, or two thousand years ago? Not necessarily. Both minds are the gift of God, and while one may seem stronger than the other, that is no more true now than it was a hundred years ago, or a thousand years ago. There were weak minds and there were strong minds two thousand years ago, just as truly as there are such minds now.

As we see it, the man who assumes to have a "modern mind" today which ranks above the strong minds of other days, just because he is living in modern times, is a man of unbounded egotism and deserves to be laughed at by the men and women of the ages that are gone as well as by the men and women of this day who, by inference at least, are thereby classed as not being able to think with the "modern mind." It is true that there are some questions discussed in this day that were not discussed by the ancients; but the other side of that question is also true—there were some questions discussed by the ancients of which our "modern minds" have never dreamed, and no doubt our "modern minds" would be as much at sea discussing these questions as would the men and women who are supposed to live and move within the circle of the ancient minds. In other words, if Sir Isaac Newton were living today, no doubt he could discuss well any question with our modernists. Just because Sir Isaac lived in the latter part of the seventeenth century and the first part of the eighteenth, that is no reason to conclude that he did not have a virile mind and one that was capable of surveying and handling the great fields of knowledge now before us.

No doubt some of the problems of today were not dreamed of two hundred years ago, not even one hundred years ago, but that is no reason that the great minds of that day were not fully the equal of many of the great minds of this day. It may be that some of the questions of today are larger, broader and deeper than were some of the questions of the long ago, but what of that? No doubt some of the questions of that day would even now puzzle some of the so-called "modern minds." Is not the law of the "modern mind" the same as that under which the ancient mind lived and acted? Doubtless it is, for we have never heard that a new dispensation has been issued by God Almighty, giving to the modern man a mind differently constituted, working under new laws. The truth is the claim of these modern minds along this line constitute the most colossal piece of human arrogance it has been our privilege to meet in the ways of men.

Some talk or write of the "modern mind" as if it were a new gift from God; but is it? We think not. The mind and the laws, the God-given laws, under which the human mind acts were given of God for the benefit of the human family through all the centuries of the world, as truly for the ancients as for the moderns, and we believe it is a piece of high folly that makes any claim for the modern mind as necessarily greater than the mind of the men of hundreds of years before. It is a well-established fact that many of the brightest men and women of the world have lived in the long ago, not surpassed even by the brilliance of the twentieth century. If this be not true, bring out your genius who can excel John Milton, the blind poet—bring him out and let him produce a poem greater than "Paradise Lose." Bring out your modernist who can rival Homer, or Plato, or Aristotle, or Zenophon. Who would tolerate the idea for one moment that God has created and given to the people of this day a mind superior to the people of past generations? Who believes that the mind of Kipling is superior to that of Shakespeare? Who believes that the mind of Lord Bacon was inferior to the men of his class of this day?

The whole truth is, as we suspect, that the modern mind is a modern invention brought into existence to satisfy the vanity of men who, because they have lost the leadership of the spirit of God, wish in some way to establish their own greatness, that they may thereby deify themselves. Do you question the fact just stated? Then what does all this effort to destroy the Bible mean? Is that not a proof that these modernists are seeking to glorify themselves by dethroning God and taking His place themselves? What else can it mean? It is, almost without exception, a fact that the "modern mind" is seeking to put the Bible out of the way, that man may be his own authority in both morals and religion. What folly! What nonsense!

Since the above was first written, we have found an editorial in the *Presbyterian Standard;* an editorial which shows that we are not seeing visions which do not exist. Others are seeing along similar lines. We republish it that our readers may know that we are not dreaming over fancies that have no basis on fact. The *Standard* says:

This has come to be a pet expression in much of the religious literature of the day. Nobody stops to tell us just what it is, or who are the happy or unhappy possessors of it, as the case may be. The natural assumption would be that the modern mind belongs to all the present generation, that the more recently one were born, the more modern his mind would be, and that the most modern mind of all would belong to the latest arrival. But evidently this is not the meaning of those who claim to represent the modern mind. They are a class to themselves. They are the highbrows of literature, the dogmatists of science, the liberals of religion. They are those who, on the ground of superior knowledge and a broader vision, have broken with the past. One of themselves explains it by saying: "As there was a primitive view of history and of nature, so there is a modern view which Christianity must incorporate on pain of extinction." He further explains that "the main characteristic of this modern mode of thinking rests on the determined assertion of universal laws to which all phenomena, natural and spiritual, are subject." Of course, this rules out the supernatural. The modern mind will tolerate no outside interference with nature's universal laws. There is no place for miracles, for the virgin birth, the bodily resurrection of Christ, no vicarious atonement, and very emphatically the "good old doctrine of total depravity" must go. Christianity must slough off all these figments of primitive history on "pain of extinction." We are not told just how long Christianity will survive in case it refuses to do this sloughing. We recall two very distinguished men who possessed the modern mind, Herne and Rousseau. No one could have asserted more stoutly than did these two famous men the universality and inviolability of natural laws. No developments of knowledge in any sphere have added anything to the force and acuteness of their arguments against miracles. In the face of their arguments, Christianity persistently held on to its miracles, even down to Jonah and the whale. We are told that a cotemporary of these men, Voltaire by name, predicted that Christianity would not survive more than a hundred years. More than a hundred and fifty years have elapsed and there are no symptoms yet of the extinction of Christianity. Its pulsebeat has been growing stronger all the while, and today it is flourishing in greater strength and waging a more triumphant warfare than at any period in its past history. Men of the modern mind should be hesitant about predicting the extinction of Christianity.

When we come to think about it, the Greeks of Paul's day possessed the modern mind. They "sought after knowledge," and to them "the preaching of the cross was foolishness." Paul did not argue the matter with them. Much less did he try to adapt the Gospel to their minds. But he met their scoffs with this very significant statement: "The foolishness of God is wiser than men, and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called." Paul served notice on those "wise men after the flesh" that God would get along very well without them; that, as a matter of fact, He did not need them, as there was plenty of other material that would serve His purpose better. Paul was right. God has abundantly demonstrated that He can take the foolish things and the weak things of the world and confound the mighty. The modern mind is exceedingly mistaken in supposing that Christianity must conform to its requirements on pain of extinction. Paul went further and said to those wise Greeks: "The wisdom of this world is foolishness with God." We can well imagine that our men of the modern mind, who claim to have found out by the study of nature that there is no place for any divine activity to manifest itself, must cut a most ridiculous figure in the sight of high heaven. Could there be a more signal display of folly than is seen when the puny creatures whom God has made propose to shut Him out of His own world? "He that sitteth in the heavens shall laugh; the Lord shall have them in derision."

For ourselves, we feel very little concern about the future of Christianity in so far as that future is to be affected by the vaporings of the modern mind. We do feel a benevolent concern about the men who indulge in these vaporings. Only last evening we heard two darkies talking. One said to the other: "The Lord can't do anything with the high-minded; we must be humble." This ignorant darkey was in possession of a higher wisdom than the highest wisdom of this world. "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."

A NEW SCHOLARSHIP NEEDED—HOW SHALL WE MEET THE NEED.

A professor in one of our Western States comes out boldly for a new scholarship—a scholarship that shall be strictly Christian; not that it shall teach only Christian truth, but rather that it shall teach nohing which is contrary to the Christian faith as taught in the Bible. The Church is undoubtedly in need of just such schools. We did think that possibly the need, as this professor sees it, might be overdrawn, but almost immediately we saw in the *Western Recorder* a statement from President Faunce, of Brown University, a Baptist institution in New England, to the effect that every boy and girl attending a high school north of Mason and Dixon line is now being taught some form of the doctrine of evolution. The only thing wrong in that statement, we fear, is that the Mason and Dixon line does not furnish a limit for such teaching to the boys and girls of this country. We only wish that Mason and Dixon line were the limit of such teaching, but we fear that it has already run far over that noted line. Now that President Faunce declares that such teaching is in force all over the North, we can but fear that it is following the march of Grant's army—it is coming South and spreading itself all over our fair Christian land, and that to the darkening of the light of truth.

But what is the need for a new scholarship? If we do not have a new scholarship to counteract the influence of these teachers of a false philosophy, it will not be many years till we shall find ourselves in the mire of evolution, and helpless—at its mercy. Only a short while ago some of our State Legislatures were trying to pass a law forbidding the teaching of evolution in our schools. In Kentucky it lacked only one vote, if we mistake not, of passing. Then Minnesota undertook a similar campaign to rid itself of this same cult which we call evolution. We are not informed of its fate in that State, and then a little later Florida actually passed such a law as to forbid the teaching of evolution in its schools. We know it is being said that this is a free country, and any one can teach anything he may please—and so he may, provided he does not teach it while living on a salary which Christians are taxed to pay. Law forbids the teaching of religion in our public schools on the ground that we may not teach a religion which a part of our citizens do not believe, and at the same time tax the Christians of this land to pay a man to destroy in their children the faith of their fathers? If we may not teach religion by taxation, on what principle may we undertake to destroy religion at the expense of the taxpayer? If the principle is true in the one case, it must be in the other also.

It, therefore, seems clear that we cannot hope to have the help of the State in combatting this false teaching of evolution. Then will the State undertake to make the Christians of its Commonwealth pay for teaching the opposing error, thus making the average Christian help, through taxation, to pull down the bulwarks of the Christian faith? We protest, and, in the name of the Christian people of our country, we plead that no teacher who is earning his salary by teaching, shall be permitted to teach the doctrine of evolution and kindred cults. If he may wish to go out and teach evolution at his own expense, then he can do that to his heart's satisfaction; but we say do not let the man teach evolution when supported by Christian taxpayers.

Now we can see, as we think, the need ffor a new scholarship. We need our people to be taught truth only, with no mixture of a false philosophy. We think the time has come when we need to have religion and philosophy sseparated, just as truly as we have Church and State sseparated. Indeed, the whole trouble with this modern apostacy ffrom the Christian faith is the outcome of an effort to mix philosophhy and religion. Men are not misled by the Bible, or the religion which it teaches, but they are misled by an effort to mix philosophy and religion. Whenever that is done, then the next step is sure to come, and that is, men drop religion and follow the teachings of philosophy. That is the trouble with scholars just now. They have abandoned religion in a large measure and have substituted philosophy for it, and, of course, they do not accept the teachings of the thing they have dropped. Hence, they are seeking to supplant Christianity by teaching, in its place, the philosophy of evolution, and the result is a greatly weakened faith on the part of our young people who are being taught in the public schools and elsewhere this pernicuous doctrine of evolution. It is time for the Christian people of this country to take their stand with the Bible or with evolution; both cannot be true, and it becomes us, as men and women of character, to take our stand as between the two. If you wish to stand with evolution, that is your business, but do not teach it while getting your bread and butter from men and women who are Christians. If you must teach evolution, then do it; but let the evolutionists support you, pay you your salary, and give whatever of moral backing they can, but do not ask the Christian people of this country to support you while you pull down the bulwarks of the Christian faith.

Looking at the question from this standpoint, it seems there is but one conclusion, and that is inevitable: If we are to maintain the Christian faith, we must have our young people taught in harmony with that faith. It is do this or give the strongholds (the hearts and minds of our young people) into the keeping of those who do not sympathize with the teachings of our Bible, and if we do that, then it is only a question of a short time before the evolutionists will have swallowed our young people, and they are the hope of the future. We must put our young people under such influences as are in keeping with the life we wish them to live. A school that teaches contrary to the Bible is not a safe place for the training of our young people. This shows us the necessity of having schools which are true to Christianity and the work of God's people. We now have one such school in the United States (there may be more) and that is a school established for the training of young ministers, and that is the Theological Seminary at Princeton, N. J. No evolutionist is allowed to teach there, and that is what we need. The schools where our young people are trained need to be true to Christianity and to the Bible, which teaches Christianity. Without the help of the schools, looking at the matter from the human side of the question, we cannot cope with the unbelief of this day, and we cannot because we have allowed them to train our young people in the way of evolution and kindred cults, and the result is we are helpless. This question is not looked upon now as of so great importance, but the day is coming when this will be the burning question of the day. We must have a scholarship that is in harmony with Christianity, and this we cannot have without schools that are in sympathy with Christian truth.

IT IS TOO BAD—TOO BAD!

We have heard it charged against the clergy of the Church of England that they are against prohibition—at least many of them, and for the reason that they draw at least a good part of their support from stock in distilleries and other kinds of drinking establishments. We do not know that the charge is true, but it has been published a good many times, and so far we have not seen the statement denied. We, therefore, take it for granted, in the absence of its repudiation, that the charge is true. We have felt a degree of humiliation at the thought that any such consideration should be used as a pretext for not voting the saloons out of any nation. But now even this claim is laid in the shade by one that is much worse—if that be possible.

The Rev. W. Fiddian Moulton, an Englishman, in a letter to the *Western Christian Advocate,* reveals an awful state of morals, not in the clergy this time, for which we are thankful, but it is against the morals of the nation. Mr. Fiddian makes himself to be understood when he says:

"From a good many sides the government has been pressed to raise revenue by taxing betting transactions, and some have tried to make out that £20,000,000 a year could be made in that way. In opposition, it it urged that if bets be taxed, betting is thereby recognized as a legalized operation, and thereby that accursed habit will become more strongly entrenched than ever. It may be urged that the State draws huge revenues from taxes on liquor, and that if that is permissible there can be no valid case against taxing bets. On the other hand, it is urged that the recognition of betting by levying taxes upon it would strengthen the status of the bookmaker by making his transactions legal operations, protected by law. As a matter of fact, it is no bad thing if we are driven by this discussion to recognize how utterly hypocritical our treatment of this subject really is. The gamblers want the tax."

And shall it go out to the world that a Christian nation—so-called, at least—is seeking to have a tax paid on betting, expecting to reap, as an income from said tax, possibly twenty million pounds sterling annually. Alas! and what shall come next? That involves almost the whole nation in the guilt of betting, or gambling. If the betting tax should amount to twenty million pounds sterling, that would show a disgraceful degree of betting, and the tax from it would indicate that the British government is willing to take that sort of money as a source of wealth. We do not doubt but that the British government needs money and that it can find a place to spend this vast sum, but are the great people of England ready and willing to reap an income from taxation of the gamblers? Surely, we hope they are not. How can a Christian people ever be willing to have the legitimate expenses of its government met by taxing the gamblers? May God save that great people from such a curse!

Did you read the editorial in THE CHRISTIAN SUN of July 19th, on "The Children and the Preaching Service?" If you did not, for the sake of the children, go back and read it, and then act accordingly, for the Church is already losing so largely by the way we are training our children to attend the preaching service of the Church. We cannot afford to continue as we have been doing in the past. You remember what the wise man said: to train up a child in the way he should go, and then he will not depart from it when he is old. If you allow the children to form the habit of going home from the Sunday School, not remaining to the preaching service, then we are guilty of training our children the wrong way. You say, the service is too long for the children to remain to both. Very well, but it is much shorter than the day school hours, and you do not think that is too long. "Oh, consistency! thou art a jewel."

WHAT CONSTITUTES TRUE LITERATURE.

By Wm. Thornton Whitsett.

True literature must have within it the elements of the universal and the general, rather than the special and the particular. True literature must make its appeal to the universal heart and thought of mankind, regardless of any lines of boundary or limitation. States and nations may have their lines of boundary, and limitation, but a work of real, genuine literature knows no limitations. Its appeal is to the universal heart of mankind, regardless of race, creed, country or local habitation. Any poem, any essay, any work of enduring fiction, any form of literature of the highest type, must have a general appeal, rather than any local claim.

A writer, as a mere human being, must have his local habitation; but in his mental scope and range, he is cosmopolitan of necessity if his work is to take any place among the enduring things of the permanent expressions of his race. Hence, when we think of a work of real literary value that is to win its way to the select company of the immortals, we must at once dismiss all thought of "Southern," or "Northern," or "Eastern," or "Western," or "Oriental," or "Occidental"; in short, the local and the transient must be utterly lost in the larger thought of the general and the universal.

Any writer whose work is to live must enter the field of world-wide competition, and so interpret the heart and passion of humanity as to show himself a brother of all mankind and a citizen of all times and countries. Sections and localities may shower their tributes of praise and adulation upon their richly dowered sons of genius, but they must not expect in return a local limitation to literary expression.

Exaggerated State pride, and sectional enthusiasm, have nothing whatever to do with making literary reputations that will endure. They may for a moment throw into the limelight names and productions that must of necessity die all the sooner because of the pitiless publicity turned upon them. The edict has gone forth from all time that only those names may find permanent place in the annals of literary renown that had the gift and the power to serve as interpreters of the heart universal. The great voices of truly great writers speak for their fellows in all ages and in all climes.

Sectional and local pride may be worthy and helpful if properly directed to be ever seeking to encourage and strengthen those sons and daughters who show evidence of the capacity to attune their voices to the music of universal and world-common aspirations and ideals.

Not alone the native mental endowment of strong intellectuality, but added to this also, such scholarship, such sincerity, such vision, such spiritual grasp and reach, such breadth of sympathies, as raises the writer to become the voice of all his fellows, is necessary to enable one to even aspire to dream of a lasting place in letters. The orator whose fame marches securely down the ages is the man who stands before his fellows and speaks not of himself, and for himself, but who hurls forth the burning sentences pulsating with the sufferings and wrongs, and dreams and desires of all his fellows who stand around him stricken dumb by their own inability to voice their yearnings and desires. He has become the mighty medium of expression for his time, and so passes to a security of remembrance in the affections of his day. Homer, and Vergil, and Milton, and Shakespeare, and Dante, and Goethe, spoke not for themselves, but spoke for those of their day and time, and for you, and for me, and so we entwine their names with the laurels of immortality.

A true poem, or essay, or novel, has nothing to do with State lines. Zones and hemispheres have no special claim upon it. It goes forth as a common possession of all those who have the capacity to receive it. It enters into the life of all kindred souls who can share its gift.

When we wish the history written of some certain event, we usually have to wait until time has passed, and some one can see it in its true perspective, and in all its right relationships. This is acknowledged by all who know anything about historical work. If this, then, be true about some one, certain historical happening, make the application to all phases of pure literature. All times, all seasons, all events, must be lost in the one sincere attempt to interpret the profoundest secrets of the human soul. In the realm of enduring literature the local and the sectional must be lost forever. The appeal is to the heart universal.

The highest and best forms of genuine literature are known and recognized alike in all the markets of mankind. In every port where anchor the ships of understanding and thoughtfulness these wares are appraised and estimated by world standards. The echoes of puff, and push, and pride, have no effect whatever upon such commodities. Those who seek these rare importations never ask as to shipping points, and care but little for source and origin. The article itself is its own argument. By its own inherent worth it makes its appeal.

All time spent in attempting to place emphasis upon sectional lines in literary matters is time lost that might be employed to great advantage in advancing the cause of true literary progress. The effort should be put into the search for true gold, and yet-undiscovered, sparkling gems, rather than into any discussions as to the territory and the boundary that may limit them. No one ever found a gold mine by giving his entire time to deciding just where he would locate its boundaries. To set up his well-marked boundaries would only serve to call attention to his vanity and futile effort in case there was no panning out of the rare metal itself.

Thomas Carlyle justly claims that, for any vision worth while, "we must look beyond the individual man and his actions or interests, and view him in combination with his fellows. * * * Man stands as in the center of nature; his fraction of time encircled by eternity, his handbreadth of space encircled by infinitude." The microscopic eye, then, of local limitations is not the eye for seeing the pictures that are to be collected for general exhibition.

How, then, shall a State advance the cause of literature within its own borders? Certainly not by regarding itself as separate and apart from the world at large, and claiming special merit for any local product. Rather, by coming into a due appreciation of the entire field of literary effort and giving its hearty commendation to such of its own people as prove their ability to enter the lists and maintain their standing in competition with the best from any source and from any section. Know this, that no writer's permanent fame can ever be enhanced simply because he happens to have been born, or happens to live, in any special section. Misguided zeal manifested in misguided efforts to help may prove rather the undoing of some otherwise promising aspirant for literary honors.

In whatever field of effort one with ambitions would work in the realm of letters, it is for him to take in with comprehensive sweep the work already done in that special field the entire world over; it is for him to so equip himself with the tools of scholastic attainment and wide research that he is rich in supplies that may be needed; it is for him, then, to raise his voice among the myriad of world voices on some particular theme, and by his special ability, his special gift, his own unusual and particular talent, attract such favorable attention as it may be possible for him to win. In this way alone may one hope for anything that is lasting in the domain of letters. He must climb upon the shoulders of all the past until he has lifted himself above the special and the particular into the free air of the general and the universal, and must attempt to give to others the revelation which has burst upon his sight. He moves, then, as a man among men, as a thinker among other thinkers; asking and claiming no special favors, but simple justice, and only honest recognition as may be merited by the products which he displays. He would scorn any laurels because of the fact that he may hail from any particular locality; he would only ask that he be heard as one who sincerely believes that his message is worth the hour he asks his listeners to give.

Well may any section of any land, or any State of any group, long for gifted pens to write in burning letters its stories and its songs; but in this longing must be kept ever in mind the fact that there are wise and proper and helpful ways of doing things, as well as very foolish and very unwise ways that may result only in feebleness and disaster. In all the years, examples are constantly multiplying of mistaken ways of seeking the laurels in fields of literary endeavor.

"LICENTIATES * * * 30."

Such is the last insertion in the "Christian Annual" (Southern Christian Convention) for the year 1923. To me it is a great item. I see in it immeasurable possibilities. How I wish I could have a good, long heart-to-heart talk with that group of young men! How I would like to see you get together at our Chautauqua at Elon College this summer and consider prayerfully and under the leadership of the Holy Spirit the tremendously great things that lie before you in the path of God. Men, my heart goes out to you. You are scattered all over several States; many of you are often discouraged and are on the verge of giving up; many of you have not known the powerful impetus of getting together with a group of others like yourselves; many of you do not know each other personally and love each other as friends bound together under the banner of the cross. Some of you may not be setting out with high enough and holy enough standards of preparation; some of you may not have paid the full price of personal surrender to Christ; some of you may at times doubt your Lord and doubt your mother's Bible—and all of you should be able to profit by the experiences of each other.

"Licentiates * * * 30," there will be men at that Chautauqua able to make your getting together worth while. What great things would come to pass if you came together from all over our country and in a closed room quietly waited in prayer before God! *It would be one of the most phenomenal meetings in the history of our Church if, thus banded together, you would devoutly listen to God speak to you.* It would not require the speeches of men. But the still small voice of God sounding into your penitent and united souls would give you such a vision of service as would revolutionize your whole life and would certainly mean things immeasurable for our Church and our Christ. Other denominations have become great by getting vision into the souls of the young men who are to bear their standards throughout all the earth. Why do we isolate our mountain-top experiences? Why do we persist in having our best spiritual energies scattered until no vital, powerful, onrushing momentum is gained for our own beloved Church? Our Church numbers in its leadership men of

consecration, devotion, learning and vision, and if we were as strongly spiritually organized as we are ecclesiastically organized, our dreams would soon be coming true. Our great work-aday conventions, such as is meeting in Henderson, N. C., this week, are indispensable—they keep us going and give us courage. I repeat it, they are indispensable, but I covet for you an era of spiritual unitedness when you will learn how to come annually from all over our Church to spend days and nights together in earnest, penitent, intercessory prayer.

We should say, "Lord, teach us to pray." When the Lord answered that prayer, He gave to His disciples a *united* prayer. "Our," "us," "we," are words expressing its unity. They were about to face their lifework when they felt the need of prayer, and when the Lord taught them to pray together. And what marvelous instances of their combined prayers are preserved for us in the Word of God. For this noble purpose, in part, our Chautauqua was planned. Therefore, my dear friends, ambassadors to be, I implore you, for your own sakes and for the sake of our Christ and the cause you represent, to be at that Chautauqua this summer. And for whatever good and worthy cause others may come, will you not come for the one great, serious purpose of talking jointly to God and hearing God speak to you, both individually and collectively? You are serious-hearted, noble comrades or you would have never committed yourselves to such a cause. I know Dr. Walters and Miss Eldredge will see to it that you have ample opportunity and provision for prayer—and I know your united presence and prayers will have a savory influence upon our Chautauqua and School of Methods. United, you are a power, "Licentiates * * * 30," *and united in communion with Christ you are a mighty power.* JOHN G. TRUITT.

DR. FLEMING IS OPEN TO CALL.

Rev. P. H. Fleming, D. D., for some years has been serving a pastoral field in Alamance and nearby, and at the same time giving the most of his time to county welfare work for Alamance County. He had served the two very well, but the new superintendent of public instruction for North Carolina required Dr. Fleming to give up preaching altogether and devote all of his time to welfare work. This Dr. Fleming refused to do, declaring that he could not give up the Gospel ministry for anything anywhere. He will be released from county welfare work after August 1st, and will be glad to give his whole time to the great work of the Gospel ministry. We hope, therefore, that some of our vacant pulpits may soon be open to him and that his usefulness may be continued. He has long been a successful pastor and a strong preacher. He served both rural and city charges in several States. He has been pastor in North Carolina, in Virginia, in Ohio, and in New Hampshire. At Greenville, Ohio, he had a very successful pastorate, as well as in other places. A Southern man who can succeed in the State of Ohio as a pastor ought to succeed anywhere among a Christian people. The following clippings from local papers will show in what high esteem he is held:

A joint meeting of the board of county commissioners and the county school board was held at Graham this morning for the purpose of electing the county welfare officer for Alamance County.

Mr. Avery Isley, of Coble's Township, was elected to succeed Dr. P. H. Fleming. There were three names suggested before the board—Dr. P. H. Fleming, the present officer; Miss Lois Cates, a trained nurse, of Burlington, and Mr. Isley.

Dr. Fleming was ruled out on account of the fact that the State superintendent, Mrs. Kate Johnson, of Raleigh, phoned that Dr. Fleming would have to give up his work as pastor of the two Churches he was serving and give all his time to the work. This Dr. Fleming refused to do, declaring that he would not give up his Church work for any job in the world. When he found that this ruling held, he refused to apply for the job.

Miss Cates would not consider the position when she found that the salary was so low.

Mr. Isley was elected unanimously.

We know that this action will be a surprise to the people of the entire county. Dr. Fleming has made an active and efficient officer, and he has filled the position with honor, and would have been re-elected but for the application of this construction of the law.

Mr. Isley, the new welfare officer, is a young man who is well known in many sections of the county. He has spent several years in teaching, and will make an efficient officer, we are sure.

Our County Welfare Work.

We are sure that every one in Alamance County who knows anything about the work of our county welfare officer will agree with us when we say that, in Dr. P. H. Fleming, we had a most efficient and capable officer. He was well equipped for the office he held. He is one of those sympathetic natures, kind and considerate, and he not only did his work from a conscientious standpoint, but did it with a heart that beats in sympathy with those who needed his help. He has made a wonderful record during the years that he has held the position, and we are publishing in tomorrow's issue a synopsis of the things that have been accomplished, as well as letters, the laws and regulations as applied to the work. This will be a special section devoted to the welfare work in this county, and we are sure that our readers will be glad to preserve this section and keep it for reference, in order to become more familiar with the work that has been done.

We feel that the county has sustained a distinct loss in the failure to re-elect him.

THE WORK IN ALABAMA.

The first Sunday School institute for this district, which is composed of the following Churches: Antioch, Bethany, Forest Home, Lowell, Mt. Zion, Rock Stand, Rock Springs, and Noon Day—was held at Antioch July 8th. Because of the rainy weather and preaching at some of the places, only half the Churches were represented.

The session was full of interest throughout. All the speakers did well, but the main features of the day were a sermon at 11 o'clock to the young people, by Rev. G. D. Hunt; an address to the old people by Prof. L. L. James, an address to the superintendents and teachers by Prof. M. W. Hook, and an address on "Christian Endeavor" by Rev. J. H. Hughes. The three last-named spoke in the afternoon.

J. W. Payne was elected chairman, and Joe French, secretary.

We want to have another institute in September when none of the Churches will be hindered by preaching. JOE FRENCH.

Wedowee, Ala.

HAPPY HOME.

The evangelistic meeting began here July 7, 1923, and closed July 13th. The attendance was very good, and interest was splendid. The Church was earnest for a good meeting.

Rev. J. A. Ledbetter, pastor at Reidsville Christian Church, preached Sunday evening and Monday three very strong sermons, laying a good foundation for a revival meeting. Bro. Ledbetter is a very wide-awake pastor. He made friends at Happy Home during his brief visit. Hope he can come again.

Rev. J. S. Carden, Durham, N. C., came Monday evening and remained until the meeting closed on Friday. Brother Carden did some plain Gospel preaching while with us. It had effect, too. We have worked with him before. He is a very agreeable co-laborer. He made many friends here during the meeting. His messages were simple, and the people seemed to appreciate them by hearing him with excellent attention and good behavior.

The Church was very much revived and encouraged on account of the result of the meeting. There were nineteen conversions and one reclamation. Nineteen united with the local Church, and others have expressed a desire to join later.

We are grateful for the work that was done. Let the Lord be praised for His blessings and Spirit. L. L. WYRICK.

CONFERENCES MEET.

Virginia Valley Central Conference. — Timber Ridge Christian Church, Tuesday, August 14, 1923, at 10 o'clock A. M.

Georgia and Alabama Conference.—Vanceville Christian Church, Tuesday, October 9, 1923, at 10 o'clock A. M.

Alabama Conference.—Christian Church at Cragford, Tuesday, October 16, 1923, at 10 o'clock A. M.

Eastern Virginia Conference.—Holland Christian Church, Tuesday, October 30, 1923, at 10 o'clock A. M.

Eastern North Carolina Conference.—New Hope Church, Tuesday, October 23, 1923.

Western North Carolina Conference.—Christian Church at Ether, Tuesday, November 6, 1923, at 10 o'clock A. M.

North Carolina and Virginia Conference.—Bethlehem Christian Church, Alamance County, N. C., ——— —, 1923.

North Carolina Conference.—Wake Chapel, Tuesday, November 13, 1923.

NOTE.—Notify for changes and corrections.

NOTICE.

The Virginia Valley Central Christian Conference will meet at Timber Ridge at 10 o'clock A. M. Tuesday, August 14th, and will be in session until Thursday afternoon, August 16th. Those coming by automobile will go to Winchester, take the Northwestern Grade, turn to left one mile beyond Gore. It is twelve miles to Gore and eight from there to Timber Ridge. Those coming by rail should come to Winchester, and there take the Winchester and Western to Gore. Leave Winchester at 7:45 A. M. or 2:45 P. M., reaching Gore at 8:54 A. M. or 3:53 P. M. Write Lemuel P. Johnson, Trone, Va., to meet you at Gore. If necessary to spend night in Winchester, write or phone Roy A. Larrick, Winchester, Va., and he will see that you are cared for there. A. W. ANDES.

Harrisonburg, Va.

NOTICE.

The Western North Carolina Christian Conference will meet with the Christian Church at Ether, N. C., on Tuesday after the first Sunday in November, 1923, at 10 o'clock A. M., and will continue in session till the business is transacted. We wish that the chairman of each standing committee will make an effort to interest and encourage our people in their various departments. A long pull and a pull all together for a greater Conference.

G. R. UNDERWOOD,
Bennett, N. C. Chairman Executive Committee.

CONTRIBUTIONS

SUFFOLK LETTER.

Loyalty is a little word with a big meaning. It means devoted allegiance. It takes words to explain words, and it takes men to explain men. Manhood cannot be explained by words, but by men. A Christian cannot be explained by words, but by Christians. "Ye are our epistle written in our hearts, known and read of all men: manifestly declared to be the epistle of Christ" (2 Cor. 3:2, 3). I am not able to tell exactly what loyalty is, but I can tell enough for the reader to find out by observation and experience. Spoken and written language are very weak when compared with real things and real character. That is one reason Jesus said: "Learn of Me." I am trying to get to an exposition of loyalty and what it includes, when applied to Christians.

The loyalty of a Christian includes three simple factors—maybe more. It is triangular, as all great and true things are. First, loyalty to God. That is essential in science and art, as well as in religion. All true science must follow the laws which God ordained to control nature. Discovery and invention simlpy find the handywork of God. Christianity is not afraid of true science, and true science does not deny God. It is weakness of language and the prejudice of the human mind that makes the wrangles between religion and science. God and His universe can never disagree. Human disagreement is in the field of ignorance, not in the field of knowledge. "My people are destroyed for lack of knowledge." Loyalty to God is obedience to His will, and that will is revealed by the Word and the Spirit of God. The Spirit interprets the Word to the individual as he reads or hears it; and obedience to that impression or conviction is loyalty to God. He is the "Author and finisher of our faith."

Second, loyalty to self. The highest and noblest impulses of the soul are inspired in human breasts by God, and hence loyalty to self is an evidence of loyalty to God. It is as difficult for the Christian to be true to himself as it is to be true to God. In fact, in the last analysis, it is one and the same. The little stream from the spring knows which way to go; but obstructions may divert it from its course and prevent its steady flow. The human heart knows the way it should go; but the sin of the world obstructs its course and pollutes its character. Men sin against themselves as well as against God. Full loyalty to self includes body, mind, and spirit. Christian education includes them all. "To thine own self be true; and it must follow, as the night the day, that thou canst not be false to any man."

Third—loyalty to others. There are human demands upon us as well as divine demands. The community requires loyalty of the individual. The State requires it. Other people have claims upon us. They have a right to expect honesty, virtue, service, good example, and Christian character. "No man lives to himself." We are links in an endless chain. We are words in an endless book. We are sparks in an endless flame. We are atoms in a great world. We are stars in a boundless sky. We are beings in the image of God. All the rivers run for us; the stars shine for all; the sea and the sun work together in every shower that makes the rises bloom and the harvests ripe for man. Every worker that watches a loom, or a lathe; that follows the plow or the reaper; that writes a poem or sings a song; that rolls a pill or sets a broken limb; that teaches school or governs a State; that offers a prayer or visits the sick —is working for us; and we should respond to all through loyalty to Christ and the Church.

W. W. Staley.

ELON LETTER.

J. D. Gray, dead! It is hard to realize that so forceful and consecrated a man has fallen in the very bloom of efficient manhood. Brother Gray was but fifty-three, yet in that brief span of years he did more constructive work than most men of equal ability can do in a lifetime. He was a splendid executive. Organization and cooperation were native to his life. He also had the rare faculty of concentration; not the concentration of narrowness, but the concentration of broad-gauged efficiency. I have known no business man who could see clearer into a proposition than he; few who could see into it so well. Life is poorer by reason of his translation.

And I say translation advisedly, for Brother Gray was a Christian first and a business man second. He had no difficulty in squaring his religion with his business. He worked hard and prospered, but he would not prosper by dubious methods. "Value received" was his motto in every deal. He always wanted to pay for an article what it was worth, and he never wanted more for an article than it was worth. Business to him was not a game of chance in which one loses while another wins, but a method of mutual exchange of service by which both parties profited. He had no sympathy with "get rich quick" schemes. He did not want something for nothing. Straight, honest business was his rule. I think he exemplified in his remarkably successful business career that the "golden rule" applies in business as in morals. The world needs more such men.

He recognized, too, the stewardship of money. He delighted to give. The last time I talked with him, a mutual friend was mentioned. Quickly he replied that he did not look on giving as this friend did. "I think I ought to give," he continued, "and I enjoy doing it." A princely giver has gone out from our midst, whose future would have meant larger things for the kingdom of Christ. And so his taking away is all the more a mystery and a sorrow. Some day we shall understand.

But I like to think of J. D. Gray in his home —the gracious host, the loving companion, the devoted father; in his Church—the deacon always at his post of duty, and the Sunday School teacher of a class of 'teen-aged boys, every one of them heartbroken over the death of their tried friend and trusted leader; in his trusteeship of our college—the wise counselor and liberal suporter, a man of few words, but weighty in his judgments, judicious and sane.

Brother Gray was also a member of the emergency fund committee, and the last public meeting of any Church body he attended away from his home was the meeting of this committee in Suffolk in March. He left home sick in order to attend. Here, as always, he listened attentively to the plans and made the motion to undertake the present building program, saying, "We must go forward; not hesitate to go forward."

I knew that he was physically failing, but I was not prepared for his death. The telegram from his faithful companion, announcing his passage into the future life, wounded me to the heart. I could not realize his death till, by her side in the stricken home, I looked into the lifeless face that had so often greeted me with smiles. Then I knew my friend would be a memory and an inspiration only for the years to come.

Others will tell the story of his life. I could not refrain from speaking my brief word of appreciation for the life and fellowship of such a man. Truly, beloved friends, a prince and a great man among us has fallen on sleep. Peace to his ashes, and the comfort of the Spirit to his sorrowing loved ones and his legion of true friends! Not soon shall one arise to fill the aching void occasioned by the decease of this splendid man and prince in Israel!

W. A. Harper.

BETHLEHEM LETTER.

Things are looking very hopeful now for that happy occasion, the opening of Bethlehem College this fall. The work on the building is progressing nicely. There has been a little delay for material, but we are expecting to have the building ready to move into by the first of September.

The catalogues are being printed and will soon be distributed to prospective students and others interested in the welfare of the college. I will greatly appreciate it if the pastors and Sunday School superintendents will send me the names and addresses of all the young people in their Church and community who are eligible to enter our school this fall. Some have already done this, but there are still a good many from whom I have not heard.

I think the locating committee did a fine piece of work in selecting a site for the college. The ground is sufficiently rolling so that the natural contour of the ground will make a very pretty campus with only a small amount of work. There is enough level ground in a convenient location on the college property to make a fine athletic field. The rising ground on one side of the field will make an excellent natural grandstand. A number of nice shade-trees will protect the spectators from the sun while they are watching games.

I am very much pleased with the attitude; every one I have met takes toward the college. They seem to be interested in what we are undertaking, and very anxious to see us succeed.

There is no doubt about the opportunity in this field of work. There is a large number of young people in this section who are anxious to educate themselves, and will gladly come to our institution with a little encouragement.

The question as to the degree of success which our institution will attain is largely a question of what kind of support the Church gives the college. Bethlehem College is our Church institution and dependent entirely on the Church for its support. If every member will feel his personal responsibility, and do gladly whatever is his duty and privilege for the institution, it will be impossible to measure the great good that will be accomplished through Christian education in this field.

M. W. Hook.

RICHMOND LETTER.

The work at Richmond, Va., is steadily going forward. We have had a big increase in our Sunday School enrollment and attendance. In addition to the Sunday School taking care of its regular running expenses, it gives a special offering every month to the Christian Orphanage, and the offering for every fifth Sunday to missions, and contributes four dollars every Sunday ta the expenses of the school building in which we hold our services.

Four members have been received into our Church recently, and applications are being put in for other letters of transfer to our Church. We hope to have a number to join either between

now and the time of our opening or at the opening service.

The brick-work on our new Church building is completed, the roof is nearly all on, and the plastering is being done. We hope to occupy it in September.

The writer has never had the privilege of laboring with a more loyal or progressive people than the members of our Richmond congregation. Those who wish to make an investment in the Christian Church in the capital of the Old Dominion should send it in before our opening service. The undertaking is large, and we need the co-operation of the brotherhood.

W. T. WALTERS.

SENDING OUR SONS AND DAUGHTERS TO ELON.

Now that the high schools throughout the length and breadth of the country have closed another year's work, and that many young men and women have finished their high school courses, many a parent is seriously concerned as to where he will send his son or daughter to college next year. At the same time, that son or daughter is earnestly enquiring as to where it will be best for him or her to attend college.

As important as these questions may appear to be, after all it would seem that there should be little, if any, question or hesitation in the minds of the people of the Christian Church as to what college shall be patronized. Since we have our own Elon College, and since this splendid institution offers to us the advantages that are to be had there, the question as to what college our people shall attend, if not already decided, should in most cases be easy to determine. It ought not to be a difficult thing for us to decide to be true to our own.

It is the purpose of this brief note to call attention to a few of the simple reasons that seem to suggest that Elon College is by all means the institution to which our sons and daughters should be sent.

In the first place, we owe it to our college to send our young people there simply as an expression of our loyalty to the institution which represents the Church of which we are a part. Elon College is a vigorous representative of the Christian Church in the South, and challenges the loyal support of every Christian Church family in our midst. If we are not loyal to our own, we need not expect others to be. If we do not make our college a success, we need not look to others for that success. If this institution of the Church is to go forward as she has been doing and as we hope she shall continue to do, it will be due not to the support given by the splendid people of other Churches, but because of the loyal support of our own people. We should be loyal not merely for loyalty's sake, but for the reason that "loyalty leads to largeness."

A second suggestion is that of the strength imparted to the college by the sending of our sons and daughters there as students. Every young man or woman who matriculates there means just that much more prestige and influence given the college after that person has passed from the college out into active service, whether that person graduates or not. It gives the college a chance to help one more person, thereby strengthening the institution in the good will of the public and widening her sphere of usefulness in the world. A fine young business man said the other day, this man having been at one time a student in Elon: "I believe every man who has ever been a student at Elon College loves the institution." Colleges are strengthened not only by the money that is given for their support, but, in a larger way, by the love that is elicited from the hearts of their patrons and friends. Elon is entitled to the love that our sons and daughters are capable of bestowing upon her in the years that are to come, if only they are given the opportunity of going there that they may join the procession of those who will strengthen her walls for all future time.

And a third suggestion that we should not overlook is the strength that will be returned to our Churches, or released for service elsewhere, in the sending of our young people to our own college. Elon College is not sectarian in her teachings, and it is hoped that she will ever continue to put the larger interests of the kingdom above mere denominational lines; but, in a very natural way, her students find the opportunity of contact with the denominational leaders and come into touch with our great, aggressive denominational movements, thus gaining a vision of service in their own Church. The men and women who have gone to Elon and are now filling places of leadership in the Church are an unanswerable argument in favor of supporting this living enterprise of the Church in the largest possible way, and certainly from the standpoint of student support. The greater the number of students from our Christian Church families, the greater will be the strength of our Church in future years.

In every way, therefore, it would seem the part of wisdom for our sons and daughters to attend college at Elon if they are going to college at all. Saying this is not to argue that Elon is better than other Church schools, but that it is better for our people. Your home may not be any better than many other homes about you, but it is better for you. And your Church may not be better than that of some other person, but for your own enrichment of life and growth of character it is far better for you to attend faithfully upon the services of your own Church. In the same sense, it is better for our young people to attend our own college. So, then, if you are a member of the Christian Church and have a son or daughter who expects to enter college in September, why not decide now to send to Elon? Such a decision should be conducive to the best interests of the college, the Church at large, and the individual lives affected by it.

G. O. LANKFORD.

Burlington, N. C.

THE RAISING OF VALUES.

Destiny is not about us, but within us—we must make ourselves. "The world is no longer clay, but rather iron in the hands of its workers," says Emerson, "and men have got to hammer out a place for themselves by steady and rugged blows." To make the most of what we possess, whether it be cloth, iron, intellect or character, is real success. Raising things to priceless value is great success. The blacksmith takes the rough bar of iron and raies its value by making it into horseshoes. Along comes the cutler, who says to the blacksmith: "Is that all you can see in that iron?" He takes it and raises its valuation from ten dollars to two thousand dollars, by making it into knife-blades. Now, knife-blades are all very well if you can make nothing better, but along comse another artisan who turns the crude iron into the finest cambric needles. He has multiplied many times the value of the cutler's product, and thinks he has exhausted the possibilities of the iron; but along comes another very skillful mechanic, with a more finely organized mind, a more delicate touch, and better training, passes with ease by the horseshoes, knife-blades, cambic needles and returns the product of his bar in fine hairsprings for watches. While others saw horseshoes, knife-blades, or needles, worth only a few thousand dollars, his penetrating eye saw a product worth a million dollars; perhaps forty times the value of the same weight in gold. This may all sound like magic, but it can be accomplished by the application of the homeliest virtues; by the training of the eye, the hand, the perception; by painstaking care, by hard work, and by determination and grit.

If a metal possessing only a few coarse material qualities is capable of such marvelous increase in value, by mixing brains with its molecules, who shall set bounds to the possibilities of the development of a human being, that wonderful compound of physical, mental, moral, and spiritual forces? Whereas, in the development of iron, a dozen processes are possible, a thousand influences may be brought to bear upon mind and character. While the iron is an inert mass, acted upon by external influences only, the human being is a bundle of forces, acting and counteracting, yet all capable of control and directions by the higher self, the real dominating personality. The difference in human attainment is due only slightly to original material. It is the ideal followed and unfolded, the effort made, the processes of education and experience undergone, that fuse, hammer, and mold our life-bar into its ultimate development.

The Chautauqua and School of Methods, which is under the direction and supervision of the Board of Religious Education of the Southern Christian Convention, which is held at Elon College, N. C., July 30th to August 5, 1923, affords excellent opportunity for the raising of intellectual and spiritual values. Keen executives have built for us a practical program, upon a solid foundation, with such characters as Dr. J. O. Atkinson, Rev. Thos. E. Beaman, Miss Pattie Coghill, Hermon Eldredge, Rev. E. B. Flory, Dr. W. A. Harper, Rev. R. C. Helfenstein, Dr. I. W. Johnson, Miss Mary Graham Lawrence, Miss Emma G. Lemen, Rev. J. H. Lightbourne, Rev. J. F. Morgan, Mrs. M. T. Morrill, Rev. Thos. F. Opie, Dr. W. D. Parry, Dr. C. H. Rowland, Dr. W. W. Staley, and Rev. John G. Truitt as teachers and lecturers, who are all experts in their line of work. It is said: "Man of today is only 50 per cent efficient." Reduced to simple English, this means that most men are trying to do a man's portion on half a man's power. It is impossible to continue to do so without availing ourselves of all the outside help possible; neither should we be satisfied to remain a 50 per cent man when we might raise our value by attending the Chautauqua and School of Methods. You say, "I can't spare the time." I know these are strenuous days, but people have time to do everything else necessary for the attainment of happiness, but the most essential thing of all is the raising of their intellectual and spiritual values. This they, too, often leave undone. Is the program too good to be true? That right here at our own Elon College, where a veritable miracle is being wrought in Christian liberality and reconstruction, that we have condensed a lifetime of experience of eighteen teachers and lecturers in the program to be givn us in five days. Is it possible that they are offering a value too great to be credible? Do people "shy" at the thought of getting too much for their money?

The Chautauqua and School of Methods has built its reputation on the foundation of experience gained in rendering faithful service ever since it started its good work; and we will not be disappointed if we give it our whole-hearted support this time. Do you want to increase your value? Do you want to climb to bigger things, or are you content to sit idly by and watch the other fellow climb?

Ministers of the Southern Christian Convention, let us get behind this School of Religious Education with our whole-hearted support, that this big program may be put across.

S. L. BEOUGHER.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

A CHURCH DEDICATED.

Sunday, July 15th, was a memorable and an epoch-making day with the people of Mt. Olivet Christian Chhurch, Greene County, Va. Rev. W. C. Hook, Harrisonburg, Va., is the beloved pastor, who has labored with great zeal in leading his people on to achieve the great and good results now reached. Mt. Olivet is a beautiful Church, happily located on a high hill that overlooks a great stretch of inspiring mountain and valley scenery, where scores of happy homes have already been blessed by the preaching and teaching of the Word of God in this sanctuary. In addition to the main auditorium, there are three large Sunday School rooms. These rooms are already well filled with an increasing attendance, and two other rooms could be used to advantage. Modern Churches certainly need to make ample provision for Sunday School purposes.

A great throng gathered to witness and take part in the all-day service, which included Church dedication, last Sunday. The people came from far and near, and though chairs and improvised seats were brought in, the house was unable to accommodate all who came. It was announced that $600.00 would have to be given before the house could be dedicated. At the close of the soliciting period it was found that $631.00 had been contributed. The people were very happy. Many have made real sacrifices that this handsome Church could be erected and dedicated, and the fruits of their efforts gladdened their hearts.

Pastor Hook had the service in charge and directed the singing. Brother W. A. Crawford read a most interesting historical sketch. The old Church, a mile or more distant up the mountain, was dedicated many years ago by Dr. J. P. Barrett, and there are those in the community who remember that service with much interest.

The writer preached the dedicatory sermon in the morning, and also preached again at 3 P. M. It was an inspiration to have a part in this happy exercise and be present on this auspicious occasion. The Church is growing in strength, prestige, and numbers. The Sunday School is large and, under the able leadership of Superintendent J. H. Morris, is doing great work. There are hundreds of promising young people in the community, and there is a most wonderful opportunity here for great Christian service.

We have two or three other points accessible from Mt. Olivet, and we ought by all means have a pastor located in this vicinity. I do not know of any field that has wider opportunity and gives promise of greater results if properly worked.

J. O. ATKINSON.

A GREAT SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONVENTION.

The Sunday School and Christian Endeavor Convention of the North Carolina Christian Conference met in its sixth annual session at Catawba Springs Christian Church, Wake County, N. C., on the evening of July 10th, and adjourned on the afternoon of July 12th, after the most successful session in its history.

The Convention theme was "Win One." The text of the Convention was Prov. 11:30: "And he that winneth souls is wise." The Convention song was "Win the One Next to You." The theme, text, and the song were all strictly adhered to and repeatedly emphasized throughout the entire session. From the time that Rev. J. Lee Johnson, leader of the devotional service, sounded in a most impressive manner the evangelical note till the benediction was pronounced at the closing service the theme of the Convention semed uppermost in the minds of all speakers and singers. Rev. J. E. Franks, chairman of the entertainment committee, not only delivered a cordial address of welcome but set a high standard for all speakers in the Convention in his challenge to delegates and visitors to give to the community and the local Sunday School the best that was in them, as the community was prepared to do its best for all visitors. The response by Rev. W. T. Scott was likewise pointed and practical, and met the demands of the occasion most happily. Rev. W. D. Parry, pastor First Christian Church of Raleigh, moved the Convention mightily with an eloquent address on "How to Get the Most out of this Convention." If the delegates and visitors did not get their share of the blessings and the benefits of the Convention it was not the fault of the man who so fittingly told them how to do so. The evening session closed with the Mizpah benediction.

After song and devotional services Wednesday morning and a brief business session, President C. H. Stephenson delivered the annual address, using for his topic, "The Ideal Sunday School." The points emphasized in this message were: first, "inspiration"; second, "determination"; third, "equipment"; fourth, "activity"; fifty, "loyalty." Brother Stephenson's annual messages to this body are more than ordinary addresses. They are an institution in themselves. Being himself a wide-awake Sunday School man, he keeps abreast of the times and grows with the body over which he presides. His address is to be given in printed form, and should be widely read.

The "general reports," following the address, made by the secretaries of departments, furnished much worth-while and helpful information to delegates and members of the Convention.

Miss Lucy M. Eldredge, secretary of the Board of Religious Education, delivered a most timely address and one of great worth and weight on "Winning Through Worship." Miss Eldredge emphasized the power of worship in the Sunday School and showed that to leave worship out of the Sunday School is to rob the institution of its very heart and soul.

During the conference hour which followed, the Convention dissolved into three sections: (a) children, led by Mrs. L. L. Vaughan, of Raleigh; (b) young people, led by Miss Susie Riddick, of Durham; (c) adults and administration, a conference led by Professor L. L. Vaughan, of Raleigh.

The afternoon of the second day was given to Christian Endeavor and was made helpful to all who were in anywise interested in this great institution. Rev. J. E. McCauley presented the report on Senior Christian Endeavor, and delivered a very helpful address on "Win One and Keep One." Miss Fleda Summers presented the junior report and demonstrated by leading the juniors in a real Christian Endeavor. Rev. G. C. Crutchfield spoke briefly and pointedly on "The Pastor and Christian Endeavor"; Brother H. M. Rhodes, on "Making the Christian Endeavor Go"; Miss Alberta Atkinson, on "Christian Endeavor for Girls," and Mr. James Stephenson, on "Christian Endeavor for Boys." These brief addresses were timely and very suggestive, being both practical and inspirational. They elicited discussion and approval. Dr. G. O. Lankford, of Burlington, ably discussed "Giving Christian Endeavor a Chance," and Mr. H. M. Rhodes led the senior part of it in demonstrating how a Christian Endeavor should be conducted.

The evening session on Wednesday was thrilled and wonderfully edified by a song, devotional and musical program put on by the music committee, under the leadership of Brother George M. McCullers. During this program Miss Julia McGee, a most successful worker with children in the Catawba Springs Sunday School, gave a most interesting program, rendered by the little folks of her class. Following the hour given to this work, Dr. W. A. Harper, in the absence of Superintendent Johnston, spoke of the "Christian Orphanage," and an offering in cash and subscriptions was taken for the orphanage amounting to $200.

The evening session closed with a brief talk by J. O. Atkinson on "The Golden Periods of Youth."

Thursday morning, in the business session, roll call and reports showed that this was the most largely attended, and had more schools represented than any previous session of the Convention. The writer's recollection is that more than fifty schools were represented by delegates, to say nothing of the many visitors from various Churches. The number of pastors present was also exceedingly gratifying, far surpassing the number attending any previous Convention.

After the business session, Dr. W. A. Harper outlined the work of our General Board of Religious Education in the topic of "The Correlated Program of Christian Education." This was information received with great helpfulness by the Convention, and a large number of subscriptions from the various schools were secured for our *Journal of Christian Education.*

The following departmental deports were made, and showed great interest on the part of the secretaries reporting and much progress made along the lines reported: (a) Miss Emma Hart, cradle roll; (b) Mrs. L. L. Vaughan, beginners; (c) Mrs. W. H. Boone, juniors; (d) Rev. S. M. Lynam, adults; (e) Mr. H. M. Rhodes, teacher training.

Mrs. W. H. Boone, secretary of the juniors, read a paper on "Activities for Junior Classes," which SUN readers should have and which gave invaluable suggestions to all who are interested in junior classes. It was a fine presentation of a most timely theme.

Rev. Herbert Scholz delivered a very helpful and most practical address on "Some Requisites to Successful Teaching."

The closing session of the Convention Thursday was a fitting climax to the great program. Miss Lucy Eldredge gave "Glimpses of the Future"; Rev. S. M. Lynam, "The Real Church School"; Dr. P. H. Fleming, "Winning Young People," and many delegates testified as to "Thoughts to Take to My Sunday School and Christian Endeavor Society." These addresses were wholesome and helpful and inspiring. The fact is, there was not an ordinary address or one out of place during the whole Convention, but every speaker was present and prepared and did his or her best to give to the Convention helpful information and that which would be of practical benefit to the home school.

The Convention adjourned to meet in annual session next year with New Elam Christian Church, Merry Oaks, N. C.

President C. H. Stephenson, with the assistance of his program committee, certainly put on a program worthy of the highest praise and commendation, and it was carried out with zeal, "pep," enthusiasm, and efficiency.

Catawba Springs Church and community surpassed themselves in real Christian hospitality and lavish entertainment of the great throngs who

attended the Convention. The food was abundant and of the best, and the homes of the community entertained delegates and visitors in royal Christian fashion. It was certainly a joy and a coveted privilege to be in this Convention.

J. O. Atkinson.

MT. CARMEL CONVENTION.

The Sunday School and Christian Endeavor Convention of the Eastern Virginia Christian Conference met in annual session at Mt. Carmel Church, Walters, Va., Tuesday and Wednesday, July 17, 18, 1923. It was called to order by the president, Col. E. E. Holland; led in song service by Mr. W. H. Baker, and devotional service by Rev. E. T. White, who took for his topic, "Prayer." After the appointment of special committees, the superintendent of the Sunday School, Mr. Otis V. Joyner, made an address of welcome, giving a history of the school that led to the founding of the Church at this place.

The junior choir of the First Church at Norfolk then sang, to the delight of the Convention.

In response to the address of welcome, Dr. W. T. Walters spoke, using as his subject, "Giving the Child a Chance." The morning session closed with three conferences:

1. Worship in the Sunday School, conducted by Rev. E. B. Flory.
2. Children's division, by Mrs. I. A. Luke.
3. Teaching missions in the Sunday School, by Mrs. C. H. Rowland and Miss Emily Midyett.

Afternoon session.—Music by the orchestra of the Suffolk Christian Church, and song service led by Mr. W. H. Baker, and devotions conducted by Rev. T. E. White. The junior choir of the First Church of Norfolk rendered a beautiful quartet and chorus.

The treasurer, Mr. J. W. Folk, read his report, which was referred to a committee on finance.

The reports of the superintendents of the various departments were then called for and read, which were highly gratifying and showed progress. Dr. H. Shelton Smith gave a talk on "Teacher or Leadership Training."

Under the head of business, the general secretary, Rev. J. H. Lightbourne, read the new constitution, which was adopted by items. In the discussion of one item of the report, flights of oratory were indulged in that made one feel that he was in the presence of masters of the art. The constitution was adopted as a whole.

The managing editor of The Christian Sun was given five minutes in which to present the claims of the paper. Rev. E. B. Flory spoke on "How to Conduct the Worship Service." After the assignment of delegates to homes, the Convention adjourned.

The evening session met at 8 o'clock. After the introductory services by the orchestra and song leader, and devotions, Col. E. E. Holland delivered a most excellent address on the subject, "For God and Country."

Wednesday morning the Convention met, Rev. J. H. Lightbourne, general secretary, presiding. Song service and devotions. President Holland came in and took the chair.

The Christian Missionary Association was represented by Rev. O. D. Poythress, president. Several memberships were taken. The report on Christian Endeavor was made by Mrs. C. C. Rawls, followed by a pageant—a dream; a fine lesson. The morning session closed with the following conferences:

1. Junior Christian Endeavor, led by Mrs. Thomas G. Hyatte.
2. Better Christian Endeavor, led by Mrs. C. C. Rawls and Mr. W. H. Baker.
3. Sunday School organized for service, led by Dr. W. A. Harper.

After refreshments, which might be properly called a banquet or feast of good things, the people assembled for the afternoon session. Following the introductory services, Dr. W. A. Harper spoke on "The Correlation of the Educational Activities of the Church." The finance and other committees reported.

The following officers and department secretaries were elected for the next year:

Officers.—Col. E. E. Halland, president; J. A. Williams, first vice-president; W. K. Wagner, second vice-president; Rev. J. H. Lightbourne, executive secretary; Rev. B. J. Earp, recording secretary; J. W. Folk, treasurer.

Department Secretaries.—Miss Susie Raby, cradle roll; Mrs. H. H. Drewry Beasly, primary; Mrs. C. C. Rawls, junior; Mrs. J. E. Harris, intermediate; Mrs. Herbert Howell, young people; Mrs. J. M. Raby, senior; C. E. Beale, adult; Mrs. J. L. Foster, home; P. J. Kernodle, Church literature; W. H. Baker, Christian Endeavor; Rev. E. B. Flory, leadership training; Mrs. M. L. Bryant, missions.

The Convention accepted the invitation to meet at Bethlehem Church, Tuesday after the third Sunday in July, 1924. Adjourned, with prayer and benediction by Rev. H. H. Butler.

MT. CARMEL S. S. FOUNDED 1866.

A sketch of Mt. Carmel Sunday School from the address of welcome by Mr. Otis V. Joyner, to the Christian Sunday School Convention, at Mt. Carmel, July 17, 1923:

Before the War Between the States, there was no Sunday School in the community nearer than Antioch, about seven miles distant, and some went even that far (at times on foot) to attend the Sunday School.

In 1866 a Sunday School was organized near the home of Mr. Jos. Johnson, about three miles from the present Church. This location was called "Paradise," from a large tree of that kind, under whose spreading branches the people gathered to study the Word of God in the summertime. In 1868 this school was moved to the Dr. J. J. Duck farm, about one mile from the present Church. This was then called Ducksville, and the school met in the porch of a store and under the shade of a large oak that stood nearby. In 1871 the Sunday School was moved to the present location of the Church, and a bush shelter was first built on the site of the present cemetery. Later in the year there was a house built, and the Church was organized through the efforts of Rev. Mills B. Barrett, and the influence of Maj. I. W. Duck and others, now gone.

This served the community for a great many years, or until 1905, when the present auditorium was built. Recently there have been added eight separate class-rooms for the use of the Sunday School, and these rooms have greatly increased the attendance and the interest in the local school, until now they have one of the most flourishing schools in the Convention.

When Mr. Joyner had finished, the president, Hon. E. E. Holland, arose and made a few remarks in which he said that he would always look upon Mt. Carmel Sunday School and Church as a monument to the memory of Rev. Mills B. Barrett and Maj. I. W. Duck, two of the leaders in the Christian denomination in Virginia.

NOTICE.

Bro. W. A. Newman, Henderson, N. C., wishes any of our brethren who may be passing that way would notify him and let him make appointment for preaching in the Henderson Christian Church, as the Church is now without a pastor.

3,000 THE CHRISTIAN SUN. 9,000

There are between 8,000 and 10,000 families represented in the Southern Christian Convention, which means if a copy of The Christian Sun is placed in each family, a possible subscription list of 9,000 copies. There are now circulated approximately 3,000 copies, or about one-third of our Church families are reached. Hence, there should be added to the list 6,000 new subscribers in order to have the Church paper placed in every family.

Now, the great personal effort required to do this must be rewarded. To compensate this labor, if premiums are given, it will take 20 automobiles, or 40 radio machines, or 50 to 60 talking machines, or 90 to 100 typewriters, or 200 to 300 watches, etc. Don't you think you will have a good opportunity to secure one of these prizes?

But you need not confine your solicitations to your Church alone. You have friends in other denominations who will gladly assist you by giving a subscription. Make your appeal in a straightforward manner. True men and women are interested in the success of their friends and will lend a helping hand.

Premiums Given for New Subscriptions.

The subscription price of The Sun, recently reduced, is now $2.00 per year—two six-month subscriptions at $1.00 each count as one year. One person may take as many as he may wish for himself or for others. Those in arrears should pay up and assist the solicitor by taking an advanced subscription.

Schedule.

1. To one securing 350 Subscriptions, a Ford Touring Car will be given ($298.00 f. o. b. factory).
2. To one securing 150 Subscriptions, one Radio Equipment—Westinghouse R-6 Set, complete with batteries, tubes, phone and aerial equipment, the price of which is $150.00.
3. To one securing 100 Subscriptions will be given one Victrola ($75.00), or cash prize of $50.00.
4. To one securing 75 Subscriptions, one Remington Portable Typewriter, with standard keyboard and case ($60.00 f. o. b. Richmond).
5. To one securing 30 Subscriptions, one Gentleman's or one Lady's Wrist Watch will be given, guaranteed by Jahnke Bros., Jewelers, of Richmond, Va. ($30.00).
6. For 25 Subscriptions, one Gentleman's or Lady's Watch ($25.00), likewise guaranteed by Jahnke Bros.
7. To one securing 20 Subscriptions, one Standard or International Dictionary will be given.

To all authorized solicitors will be paid 10 per cent commission on all renewals, and 20 per cent on all new subscriptions. Those receiving prizes will not be entitled to commission.

Two renewal subscriptions will be counted as one in determining the winners of prizes.

Send in your name and address and receive the necessary report blanks and receipt books.

The contest will close on October 31, 1923.

Remittances made on this campaign are to be net. Post-office money orders constitute a safe plan of remittance.

Address:

The Christian Sun, 1536 E. Broad St., Richmond, Va.

RELIGIOUS EDUCATION

Miss LUCY M. ELDREDGE, *Field Secretary,*
1012 E. Marshall Street, Richmond, Va.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

August 5, 1923.

Subject: " Mary Magdalene."—Luke 8:1-3; Matt. 27:55, 56; John 19:25, 20:1-18.

Golden Text: "Our soul hath waited for Jehovah; He is our help and our shield."—Ps. 33:20.

Devotional Reading: Ps. 40:1-8.

Reference Material: Mark 15:40-16:8; Luke 23:49-24:12.

A Woman's Grateful Service.

The Bible heroines, whom we have studied, have all had their life-stories linked up with the word "service"—Esther, who saved her people in an hour of peril; Ruth, who faithfully served her mother-in-law, Naomi; Mary, the mother of the Christ. And the words, "grateful service," seem to sum up best the whole life of Mary Magdalene—a life rescued from affliction by the Master's power, and given to Him in loving devotion. As the roll of earth's great heroines is called, this is always the badge of greatness. Think of Florence Nightingale, the "Lady with the Lamp," of Clara Barton, of Edith Cavell, and a host of others who are remembered because their names so closely allied with many whom they have served.

The ministry of Jesus Christ reached to all classes. He made a direct appeal to the centurion, and to the so-called religious leaders of his day. Not only practical men heard His call, but good women were touched by the Gospel which He preached and lived. "Womanhood," says Dr. Fosdick, "has a power of spiritual insight often denied to men—is sensitive to finer influences than manhood feels. This spiritual insight of womanhood has, from the beginning, appreciated in the Master qualities which men alone might have missed. The finest in womanhood, as well as in manhood, has looked to him for its ideal and has responded to his appeal for loyal devotion." So Mary Magdalene served her Master because she saw in Him an ideal, as she had found in Him a helper.

"Had Been Healed of Infirmities."—Mary Magdalene has often been confused with the sinful women of whom Jesus had just been speaking (Luke 7:37), but the Scripture passages of the Gospels do not tell that she was a sinful woman, but rather one with a great affliction, bodily or mentally, which Jesus cured. In return, came her life of grateful service. She did not forget as the nine lepers. Her grateful remembrance places her in the list of Bible heroines, whose lives are a constant inspiration still.

"Ministered Unto Them."—As Jesus and His disciples went through the cities and villages, preaching and healing, they were made comfortable by the ministry of certain women, among whom was Mary Magdalene. These women, from their own substance, showed hospitality and kindness. Thus they had a share in the earthly ministry of Jesus Christ. Their part was vital as was that of the disciples. All men and women do not serve alike Abilities differ, and one service cannot be valued above another by men. Faithfulness is the test. Jesus may still be ministered unto, for He said: "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto Me." So His work may be carried forward in the Mary Magdalene way even now.

"Standing by the Cross."—His hour of suffering was her hour of sorrow. Standing nearby, how her loving heart must have been torn by His pain! The love which kept her at the cross sent her early to the grave.

"Not she with traitorous kiss her Master stung,
Not she denied Him with unfaithful tongue:
She, when apostles fled, could dangers brave,
Last at His cross and earliest at His grave"

In what a few words is her life-story told by the Gospel! Yet how fraught they are with meaning *Ministering, watching, weeping!* The woman in whose heart genuine personal devotion was unmixed with any political or selfish ambition was the first to hear a word from the risen Lord Himself. To her a word of comfort, and then a message to the disciples, and she went to serve her risen Lord.

Mary Magdalene's life is a beautiful picture of the power of love, of the beauty of service, of the appeal of true devotion. Among the throng of "Marys" of Bible story, she occupies a worthy place, telling to women of all times that Jesus has a service for them to do; that He needs their help, and that the first requisite for a grateful service is a loving heart.

"They talk about a woman's sphere
As though it had a limit,
There's not a place in earth or heaven,
There's not a task to mankind given,
There's not a blessing or a woe,
There's not a whispered "yes" or "no,"
There's not a life, or death, or birth
That has a feather's weight of worth,
Without a woman in it."

CHRISTIAN ENDEAVOR TOPIC.

August 5, 1923.

Topic: Lessons from the Psalms—A Nature Psalm.—Ps. 104:1-35.

(An Outdoor Consecration Meeting.)

Thoughts for the Meeting.

"Slow comes the evening o'er the hill,
The labor of the world is still;
Homeward I go, and muse on Thee,
Father of Home, abide with me."

This out-of-door psalm comes as a helpful meditation, bringing a fourfold message.

1. *God's mighty power is shown in the creation of the earth.*

The psalmist caught a vision of the revelation of this supreme power in the beauty and sublimity of nature. Light and darkness come. Cloud and wind appear. Mountains and sea are seen. And God is in all! The beauty and force of Niagara, the magnificence of great caves, and the delicate colors of the evening sunset speak to us of God and call men to worship a Supreme Being of mighty and wonderful power.

"A haze on the far horizon,
The infinite tender sky,
The ripe, rich tint of the cornfields,
And the wild geese sailing high;
And all over upland and lowland
The charm of the Golden-Rod—
Some of us call it autumn,
And others call it God."

2. *In nature, the kind providence of God is revealed.*

sustain life. Provision for even the birds is part of His divine plan of creation. All of the out-of-doors shows the wise providence of God in

Water is provided that man and beast may drink. The earth is made to produce food to looking out for even the simplest needs of His children. Surely, the God who is so considerate of our physical needs, is ready to meet our spiritual needs, to guide through perplexity, to care for in danger, to cheer in sorrow, to be a companion in joy.

3. *God's power and glory are eternal.*

"The glory of the Lord shall endure forever." "For a thousand years in Thy sight are but as yesterday when it is past, and a watch in the night."

For centuries, men have marveled at the beauty of the world, and have been taken care of by His bounty. So His power is promised for all times to protect and care for His faithful children. What need is there for fear when such an all-powerful, loving, eternal God is *our Father?*

"This is my Father's world,
I rest me in the thought:
Of rocks and trees, of skies and seas,
His hands the wonders wrought.

"This is my Father's world,
He shines in all that's fair;
In the rustling grass, I hear Him pass—
He speaks to me everywhere."

4. *God's goodness and eternal power call men to praise Him continually.*

Man was God's last and greatest creation. All that he has, comes from God. Think of His goodness, of His wise provision, His constant care! Only perpetual praise can be in the heart of the child who *thinks* of his Heavenly Father! The sinner spurns His love. The righteous man lives a life which is an everlasting hymn of praise and thanksgiving because of His love for the great "God of the out-of-doors."

"I need Thy presence every passing hour:
What but Thy grace can foil the tempter's power,
Who, like Thyself, my guide and stay can be?
Through cloud and sunshine, Lord, abide with me.

Plans for the Meeting.

This is an ideal topic for an outdoor meeting. Held where the out-of-doors helps to interpret the lesson psalm, its message will be more deeply impressed.

With a cornet to lead the music, sing familiar hymns, as "Day is Dying in the West," "Jesus Shall Reign," "Jesus Calls Us," "Nearer, My God, to Thee," "Abide With Me," "Break Thou the Bread of Life."

Ask one member to tell what the out-of-doors meant to Jesus, telling of the part played in His earthly life by the garden and desert, the lake and the seaside, and the hilltop.

Let each member respond to the roll call of this consecration meeting with a nature verse from the Bible. Follow this roll call with a moment of silent prayer and the hymn, "Take My Life and Let it Be," or some other consecration hymn, sung softly.

Give a special invitation to this meeting to all young people home from college, giving them a special part on the program, and to all visitors in the community.

CHAUTAUQUA OPENS NEXT MONDAY NIGHT.

The Chautauqua and School of Methods opens next Monday night, and ends Sunday night, August 5th. Every Church should consider carefully the advantages of such a gathering, and plan to secure good from it.

On Sunday, July 29th, pastors are called upon to pray for the success of this gathering. As an enterprise of the Church, it commands our interest and calls for our prayers in private devotion and public worship.

A hearty welcome awaits all who come. A card to Miss Lucy M. Eldredge, Elon College, N. C., Box 277, will bring some one to the station to meet you. "Never a stranger at Elon," has long been the Elon way and the Chautauqua spirit. Combined, the two are invincible, and a friendly, sociable week, with Christian companions, is assured.

The mornings will be devoted to class-work, which will be interesting and highly instructive. The afternoons are in charge of a committee on recreation, who will introduce many features. The evenings are given over to music and lecture. An ideal vacation is offered by the Elon Chautauqua and School of Methods, and a most cordial invitation extended to all to be there from beginning to end.

RELIGIOUS EDUCATION DOINGS.

Going to the Chautauqua? It opens next Monday night!

Mt. Auburn reports a good growth, and the best Sunday School in some time, under the superintendency of J. A. Kimball.

The Juniors of Catawba Springs, under the direction of Miss Julia Magee, furnished music for the North Carolina Convention.

Under the leadership of Rev. R. P. Crumpler and Mr. J. E. Foster, Leaksville Sunday School is organizing a new teacher-training class.

Holland opened its second session of the daily vacation Bible school on the 19th. A teacher-training class was run in connection with the children's work.

The Chautauqua is for everybody. Don't forget to bring your bed linen, pillows and towels, for the college does not possess these articles to furnish them.

Sanford Sunday School has made improvements to its equipment, and now has a much better Sunday School room. Mr. J. U. Gunter is the efficient superintendent, who directs the school in its forward work.

Christian Endeavor Society, with nine charter members, and more to join soon, was organized recently at Parks Cross Roads Christian Church. John C. Cox, Jr., is the president of this new society, which promises to do good work in that Church.

North Carolina Convention at Catawba Springs July 10, 11, 12, was a great gathering. Fifty-four Sunday Schools reported to this gathering, and it is hoped that the other forty-six will come in before the printing of the minutes. Be sure that your report is in.

The Bethel Christian Church, near New Hill, N. C., and the Baptist Church of the same community began a daily vacation Bible school last Monday morning. Public school teachers are helping on the faculty, and the pastor, Rev. M. T. Sorrell. The field secretary was present the first three days of the week.

New Hope Church, North Carolina Conference, has a fine new Christian Endeavor Society. Rev. J. E. Franks is pastor, and Mr. W. F. Edwards a leader in the society. The members are so active and so numerous that the society has beeen divided into groups, three in number, which take charge of the meetings by turns.

On July 3rd, a Christian Endeavor Society was organized at the Pleasant Ridge Christian Church, in Guilford County, and Mr. Fred Durham, of Kernersville, R. D., was elected president. Rev. A. H. Hook is pastor of this Church, and is working hard for good progress in the work of all his Churches. He writes that he is planning to attend the Chautauqua, and to have all of his Churches represented.

WORSHIPING WITH THE BRETHREN.

Within the last month and a half it has been my privilege and pleasure to worship with the congregations at New Center, Randolph County, N. C.; Berea, Alamance County, and Catawba Springs, Plymouth, and Raleigh (First Christian Church), in the State capital County of Wake. Of all the enjoyments of social life, perhaps there is no higher enjoyment than to join one's fellows in adoration and praise at the house of prayer. Such was my delightful fellowship with large groups of fellow-churchmen and Church sympathizers at the five Churches already mentioned, accounts of which occasions are given below in somewhat more detail.

New Center.

On the fourth Sunday in May, it being Memorial Day, I was glad to meet with the large congregation at New Center in celebration of this day. Rev. W. J. Edwards, Coleridge, N. C., is the excellent and beloved pastor of this Church. The large congregation attested his popularity as a leader of this flock. The promptness and the Christian vigor with which pastor and congregation enter into the service is soulful and delightful to the visitor.

New Center is my old home Church. It was here that I, a boy of thirteen, resolved one day during a series of evangelistic meetings, that I would "seek first the kingdom of God and His righteousness," and soon thereafter joined the Church. I have not always lived up to that high resolve, but I have never to this day doubted the wisdom of it. It was, therefore, a delightful privilege to meet and worship with a devout congregation at this same spot many years later.

Berea.

Memorial Day was celebrated by the Berea congregation on the first Sunday in June. Here also a capacity assembly gathered to enter into the services in paying respect to the dead. The local order of the Woodmen of the World, uniformed and bearing the symbol of the order, was present in a body to pay tribute to the memory of a lost leader. Rev. W. T. Scott, of Greensboro, N. C., is the promising young pastor. Bro. Scott is a member of the class of '24 in Elon College, and is likely to prove a minister of abundant service and great value to the denomination The excellent musical program rendered on this Memorial Day was highly inspirational, and lent great aid to the speaker. Among many old friends and acquaintances, it was especially delightful to meet and worship with the venerable A. F. Isley. There are evidences of growth in this Church, and I shall be glad when opportunity permits me to worship again with this excellent brotherhood.

Catawba Springs.

It was "College Day" at Catawba Springs, and the time 11 o'clock on the first Sunday in July, 1923. Rev. J. Lee Johnson, the pastor, met me in Raleigh the evening before, and we spent the night very pleasantly in the home of one of his members, Mrs. Rhodes, sister of Rev. J. E. Franks. A long drouth had been broken by a gentle rain during the night, and until near the hour appointed for worship Sunday morning, yet a large, active Sunday School was in place by 10 o'clock, and by 11 o'clock the large Church was practically filled with worshipers. I had often heard it remarked that people go to hear Rev. Lee Johnson preach; I had often heard of Catawba Springs Church; I had heard many good things of it, but I had never realized until now what these hearsays actually meant. The worship was delightful and uplifting. The Church was undergoing additions so as to enlarge the auditorium and add two Sunday School rooms. The Church, unlike many country Churches, has two good song leaders in Bro. George M. McCullers and Bro. Denton. A lady member of the Church, whose name just now escapes me, is proving herself a successful leader of children, as shown by the choral singing of the children and a vocal solo, sweetly rendered by a little tot who was accompanied on the piano by a wee tot, even smaller than the singer. I shall never forget my first day with Rev. J. Lee Johnson and his Catawba Springs audience.

Plymouth.

From the morning service at Catawba Springs, we journeyed toward the little Church of Plymouth for the regular services at 3 o'clock in the afternoon. We had an abundant and delicious dinner at the home of Bro. Center. This family are recent comers into Wake County, yet they are members at Catawba Springs, and Mr. Center's daughter is the efficient pianist there.

Plymouth is one of the smaller of Bro. Johnson's seven Churches, and was thought to be hopelessly decadent when he became pastor some two years ago. There were evidences that here, too, Bro. Johnson is appreciated as a preacher and pastor. The house of worship had recently been improved by the addition of a vestibule and by other marks of interest. At the service that afternoon, the seating room of the Church was taxed to its capacity. The congregation was made up largely of young people, who joined generally with the older worshipers with zest and spirit into the singing.

Raleigh.

It was my pleasure to be back in Raleigh in time for service at the evening hour of worship. I arrived at the First Christian Church there in time for the Christian Endeavor program, which was interestingly and instructively carried out. The Church is now entering a period of the strain and stress of building a new and handsome house of worship. Under the enthusiastic and efficient leadership of their new pastor, Rev. Dr. W. D. Parry, they have already cleared for action. The old Church building, except the Sunday School auditorium, has already been removed, and the excavations for the new structure have been completed. The congregation is somewhat handicapped for lack of a suitable place to worship. It was once thought that the Sunday School annex might remain in place until the new structure should be completed, but it now appears that the walls of this edifice will have to come down. The Church is looking by great faith and through such unity of effort as is beautiful to behold to a greater day of prominence and service. I have no doubt but that the results of their undertakings will mean far more than the highest anticipations of the average hope of the membership. Dr. Parry's sermon that evening was both instructive and inspirational, full of enthusiasm and the spirit of hope. The spirit of faith and loyalty one finds amongst the brethren of the First Christian Church of Raleigh is always helpful to come into contact with; therefore I am glad to join them in worship whenever opportunity affords. W. P. Lawrence.

Elon College, N. C.

Christian Orphanage

REIDSVILLE'S VISIT TO ORPHANAGE.

DEAR FRIENDS:

The rains have come—several of them—and we now have good seasons. Our corn and garden vegetables have taken on new life and are looking better. We hope the season will continue and that we will make good crops yet, in spite of the long drouth we had.

The Reidsville Church and Sunday School pulled off one of the nicest picnics here last week that we have had in a long time. They came in trucks and machines, two hundred strong, and spent the day. We gladly turned the orphanage over to them and told them to enjoy the day. The children enjoyed the ocean wave, the giant stride and see-saws, and the gentlemen pitched horse-shoes and ran races. Lunch was served at 12:30, and it took all the tables we could find to spread the lunch on. The tables were loaded down with chicken, fresh meats, pies, cakes, pickles and everything a hundry person could wish for. Rev. Mr. Ledbetter, pastor of the Reidsville Christian Church, returned thanks, and the little children who had waited so patiently were served first. The entire orphanage family was invited and took dinner with them.

After the lunch, twenty-five gallons of most excellent ice cream was served, to the joy of all the children, and grown folks, too.

Dr. J. P. Barrett, former pastor of Reidsville Church, and his good wife were present and enjoyed the day with his old friends and acquaintances.

Ice water was served during the day. The weather was hot, and ice water was in great demand. The day was ideal. The visitors were in a happy frame of mind, and I believe every one enjoyed the day very much.

It was a great treat to the orphanage children, and will be a day long remembered by them.

It takes a Sunday School with brave hearts to prepare lunch for the Sunday School and one hundred orphan children; but the Reidsville Sunday School did it, and did it to perfection.

We hope a number of our Sunday Schools will picnic here. It is a most excellent place for a picnic. We have excellent shade, the finest water in North Carolina, plenty of shelter in case of rain, an ocean wave, giant stride and see-saws to amuse the children, and in just a few weeks we will have a first-class swimming pool. We give you a cordial invitation to come. Our doors stand open—the grounds and buildings are yours. You are welcome.

CHAS D. JOHNSTON,
Superintendent.

REPORT FOR JULY 26, 1923.

Amount brought forward		$9,039.68
Sunday School Monthly Offerings.		
North Carolina Conference:		
Wentworth	$ 7.00	
Smithwood	4.11	
Shallow Well	4.04	
New Lebanon	1.00	
New Lebanon, Baracca Class	1.00	
First Christian S. S., Raleigh:		
June	6.36	
July	5.67	
Piney Plains	6.25	
New Hope	3.00	
Shiloh	1.96	
Christian Chapel	1.00	
	$ 39.39	
Eastern Virginia Conference:		
Berea, Norfolk	$ 3.00	
Holland	5.00	
	8.00	
Georgia and Alabama Conference:		
Christiana	$ 1.00	
Corinth	1.27	
	2.27	
Special Offerings.		
A Friend, Siler City	$ 26.00	
Reidsville Picnic	5.00	
Sale of pig	2.75	
Check returned	1.25	
Lawrence S. Holt, End't Fund	150.00	
	185.00	
Total for week		$ 236.66
Grand total		$9,276.34

CREATION AND REDEMPTION.

Howard W. Pope.

Ps. 8:3—"Heavens, the work of thy fingers."
Isa. 52:10—"The Lord hath made bare Hic holy arm."

When I consider, Lord, the Heav'n
By Thine own fingers laid,
What's man that to him should be giv'n
A thought, or word be said?

And yet, O Lord, thou didst come down
To visit him on earth;
And Thou didst give to him a crown,
With honors from his birth.

But while Creation's mighty plan
Was finger play for Thee,
Redemptive work for humble man
Took God's right arm—we see.

CHAUTAUQUA AND SCHOOL OF METHODS

ELON COLLEGE, N. C.

July 30th—August 5th.

The program for the Ninth Session of the Chautauqua and School of Methods, opening July 30th, 8 P. M., is now about completed. The program contains helpful and enjoyable features for everybody. Here is a glimpse of the good things in store for you:

THE FACULTY INCLUDES

Rev. C. H. Rowland, D. D., Franklin, Va.—*Morning Devotions.*
Rev. E. B. Flory, Norfolk, Va.—*Sunday School Administration.*
Mr. Hermon Eldredge, Erie, Pa.—*Young People's Work.*
Miss Emma G. Lemen, Philadelphia, Pa.—*Children's Work.*
Dr. W. A. Harper, Elon College, N. C.—*Social Service.*
Dr. W. W. Staley, Suffolk, Va.—*Pastors.*
Rev. J. H. Lightbourne, Holland, Va.—*Young People.*
Mrs. M. T. Morrill, Defiance, Ohio—*Missions.*
Rev. J. O. Atkinson, Elon College, N. C.—*Stewardship.*
Dr. Roy C. Helfenstein, Dover, Del.—*Evangelism.*
Rev. J. F. Morgan, Winchester, Va.—*Christian Endeavor.*

THESE LECTURERS AND OTHERS WILL BE THERE

Rev. W. D. Parry, Raleigh, N. C.—*"The Great Game of Pretend."*
Dr. I. W. Johnson, of Suffolk, Va.—*"Virginia Night."*
Rev. John G. Truitt, Princeton, N. J.—*"We are Debtors."*

GOOD MUSIC

Under the direction of Rev. J. F. Morgan, of Winchester, Va. Community gathering and sing on the campus each evening. Burlington, Greensboro and Raleigh will furnish special music for evening programs.

RECREATION

Under the direction of Miss Pattie Coghill and helpers. Mr. G. C. Donovan has charge of "Alumni Night," Saturday, August 4th.

BOYS AND GIRLS

Will enjoy the Children's Chautauqua each morning for two hours, under the direction of Miss Lucy Eldredge and helpers.

EXPENSES

Are very moderate. Enrollment fee for the week, $1.00. Board for adults, $7.50 for the week; 40c for single meals. Board for children under twelve, $5.00 for week; 25c for meals. Guests to furnish own bed linen and towels.

INFORMATION

Write Miss Lucy M. Eldredge, Secretary, 1012 East Marshall Street, Richmond, Va.

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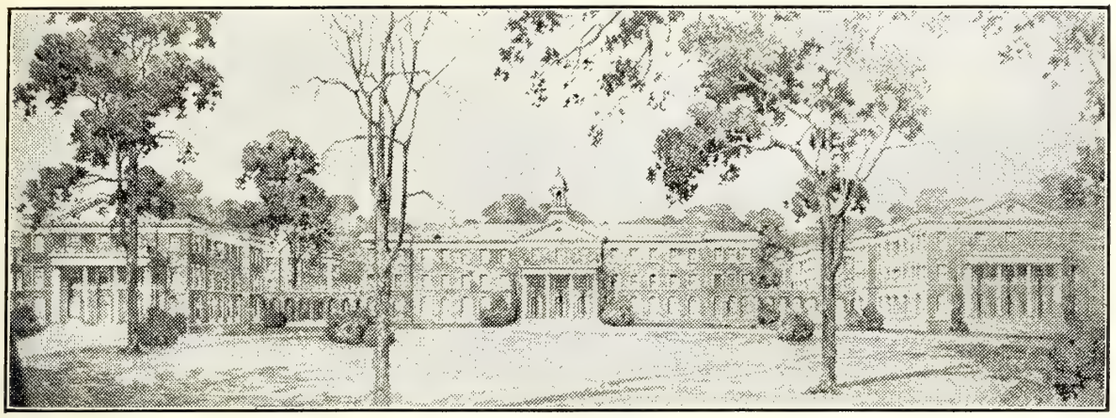

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Many Churches have already sent in their "College Day" offerings. How little can yours give and please God?

The Convention asks you to average one dollar per member. Are you a slacker or a worker?

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W. A. HARPER, W. W. STALEY, E. L. MOFFITT, W. S. LONG, J. G. TRUITT,
Committee on Education, Southern Christian Convention.

MARRIED

FONVILLE—WATKINS.

A wedding of State-wide interest was that of Miss Anne Watkins, of Sanford, to Mr. DeRoy R. Fonville, of Burlington, which occurred at the home of the bride's uncle, Mr. Alton McIver, in Carthage, Tuesday afternoon at 5 o'clock.

The home was beautifully decorated in pink and white. An improvised altar of white, covered with ivy and long-leaf pine and banked with pink gladioli and Queen Anne's lace, was arranged in the reception hall, where the marriage vows were spoken.

Prior to the ceremony, Mrs. Charles Cox, of Rowland, cousin of the bride, gowned in black lace, with corsage of pink roses, sweetly sang "Because," accompanied at the piano by Mrs. Floy Dalrymple, of Carthage, wearing white Georgette with corsage of pink roses.

As the notes of Mendelssohn's Wedding March were sounded, the bride, beautiful in a three-piece suit of blue, with accessories to match, carrying a lovely bridal bouquet of Bride roses and showered with valley lilies, descended the stairway upon the arm of her uncle, and met the groom, who had entered from the library, at the altar.

The impressive ring ceremony was performed by Dr. G. O. Lankford, pastor of the First Christian Church of Burlington. During the ceremony, "To a Wild Rose" was softly played. Immediately after the wedding an informal reception was given the bridal pair and wedding guests.

Miss Watkins is a graduate of North Carolina College for Women. She has been a successful teacher in the schools of this State, and for several years was county supervisor of Richmond County. She was principal of the Union Street School for the past term and has made many friends for herself.

Mr. Fonville is a member of the firm of the Standard Realty and Security Company, of this city, and is prominent in the social and business life of the town.

Mr. and Mrs. Fonville left for a motor trip through the mountains of Western Carolina. They will be at home after July 20th.

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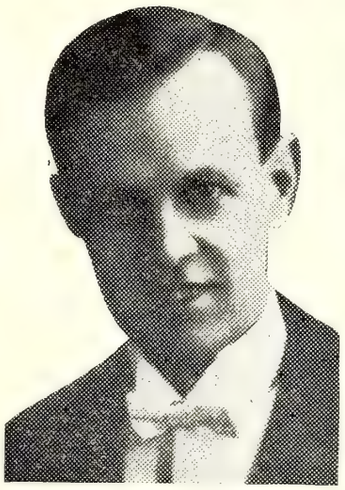

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July 15th to July 29th, inclusive.
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By those who have used the Mayflower Program Book No. 1, this will be joyfully welcomed.. It is intended to follow, not precede, Mayflower Program Book No. 1. Programs for twenty-six weeks are given, as in Book One, thus covering a six months' week-day course for children of the primary age. However, it may be used very acceptably in Vacation Bible Schools. Those so using it will find sufficient handwork indicated and the programs fully enough outlined to take the place of any other program book for use for children. For those who have neither vacation nor week-day school, but who work with children, we recommend it for the splendid stories it contains.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the Interests of the Kingdom as Represented by the Christian Church.

J. Pressley Barrett, D. D. - Editor.
P. J. Kernodle - - Managing Editor.

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Notices: Obituary and Marriage Notices of less than one hundred words are published free of charge, if received within thirty days from date of event. all over one hundred words published at one cent a word.

Advertising Rates: "Want Ads" 2 cents a word an insertion. Display Rates quoted upon request.

Called Home

FANNIE HOLLOWELL CURLING.

Sister Curling was born March 4, 1845, and departed this life June 8, 1923. She leaves to mourn their loss two sons, F. L. and L. B. Curling, both of Norfolk County, Va.; one brother, Armstead Hollowell; eight grandchildren, and one great-grandchild, many near relatives and a host of friends.

Her husband, Joseph J. Curling, long since went to his reward. He was one of the founders of Berea (Norfolk County) Church. Both were life-long members of the above Church, faithful and loyal.

Rev. O. D. Poythress sang two beautiful solos. The flowers were lovely tokens of respect and esteem, given by loved ones and friends. Services from Berea Christian Church. We laid her to rest in the Berea Cemetery in the family plot, there to await the call, when the earth and sea shall give up their dead, and all the hosts, past, present and future, shall march before the great white throne in review.

Boys, your best friend is gone. Though she was helpless in these last days, her presence was an inspiration. The cup of water you carried from the old well to her parched lips was but a mission of love that made you bigger and better. The sacrifices she made, the love and care she bestowed but ever stand out in letters of gold as a beckoning hand, calling you to higher things, to nobler thoughts.

Mother of ours, how you love! you so love—that you give! give all! all to us! O glorious day, when can we be with you again, where there will be no sorrow! What a meeting—in the city of our God! The sorrows of earth will be absent there. How we rejoice, even through our tears, when we visualize that reunion in heaven with all who have gone up through great tribulation—robed in white robes of immortality. Yes, we love old earth, but come, Lord Jesus, just when you want, and deliver us from the bonds of the flesh.

B. F. BLACK.

Rosemont, Va.

GILLIAM.

William H. Gilliam was born December 23, 1877, and died June 28, 1923. The funeral was conducted at Bethlehem Christian Church, of which he was a member, by the writer, assisted by Rev. A. F. Isley. He leaves to mourn his departure a wife and six children, three brothers and two sisters, together with many friends and relatives. He was a good man. For a number of years he was the treasurer and a deacon of the Church, and worked for the best interests of the Church. He was found faithful unto the end.

May the Lord bless the loved ones left behind.

J. F. APPLE.

PAYNE.

James Reuben Payne was born October 23, 1868, and departed this life on June 5, 1923, aged 54 years 7 months and 12 days. Bro. Payne was an industrious and honorable man, and a faithful member of the Linville Christian Church. He leaves in sorrow a widow, one son and one daughter; also an aged and afflicted mother, three sisters and two brothers.

Funeral services were held in the presence of a large congregation of friends and relatives at Linville, June 7, 1923.

A. W. ANDES.

SMITH.

Our Heavenly Father, in His infinite wisdom, on the 17th day of June, took from our midst Mrs. Muriel Makepeace Smith, the third link from the chain of the Progressive Bible Class. Little did we dream May 28th, at our last class meeting with our dear departed member, that the death angel even then was hovering over our hostess. She was at that time anticipating a visit to her mother and sister, at Rocky Mount, N. C. It was there that she was suddenly stricken with appendicitis. Though everything possible was done, God saw best to take her.

Therefore, be it resolved:

First, That our hearts are made sad because of her going; that we will miss her cheerful spirit and helpful service in our work.

Second, That we bow in humble submission to the will of our Heavenly Father, who doeth all things well.

Third, That our heartfelt sympathy be extended to each member of the dear family, who so deeply deplore the loss of mother, wife, daughter and sister, may this sad dispensation be to them a connecting-link between earth and heaven, and may they cherish the memory of their departed as one who awaits them in the celestial city.

Fourth, That these resolutions be placed upon our records, a copy sent to the family, and one offered The Sun for publication.

Respectfully submitted,
MRS. MARGARET BELL,
President.
MRS. RUTH CLARKE.
MISS DAISY ELLIS.
MISS BERTIE RIDDICK,
Secretary.

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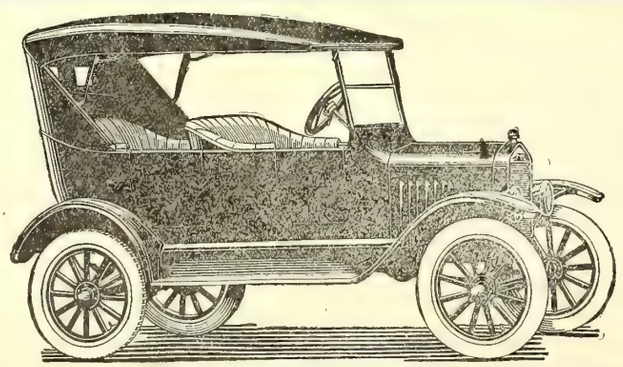

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J. R. McCAULEY, Secretary,

THE CHRISTIAN SUN

Official Organ of the Southern Christian Convent

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VOLUME LXXV. | RICHMOND, VA., THURSDAY, AUGUST 2, 1923. | NUMBER 31.

Mrs W A Harper 8-1-24

THE SUN'S OBSERVATORY

Losses by Fire.—

The National Board of Fire Underwriters, through the Agricultural Bureau, gives out the fact that North Carolina, during the five years from 1917-1921, burned in dwelling-house property, buildings worth $3,173,557, and this is only a portion of the total fire destruction in North Carolina. It, therefore, seems that fires which consumed dwelling-houses in the State was a cost of $1.24 to every person living in the State. This is a terrible loss to the people of the State, and it ought to be prevented, and it can be, if the right sort of effort be put forth. It is also estimated that dwelling-house losses for the same time in the whole of the United States exceeded a quarter billion dollars. The chief causes of fire in this country were: Defective chimneys and flues, sparks on the roof, stoves, furnaces, boilers and their pipes, electricity, and matches—smoking. It is also stated that 15,000 lives are annually sacrificed by fire. Certainly we cannot begin too soon to use preventives. None of us know how soon we may be the victims of this careless way of using fire.

The Turks Win Again.—

The outstanding note of all comment in the newspapers on the signing of the Near East peace treaty at Lusanne is a frank admission of Turkey's complete diplomatic victory over the allies. The new treaty, nevertheless, is regarded by some commentators as a good one.

The *Times* describes the document as a model of generosity and justice, while the *Daily Telegraph,* which takes a gloomy view, expresses the opinion that if the treaty of Sevres had been ratified, the settlement created thereby would very soon have been shattered.

Friendship with Turkey is a more or less traditional policy of the British Conservative party, and in that quarter there was no disposition to claim over what Turkey gained. Elsewhere there were serious misgivings regarding the future, particularly as it pertains to Armenians and other Christians who remain under Turkey's dominion.

The *Times* says: "The part played by the genial American observer was mostly unacceptable, but when through the mouth of its diplomatic representative a government claim to intervene between a foreign government and a British company, that representative's task becomes not only ungrateful but unenviable."

On the Way to Russia.—

United States Senators Edwin F. Ladd, of North Dakota, and William H. King, of Utah, and Representative James A. Frear, of Wisconsin, who arrived here Tuesday, prepared to leave for Moscoe last Saturday via Warsaw.

The party, accompanied by an agricultural expert, an interpreter and his secretary, conferred with Colonel William N. Haskell, who is en route to Switzerland from Moscow, where he directed the operations of the American Relief Administration.

The party mapped out an itinerary which provides for spending the first week in Moscow. There they will charter a special car and go possibly as far as Siberia, returning along the course of the Volga. Then they will go to Armenia and Georgia, skirting the Black Sea to Odessa, thence to the Ukraine and Kiev and back to Moscow for another week before starting for home by way of Petrograd.

Senator King said that the party would investigate the Russian economic situation, and would also look into religious and political questions for their own enlightenment in the event that Russian affairs were discussed in the next Congress.

It is estimated that the trip will require six or seven weeks. The travelers brought about 800 pounds of their own canned food and a medicine chest, including "cootie" powder and clothing for all kinds of weather.

Wine at the Communion.—

Wine is still being used by some Churches for the Communion service. The *United Presbyterian,* of Pittsburgh, says: "Churches in the State of Pennsylvania used 61,239 gallons of wine during 1922, according to statistics compiled in the office of John T. Davis, State prohibition director. The records issued by Director Davis show the quantity of wine used by the different denominations for sacramental purposes for 1922 was as follows: Roman Catholic, 33,908; Jewish, 24,478; Lutherans, 1,140; Greek Catholics, 643; Episcopalians, 522; Orthodox Greek Catholics, 150; Plymouth Brethren, Gospel Hall Brethren, and other sects, 126; Baptists, 66; Presbyterians, 4; United Presbyterians, 0. Grape juice is a very good substitute for wine. What we need in observing the solemn feast of the Lord's Supper is not the spirit of alcohol in the wine, but the spirit of our blessed Lord in our hearts." We have some curiosity to know how some of the Churches used the amounts they claimed were necessary, for example the Roman Catholic Church. It should be remembered that the people are not given the wine in the Church in this service. Only the priests are allowed to drink it. We do not know the number of priests in the State, but we should think they were pretty well supplied with wine. We are glad to see that the great Presbyterian Church of that State used very little. Under present conditions, we wish that all of the Churches would follow the example of the United Presbyterian Church.

Will They Unite?—

A plan for the merging of the General Conferences of the Methodist Episcopal Church, North, and the Methodist Episcopal Church, South, separated since 1845, was adopted by the joint commission on unification. The plan will now go to the general and annual conferences of the Church for ratification.

Delegations from both branches, composing the membership of the joint commission, adopted the plans at separate meetings, after minor changes were made in the original plan submitted at Tuesday's meeting. Further changes were made by the joint commission, but they are said to be unimportant.

Early Ratification.

Members of the commission have predicted that legal formalities necessary to secure changes required in the constitutions of the two branches before reunion can be accomplished will be completed within two years. These formalities include ratification of these changes by both general conferences and the annual conferences, domestic and foreign, into which local Churches are grouped.

The action brought to an end the meeting of the joint commission, which opened Tuesday of last week, and was scheduled for four days.

Chief Advantage.

One outstanding advantage to be gained by the union is the opportunity provided to launch a Methodist program of world service, according to Bishop Edwin Dubose Mouzon, of Nashville, Tenn., chairman of the Southern commission. Through the missionary enterprise of both branches, Bishop Mouzon said, there are Methodist Episcopal Churches in almost every country. Exceptions are in Great Britain, Canada and Australia, where there are Wesleyan Methodist Churches.

Tentative plans have been made for the inauguration of the "world service program" at the conclusion of the Methodist Episcopal centenary movement, planned to cover a period of five years, ending in 1924.

The general conference of the Northern branch meets at Springfield, Mass., in May, 1924. The general conference of the Southern Church is not scheduled to meet until 1926, but the bishops of that branch are under instructions, given at its general conference last year, to call a special conference.

NOTES-PERSONALS

Mr. W. E. McClenny, of Suffolk, Va., recently elected historian of the Southern Christian Convention, paid a visit to THE SUN office Monday. He is in Richmond consulting the State Library.

Rev. J. W. Wellons, D. D., is now on a visit to friends in and near Franklinton, N. C. He is looking remarkably well, and it is wonderful to see how many hands he can shake in one day. It is a glorious sight to behold a man who knows how to grow old gracefully.

Our Porto Rican missionaries are taking a little summer rest in the Baptist Rest Home, which is located on the crest of the mountain in some part of Porto Rica. Their post-office address during their vacation will be Las Cruces de Cayey, Porto Rico. However, mail sent to Ponce, Porto Rico, will reach them.

The Virginia Valley Central Conference will meet in its seventy-fifth annual session with the Church at Timber Ridge, Hampshire County, Va., on August 14-15, 1923. Rev. A. W. Andes is pastor of the Church. His post-office address is Harrisonburg, Va. Let all of the Churches of the Virginia Valley Central Conference be represented by delegates.

Bro. Ollie V. Casks, Elberon, Va., who is secretary of the pastoral committee for the Dendron pastorate, says that field needs a man for 1924. They wish a man who can locate on the field and give his time to the work of building up the Churches of that pastorate. Though this field is not a place for mere play, yet we regard it as a good field. This pastorate has a good parsonage located in the village of Dendron, Va.

We wish every reader of THE CHRISTIAN SUN may follow each week the articles from Mr. S. D. Gordon, on "The Simple Essentials." Mr. Gordon is a writer of international reputation, and a man of fine spiritual conceptions of the Christian life. He is the author of a large number of books. We mention these items only to give our readers, who may not know much of him, the assurance that his articles are well worth your careful attention. Do not miss one of them.

Miss Alice Barrett, a daughter of Rev. D. P. Barrett, one of our missionaries to Porto Rico, last week finished her summer course of study in the Normal College in Greensboro, N. C., which she has taken so as to make sure of finishing her work at Elon next year. Miss Olyn Barrett, a sister of Miss Alice, who spent last term in Elon, has returned to Porto Rico, where she will spend a year in teaching before she returns to Elon to finish her course.

We are glad to know that our beloved brother, Chaplain Rountree, is now located in the Navy Yard at Portsmouth, Va. We rejoice to have him so near our work and in his old camping-ground. We are sure it feels good to get back among his own people and to get out of the hot country in which he has for quite a while been living. Then, too, as we understand it, he can have his family with him, or very near him. We welcome you home, Chaplain.

In referring to the place of rest to which our Porto Rican missionaries—at least a part of them—are now taking their vacation, Rev. D. P. Barrett says: "We are on the top of the mountains, and yet in a basin and in the center of quite a high peak. We are sitting right on the top, and yet comfortably surrounded by mountains in the distance, so there is no lack of breezes nor showers. We are enveloped in the clouds nearly all the time. I guess it has rained at least a dozen times today, and yet altogether it has not rained much. It is cool, quiet and restful. Wish you were here to spend the time with us. You could rest and grow fat. Besides, you would be inspired to write of Porto Rican hills. We are about sixty miles from Ponce. Bro. Romero, the young man from the seminary, is in charge of our work in our absence, so I think all is going well."

"The First Intermediate Society of the Peninsula" is the name proudly born by the Intermediate Christian Eindeavor Society of the Newport News Christian Church. Mrs. T. G. Hyatte is the efficient superintendent, and as one of her intermediates says: "Our superintendent is fine, and I don't think we could find a better one if we looked all over the United States." The society has thirty active and fifteen preparatory members, and the attendance is almost 100 per cent every Sunday. An absent member always sends a verse of Scripture to be read when His name is called. Thursday, July 5th, this society held a fellowship banquet, with Mr. W. H. Baker, Mr. Adams, and the vice-president of Christian Endeavor of the State, and others as speakers. This is a busy society, doing much for Christ and the Church.

We are glad to note the fact that our neighbor, the *Religious Herald,* is coming out quite positively in favor of the fundamentalists. We believe he is doing the right thing. If the fundamentalists are right, as we think they are in the main, then they deserve the help and sympathy of all men who are true to the great fundamentals of the Christian faith. Referring to the annual address delivered by President Mullins before the Southern Baptist Convention last May, the *Herald* says: "Every fundamentalist was loud in his praise of the address. All the adverse comments came from the modernists or the evolutionists, the people who have been fighting the fundamentalists and clouding the issue by saying that the trouble in the Northern Convention is between the pre- and the post-millennialists. * * * The fundamentalists are earnestly contending for the old Baptist doctrines, while the modernists are denying the great historic doctrines of the Baptists." That has the right ring to it, and puts the *Herald* just where we have felt all along that it belongs. We believe the day has come when a person who is true to the Bible should stand for the truth as it is in Christ.

"I want to present to you a statement of the faith that is in me today. This is the time of great religious unrest. The Church must move with the times. It is a living organism, and it must break traditional ties that bind and hamper it. Our practice of excluding members of other denominations, unless they are baptized again in our rite is out of harmony with the spirit of unity that is growing in the Churches. We have already opened our Communion table to other Christians, and this proposed step follows logically. Do you suppose that in heaven, when Communion is celebrated, John Calvin, John Knox, John and Charles Wesley, and other great leaders of the non-Baptist world, will be denied the privilege of sitting down with the Baptists?" —*Rev. Cornelius Woelfkin,* N. Y. City, a real modernist. Look a-here, Dr. Woelfkin, your ideal of fellowship among the Churches, to us, seems inviting, but when we know that this rank modernism is the basis of that fellowship, we wish to ask you a question: Do you think when you come to the judgment bar of God that He will allow you to cut His Word to pieces and leave out its teachings on inspiration, on the supernatural, on the atonement, on the virgin birth of Jesus Christ, on the inerrancy of the Word, on the truthfulness of Genesis as to the account of the creation? Then, if He will not allow you to do it there, do you not think you will be wise not to try to do it here?

THE PRAYER OF ONE GROWING OLD.

Be with me, Lord! My home is growing still,
As one by one the guests go out the door;
And they who helped me once to do Thy will
Behold and praise Thee on the heavenly shore.

Uphold my strength! My task is not yet done,
Nor let me at my labor cease to sing;
But from the rising to the setting sun
Each faithful hour do service for my King.

Show me Thy light! Let not my wearied eyes
Miss the fresh glory of the passing day;
But keep the light of morn—the sweet surprise
Of each new blessing that attends my way.

And, for the crowning grace! O Lord, renew
The best of gifts Thy best of saints have had;
With the great joy of Christ my heart endure,
And then with Thee my heart shall e'er be glad!

—*The Christian Century.*

MONUMENTAL CLEVERNESS.

BY HOWARD W. POPE.

A clever Jew did meet a friend,
Who once was his old crone.
He said, "Why Abram, who did send
That very handsome stone?"

For in his scarf he proudly wore
A sparkling diamond pin,
Whose value would enrich one more
Than all the wealth of kin.

He said, "A friend who died of late,
And one of our rich Jews,
Asked me to settle his estate,
And I could not refuse."

"And one provision of his will
Called for a monument,
To cost a fortune, by the bill,
And his wealth represent."

"But what has that"—the friend did cry,
"To do with the diamond sent?"
"Why that," old Abram did reply,
"That—is the monument."

NOTICE.

The Virginia Valley Central Christian Conference will meet at Timber Ridge at 10 o'clock A. M. Tuesday, August 14th, and will be in session until Thursday afternoon, August 16th. Those coming by automobile will go to Winchester, take the Northwestern Grade, turn to left one mile beyond Gore. It is twelve miles to Gore and eight from there to Timber Ridge. Those coming by rail should come to Winchester, and there take the Winchester and Western to Gore. Leave Winchester at 7:45 A. M. or 2:45 P. M., reaching Gore at 8:54 A. M. or 3:53 P. M. Write Lemuel P. Johnson, Trone, Va., to meet you at Gore. If necessary to spend night in Winchester, write or phone Roy A. Larrick, Winchester, Va., and he will see that you are cared for there.

A. W. ANDES.

Harrisonburg, Va.

Questions and Answers.

Question.—I do not wish to be hard on preachers, but I do think we ought to get better results from the pulpits of our country than we do now seem to be getting. We have able men in the ministry, why can we not get better results therefrom?—*Johnson.*

There is a reason. In some pulpits we do get pretty good results, but in others we get almost nothing. The difference is due, as we believe, to the fact one minister gives himself to his work whole-heartedly, while the other spends too much time on the goods box, whittling nothing and telling jokes. No man can do well in the pulpit unless there are two things in his life: (1) He must be a praying man; (2) he must be a student, and give himself to God unreservedly, and then do his best to feed the people with the finest wheat in the Word. Too many ministers are careless of their study, and too many neglect the season of prayer. A man who will not study, will be far below an interesting speaker, and his subjects generally will be hackneyed, worn out by others before he even starts to speak, and then his congregation will grow smaller as the days come and go. To make a truth so clear that men cannot fail to understand, it is not an easy task, but that is the work of the preacher, and if he does not study, he cannot make his sermons interesting or helpful to his hearers, and in that case, then he will soon lose his hold on the love and sympathy of his people. The sermon needs to be clear, as the following story will illustrate. It is from the *Watchman and Examiner,* as follows: "An exchange has the following story: A minister preached on 1 Cor. 13:1. The reporter for the daily paper, strangely enough, got it right, but the linotype operator, in setting the word 'charity,' made the mistake of using 'l' instead of an 'h,' and the proofreader overlooked it. So the minister was reported in the morning paper as having preached from the following text: 'Though I speak with the tongues of men and of angels, and have not clarity, I am become as sounding brass, or a tinkling cymbal.' Commenting on the story, the editor says: 'As it appears in print it was not New Testament truth, but it was truth, nevertheless. The people want the preacher to be luminous rather than voluminous, and the preacher who is without clarity will soon be without a congregation. So, whether we like it or not, such are the conditions which confront us in these busy days with their many duties. And we must either meet the conditions of our own generation or fail to serve it.'"

Question.—What is meant by the sealing of the Spirit, as expressed in Eph. 1:13 and 4:30?

The last clause of Eph. 1:13 reads: "After that, ye believed, ye were sealed with the Holy Spirit of promise." The verse in Eph. 4:30 reads: "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

It is desired that we may explain what is meant in these verses by the sealing of the Spirit. We are glad to do our best for the readers of THE SUN, as this subject has been so woefully neglected in modern times. When Peter opened the door of the Church to the Gentiles, as set forth in Acts 10, the Holy Spirit, without delay or other conditions, except faith, was given to as many as believed, as set forth in Acts 10:44, 11:15-18. This gift became permanent inheritance of believers throughout the Church-age. Now, let us keep in mind this fact: there is but *one* baptism of the Spirit, although there are *many fillings.* That is to say, when a person, a believer, is once baptized of the Spirit, that is a permanent work, but there may be as many fillings of the Spirit as we may need. As to what is the sealing of the Spirit, let me say: Every believer is *born of the Spirit* (see John 3:3, 6:1; John 5:1). Every believer is *indwelt by the Spirit.* This is especially true, since the body of the true believer is the temple of the Spirit (see 1 Cor. 6:19; Rom. 8:9-15; 1 John 2:27; Gal. 4:6). The true believer is *baptized by the Spirit* (see 1 Cor. 12:12, 13; 1 John 2:20, 27). This is what seems to constitute the *sealing of the Spirit.* Do you know what the sealing of the Spirit signifies? When we seal a package, it is ready to go. The same is true of a letter. So when the believer is sealed, he is ready for the Lord's service. So you may say that the believer is sealed when he has the *approval* of the Spirit. But when you *grieve* the Spirit, you have not his approval, and, not having his approval, he goes not with you to service.

Question.—What is spiritual death? Does it mean the annihilation of the soul?—*G. H.*

No, I think it does not mean the annihilation of the soul, but rather separation from God. Do you ask, then, if that is all it means, why do you call it death? Because God is the source of all life, and when we are taken away from God we are said to be dead because we are separated from all life. Death, therefore, does not mean that we cease to exist, that the personality is extinct. The rich man was in hell, but he had not ceased to exist. He was dead to all spiritual life, but alive to suffering.

Question.—What is understood by the term, *adoption,* so much used by Paul?

In Eph. 1:5, we read: "Having predestinated us unto the adoption of children by Jesus Christ," etc. Well, we are told that adoption means becoming a son, and that means not so much the believer's relationship to God as it indicates the position of the believer. The relation of the believer comes from the fact that he has been born again, that he has experienced the new birth. Adoption, then, becomes that act of God by which one, through redemption from the law, is placed in the position of an adult son—one who, by reason of his maturity, yields obedience to God, not so much because he must as because he loves to do so; it is a pleasure to do so. Then, have you been adopted into the family of God? If so, you may know it by the fact that you delight to do His will—you serve, not because you *must* do so, but because it is *a pleasure* to do so.

Question.—When one has been baptized of the Spirit, what has such an one received that he did not have before?—*J. T. J.*

The baptism of the Holy Spirit, as I think, unites him to Christ for the larger service and the more fruitful life. Union with Christ is a necessity for the Christian who is to be fruitful in life and service. If you cut a branch from the tree, that branch will bear no more fruit. Why not? Because it has been separated from the source of life on which it depends, not for its being, but for its fruitfulness in Christian service. We reach this union through the reading and careful study of the Word, and living the prayer-life. With a cold and an indifferent life, you cannot maintain union with Christ. It is useless to expect it. If, however, you will diligently seek to live a devout and truly spiritual life, then you may expect to attain unto a living union with Christ, and that will make your life count for something in Christian living and serving.

Question.—What is a Christian?—*J. J. B.*

Some one has given the following answer to this question: "Matter and form make a body; body and soul make a man; man and Christ make a Christian." Does that suit you? If not, tell us why not?

Question.—Does the Christian Church allow a candidate for baptism to choose which of the usual modes practiced among the leading denominations may be used in his individual case?—*John Doe.*

In the South, it does so allow. In the North and West, as well as in New England, there are ministers who will not baptize by any mode except immersion. However, there seems to be a change going on, in the West especially. In the *Christian Advocate* (Nashville, Tenn.), for June 29th, the editor of that paper, quoting from an article by Rev. Clarence Defur, in the *Herald of Gospel Liberty,* says: The spirit of democracy is growing in the Christian Church, and causing a good deal of disturbance. The mode of administering baptism and whose "conscience" is to be followed, that of the local Church, the candidate for baptism, or the minister who is to perform baptism, is one of the questions debated. A writer, Dr. Clarence Defur, writing for the *Herald of Gospel Liberty,* an organ of the Christian Church, published at Dayton, Ohio, tells in the following language what is not generally known among Methodist folks of the South: "However, a very interesting change has been in process for a number of years. The portion of our communion which has heretofore been strongly Baptist in view has rapidly changed in the last two decades to the practice of different forms for baptism. In the greater part of our past history, in portions referred to above, the number of ministers practicing immersion only in their ministrations were in the great majority. Now it is evident that there are but a very few who hold to that form only. The vast majority are willing to administer baptism in any way desired by the candidate. The chief point to be brought out in this paper is not that the Christian Church now practices different forms of administration for baptism, but rather that those few ministers left who understand that one form only should be adhered to are considered by many as out of harmony with the spirit and genius of the movement. New Testament democracy accords to every Christian the equal privilege of interpretation and practice so long as Christian character is maintained."

Question.—Which does the more harm in society and in the Church, the bold and daring blasphemer or the more decent sort of a man who dares to make fun of religion and laugh at piety?—*Jason T.*

Your question almost answers itself. The more decent sort of a man who laughs at piety and pokes fun at the thought of a religious life—he is the dangerous man in any community. Some one has said: "The worst influence in the world is not the bold blasphemer who is everlastingly shouting his defiance into the face of God. People generally are too decent to enjoy open and defiant blasphemy. The man who is doing the most harm is he who derides goodness and laughs at righteousness, and claims great credit because he is not deceived by religious hypocrasy. Just now it is popular to boldly trample upon all the sweet and holy characteristics of the race and to deny their existence. Even the philosophers of paganism believed in justice, and honor, and truth, and love, but these youthful, modern pretenders of learning, like clowns in a circus, run up and down in their mottled rig, laughing at everything that experience has taught us is holy."

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor,*
Elon College, N. C.

HOW MAY OUR ENDS BE GAINED?

A people without an end to be gained cannot hope for much in life. Indeed, such a people would be almost beyond the touch of truth. With no end to be gained, what could we hope for? And if nothing to be hoped for, what can be the need for us as a people? We must have a work to do, and the work we must do will give us ample exercise in the Lord's vineyard.

We are thinking of the most prominent trait in the work of the Christian Church. What is it? Of course, the evangelization of the world is in some real sense our work, but so is it also the work of other bodies of the Lord's people, and we rejoice that it is so, but the Christian Church has had one distinctive work from the beginning of the work of O'Kelly, Haggard and others, which others did not make so prominent, and that is the union of the people of God. In more recent years it has come to pass that almost all the various denominations are talking and writing of the union of the people of God, and necessarily very much is being said that has in it little, if any, wisdom. Indeed, the opposite is true —much has been said that is not wise and does not help the work of the real unity of the people of God.

One of the points implied in much that is said of the unity of the Church of Christ is union regardless of harmony in the faith. This can never be wise, and for the reason that if we sacrifice the fundamentals in the faith there will be nothing to hold together the united Church of Christ, and such a union would more quickly destroy the power and fruitfulness of the Church of Christ than would our lack of unity. Faith is an adhesive, and as such it holds together the people who hold it in common. The strongest and most fruitful denominations in the land today are the bodies of believers who hold most surely to certain tenets of doctrine. This is significant. It is just as true that the Churches which have been most ready to accept people in their fellowship, regardless of their peculiar beliefs, have been the slowest in growth and large usefulness.

Let us suppose a case: If the Methodist, the Baptist and the Presbyterian denominations, together with the Episcopalians and the Lutherans, would agree, for the sake of union, to come together by agreeing to be silent on the fundamental doctrines held by each, how long do you suppose the united body would stand? We think it would stand about as long as Jack stayed in the army. If you begin to compromise faith, where may we hope to end the matter of compromising? We may compromise till destruction is the result, and then what have we gained by compromise? Not a thing, except the ruin of what we did have.

Let us advocate union; that is the way to bring it about, if it can be done at all, but let us not advocate it by the sacrifice of fundamental truth. Take away fundamental truth, and the power of Christianity is gone; not only so, but the power of the denominational life will be a thing of the past and fruitfulness will die when it has no basis of truth. It is all very well to advocate the unity of the faith, but the faith must be maintained, or we shall have nothing left. What would a spineless man be worth? And what would a spineless Christianity be worth? It could not stand, it could not bear burdens, it could not suffer and endure persecution, it could not go out and plant the Gospel in heathen lands. And what would be the need of such a Christianity? We are not asking what would be the need of a real union of the people of God? Manifestly, there is a great need for the prayer of the Saviour to be answered as to the unity of His people. That is one thing and a very real thing; but it is quite another if, for the sake of union, we shall sacrifice many of the great fundamental truths of Christianity. Let it be understood, then, that we are for union of the people of God, when it can be accomplished on truth as its basis —not the truth of sectarians, or of Bolshevism, but when the people of God can unite on the fundamental truths of Christianity as a basis of union, then we shall say let us sing—

"Praise God, from whom all blessings flow."

But till then, we shall have to go slow, for we are fully convinced that a union without truth as a basis would be ineffective and injurious to the cause of Christ. Brethren, let us labor for union, and let us join Jesus in praying for it, but let us not seek it apart from the right basis. Union otherwise would be a spineless affair, and would accomplish only harm.

The editor of the *Presbyterian of the South* has recently given some very sensible thoughts along this line, and we republish them for our readers, as follows:

Unity is a subject much discussed and much written about in these days, and we often wonder whether those who discuss the subject stop to consider the meaning of the term. There can be no question that our Saviour prayed for unity in His Church, but so far as we have ever seen in our study of the Scriptures, He nowhere offered a prayer for uniformity. The *Christian Register* says on this subject:

"Do we not have a deal of eloquent mush about unity, especially interchurch and intrachurch unity? Let us be careful how we use the word, and let us be sure we are seeking the real thing. What passes for unity in most cases among the fervid brethren is a lazy and impossible, not to say utterly dishonorable, agreement to keep quiet about many things, whether important or unimportant, just because they make for difference of opinion and for controversy. Unity means a goodly feeling toward one another, without any respect whatever for the fact, proved by every man's experience, that unless feeling be given substance by means of ideas, it is flat and flabby affection. Far apart in thought cannot mean close together in fellowship.

"Some think of unity also as a mystical, vague, indefinable something that is peculiarly spiritual, a gift of God, which we need but acknowledge, and, lo! all is lovely here. The unity extremists are like the pacifists. Unity at any price is as bad as peace at any price.

"Compromise—there is the worst sin of the usual seeker of unity. It never gets its followers anywhere, or the Churches anywhere, but into a bog. Unity is genuine and effectual when it is based upon agreements moral, spiritual, and doctrinal. So long as there is disagreement upon a matter either essential or regarded as essential by either party, unity cannot abide. As a matter of fact, the standard is never unity, as it is never peace. The standard is truth and right. Follow after these and ultimately unity may come. Unity is an effect, not a principle."

WHAT DO THE SCIENTISTS SAY?

One of the strangest things in human experience is the fact that if an error gets a stronghold on the human mind, it seems quite impossible to show that mind its error. "Stick to it" is the motto of men and women who once fall into error. They seem to feel that to give it up would be the same as admitting that they were wrong, and that is a hard thing for many of us to do, in the face of the wrong into which we have fellen. This is true not only in one department of life's activities, but everywhere and in all the spheres of human thought. We do not like to confess that we are wrong—it is humiliating, and not many people are willing to be humiliated, even for the sake of truth and righteousness. Beloved, this ought not so to be. If one is in the wrong, no amount of effort to conceal that fact will atone for the wrong that is in the act. Let us rejoice and be glad that there are some men, even some scientists, who are willing, for the sake of truth and right, to make confession of error, even though it expose themselves.

An exchange tells us of instances when such confession has been made, but the little fellows who are following the big men find it very hard to admit that their leaders have been in the wrong and have made confession to that effect. Our confrere says:

"Evolution does not seem to have a very firm hold upon its advocates. It has not been many years since it was taught in most European institutions of learning, and the world was told that 'all men of science' held this theory as true. The *Toronto Presbyterian* says: 'According to Haeckel, a multitude of scientists in Germany, nearly all in France and Switzerland, and most of those in England have thrown off the trammels of material evolution as a real hindrance to true science.' As it is being given up in Europe, this unfounded theory is being taken up in this country, as though it were scientifically established, and yet no one has ever been able to show that it is more than a theory. This is not the first time that America has put on the cast-off garments of the European schools. We believe that those who are now teaching that theory in this country will lay it aside more quickly than they took it up. The American mind is too practical to hold on long to a theory that is not thoroughly supported by undisputed facts."

Now, you watch and see if our little men who are followers of Darwin make any admission of error, notwithstanding the leaders, at least many of them, admit that they are in error as to evolution. It may be that these dear men are so busy in reading what their old masters said in the long ago that they have not yet found out the change that has come over their leaders. Better wake up and see what is going on in the world!

UP ON HIGHER GROUNDS.

Being considered the greatest Christian nation in the world, ought we not to be able to set an example for the beginning to be Christian nations of the lands of heathen darkness? Most certainly we need to get up on higher ground than we now occupy. Some even plead for a low standard of Christian life here among us. Had you asked yourself the question, "Will maintaining a low standard of the Christian life get us anywhere?" We believe it will; it will get us to live with, and like, the world about us. But that is not the need of this hour—we need to live up in the highest atmosphere of real Christian teaching and service. It seems, however, that there is a real disposition to let us down in Christian experience in its lowest stages. Every man and woman of common, every-day experience must know that such a let-down ideal of the Christian life cannot get us anywhere except down into the lowlands of indifference and ignorance of God and truth. We need to awake and get busy to show men and women and boys and girls the

heights of real Christian experience.. If we never show it to them, they will most likely never aspire to live up there in the sunlight of God, and if we do not aspire to live up there, we shall certainly never live there, and that means loss beyond our ability to estimate.

We once heard a minister put in a plea for a lower standard of Christian experience. It was not long after that that we met a very prominent man of his congregation, and he was indirectly pleading for the same thing. What a pity! As the preacher pleads, so will the laymen of his congregation plead. Brethren, what can we hope for in the way of a Church filled with the spirit of Christ if we encourage people to be satisfied with a very low Christian experience?

Why, the people who have been brought to Christ in heathen lands are away ahead of us in seeking and receiving a much higher standard of the Christian life. Take Korea; and only a little while ago it was in dark heathenism, but now, in a few short years, they are leading the way to a much higher experience in the Christian life than some of us are commending to the people at home, both by our teaching and living.

One of our best exchanges has a timely word as to this matter. It says:

"Ashamed, a massionary said he was, to tell the native Christians among whom he works of the spiritual condition of the Church in the home land. In Korea, for example, the Christians are far more devout in many ways than most Christians in this country. The Koreans, under a rule of their own, will not allow any one to join the Church until he has shown his faith by his works, at least to the extent of winning one soul for Christ. Every man in the Korean Church leads in public prayer. It is a rare exception to find a Christian home that does not have daily family worship. Almost every Christian is an active personal worker for the salvation of others. They are exceedingly faithful in attendance upon Church services. They are great Bible students, large numbers of them spending from two to six weeks at Bible institutes studying under the leadership of the missionaries. When there is need for it, they make any sacrifice that is necessary and stand any amount of persecution. When a missionary is called upon to contrast this condition of affairs with the conditions he finds in the home Church when at home on a furlough, is it surprising that he is not willing to tell the Korean Christians about conditions in the American Church? And yet, is the Korean standard any higher than the American Christian can reach if he is thoroughly consecrated to God?"

IT IS ABOUT THE ONLY CHANCE.

We have a good deal to say now and then of the drunkard and his chances for the salvation of his soul. There is but one chance, ordinarily. Prohibition must prevail in order to give that one chance. As long as a man stays drunk, we cannot expect him either to repent of his sins or to turn to Christ for His saving power. As long as we allow whiskey to stay in the way of the drunkard, we need not expect the man to be converted. Whiskey and conversion do not go together. If you wish a man to be converted, whiskey should be taken out of his way.

Some people are saying: "You cannot legislate goodness into men." That is true, but you can take an evil thing out of the way of the man who cannot be reached while the evil is in his way. Liquor is a good illustration of this fact. You cannot make a man good directly by legislation, but by legislation you can remove a thing out of the way of the man and so give him a much better chance to find his way to Christ and to salvation through taking liquor out of his reach. Prohibition, when properly enforced, can take liquor out of the way of a man so that he can find his way to the foot of the cross and to Christ. If this country is to become a Christian country in fact, then we must keep whiskey out of the way of the men and women who cannot withstand the temptation which it brings to their pathway. Let us do everything we can do honorably to keep liquor out of the way of the drinking people, that they may become Christian.

The *Alliance Weekly* has a timely word to say along this line, as follows:

"The task is stupendous, and, to fully and perfectly accomplish it, impossible. The depraved appetites of fallen man, the evil propensities of the human heart are not reckoned within human legislation and its application to society and nations. Thank God for every advance toward sobriety, honesty and betterment of society, but only the regenerating power of the Gospel of His Son will change the individual and eventually bring about a new earth, wherein there will be 'no more curse.'"

Doubtless, the *Weekly* is right when it says that only the regenerating power of the Gospel of His Son will change the man from his vile nature, his depraved appetite, to make him a Christian. We believe that statement, but the point we make is that when prohibition has taken liquor out of the way of the drinking man, the poor drunken man has a much better chance to accept Christ as his Saviour. The man who is full of liquor cannot at the same time be full of Christ. Take liquor out of the way of the men and women who love it, and then they certainly have a much better chance to turn to Christ for salvation. Let us keep liquor out of this country for the sake of the poor weak men who cannot resist it as long as it is where they can get it.

A REVELATION OF ANCIENT RICHES.

These be the days of wonder, both ancient and modern. The genius and skill of man seems never to fail in bringing to the attention of the people of the twentieth century the marvels of discovery and skill, and while this sort of surprises are getting to be common, we are also getting to be acquainted with some of the wonders of ancient times through the help of the excavator's spade. The *Presbyterian Banner* tells us of a very remarkable discovery recently made in an excavation which is going on in the old world. We republish the *Banner's* account as of more than ordinary interest to all of our readers, as follows:

"The traveler in Italy sees the excavation still going on at Pompeii, by which the scoriae of ancient Vesuvian eruption are being carefully removed from the buried city. It is never known at what stroke the pick or shovel will uncover some relic of great interest and priceless worth. Reports were made recently that workmen who were digging for a foundation of a new building outside the area of the buried city found a body of a woman which had been petrified. Both hands were full of jewels. Evidently the woman fled from the eruption of the fateful mountain and was caught and buried in the downpour of hot ashes. The jewels are excellently preserved, having been protected from the lava by the body. They consist of bracelets, necklaces, rings, amulets studded with gems, and a pair of earrings, which are probably unique. They may be the most valuable specimens of ancient jewelry ever discovered. Each earring contains twenty-one perfect pearls set in gold in imitation of a bunch of grapes. What a tragedy is revealed in that petrified corpse still grasping those jewels in its hand! The oncoming rush of darkness and ashes, the probable delay to secure the jewels, the attempted escape with the precious treasure closly gripped in the hand, the deluge of burning scoriae that finally overwhelmed the unhappy woman—all is laid bare by the spade as though it happened but yesterday. And is not the same fate overtaking many in this day? How many are searching for and grasping after jewels and gold, wealth and fashion and pleasure, while careless of their souls and the oncoming judgment?"

The poor woman who is mentioned in this remarkable account evidently lost her life by trying to save the vain and perishing things of earth—jewelry! And we say: "Poor woman, what a pity that she did not lose her jewelry rather than lose her life in losing of her jewelry." As it was, she lost her jewelry and her life too, when, if she had promptly given up her jewels, she might have saved her own life. But that is the way it is with men and women who love this world too well. We hold on to earth as with a death grip, and then we lose all the earth and our own souls as well. Let us learn to flee to the outstretched arms of mercy before it is too late, and while we may.

YOU NEED NOT BE SURPRISED.

When a man turns loose the fundamental truths of the Gospel, you need not be surprised at any turn which he may take. He is as likely to go one way as another. You may think we are going to extremes in this assertion, but you wait and see—see if we are not right. By the way, here is partial proof now, already at hand. Rev. Cornelius Woelfkin, a Baptist minister, has given up the old strongholds of the Baptists, and now he is flopping around with almost no place to stand. Hear him in proof of what we say: "We need greater tolerance of the various sects, isms and fads that are springing up about the fringes of the older Churches. I do not regard them as heretical. They are the result of spiritual urge on the part of the people who are seeking what they think the Church cannot furnish them. Sir Oliver Lodge is one of the outstanding physicists of his generation, and he is trying earnestly to lift the veil. So also is Conan Doyle, eminent and high-minded man. The healing movements, Christian Science and the others, are practicing a lost function of the Church which the Church should regain. I am a modernist, out and out, as opposed to fundamentalists and traditionalists. I am a democrat in religion. I am in step with Dr. Fosdick. I am an evolutionist, which is to say, I disagree with William Jennings Bryan, and accept the theory of evolution as a reasonable hypothesis." Well, now, that is plain enough. We told you that when one of these men became a modernist, you might expect him to turn up almost anywhere, and there is the proof. Dr. Woelfkin has long been regarded as a leading Baptist, but now he has become a modernist, and he is in favor of the whole crowd of them who do not hold to the Word strictly. Do you see what he favors? Sir Oliver Lodge and Conan Doyle are both out and out spiritualists, and Dr. Woelfkin seems to take them in; then there is the healing movements, Christian Science and the others, and he seems to give place to them all. What a change! How are the mighty fallen! and we believe it is all because he has become a modernist—for they can swallow almost anything, if it only be out of line with the Word of God. Alas! I would rather be a Baptist right than to be such a mollycoddle as that. Do let me believe something, rather than anything or nothing.

CONTRIBUTIONS

SUFFOLK LETTER.

There are nameless worthies, and there are worthies that may be named with respect and honor. Two men have recently passed over the river, and I cherish their memory for their works' sake. I am sure that readers will pardon personal sentiment and honest judgment combined in a brief tribute to both of them.

John D. Gray was born in Sussex County, Del., in 1870, came to Virginia with his parents in 1884, at the age of 14, and entered the lumber business with his father and brothers in Nansemond County. Later they were engaged in the lumber business in Southampton County; and still later they located in Sussex County and continued in the same business with marked success. The business had grown into two branches—one the Gray Lumber Company, Waverly, Va.; the other Gray Bros., of Ivor, Va. Mr. Gray was married to Miss Mary Johnson, of Isle of Wight County, by this writer, and they have three children—Col. Marvin L., A. Landon, and Miss Alvah. Mr. Gray is also survived by one sister, Mrs. P. Fleetwood, and two brothers, E. L. and H. A., all of Waverly. For thirty years these brothers had been partners in business.

Mr. Gray was a member, deacon and Sunday School teacher in Waverly Christian Church, of which Rev. J. L. Foster is pastor. He was also a valued member of the board of trustees of Elon College. His home life, his business life, and his Church life all shared in his thought, his service, and his love. Modesty was his chief characteristic, while sound judgment and strength of character gave beauty and usefulness to his life. He passed away in the early morning of July 14th and was buried Sunday afternoon in Waverly Cemetery after a brief service in the home. The throng was immense, sympathetic, and reverent. Mill employees were the active pallbearers, and friends the honorary ones, bearing the numerous floral designs of great beauty from the residence and to the grave. The male quartet rendered music at the residence and the cemetery. The atmosphere was surcharged with sympathy for the family and the community, and at the same time all felt that Waverly was honored by such a life. The family, employees, and the throng seemed to share in the same feeling of grief and pride. I stood at the marriage altar and at the grave, and between the two were twenty-eight years of domestic happiness, business success, and Christian service.

I had hardly recovered from the shock of Mr. Gray's death till I received a wire that another friend of the same age had passed away and would be buried the 17th. I wired John M. Cook that I would come. It was another throng in Burlington, N. C.; another pile of floral beauty, music, and a weeping family, with a multitude of friends. Col. Robert L. Holt, a pupil of mine when he was a boy, a very successful cotton manufacturer, and a liberal friend of Elon College. He owned and operated Glencoe Cotton Mills, on Haw River, a favorite with all classes in Alamance County, and led the way for the hundred-thousand-dollar building as the gift of Alamance to Elon College after the fire. He was also chairman of the building committee, and enthusiastic in the welfare of the college. He was never married, but gave his life to business and philanthropic deeds. His grandfather, E. M. Holt, built the first cotton mill south of Mason and Dixon line, and his descendants have engaged in this business, with success, for many years.

Elon has lost two friends in the death of Mr. Gray and Mr. Holt.

W. W. STALEY.

ELON LETTER.

Last week I had a word of appreciation for an Elon trustee and loyal friend, Bro. J. D. Gray, who had been called to his reward in the prime of life and usefulness.

Bro. John A. Mills, Raleigh, N. C., for many years treasurer of the Southern Christian Convention and Elon trustee, fell sick on May 21st. He went to John Hopkins Hospital and was reported as doing well, when just as he was about to gladden the hearts of his friends by a return to his home, he was taken suddenly ill again and passed away on July 13th in Baltimore. Bro. Mills was a splendid type of business man. He never got angry. No provocation seemed to disturb his smile. He was a real captain of industry, succeeding in various lines of endeavor. His most notable industrial achievement was the building of the Raleigh and Southport Railroad, now the Norfolk Southern. In many ways, Bro. Mills showed his deep interest in Elon, and the last time I saw him he made a substantial donation to the emergency fund. The reality of the spiritual world was a vital conviction of Bro. Mills. He believed in it with all his exuberant enthusiasm. To him the doctrine of immortality was more than a hope—it was a practice as well.

Our third friend to pass away was Col. Robt. L. Holt, who, in his fifty-seventh year, passed to his reward on July 15th. I was returning from Bro. Gray's funeral when word reached me of Colonel Holt's sudden decease. In this man's taking away in the prime of manhood and usefulness, Elon has sustained a severe loss. "Col. Bob," as he was intimately known, was not a member of the Christian Church, but you would never have known it from the vital concern he took in the life and development of the college. I have talked with him for hours at the time about the plans and aspirations of our college, and he never seemed to tire of the subject.

Col. Holt was, like Bros. Gray and Mills, the highest type of business man, clean, courageous, forward-looking, kind-hearted. His employees respected and loved him, and those who knew him best valued him most highly. His old colored servant, Richard, who had cared for his personal comforts for nearly thirty years (for Col. Holt was a bachelor), attended the funeral and sat with the family. This is exactly as Col. Holt would have wished it. In his will he made ample provision for Richard's old age. Such thoughtfulnesses were as natural to Col. Holt as was breathing.

Elon College, in his death, has lost a benevolent benefactor and a sympathetic friend. Years ago his liberality to Elon began, and he was never sought for assistance but that ready response was forthcoming. In this present crisis it was he who headed the Alamance County committee as general chairman and who made the first subscription to the Alamance building fund. On that stormy night on the 19th of January following our disaster here, when a group of interested friends met in the City Hall in Burlington to express their sorrow and sympathy, it was he who rose to his feet and, in simple language, declared he was sorry for Elon, and that he was sorry $5,000 worth. From that day to the day of his death he did not spare himself to help this college in its crisis.

When the board of trustees met to appoint a building committee, they had no choice in their judgment but to ask Col. Holt to serve on this committee. He accepted the appointment with readiness and attended every meeting of the building committee to which he was summoned. His rare business insight and excellent judgment have been worth many thousands of dollars to the college in the contracts for the new building program.

Elon College has suffered in his death a deep and abiding heart-wound, and, personally, the writer has lost one of his most valued and sympathetic friends. It will be a long day in Alamance before another arises to take the place of this splendid Christian gentleman who has, in the providence of God, fallen in life's battle at the point where it seemed his splendid life was most useful to his fellow-citizens and the cause of righteousness. Long will Elon mourn the loss of this good friend, who cherished larger things for her as a fundamental tenet of his life-creed.

W. A. HARPER.

A SHAMEFUL PRACTICE AMONG SOME MEN AND WOMEN.

We are sorry for them, but they ought to be more reasonable and thoughtful than to so pervert the truth as is done in many instances. Truth should always be respected, to say the least.

It seems to be a weakness on the part of many to do their best to reflect in some insinuating way on the motives of persons with whom they have no intimate acquaintance. Alas! How perverse is the human heart when left to itself! How it does revel in throwing off on another! How they do feast on perversions of facts!

Of this class of people, perhaps the most blameworthy are the men and women who seem to take delight in making it appear that the people who are making an effort to go in the right direction are doing so through some unworthy motive. Now and then we hear of some person who seems to be making an honest effort to lead a better life, and then some old "croaker" lifts up his head and declares: "Yes, he is after the loaves and fishes!" Most likely the man has but one thing on which to base such a remark, and that is the baseness of his own heart.

One of the most common of these offenders against truth and right is the person who, hearing of the good work that is going on in heathen lands, proceeds to affirm that these converts in heathen lands are only the poor—the very poor—and that they are just after the loaves and fishes—after just what they can get out of the missionaries. And it seems to be done with a view to setting the friends of missions against supporting the work which the missionaries are doing in the name of Christ. We feel truly ashamed of the person who can be guilty of such a course toward the poor and helpless in heathen lands. No matter how rich they may be in temporal things, they are poor and helpless in the spiritual life, and need every possible help that can be given them, that they may be brought into the light of God and His truth.

It is a common thing to hear persons declare that the converts in the mission field, and especially in China, are converts to the "loaves and fishes." By that, they mean they are professing to become Christians only that they may be fed and clothed. They often declare that these people are not sincere, and they make these most serious charges in the face of the fact that they know nothing at all about the private lives of these people—their criticism is the outcome of their own evil hearts. We should like to see the test made as to which will stand for their faith in the hottest fires. Many of the converts in

China have already gained a martyr's crown by standing for their faith. In the last twenty-five years, literally thousands and thousands of Chinese converts have laid down their lives for their faith rather than live, denying that faith. And yet these unthoughtful and unreasonable people at home who have never laid a foot on Chinese soil and never ever conversed with one of these new converts in his life, are saying these ugly and untruthful things of men and women who have laid down their lives, or who would do so if occasion demanded it any day. Not one of these "kickers" would hazard their lives for their own faith, so-called, and yet they can stand off and question the faith of other people whose shoes they are not worthy to unlatch. Men and women, if you cannot say something of things you know, it would be a thousand times better to say nothing, for if you tell a lie, it is just as much a lie as if a Chinese had told it, and it may be far more displeasing to God, because you, living in a Christian country, with the privileges of the Gospel, told it. God help us to be truthful, or to keep our mouths shut, especially when we are talking of things about which we know practically nothing. We are ashamed of people who lie on the poor heathen without excuse!

SHORT TALKS ON THE BOOKS OF THE BIBLE.

Deuteronomy, the Book of the Second Law Given Through Moses.

The more we study the books of the Bible as books, the more we see in each some special and great purpose of God. Deuteronomy is the book of the second law given for the special instruction of God's people. In Deut. 9:13-18, Moses lost his temper because the children of Israel had gone into idolatry by worshiping a golden calf. In his anger he took the two tables of stone on which the law had been written and cast them down so that they were broken. That took the law away from Israel, and that at a time when they specially needed the law for instruction, so the Lord had mercy upon them and gave them the law a second time. On this fact, the book of Deuteronomy is considered in a sense the second law given by the Lord to Israel through Moses. Many points were gained by this giving of the second law. It especially emphasized the importance of the law, as giving it the second time, indicated clearly that Israel had great need of the law for guidance to them in their life as the people of God. In this second copy of the law they were again and again reminded of the more important truths. Eighteen times the word "remember" was used to direct their attention to matters which were of the first importance.

Among the things that they were to remember was the keeping of the Sabbath day (Deut. 5:15; read it). There was one common thought that seemed to run through the book, and that was *obedience*. They were warned again and again of the necessity of obedience to the word of the Lord. Indeed, Israel was again reminded, just as they were about to enter the land of promise, that their entrance depended on their obedience to the law of the Lord. It seems almost beyond comprehension that the Lord should have been so concerned for Israel to enter the promised land as to keep urging them to be obedient, but it was most wise, for that was the condition under which they could enter. Indeed, that condition remains till this day, not merely for the Israelites, but for Christians also. Obedience to God is a fundamental in the faith of God's people, whether they be Jews or Christians.

In urging obedience, seven principles are set forth, and you may be sure these seven principles were of the highest importance. These are:

1. The Fatherhood of God and proprietorship in His people.
2. The duty of separation unto God and His service.
3. Worship was to be localized and centralized.
4. All idolatrous relics were to be destroyed.
5. All idolatrous acts were to be treated as-treason against God. Not only so, but such acts were to be punished as capital crimes.
6. All ethical relations were to be regulated by God's law.
7. The brotherhood of believers is implied in the Fatherhood of God.

As enforcing these principles upon Israelites, the words "commandments," statutes," etc., are very often found in the book of Deuteronomy—oftener than in any other part of the Bible, unless it be in the book of Psalms. One very strange thing is brought out. The law was to be inscribed on Mount Ebal, which was the Mount of the Curse. Possibly there were two reasons for this, viz: the disobedient would know where to find the law, and therefore could have no excuse for not knowing what was required of them. Again, the Mount of the Curse would be a continual reminder to the people of the fact that disobedience is followed by punishment. With the Israelites, obedience was a condition of temporal blessing. In the blessings promised, we do not find in the law the gift of eternal life. In the New Testament, this gift is promised (Rom. 6:23).

The first coming of the Christ is strongly hinted at in Deut. 18:15-19. Reference is also made to this promise in Acts 3:22, 23. Jesus knew of the teaching of the book of Deuteronomy, for when He was contending against Satan, as shown in Matt. 4, we see him using the teachings of Deut. 8:3, 6:16, 6:13.

In this second book of the law, three feasts were proclaimed, viz:

1. The Passover.
2. The Pentecost, or feast of weeks.
3. The Feast of Tabernacles.

The feast of the Passover is very suggestive, since it points the believer for rest to his relationship with God upon redemption by blood.

The feast of the Pentecost was the gathering of first-fruits, while the Feast of Tabernacles was the gathering of the full harvest. The three feasts are three in fact, but in their significance they are one, since they typify a *completed redemption*—first, by the passion of the cross; second, by the coming of the Holy Ghost; third, by the final triumph of the coming King. These feasts symbolize three distinct features of the mission of Christ, viz: suffering, as on the cross; grace, as in the free gift of God's favor; glory, as in the salvation of the soul. That is also typified in the full ingathering of the souls of the people.

The book of Deuteronomy is full of moral and spiritual truth, and will well repay a hunt for these gems—as they are gems of truth and light. The book is an enlargement of the first giving of the law, and, of course, brings to us many precious treasures of God's thought for His people. It is divided into eight parts, and each part is freighted with the thought of God for the uplift of His people. It is an added evidence of the fact that God clings to His people, that He may give them life, light and joy forever. How good He is to His people, that He never leaves them. We may leave Him now and then for a season, but He refuses to give us up so long as there is an opportunity to strive with us for the gaining of our salvation.

The eight divisions of the second book of the law are as follows:

1. Chaps. 1-4 set forth the wanderings of Israel in the wilderness. These wanderings were the outgrowth of their unbelief—the factor which has caused many wanderings in the Christian life.
2. Chapter 5, in which we have the direct rehearsal of the decalogue in which the great moral law of God was given to man. The moral law is yet in force, and should be observed. One may be moral and not a Christian, but you cannot be a Christian and not be moral.
3. Chapters 6-26 set forth the laws which were given for the conduct of the Israelites in Canaan, and that is a most important part of the law. The conduct of God's people always has a telling influence for righteousness. How many worldly Church members forget how wrong conduct weakens the cause of Christ by turning men and women away from the truth.
4. Chapters 27 and 28 give to us a list of the blessings of obedience, and also the list of punishments for disobedience.
5. Chapters 29 and 30 give us what is known as the Palestinian covenant between God and His people Israel, a covenant full of significance and instruction. It abounds in fine thoughts for the people of God in these early days of the twentieth century.
6. Chapters 31 and 32 tell us of the last counsels of Moses to the priests, the Levites and to Joshua, who was to be his successor. In chapter 32 is given the song of Moses, which has been the admiration of the ages, full of precious thoughts and big with comfort for the Lord's people.
7. Chapter 33 is full of special and final blessings for the tribes of Israel, in which the blessing for each individual tribe is named. To Reuben, the blessing was given in these words: "Let Reuben live, and not die; and let not his men be few." It will be a fine study if you will take your Bible and turn to Chapter 33 and study each blessing as it was given to the twelve tribes.
8. Chapter 34 gives us a vision of the death of Moses, how he went up from the plains of Moab unto Mount Nebo to the very top of Pisgah that lies off nearly east of Jericho, where the Lord showed him all the land of Gilead, even unto Dan. There, Moses, the servant of the Lord, died in the land of Moab, and there he was buried, but no man knoweth of his sepulchre unto this day. He was a hundred and twenty years old when he died, but his eye was not dim and his natural force was not abated. The life, as well as the death, of Moses was a wonder from the beginning to the ending, and it ended in wonder.

What a great book is Deuteronomy, full of the riches of true wisdom and constantly displaying God's love for His people.

FROM DR. D. A. LONG.

The Methodist, Baptist and other Christian people near Union Chapel, Mecklenburg County, Va., held a meeting at Union Chapel, beginning the third Sunday in this month. Rev. Mr. Robinson, pastor of the M. E. Church, South, at Jackson, N. C., did most of the preaching in a very able and acceptable way. Rev. Mr. Self, of the M. E. Church at Union Chapel, and Rev. Mr. Nelson, pastor of the Baptist Church at Norlina, attended and were very active in the good work. The fellowship was delightful, the hospitality was just what you might expect when Virginians and North Carolinians come together to worship.

Quite a number of converts. No hysterical appeals for money. Unanimously voted in favor of union meeting in 1924. Those who decided to unite with the Church at Mt. Auburn, will do so the second Sunday in August, 1923. I was called to serve Mt. Auburn, as pastor, for the next Conference year, and accepted on similar terms to those of this year. D. A. Long.

Franklinton, N. C.

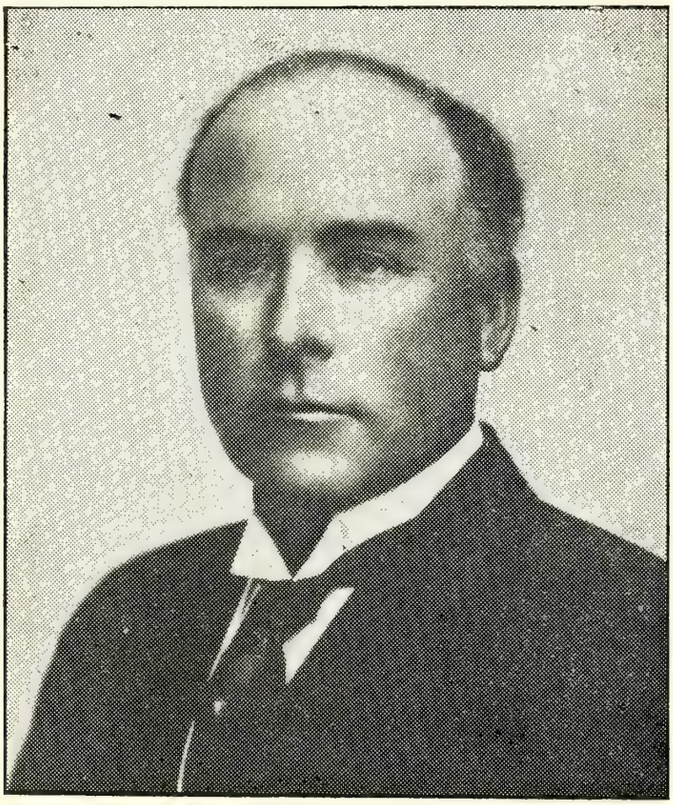
WHAT IS THE TRUTH ABOUT THE BIBLE AND SCIENCE?

By George W. McDaniel,

Pastor First Baptist Church, Richmond, Va.

"Thy Word is true from the beginning."—Psa. 119:16.

Christians who accept the Bible as the inspired and authoritative Word of God are hearing and reading disquieting things nowadays from religious sources. The names of renowned scientists are heralded from the pulpits as guides to truth, though such scientists disbelieve in the Saviourhood of Him who said, "I am the truth." One may hear pulpit utterances which make the impression that the agnostic, Huxley, is to be believed rather than Moses. It is urged that we must revise our interpretations of Genesis so as to adjust them to the theories of Darwin and Huxley. Neither of these men would so much as affirm the existence of God nor even that there was an intelligent purpose in nature. As to Moses, a process of criticism has been going on which denies his authorship of the Pentateuch; as to Darwin and Huxley, a practice of praise is taking place, which exalts them to positions of great teachers of divine truth. In fact, they were agnostics, as were their contemporaries, Spencer and Tyndall. Darwin had the greatest brain of the four. Though not the most logical, he was the most reverent. In the closing chapter of his "Origin of Species," he refers to the Creator and he did contribute to foreign missions. But after giving him all the credit he so richly deserves, it is a lamentable fact that his theories and pursuits landed him in agnosticism. Why do ministers eulogize the agnostics instead of the founders of modern science—Bacon, Kepler, Galileo, Harvey and Newton, who accepted the unity, order and progression of Genesis; who believed there was "mind," "thought," "almighty power," "design," "intelligence" and "an intelligent agent" in nature?



DR. GEORGE W. McDANIEL.

Be it remembered that the Christian is a lover of truth. He welcomes it from whatever source it comes. His attitude is that of cordiality. He with more seriousness, with a deeper sense of personal responsibility, with a finer loyalty to its answer than did Pilate in the judgment hall long has nothing to fear from truth. His concern is to know "what is truth." He asks that question ago.

The Christian holds that God revealed truth in the Bible. It is the Christian's textbook in morals and religion. By its precepts he is bidden to live and in the comfort of its promises he hopes to die. The Bible is the Christian's chart and compass on the sea of life. Without it he is driven and tossed by winds of false doctrine.

But, it is insistently averred, "The Bible is not a textbook on science." We agree that it is not; its main purpose is spiritual. Scientific facts are mentioned in popular language and only in their religious bearing. However, when the assertion is made that the Bible is erroneous in its statements, we must demur. It is singularly guarded from such mistakes as Pluto's idea that the earth was an intelligent being; as the thought of the ancient sages that the Milky Way was a path showing the footsteps of the sun, or a band of solid substance joining the two parts of the globe; as the old notions that brutes are human beings in changed shapes and that there are fish in the sea with horses' heads. Its scientific parellelism is in striking contrast with the nebulous, vague and contradictory utterances of the so-called Babylonian creation tablets, where one makes the beast the first creation and another puts man as the beginning; or, with the Hindu idea that the world is a flat triangular plain, resting on the heads of elephants, whose feet rest on the shell of an immense tortoise, and the tortoise on the coil of a great snake; and when these elephants shake themselves earthquakes occur.

Any one who examines the Bible with an humble and a reverent mind, and compares its teachings with the ascertained facts (not the conjectures) of modern research, must have his faith in the Book confirmed. Every disputed issue of the Bible upon which the archaeologist has thrown any light has been established. The statements of the opening chapter of Genesis, the storm center of the controversy, are in accord with what is known today. Prof. Alphonso Smith, of the United States Naval Academy, says: "It is the one chapter in the Bible that has made science possible. It is the magna charta of science." To quote Dr. Francis Smith, distinguished long-time teacher of natural science in the University of Virginia: "The writer of the first chapter of Genesis shows a correspondence, not with the science of his time, but with that of three thousand years later, which the accepted doctrine of probabilities makes it impossible to attribute to a fortunate guess." One does not have to be an erudite scholar to understand this. Long and high-sounding words are not needed to prove the proposition.

Genesis says: "In the beginning, God created the heavens and the earth." No definite time is fixed—whether six thousand years or six million years. The time is expressly indefinite and gives a place for all that geology may discover. It was revealed to the historian that God was the source of all. The mind of the typical man rests upon that explanation. He knows there must have been a first cause; his intellectual faculties demand an adequate cause for every effect; his experience and observation agree with these faculties; he is in a universe of insoluble riddle without the first verse of the Bible; with that verse he has the solution in a personal Being who is sufficient for all things. The bewildered Darwin, in his experimentations, reached his limit and held up his hands with the exclamation that behind all may be a "somewhat." Herbert Spencer's nearest approach to a personal God was the recognition of an "infinite and eternal energy" from which all things proceed. Huxley contemptuously dismisses the subject of Deity with the words: "It is but the weary clatter of endless logomachy." I do not worship the "somewhat" of Darwin, nor the "eternal energy" of Spencer; I worship the one true and living God, who satisfies my reason and answers the requirements of my conscience. His revealed ways are not wearying to my soul: "They are my meditation day and night."

The scientist is unable to account for matter, he is impotent to create matter or life. Neither can he unravel the mystery of the process of development. How did invertebrates develop backbones and mammals develop breasts? Explain the origin and transmission of the eye—the most perfect mechanism known to man. The simplest Christian with his Bible can tell more about origins than Darwin, Huxley, Spencer and Tyndall all together. Upon this one phase of the subject he knows more than they by searching could find out. "By faith we understand that the worlds have been framed by the Word of God, so that what is seen hath not been made out of things which appear" (Heb. 11:3). The first chapter of Genesis gives an authoritative account of the primal source of matter, life and species. Why should a Christian exchange a rational account of the origin of matter, life, and species for the barren negations, illogical conjectures, audacious dogmatisms and poisonous gases of grasshopper scientists and kangaroo skeptics? Why should he not the rather confidently walk with Paschal, the prince of French writers, the peer of all scientists, and the finest of mathematicians, in the proved paths of the satisfying Scriptures?

Consider the order of the creation of life. According to the first chapter of Genesis, vegetable life appeared first, fish and fowl second, vertebrate animals third, and man fourth and last. That order is in agreement with the known facts of geology. The earliest form of life found in earth's grave is sea-weed. Plants in abundance appeared before animals. Scientifically, this is

necessarily so, for animals could not subsist upon mineral matter. Animals feed upon plants or other animals. The horse cannot directly assimilate minerals; he must be fed upon corn, oats, hay, alfalfa—these must exist before he can subsist. This is common sense and Scripture. "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth; and it was so" (Gen. 1:11).

The second order in Genesis is recorded: "And God said, Let the waters bring forth abundantly the moving creatures that hath life, and fowl that may fly above the earth in the open firmament of heaven." Geology teaches that the first animals were the shell-fish. Later, fish with a backbone appear, and still later the frog and reptile. So much is not known scientifically about birds, but they undoubtedly preceded mammals. How did the author of Genesis happen to hit upon the order which geology and biology discover? There is but one sufficient answer, God made it known to him.

The third order in Genesis is vertebrate animals: "And God said, Let the earth bring forth the living creature after his kind, cattle and creeping thing, and beast of the earth after his kind; and it was so. And God made the beast of earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind; and God saw that it was good" (Gen. 1:24, 25). The non-Christian geologist must concede that mammals appeared after plants and fish, and before man. He must also admit that there is no evidence in the rocks of unbroken progression, of intermediate forms, of transitional stages among various species. He should see that the conclusion of his own investigation requires either creation or metamorphosis—not evolution. Darwin admitted the force of this reasoning: "Geology, assuredly, does not reveal any such finely graduated organic chain; and this perhaps is the most obvious and gravest objection which can be urged against my theory." The Bible account is not disproved, but rather strengthened, by true science. I protest against that preaching or teaching which treats the biblical account of creation as absurd. Point out the absurdity. Do not deal in glittering generalities, in sneering innuendoes, in veiled reflections, in smiling ridicule. Specify the particulars and present the evidence. Moses was better informed than his critics. Genesis anticipates the latest science.

Once more, Genesis places man as the last and highest order in creation. "And God said, Let us make man in our image after our likeness" (Gen. 1:26). To quote Professor Keyser: "First came the oblique forms of life, which were obviously vegetable; then the primal forms of animal life: then the higher forms; lastly, man himself like a crown upon the pedestal of creation."

Contrast the language used in the creation of man with the language used in the creation of plants, of fish, of beasts. A dignity is conferred upon man: "Thou hast made him but little lower than God" (Psa. 8:5). Between him and the highest order of beasts there is a vast chasm. Hence, no beast could be his consort; God made him a companion, a gentle woman.

Man, as portrayed in the Bible, is a rational, moral, social, spiritual being; he is the only earthly creature with religious feeling, moral sense and perception of the sublime. Such he has been as remotely as history traces him. Such he is now. He is conscious of an impassable gulf separating himself from the lower animals. He is, and has ever been, their superior and master. Argue as much as you please about fossils, speculate to your heart's content about processes, the every-day man has an intuitive and inerradicable conviction that he is above and over all other animals, that he has something within him not akin to them, that his destiny is diverse from theirs. The only explanation I have ever seen of this difference which appeals to my reason is the one contained in the Bible. Why apologize for the biblical account? Why call it allegorical when it is inseparably connected with the succeeding history? Why not proclaim its accuracy since it satisfies intellect and conscience and without it we are in a hopeless muddle?

Go as far back into the past as you can and man is not very unlike the man of the present. A Columbia University professor recently had the candor to say that "all our research fails to reveal any development or material change in the intellectual, physical, or moral nature of man from his remotest historical appearance until the present." If we could trace man back to the first man, my belief is that we would find the first will prove have sought in vain for a fossil that clearly proves man's animal origin. The best they can produce is the Java specimen with their far-fetched conclusions. Why, four thousand years from now, if the world stands so long, some speculative and illogical geologist may find the skeleton of a deformed negro of flat forehead, club feet, six toes and fingers, such as you may have seen in the flesh, and exhibit that skeleton to prove that the people of the twentieth century were that type.

There is another expression, used more than once in the first chapter of Genesis, the truth of which we may see every day. It is where God says that a thing shall bear "after his kind, whose seed is in itself." That is being demonstrated before our eyes daily. The persistence of type of species, the resistance to change, is apparent to every observer. You plant wheat, and you reap wheat; you do not reap oats. You hatch turkeys from the eggs of a turkey; you do not hatch chickens, not even when a chicken hen sits on turkey eggs. Who ever got a canary bird from the egg of a pigeon? You breed dogs and you get pups; you do not get kittens; nor can you breed dogs and cats and get a hybrid. The mule is a hybrid, permitted by God for the utility of man; but the mule, whether male or female, cannot propagate. Hybrids are invariably sterile. An official of the British Museum is quoted as saying: "In all this great museum there is not a particle of evidence of the transmutation of species."

(Continued Next Week.)

CHOOSING A PROFESSION.

It will soon be time for our colleges to open again, and thousands of boys and girls will be flocking to the fountains of learning. Some will go to drink deep into this fountain of knowledge and wisdom, while others will merely touch upon the surface. Many will go with a chosen life profession; others will have no idea as to what they hope to do.

A young man called at my office the other day to learn the news that he had been awarded a course of training at the expense of the Federal government. It was explained to him that he had the privilege of a full four-year course in whatever profession he might choose to pursue, provided his educational and physical qualifications would permit it. Also, it was explained to him that he would receive, besides his instruction and books, maintenance pay in the sum of $90.00 per month throughout the four years.

He was a young man with splendid appearance, sterling qualities of character and a high school education, but without an idea as to what he would like for a life profession. When he was asked his choice, he immediately replied: "I am leaving that to you."

This goes to show about how much thought many of our young men and women are giving to a career in life. The seriousness of it has never entered their minds before it is too late, and certainly in many instances not before they are almost through college.

I would say this to the young man or young woman who is entering college for the first time this fall: "Know thyself." It is the first and great commandment at such a time. It was Ruskin who said: "We are not sent into this world to do anything into which we cannot put our hearts. We have certain work to do for our bread, and that is to be done strenuously; other work to do for our delight, and that is to be done heartily; neither is to be done by halves or shifts, but with a will; and what is not worth this effort is not to be done at all."

There are about three classes into which college students should find themselves divided—literary class, whose interest lies in communicating ideas to others, and in thus influencing the opinions and actions of their fellow-men; the scientific class, whose power lies in observing, arranging and putting facts in order; the practical class, whose interest is neither in the arrangement of facts nor in the communication of ideas, except as a means of achieving concrete results in the way of business or politics or some form of human endeavor. From the first class come our teachers, preachers, journalists and jury lawyers; from the second class come our engineers, physicians and accountants, etc.; from the third and last class come our manufacturers, merchants, consulting lawyers, political leaders and great statesmen.

Which class will you fit in, and what will be your calling? Seek to "know thyself" now while your college course is before you, and make every effort count towards success in your vocation.

F. F. Myrick.

Greensboro, N. C.

CONFERENCES MEET.

Virginia Valley Central Conference. — Timber Ridge Christian Church, Tuesday, August 14, 1923, at 10 o'clock A. M.

Georgia and Alabama Conference.—Vanceville Christian Church, Tuesday, October 9, 1923, at 10 o'clock A. M.

Alabama Conference.—Christian Church at Cragford, Tuesday, October 16, 1923, at 10 o'clock A. M.

Eastern Virginia Conference.—Holland Christian Church, Tuesday, October 30, 1923, at 10 o'clock A. M.

Eastern North Carolina Conference.—New Hope Church, Tuesday, October 23, 1923.

Western North Carolina Conference.—Christian Church at Ether, Tuesday, November 6, 1923, at 10 o'clock A. M.

North Carolina and Virginia Conference.—Bethlehem Christian Church, Alamance County, N. C., ——— —, 1923.

North Carolina Conference.—Wake Chapel, Tuesday, November 13, 1923.

Note.—Notify for changes and corrections.

NOTICE.

The Western North Carolina Christian Conference will meet with the Christian Church at Ether, N. C., on Tuesday after the first Sunday in November, 1923, at 10 o'clock A. M., and will continue in session till the business is transacted. We wish that the chairman of each standing committee will make an effort to interest and encourage our people in their various departments. A long pull and a pull all together for a greater Conference.

G. R. Underwood,
Bennett, N. C. Chairman Executive Committee.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

THE FAITHFUL FEW.

A brother remarked to the writer recently that his Church could do great work if all the members would help; but a few had all the burdens to carry. This brother is not alone in his feeling and experience. The fact is that in almost every Church known to the writer, the faithful few have to bear the heat and the burden of the day. This is a deplorable fact. Usually, it is not the amount that we ourselves have to pay or the work that we do that hurts. It is the deeper and further fact that we have to pay more han our share or do more than our part of the work. Dr. Staley says, philosophically, that it is not bringing in two armfuls of wood that hurts the boy Tom, but the fact that Bill should have brought in one arm full and did not do so and left two for Tom to bring that hurts Tom. That is a great truth that goes all the way through human society. It is when we realize that our brother is not doing his part of the work and that we have it to do for him that the spirit of rebellion comes.

The world's burdens, however, are borne by the few. Our Men and Millions Movement would go more rapidly and more successfully if the ideal set before us could be realized, namely: that here is a work which challenges every member of the Church. The movement was intended to help every enterprise of the Church, and is doing so. It should, therefore, be supported by every member of the Church. If we are loyal to each enterprise and interests—that is to say, if we are loyal to all that the Christian Church is trying to do—we will certainly do our part in paying our pledges to Men and Millions and in helping to achieve the great objectives of this movement.

A few are meeting their payments and are doing so in the face of great odds and difficulties, but the work would be much more happy and the task not so difficult if all who were inspired by the movement in its early days would stand by it now and do their part unselfishly. We are hoping and praying that, as opportunity affords and conditions improve, an increasing number of those who made pledges will join the faithful few in carrying to a successful conclusion this our mightiest, most sacred and holiest movement.

J. O. ATKINSON.

WOMEN'S WORK IN NORTH CAROLINA.

To the Women of the North Carolina Christian Conference:

Dear Missionary Worker,—As your secretary, I am coming to you again, perhaps for the last time before the Conference year closes. Only a few more meetings with your local society before your report for the year will be before the annual Conference. Will your society be listed as a banner society?

Have you taken the December thankoffering? and the January self-denial offering? and then in July or August the rally-day offering? These three offerings should be taken, even by the Churches where there are no active missionary societies, sending same to our Conference treasurer, Mrs. W. R. Sellars, Burlington, N. C. These same Churches should see to it that some representative attend the annual Conference, which usually meets in October.

Sister, has your society met its obligations for this year? If not, there is still time. Begin now! July is "Literature Month." Use your literature superintendent, and take subscriptions for the *Christian Missionary.*

If you feel that your burden is too heavy for your society, won't you work just a little harder and strive to carry your society "over the top?" All together for the best effort yet for Jesus! It is His work, not ours, and He will bless us.

Can we rightly claim a part of His precious promises to the saints, when we deliberately refuse to do His will? Can Christians who will not or do not undertake God's missionary program for His Church, have the heart to expect of God the blessings for those who know His will and do it?

Yours for service,

MRS. J. W. PATTON.

Elon College, N. C.

HOW DOES YOUR CONGREGATION SING.

BY MABEL TRAVIS WOOD.

Hymn-singing is a congregation's opportunity for active expression in worship. The Churchgoer's favorite hymns, even more than his favorite Bible stories or verses, are a spiritual inspiration and delight to him. Why is it, then, that the collective singing in Churches is so often weak and ineffectual? Why, in not a few cases, does the singing of a choir of fifteen or twenty voices overbalance that of a congregation of several hundred?

Successful congregational singing does not just happen. It always has causes, which include a stimulating musical accompaniment, proper pitch of the hymn, free access to the words, and, most effective of all, previous training in singing together through informal song services under leadership. No matter how strong may be the individual inclination to sing, the lack of one or more of these requisites to good congregational singing produces haphazard results.

"When the rhythm of congregational singing is dependent largely upon the playing of a hidden organist, the congregation is at a disadvantage. For this reason, the eyes are more accurate in following the time-beating than are the ears. Therefore, the introduction of a director of singing is bound to benefit the congregational singing," advised Kenneth S. Clark, who heads the Bureau of Community Music of Community Service, in a recent bulletin, "Everybody Neighbors Through Song." With proper leadership, said he, a stirring community sing may be carried on within the Church with a program made up exclusively of hymns. He blamed the lax participation of men in Church singing largely upon the high keys in which so many hymns are pitched, and suggested that organists make transposition copies of hymns which they use most frequently. This bulletin, which contains valuable suggestions for the possibilities of service by the Churches in community music, is obtainable from Community Service, 315 Fourth Avenue, New York City; price 10 cents.

The growing tendency of Churches to arrange special services of song cannot fail to exercise a beneficial influence upon the singing of their congregations, as more congregational singing is the greatest essential for better congregational singing. Song periods of four or five hymns to start the service, with two or three additional hymns at the close, frequent evening services given over entirely to hymn-singing, and midweek song services, particularly if the singing is under dynamic leadership, will work wonders with the way a congregation sings. They build up its confidence in its singing ability, develop its rhythmic sense and arouse interest in and familiarity with hymns among the young people, who are usually not on as intimate terms with them as are the older generation.

When a director of Church singing has the assurance that every one is supplied with the words of the hymns, he knows that one of the great drawbacks to good congregational singing is eliminated. There are many occasions on which the use of hymn books is inconvenient, and various religious groups have asked Community Service to compile a religious song sheet similar to its community song sheets which have done so much to advance the neighborly recreation of community singing. This leaflet, containing the words of twenty-five favorite hymns, attractively printed, is now ready. The hymns include patriotic anthems, the most beloved of the dignified old hymn-tunes which strengthen our musical heritage and some of the modern Gospel songs. They are as follows: "Star-Spangled Banner," "America," "Doxology (Old Hundredth)," "Battle Hymn of the Republic," "Come, Thou Almighty King," "Rock of Ages," "Nearer, My God, to Thee," "Onward, Christian Soldiers," "Abide With Me," "How Firm a Foundation," "Lead, Kindly Light," "All Hail the Power of Jesus' Name," "I Need Thee Every Hour," "Holy, Holy, Holy," "God be With You Till We Meet Again," "Now, the Day is Over," "Stand Up, Stand Up for Jesus," "Work, for the Night is Coming," "He Leadeth Me," "Blest be the Tie that Binds," "Faith of Our Fathers," "Love Divine, All Love Excelling," "Joy to the World," "The Son of God Goes Forth," "America the Beautiful."

The leaflet will be found very valuable for use in the outdoor Church-yard sings which every summer grow more popular, and for use on such occasions as union services, prayer meetings, Church or Sunday School conventions, men's club meetings, Church picnics, and Gallilean boat services. Copies may be purchased at cost—$1.15 per hundred, $11.50 per thousand, plus the postage—from Community Service, 315 Fourth Avenue, New York City.

Churches will be interested in the results of a questionnaire recently sent out by the *Etude Magazine* to discover the favorite hymns of American Church-goers. "Abide With Me," "Nearer, My God, to Thee," "Lead, Kindly Light," and "Rock of Ages" were the four receiving the largest number of votes. The other choices indicated that the preference was for hymns of high literary standard and with the atmosphere of personal faith and devotion.

"OTHERS."

Lord, help me to live from day to day,
In such a self-forgetful way,
That even when I kneel to pray,
My prayers shall be for—others.

Help in all the work I do,
To ever be sincere and true,
And know that all I'd do for you
Must needs be done for—others.

Let "Self" be crucified and slain,
And buried deep: and all in vain,
May efforts be to rise again,
Unless to live for—others.

And when my work on earth is done,
And my new work in heaven's begun,
May I forget the crown I've won,
While thinking still of—others.

Others, Lord! Yes, others!
Let this my motto be:
Help me to live for others,
That I may live like Thee.

—Selected.

Christian Orphanage

GOOD NEWS FOR THE ORPHANAGE.

DEAR FRIENDS:

We were made to feel glad last week when we received from the Provident Trust Company of Philadelphia a copy of a deed of trust which was made by Mr. Lawrence S. Holt, formerly of Burlington, N. C., now of Washington, D. C., in which he gave the income on more than four hundred thousand dollars to charity and benevolent causes, and he has included the Christian Orphanage in his gifts and gives for its general expenses the sum of nine hundred dollars annually, to be paid $150 every two months. This deed of trust takes the place of one he made several years ago in which he remembered the orphanage. This is irrevocable, and will go on as long as the orphanage continues to exist. Mr. Holt has been exceedingly kind to us for the past several years and has helped us very liberally several times before. He has a very tender feeling for orphan children and helpless humanity. We often think of a conversation we had with him several years ago and of the lasting impression he made on us as he told us how he wanted to help the little helpless children, and, as he talked, tears would trickle down his cheeks. It is a great investment Mr. Holt has made, and one on which God's blessings will rest.

I only wish we had more big-hearted men like him. We feel sure that those who now cry for a home and are turned away would be amply provided for.

We have quite a number of Sunday Schools that do not make a monthly offering for the support of the Christian Orphanage. It has been our earnest wish that at some time we could report to our Church folks that every Sunday School in the Southern Christian Convention has been enrolled on the list. I am wondering if I will ever have that pleasure! Friends, we want you to realize that the Christian Orphanage is your institution, and that its success depends largely upon the interest you and your Church and Sunday School take in it. Let us all feel an interest in its success and lend a helping hand in taking care of 100 little children. Ask your Sunday School to make a monthly offering if it is not already making one, and we will be very grateful.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR AUGUST 2, 1923.

Amount brought forward		$9,276.34
Sunday School Monthly Offerings.		
N. C. Conference:		
New Elam	$ 2.70	
Burlington	45.37	
Pope's Chapel	2.00	
Bethlehem (A)	3.55	
Wake Chapel	5.00	
		$ 58.62
Eastern Virginia Conference:		
Suffolk	$ 25.00	
Mt. Carmel S. S.	3.92	
Class No. 6	1.25	
		30.17
Valley of Virginia Conference:		
Linville	$ 3.38	
Antioch	6.44	
Winchester	7.42	
Woods Chapel	1.00	
Bethlehem	1.76	
		20.00
Alabama Conference:		
Wadley		1.32
Special Offerings.		
Sale of pig	$ 10.00	
Mrs. H. A. Culver, Robinson, Ill..	15.00	
G. L. Gwinn	10.00	
		35.00
Total for week		$ 145.11
Grand total		$9,421.45

"COME, THOU FOUNT."

BY MAUD B. LITTLE.

One may be safe in asserting that our hymn book contains as fine a collection of poetry as the world has ever produced.

No service should pass without the singing of one or more of these hymns. Every organization of the Church should keep up their study, either by singing, reciting or reading them, often giving their history and a tribute to the author. It is a grave mistake to allow our young people to become unfamiliar with these old hymns.

The hymn under the above caption was found in an old collection of hymns, still in print, although written nearly two centuries ago.

The author, Robert Robinson, born in 1735 of lowly parentage, was apprenticed in early youth, by his widowed mother, to a London barber. Here he became converted under George Whitefield's preaching, and began to study for the ministry.

Later in life he became skeptical, drifting far from the spirit of his beautiful lines, which have quickened many in the Christian life, and have perhaps brought many souls into the kingdom.

By a strange coincidence, Mr. Robinson, in his travels, one day met a lady who commented so feelingly on his hymn that he was forced to admit its authorship, acknowledging penitently a longing for the return of the feelings which prompted their composition.

Thus, perhaps, Mr. Robinson's own lines may have been the cause of his return, by way of the cross, to the "courts above."

Evidently he was a great Bible student, as well as a deep thinker, as you will note by the following allusions, and many others which you may find hidden in His Word:

Come, Thou fount of every blessing—Prov. 14:27.
Tune my heart to sing Thy praise.—Ps. 16:9; Ps. 28:7.
Streams of mercy, never ceasing.—Isa. 35:6; Ps. 126:4.
Call for songs of loudest praise.—Isa. 38:20.
Teach me some melodious sonnet.—Jno. 14:26.
Sung by flaming tongues above.—Rev. 15:3.
Praise the mount, I'm fixed upon it.—Ps. 57:7.
Mount of Thy redeeming love.—Eph. 1:7.
Here I raise my Ebenezer.—Hos. 12:5.
Hither by Thy help I'm come.—1 Sam. 7:12.
And I hope by Thy good pleasure.—Luke 12:32.
Safely to arrive at home.—Jno. 14:1-3; Rev. 3:21.
Jesus sought me when a stranger.—Luke 19:10.
Wandering from the fold of God.—Jno. 10:16.
He, to rescue me from danger.—Luke 15:4.
Interposed His precious blood.—Heb. 9:12.
O, to grace how great a debtor.—Jno. 1:16.
Daily I'm constrained to be!—2 Cor. 4:16; 2 Cor. 5:14.
Let Thy goodness like a fetter.—Ps. 25:7.
Bind my wandering heart to Thee.—2 Thess. 3:3.
Prone to wander, Lord, I feel it.—Matt. 26:41.
Prone to leave the God I love.—Jer. 17:9.
Here's my heart, oh, take and seal it.—Ps. 51:17.
Seal it for Thy courts above.—2 Tim. 4:8.

Ocala, Fla.

THE CHRISTIAN SUN is the right-hand helper of all the enterprises of the Christian Church. It therefore should go into every home in the Church.

3,000 THE CHRISTIAN SUN. 9,000

There are between 8,000 and 10,000 families represented in the Southern Christian Convention, which means if a copy of THE CHRISTIAN SUN is placed in each family, a possible subscription list of 9,000 copies. There are now circulated approximately 3,000 copies, or about one-third of our Church families are reached. Hence, there should be added to the list 6,000 new subscribers in order to have the Church paper placed in every family.

Now, the great personal effort required to do this must be rewarded. To compensate this labor, if premiums are given, it will take 20 automobiles, or 40 radio machines, or 50 to 60 talking machines, or 90 to 100 typewriters, or 200 to 300 watches, etc. Don't you think you will have a good opportunity to secure one of these prizes?

But you need not confine your solicitations to your Church alone. You have friends in other denominations who will gladly assist you by giving a subscription. Make your appeal in a straightforward manner. True men and women are interested in the success of their friends and will lend a helping hand.

PREMIUMS GIVEN FOR NEW SUBSCRIPTIONS.

The subscription price of THE SUN, recently reduced, is now $2.00 per year—two six-month subscriptions at $1.00 each count as one year. One person may take as many as he may wish for himself or for others. Those in arrears should pay up and assist the solicitor by taking an advanced subscription.

SCHEDULE.

1. To one securing 350 Subscriptions, a Ford Touring Car will be given ($298.00 f. o. b. factory).
2. To one securing 150 Subscriptions, one Radio Equipment—Westinghouse R-6 Set, complete with batteries, tubes, phone and aerial equipment, the price of which is $150.00.
3. To one securing 100 Subscriptions will be given one Victrola ($75.00), or cash prize of $50.00.
4. To one securing 75 Subscriptions, one Remington Portable Typewriter, with standard keyboard and case ($60.00 f. o. b. Richmond).
5. To one securing 30 Subscriptions, one Gentleman's or one Lady's Wrist Watch will be given, guaranteed by Jahnke Bros., Jewelers, of Richmond, Va. ($30.00).
6. For 25 Subscriptions, one Gentleman's or Lady's Watch ($25.00), likewise guaranteed by Jahnke Bros.
7. To one securing 20 Subscriptions, one Standard or International Dictionary will be given.

To all authorized solicitors will be paid 10 per cent commission on all renewals, and 20 per cent on all new subscriptions. Those receiving prizes will not be entitled to commission.

Two renewal subscriptions will be counted as one in determining the winners of prizes.

Send in your name and address and receive the necessary report blanks and receipt books.

The contest will close on October 31, 1923.

Remittances made on this campaign are to be net. Post-office money orders constitute a safe plan of remittance.

Address:
THE CHRISTIAN SUN, 1536 E. Broad St.,
Richmond, Va.

RELIGIOUS EDUCATION

Miss LUCY M. ELDREDGE, *Field Secretary,*
1012 E. Marshall Street, Richmond, Va.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

August 12, 1923.

Subject: "Martha and Mary."—Luke 10:38-42; John 11:1-12:8; Mark 14:3-9.

Golden Text: Mary hath chosen the good part, which shall not be taken away from her.—Luke 10:42.

Devotional Reading: Ps. 116:1-8.

Reference Material: Prov. 31:10-31.

The Friendly Home of Bethany.

The stories associated with the home of Bethany give an intimate glimpse of the life of Jesus Christ, and reveal His social nature. The home, located just over the crest of Olivet, east of Jerusalem, was His place of refuge after tiring travels. Here He was a welcome visitor and an honored guest. Happy was that home which had the Christ-approval, for He went there often. "Christ is the unseen guest at every meal," is a familiar motto on home walls. Is He the welcome, as well as the unseen, guest? From the home of Bethany, Jesus made His triumphant entry into Jerusalem. There He performed His greatest miracle. There He spent the nights of that last hard week on earth. Here He was greeted with joy, and called for when sorrow came. And all of this which the home meant to the Master was because of the folks who lived there—His friends. After all, that is what makes a home. Wealth alone cannot do it. Social rank nor political honor cannot. But "It takes a lot of living (and loving) to make a house a home.'"

They were three, those friends of Bethany. Lazarus, the brother, was probably the youngest. Luke does not mention him at the feast for Jesus. His was a subordinate position, but the brother loved by the sisters and Jesus alike. Christ called him "our friend" to the disciples when He told them of his death. Many friends were met to join in mourning for him when Jesus came.

Martha, "cumbered about much serving," was the elder sister, named first. Her love for Jesus was very great, though expressed differently than her sister's. Activity was her definition of service. Everything must be ready for the entertainment of such a guest. And "Jesus loved Martha" (John 11:5), and His rebuke missed the real joy of His coming, but her service was guided by the right impulse. "Man looketh upon the outward appearance, but God looketh upon the heart," and God could see the loving heart of the zealous Martha. The Marthas are depended upon still. Her zeal was needful, tempered by the loving Mary-heart. For Mary chose the "good part":

"O needful thing, O Mary's choice,
Go not from us away;
O Jesus with the loving voice,
Talk to us every day."

—*McDonald.*

Mary, the younger sister, sat at Jesus' feet and heard His words with joy. Worship was the expression of her love for Him. She gave the costly ointment, and annointed His body, and "she hath done what she could," was the Master's commendation. Could He say that of others who love to call Him "Friend?" No more was required. What a marvelous work could be done, if each of His followers would only do *what they could* do *with* Him!

How Jesus must have enjoyed being with these friends! Here His tired body could rest, and His spirit be refreshed by loving intercourse. When death came to the little home of Bethany, only Jesus could comfort. His grief was expressed in tears with Mary and Martha. Then, calling upon His Heavenly Father for power, Lazarus was raised from the dead. Jesus brought comfort there, and He alone can bring solace to the mourner of all times. How much His friendship means! What joy He can bring to every home! May the friendly home of Bethany be but a symbol for the Christian homes, where the Christ is never forgotten; the Christian homes where His kingdom is the supreme interest; the Christian homes where friendly folks live the principles which He came to teach. Only with Him can true friendship be strengthened and abide. May His love rule in our hearts!

"O Thou Great Friend of all the world, we would walk the way of friendly hearts with Thee. Teach us Thy way of loving, for we can be true and loyal friends only as we learn of Thee. Make us to know that the glory of love is to give, not to gain. Grant us the grace of love that serves and counts no cost. Give us love unshadowed and unmarred by strains of self.

"Touch Thou our eyes, that we may see the loveliness beneath the unlovely, the beauty beneath the unbeautiful. Make pure our hearts that those we love may be the stronger, truer, finer for our friendship. Shine through our lives, that every friend of ours may find it easy to be a friend of thine. Love us, our Father, and love through us. In the name of the Master Friend, in whose footsteps we would follow. Amen."

CHRISTIAN ENDEAVOR TOPIC.

August 12, 1923.

Topic: "What Can be Done Toward Abolishing Poverty?"—Luke 16:19-30.

Thoughts for the Meeting.

The Scripture lesson is one of Christ's parables which Wm. M. Taylor pronounces "the most striking and terrible" ever spoken by our Lord. Its contrasts are glaring, and throw out a challenge to men to think of other people.

The wealthy man of the story was guilty because he did not think of the needy and suffering near to him.

"The wounds I might have healed,
The human sorrow and smart!
And yet it never was in my soul
To play so ill a part.
But evil is wrought by want of thought
As well as want of heart."

The story of the rich man and Lazarus is a lesson to the poor to be faithful to win the divine approval, and to the rich to guard against losing the best in life through selfishness.

The fate of the rich man could not be changed after death. He had lived his life. It was too late. "Don't write there," said a little newspaper boy to the dandified youth, when in the waiting-room of a railroad station he saw him about to scratch something with a diamond ring on the mirror. "Don't write there"! "Why not?" "*Because you can't rub it out,*" was his wise answer. Christian Endeavor aims to keep youthful lives free from the "scratches" so difficult to rub out.

"Lord, make us truly wise,
To choose Thy people's lot,
And earthly joys despise,
Which soon will be forgot.
The greatest evil we can fear
Is to possess our portion here."

—*John Newton.*

Suggested Hymns: "My Faith Looks Up to Thee," "Work, for the Night is Coming," "One More Day's Work for Jesus," "Help Somebody Today," "In the Service of the King."

CHRISTIAN ENDEAVOR IN OUR DENOMINATION.

Never in the history of Christian Endeavor has this branch of Christian education done so much work as it is now doing. Throughout our land we hear and see the wonderful progress this organization is making among our young people.

In the Eastern Virginia Conference we have forty-one Churches represented at the Sunday School and Christian Endeavor Convention, and from these forty-one Churches we have only eleven Senior Christian Endeavor Societies. What is the matter with our denomination? Are we asleep when it comes to young people's work? Each one of our Churches has a Sunday School, which is the place to teach and impress the child and the young people to carry them forward, making them lead more noble Christian lives; but no place is given for them to express themselves openly and publicly. This is the very thing Christian Endeavor is doing throughout this wide world of ours, allowing the young man and the young woman to stand up and tell what their Christian training means to them.

At the Eastern Virginia Sunday School Convention I heard a number ask, "Why do we not have more Christian Endeavor work in our denomination?" I feel that the answer to this is: (1) That we do not impress the importance of Christian Endeavor; (2) that the pastors of our denomination do not hold the work up before the young people. I have stated a number of times that if a Church has a pastor that is not a Christian Endeavor pastor, it is in a bad condition. If the pastor of a Church is not a Christian Endeavor worker, make him one; and if you cannot do this, get another. A Church that does not look after its young people will be no Church in the next fifteen or twenty years. We all know that new leaders must take the place of the older ones at the head now, and if there is any place in the Church where Christian leadership and executive ability can be taught better than in a Christian Endeavor Society, I would like to know of it.

I am delighted that the executive board of the Eastern Virginia Sunday School Convention changed the constitution so as the heading will read "The Eastern Virginia Christian Sunday School and Christian Endeavor Convention," and that a place is set apart for Christian Endeavor work. I am hoping that, throughout the whole Conference and our denomination, that we will urge more Christian Endeavor work; and at the next Convention all of our Churches can report a Christian Endeavor Society functioning—helping to make our denomination the leader, as it has been in the past.

There is some talk that Christian Endeavor has run its course, and that it has accomplished all the good that there is for it to do; but I do not believe that Christian Endeavor will ever be abolished, but that these forty-two years of magnificent work is only the advancing rays of what is to come "For Christ and the Church." May we always hold this slogan at the head of Christian Endeavor, and step by step move onward to perfection of a young people's organization that will go down in history as the biggest factor in promoting Christian education among the young people of our land.

W. H. Baker,
Vice-Pres. Virginia C. E. Union.
Newport News, Va.

The Editor's Pulpit

A Weekly Presentation of Truth for the Christian Life.

AN INDESTRUCTIBLE RECORD.

"The sin of Judah is written with a pen on iron, and with the point of a diamond: it is graven upon the table of their heart, and upon the horns of your altars."—Jer. 17:1.

Sin is an impassible barrier to Christian character. The sin of Judah was her idolatry, and that was the most offensive thing in human practice ever committed in the sight of God. It was so very offensive because it involuntarily put another in the place of God. That is a man-made substitute put in the place of God. All idols are not made of wood and stone. The worship of money is idolatry; the worship of self is idolatry; the worship of popularity is idolatry; the worship of a child is idolatry—nothing should be worshiped but Almighty God.

Let us study the outstanding features of this text:

I. Sin Writes its own Record when it is Committed.

Sin brings consequences, it begets memories, it intensifies guilt. The sinner may not read this record, but it is there and ineffaceable apart from the cleansing power of the blood of Jesus. We may forget it, but God will not forget it, and some day He will confront us with our sins. Sin always leaves a double record. One is on the heart of the sinner and one is written where the sin was committed. In Judah's case, her sin was written on the horns of the altar.

II. The Heart of the Sinner is the Table on Which his Sin is Engraved.

That is the reason it cannot be removed by any human hand. It is like the spot of blood on the hand in one of Shakespeare's plays—it could not be wiped out. It was there to stay, so far as any human power could be counted on to remove it.

Sin engraves itself on the heart of the sinner. It fixes itself in the character and memory. We may repent and get clear of the burden, but memory continues to keep the sin before the mind. The criminal finds no deliverance from his sin. Some time ago a man walked into the sheriff's office and said: "Take me and lock me up. I have walked up and down the earth for twenty-five years, but I can get no relief from the murder I committed." No doubt the soul's history in sin is indelibly written in the mind of the offender. No other recording angel is needed. Sin awakens a passion for sin, and the sinner clings to darkness.

III. Sin Scars Itself into the Sinner's Character.

One word, *character,* comes from the scar made by the engraver on the substance on which he is working. Hence, the force of our text. Sin writes itself, and its record, with a pen of iron and with the point of a diamond. It engraves itself upon the heart. Judah desecrated the altar of Jehovah by sinning there, and there he left a record of that sin. The fact that Judah was at worship, when she sinned, made the sin no whiter, but blacker. Some one has said that the sin of the week-day renders the offering at the altar on Sunday worthless. Its power for good is gone. Sin thus defiles the altar. It is held that when a man is drowning, his whole life comes in a rapid review before him. It may be that sin so writes itself in memory that when we face the judgment all the sins of our life may come piling in upon us, overwhelming us with a sense of guilt—crushing every hope.

IV. The Record of Sin is Indelible till it is Baptized in the Blood of the Lamb which was Slain from the Foundation of the World.

A sin committed is engraved in character. The chemist has never made a piece of soap that can wash sin away. Only the blood of Jesus can do that. Here is an awful law of sin: It cannot be *forgotten* till it is *forgiven.*

The sinner may hide his sins from his fellows, but he cannot hide them from God. Will God have to ask for the proof of the sinner's guilt? We doubt it, for the sinner carries the proof of his own sins in his own memory—simply unlock the gates of memory and the record is at once available. It is folly to try to hide sin. It is graved deep into character with a pen of iron, with the point of a diamond. The record is unmistakable.

There is no peace for the sinner till Jesus takes his sins away. No fuller has yet been found among men who can cleanse the character of the sinner. It cannot be washed away, and it cannot be rubbed out! Nothing but the blood of Jesus can remove sin from the character of the sinner.

The love of sin is proof of the guilt of sin. We cling to that which we love, never mind about the consequences; we wait for another day to consider the possibilities of condemnation.

"Lord, my eye
On Thee is fixed, to Thee I cry;
O purge out all my dross, my sin,
Make me more white than snow within.
Wash me, Lord, and purify my heart,
And make it clean in every part;
And when 'tis clean, Lord, keep it so,
For that is more than I can do."

UNIQUE PILGRIMAGE TO THE HOLY LAND.

The desire to visit the Holy Land is almost universal among Christians. For centuries, we know that pilgrimages from different parts of the world were made by many thousands of people, moved by a strong spiritual impulse and a desire to see the country where Christ was born, lived and gave His life to save us from eternal death.

An unusual opportunity is now offered for the first time to the Christians of America to make a pilgrimage to Jerusalem, as a result of good understanding between his beatitude the patriarch of Jerusalem, acting through his representative in America, Archbishop Panteleimon, and various prominent Americans.

The Holy Land Pilgrim and Tourist Society of America, 350 West Eighty-seventh Street, New York City, has been entrusted to take care of the practical side of the cruises. A ship, with accommodation for about 1,500 passengers, will sail on October 10, 1923, from New York to Jaffa (Port of Jerusalem) and back to New York in fifty days, with stops at the Azores, Lisbon, Alexandria, Jaffa, Beyruth, Smyrna, Pyraeus and Naples.

Prices will be very moderate, so as to bring the voyage within popular reach. The whole cruise on a large, comfortable boat to various Mediterranean ports and four days' stay at Jerusalem, with sightseeing in and around Jerusalem, will cost $295-up.

While in Jerusalem, the pilgrims will be received in a special session by the patriarch, who will confer on them a souvenir in memory of their visit. All this will put them in a very advantageous position for visiting the holy places.

In connection with cruises to the Holy Land, Archbishop Panteleimon has received the following letters from Bishop Gailor, president of the National Council of the Episcopal Church, and Rev. Charles S. Macfarland, general secretary of the Federal Council of the Churches of Christ in America:

"His Grace Panteleimon Athanassiades, New York City:

"Your Grace,—As representative of the National Council of the American Episcopal Church, I beg to express my profound interest in your plan for a special tour in October to the Holy Land, and I hope that many of our clergy and people will avail themselves of this unique opportunity.

"The fact that enhances the value of the tour is that it is initiated and arranged by the representative of the patriarchate of Jerusalem, and that the tourists will be special guests of the patriarchate.

"This should bring our people to a closer understanding of your most ancient Church—"the mother of all Churches"—which through the centuries has stood as the faithful guardian of the places hallowed by the life of our blessed Lord.

" Faithfully yours,
(Signed) "THOMAS F. GAILOR,
"President of the National Council."

THE BIBLE AND SCIENCE.

Reverent scholarship is good, and there is no conflict between it and the Bible. But the speculative scholarship of our paganized colleges and seminaries is the most vicious curse of civilization and the Church. Let us have both the Bible and scholarship.

But if it is a choice between destructive scholarship and the Bible, then we take the Bible and reject the scholarship. The Bible schools and institutions already have much strong and worthy scholarship, and this will increase with their means and facilities. The liberal seminaries may prepare for abandonment, for they render no service, but damage to the Church and mankind.—*The Presbyterian.*

We thank God that the people are being awakened to the dangers of "modernism." Surely, we must hold on to the Bible, or we shall have nothing to hold to.

THE YOUNG PREACHER'S PRAYER.

"Stir up the gift of God which is in thee."—2 Tim. 1:6.

Stir up Thy gift divine in me
And let my soul aspire
To higher knowledge, nobler tasks.
O set my heart on fire
Until it burns for Thee, O Lord,
And breaks full into flame,
That I may be a light to show
The glory of Thy name.

Stir up Thy gift divine in me
And let my life aspire
To stronger service, truer toil.
O fill me with Thy fire
Until mine old self is consumed
And I am made by Thee
A Christ-like creature, glad to show
A holy life and free.

Stir up Thy gift divine in me
And let mine all aspire
To fuller friendship, larger love.
O fashion me with fire
Until I blaze Thy beauty forth
Through Thy rich gift divine,
That by Thy grace so bountiful
Thy character may shine.

—*Charles Daniel Brodhead,* in *Christian Advocate,* New York.

Mother's Problems. By Harriett Bailey Clark, M. D. Judson Press. 75 cents net.

This book will be found very helpful by young mothers and teachers of mothers. Mrs. Clark is the wife of Dr. Joseph Clark, the well-known Sunday School worker, and approaches her subject from the point both of religion and the physical welfare of children. She discusses the care of the young child, education through play, the development of self-control. There are splendid chapters also on the basic virtues, such as truth, honesty, courage, etc. This book will be found of great service for parents' classes, mothers' associations, and teachers of children. (Order through The Christian Sun.

The Primary Superintendent's Manual. By Mildred J. McArdle. Christian Board of Publications. Price 75 cents net.

Mrs. McArdle is one of the finest of primary teachers in the country. She is personally known to the writer, as is also the department of which she is head. Her manual, with its month-by-month suggestions, its definite programs, its correlating work, material for special days, etc.., is exactly what so many primary superintendents have needed, and it is certain to aid them in making their work more efficient. We recommend it to all primary superintendents.

Church Work with Juniors. By Mme. Brockway. Judson Press. $1.00 net.

As we begin in our Church the task of correlating all phases of the work for boys and girls, we will find this book by Miss Brockway especially helpful. She has worked out a correlation of organization, materials, etc., such as is generally used in Christian Endeavor, missionary societies and Sunday Schools. This will be found especially helpful also for those doing work in a junior Church.

Junior Superintendents' Manual. By Hazel A. Lewis. Christian Board of Publication. 75 cents net.

Miss Lewis is director of children's work for her denomination and an expert junior worker. All that is said above in regard to the Primary Superintendents' Manual applies with equal force to the Junior Manual. It will help to solve the problems of many a hard-worked junior superintendent who has little time of her own to collect the needed material for her Sunday work.

Our Junior Department. By Jeannette A. McNaughton. Judson Press. 75 cents net.

This is one of the Judson Training Manuals. It may be used very successfully as a study book, having ten chapters, and covering very finely the work of a junior department. The style is original and chatty, making it very readable, as well as understandable.

Three manuals of hymn study and interpretation are published by the Century Publishing Company for use with the Hymnal for American Youth. They may, however, be used with other hymn books, as the hymns named in them are mostly well-known and generally used.

Book No. 1, **Hymn Stories for Children,"** by Margaret W. Eggleston.

Book No. 2, **Method and Interpretation in Hymn Singing,** by Edith Lovell Thomas.

Book No. 3, twenty-five hymns, with art picture illustrations, by Marion Faye Stickney. Price 25 cents each, net.

The Junior Citizen. By Joyce C. Manuel. Pilgrim Press. Price $1.60 net.

This book is intended as a "week-day course in world helpfulness for boys and girls, 9, 10 and 11 years of age." Twenty-six lessons are given under the four topics—"Our Homes," "Our Community," "Our Country," "Other Countries." We recommend this book for use as a program book in Vacation Bible Schools. Sufficient patterns are given for handwork, which are correlated with the program to take the place of a craft manuel as well as a program book. (Order through The Christian Sun.)

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THE CRISIS

There comes a time in the life of practically every man and woman when their digestive or eliminative organs, or both, fail to respond to drugs prepared by human skill. In fact drugs seem to do them about as much harm as good for their systems rebel against all drugs. These are the cases which physicians call "stubborn" and "chronic" for the reason that they persist in spite of drug treatment. We do not refer to incurable diseases such as cancer and consumption, but to that larger class of functional disorders which we meet every day, where the organs of digestion and elimination are impaired.

For this class of cases our best physicians and our big city specialists send their **wealthy** patients to the mineral springs where, in the great majority of cases they are permanently restored or decidedly benefited. But what about the **poor** man who has not the money or the **busy** man or woman who cannot spare the time to spend several weeks or possibly months at a health resort? Shall circumstances deny them the restoration to health which Nature has provided? Read our answer in the coupon at the bottom of this page.

We have the **utmost** confidence in the Shivar Mineral Spring Water for it has made us thousands of friends in all parts of America and even in foreign countries, whose faces we have never seen. Yet we count them our **friends** for the Shivar Spring Water has bound them to us by lasting gratitude.

We ask you to read their letters, a few samples of which we publish below for **your** benefit, and if **you** find among them any encouragement as to your own health do not hesitate to accept our offer which has no limits or conditions except those shown on the coupon.

INDIGESTION

I was suffering with indigestion, stomach and liver disorders and all its train of horrid phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water which I used continuously reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy. A. L. A., M. D.

I feel it my duty to suffering humanity to make public announcement of the benefits I have derived from Shivar Spring Water. I have been a sufferer for the past twenty-five years from indigestion and dyspepsia. After one week's trial of Shivar Water I commenced to improve, and after drinking it for four weeks I gained fifteen pounds. I feel better and stronger than I have in twenty-five years. I strongly recommend this Water to any one with stomach trouble of any character. I am writing this voluntarily and trust it will fall in the hands of many who are so unfortunate as to be afflicted with indigestion and nervous dyspepsia. C. V. T.

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Gentlemen: I accept your offer and enclose herewith three dollars ($3.00) for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I report no benefit therefrom you agree to refund the price of the water in full upon receipt of the two empty demijohns, which I agree to return within thirty days.

Name .....

P. O. .....

Express Office .....

Please write distinctly.

DYSPEPSIA

For many years I suffered with stomach trouble as a direct result of asthma. I consulted the very best specialist in this country, and spent quite a large sum of money in my endeavor to get relief. However, I had about come to the conclusion that my case was hopeless, but by accident I happened to get hold of one of your booklets, and decided to try Shivar Spring Water. After drinking the water for about three weeks I was entirely relieved, and since that time have suffered but little inconvenience from my trouble. I cheerfully recommend the use of your Water to any one that may be suffering from stomach trouble. O. T. S.

It is a great pleasure to tell you that your Water has been a great benefit, I may say a great blessing, to me. My wife says it has helped me more than anything else I ever tried. I have been, for thirty years, a sufferer from stomach trouble, REV. E. H. R.

RHEUMATISM

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter. C. A. C., M. D.

I suffered with indigestion and kidney trouble, and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your Spring Water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it.

MRS. T. K.

RENAL AND CYSTIC

I suffered for eight years with kidney trouble and inflammation of the bladder to the extent that I would have to get up during the night some five or six times. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.

J. P. D.

My wife has had a bad kidney trouble for several years. She has been using the water only about three weeks and it has already made her a new woman. Her color is much improved, her appetite is all that she could wish for, her digestion seems to be perfect. We give Shivar Springs credit for it all. T. G. S.

A TRIBUTE OF LOVE.

Whereas, God, in His infinite wisdom and mercy, has seen fit to call from time to eternity Mrs. Mabel Brinkley Kelly; and,

Whereas, we recognize in the death of our friend and sister the loss of a noble, patient Christian woman, and desiring to express our esteem and high regard for her memory; therefore, be it resolved:

First, That we bow in humble submission to the great Creator's will, remembering that our loss on earth has been our sister's gain in heaven.

Second, That the members of Berea Christian Church extend their heartfelt sympathy and sincere condolence to the bereaved family and friends.

Third, That a copy of these resolutions be sent to the family, a copy be spread upon our Church minutes, and a copy be sent The Christian Sun for publication.

MRS. M. J. LEE,
MRS. T. A. JONES,
MRS. A. S. HARGROVE,
Committee.

REED.

William Madison Reed died June 24, 1923, age 73 years and two months. Services were conducted at the home. On account of illness of the pastor, Rev. P. L. Duke officiated. He was a faithful member of the North Highland Christian Church. While his going away is our loss, it is his gain. He is survived by his wife, two daughters, and one son. He endured his suffering patiently until the end came, and his last words before he went away were "I am going through with Jesus—glory! glory!" May these words ever be a comfort to the bereaved ones, and may the family circle be unbroken when we shall gather around our Father's great white throne. He was laid to rest in Riverdale Cemetery.

A. H. SHEPPARD.

BRIGGS.

Mrs. Mary J. Briggs, wife of the late Samuel Briggs, died July 21, 1923, age 72 years 9 months and 8 days. Seven children survive her—five girls and two boys: Mr. W. S. Briggs, Mrs. L. W. Huff, Mrs. A. H. Powell, Mrs. J. C. Clark, Mr. J. W. Briggs, Mrs. P. W. Hicks, Mrs. J. C. Harris; also fifty-four grandchildren and twenty great-grandchildren. Burial from Union Chapel, Vance County, N. C. D. A. LONG.

Three to Make Ready. By Louise Ayres Garnett. Geo. H. Doran Company. $1.50 net.

A charming book containing three delightful children's plays—"Hill Top," "Pig Prince," and "Muffins." Each of these may be used in the open air, or for a short drama, purely as a matter of amusement. The moral tucked into each play is so covered with sugar-coating that it will be swallowed by the most captious child. Not the least charming part of the book is the music furnished for "Hill Top" and for "Muffins." "Four to Go" is found in a chapter on "General Notes on Production," which will help in making the staging of these little plays more easily. We bespeak the use of this book for any one looking for a charming new play for children.

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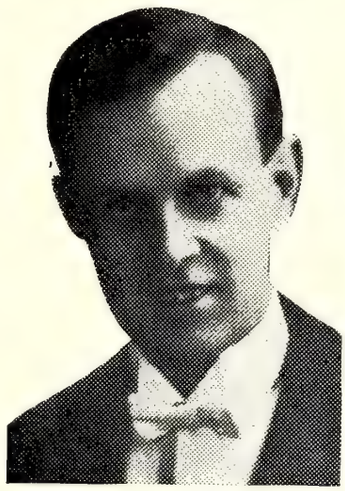

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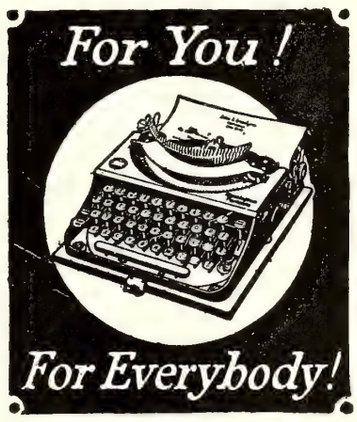

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Advertising Rates: "Want Ads" 2 cents a word an insertion. Display Rates quoted upon request.

Called Home

PERRY.

James Perry departed this life July 3, 1923, at 11 P. M., aged 60 years 4 months and 15 days. He had been a faithful member of the Christian Church at Damascus, near Chapel Hill, for about 14 years. He was highly esteemed by his brethren and neighbors. You will better know it when we tell you that laymen out of three different Churches stood up during the funeral services and bore testimony to the life he lived. He did good for the joy he got out of it. To do something for his fellowman was the pleasure of his life. He would go among his neighbors frequently and ask them if he could help them in any way. It does seem that his mantle has fallen upon his four sons.

He was wedded to Mary Pendergrass March, 1881, and to this couple were born nine children. He leaves to mourn their loss a wife, two daughters, four sons, a Church and a neighborhood. May God bless this bereaved family and help the dear sons to be as true as their father was.

Funeral and burial services took place from Damascus Church. The attendance was large, and the floral offering was fine. Services by the rector, assisted by Rev. B. P. Harward.

P. T. KLAPP.

CHAPPELL.

John H. Chappell, a member of Pleasant Grove Christian Church, News Ferry, Va., died in the Old Soldiers' Home, Richmond, Va., July 3, 1923. The body was shipped to News Ferry and was interred in the family burying ground.

Brother Chappell was eighty-four years of age, and was a member of Pleasant Grove Church over fifty years. His faith in Jesus Christ as his Redeemer and Lord was evidenced by his regular worship of Him in His appointed house.

May the Lord grant that the faith of his children be none the less obvious. In the absence of his pastor, Rev. Joseph E. McCauley, service was conducted by the writer.

JOHN G. TRUITT.

News Ferry, Va.

EATON.

Mrs. Bettie Eaton, widow of the late Elijah Eaton, was born June 20, 1883, and died June 28, 1923, in Baltimore, where she had been making her home for several years. Her age was 70 years and 3 days. The remains were taken to Timber Ridge Christian Church, where funeral services were held July 1st. She is survived by four daughters and one son.

The deceased was for many years a member of the Timber Ridge Christian Church.

A. W. ANDES.

COX.

Little Mary Frances, daughter of Mr. and Mrs. W. I. Cox, of Parks X Roads Christian Church, died June 18, 1923, at the early age of 11 months and 13 days. Her life was as a rosebud, plucked from earth to bloom in heaven. For such, the kingdom of heaven is—children and those who are willing to become as little children, said the Master. May His blessings be upon the parents and loved ones.

T. J. G.

OLDHAM.

Mrs. Mary Frances Oldham died July 13, 1923, at the age of 82 years 8 months. She joined Antioch Christian Church sixty-two years ago, and was a consistent member until her death. Truly, a mother in Israel has fallen.

Sister Oldham was a woman every one spoke well of. She was a devoted wife and mother, and a good neighbor to those who needed her, never speaking ill of any one. She married W. L. Burke, and to this union was one daughter, Miss Belle Burke, who survives her mother. After being widowed, Sister Oldham married Marshall Oldham, and to this union was born eight children, and Brother Oldham previously had four children, making thirteen Sister Oldham mothered.

Services were conducted by the writer, and she was laid to rest in Antioch Cemetery to await the resurrection morn. May God bless and comfort the bereaved ones.

J. D. WICKER.

STOUT.

James Abner Stout, of Ramseur, N. C., died July 5, 1923, at the age of 68 years and 3 months. He is survived by his wife, Mrs. Abathea Stout; three sons—Oscar Stout, of Selma, N. C.; J. W. Stout, Sanford, N. C., and Ray Stout, Sanford—and two daughters, Mrs. Ethel Gunter and Miss Stella Stout, of Sanford, N. C.; several grandchildren, besides many other relatives and a host of friends, who lament his passing; but their loss is his gain.

He had been a faithful member of Parks X Roads Church for eighteen years. He said death was not feared, and spoke also of the city to which he was going, which hath foundation, whose builder and maker is God.

May the Heavenly Father comfort the hearts of the loved ones. A large congregation of friends from far and near attended the burial, and many beautiful flowers were placed over and around his grave.

T. J. G.

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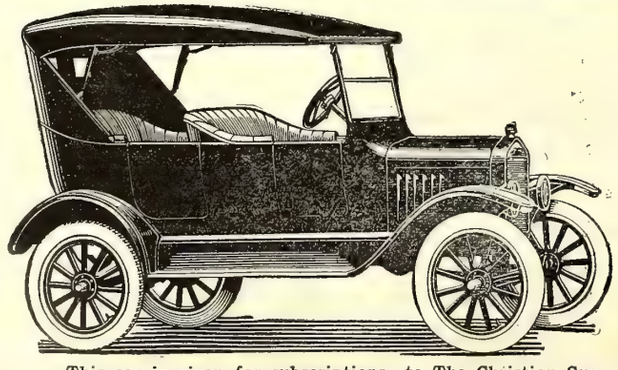

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Official Organ of the Southern Christian Convention

IN ESSENTIALS, UNITY | IN NON-ESSENTIALS, LIBERTY | IN ALL THINGS, CHARITY

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Mrs. N. T. Farmer

THE SUN'S OBSERVATORY

Dangerous Poisons.—

Any sort of a poison is dangerous, isn't it? Yes, we presume it is; but some poisons are more dangerous than others by reason of the more deadly character, or by reason of the more one is likely to put into his system. The *Presbyterian of the South* puts it this way:

"Cigarettes are little things, and because they are so small most people seem to think they are harmless. Medical men tell us that they are far more injurious than cigars or pipes. This is due, it is said, to the fact that cigarette smoke is inhaled into the lungs. A physician of high standing has recently said: 'Whenever a young man addicted to cigarette smoking has a serious attack of pneumonia, his loved ones might as well kiss him good-by.' This shows how the lungs are weakened by such practice. And yet, men continue smoking cigarettes in ever-increasing numbers. And apparently no real effort is made to keep young boys from acquiring the habit. This is a subject that ought to be studied carefully by parents and teachers and others having the welfare of the human race at heart, and full instruction should be given, especially to the young, as to the consequences of the use of cigarettes."

Prize-Fighting.—

The world may be getting better, as some insist, but there seems to be many streams awfully filled with the filth of the flesh, pouring into the world's lap, and they make it seem quite a bitter pill. Only a few years ago this country seemed to wipe prize-fighting from the map of this generation; but, alas! it is again in full blast and going at a rapid rate. The prize-fighters seem to be the high-priced men of this great country. Even the President of the United States gets a far smaller salary than do the prize-fighters. There are no such gatherings known in America for size, as are the gatherings which assemble to witness a prize fight. The way they seem to have managed to override the law against prize-fighting in this country is a very simple matter. The prize-fighters recognize the fact that the law is against them. They went to work and got a law passed to permit the "manly sport" of boxing. Such a law was passed, and in a little while they were prize-fighting under that law, and in that way they wore out the law against prize-fighting till they again introduced the heathen custom, and now they seem to have a prize fight almost at any time and anywhere it may be wished. Only last winter, if memory serves us well, the friends of boxing tried to get a law through the Legislature of Virginia to allow the manly sport of boxing. What they were really seeking was the right to have a prize fight. They did not succeed, but you may be on the lookout, for the same or a similar effort will be made when the Legislature meets again, and then what? Shall old Virginia pass a law to permit boxing and then permit them to have, under that law, a prize fight? Let such a thing never be done.

The Government of Our Cities.—

The world seems to be one vast amphitheater of problems. In this day of progress we know of few things that make such progress as the matter of gocerning our cities, and the bigger the city, the bigger is the problem. It is getting to be so expensive as to seem to prohibit the government of our cities. It is getting to take so much to operate a city of government that it really looks like our cities may have to disband to keep the expense of governing itself from eating itself up financially. New York City has a population of 5,790,000, and it takes 93,000 persons to fill positions which they necessary have to have in order to run the machinery of city government. So it takes one person for every sixty-three of its population to govern the sixty-three.

Making allowance for the women and children who are not breadwinners, there is one city employee for every twenty-eight workers. That is, each twenty-eight workers must support one city employee. In Boston it is said that the proportion is 18 to 1. The people of this country are criminally long-suffering when they allow the politicians to place such burdens upon them. It is a well-established fact that the work of a city government is rarely ever done as economically as the same work would be done by a private corporation. There is no reason why a city employee should not render a full day's work, just as he would do if working for a private concern. If this can be secured, more efficient work will be done and the taxpayers will get better results at less cost than is the case now. Every man owes it to himself and to the country to see that all is done that is possible to secure good government for his city or country at as low a cost as it can be secured. This means that every man must do honest work.

The Kaiser Again to the Front.—

We get the following through an esteemed exchange, and we think it is worth letting the people know of the Kaiser and what he is doing. He still claims to be the head of the Church, and declares that there is no power on earth which can remove him from the head of the Church in Germany. As the head of the Church in Germany, he is writing a new Bible, or rewriting the Bible, and leaving out much of its present contents. Read as follows:

Kaiser Wilhelm, now an exile in Ooorn, is giving another evidence of his madness, and this explains in large part the madness which led him to throw the world into the greatest war of all history. No longer having to devote his time and thought to the affairs of state, he has turned to theology. We cannot say to the study of theology, but to developing a system of his own. The work that he is doing at present is that of revising the Bible. He begins by giving up almost all of the Old Testament. He says that, if the account of creation should be rewritten, it might be allowed to stand. But he claims that most of the Old Testament is not inspired and is of no value to the world today. He was and still claims to be the head of the German State Church, and says that no power on earth can remove him from that position. The man who gives up God's Word and teaches the people to do so, and who undertakes to establish a system of morality and religion of his own, is liable to do just what Wilhelm did. He puts himself above God, as was shown by the slogan he is said often to have used: "Ich und Gott" (I and God). Naturally, he did not regard the will of God, when it conflicted with his own will. There were many people in the world who hoped that, in the quietness of his enforced retirement, he would repent of the evil of his ways, confess his sins and ask forgiveness of God and of the world. Evidently he has no thought of doing so.

Are We Headed For Barbarism?—

Are we headed for barbarism? Years ago, prize-fighting was forbidden in this country, and we thought the ugly and brutal practice had been banished from this country forever, and yet it is back here again, and again the shameful and bloody battles between two men are to be witnessed in different parts of our country. The two men meet according to some prearranged plan, and notice is given to the public, and with the notice the date is also announced. It seems almost unbelievable, and yet it is true, these prize-fights draw the biggest crowds that assemble at any place in this country. Even the baseball games do not draw like a prize fight. Not only do they draw the people, but a larger amount of money is paid to witness a prize fight than for any other purpose. It is not uncommon for a prize fighter to make $100,000 for brutally fighting some fellowman, and no doubt there are many persons whose names stand upon some Church book who give more to support such a fight for one day, or maybe for only a few hours, than they pay for the support of the house of God for a whole year, and yet these men go along and pass for Christians. Oh! if only professing Christians would respect themselves a little—at least enough to keep out of prize fights. That our country tolerates and permits these prize fights is an awful testimony against our civilization, to say nothing of the Christianity which has been the power in the development of our country. Let us give the prize fight no quarters in this fair land.

NOTES-PERSONALS

Rev. P. H. Fleming is open to engagement as pastor, and ready and willing to give his whole time to the work. His address is Burlington, N. C.

There were quite a number of ministers, as well as laymen in attendance upon the Chautauqua from a distance. By far the largest attendance perhaps in its history.

"I am glad you are to give your full time to THE SUN. I think you are already giving us a very good paper, and I am enjoying its weekly visits."—*Rev. J. F. Morgan,* Winchester, Va.

Who shall be the man for the Berkley pulpit, made vacant by the resignation of Rev. E. B. Flory, who goes to Dayton, Ohio, to establish a new Church in the beautiful and growing city.

Rev. W. T. Scott, assisted by Rev. W. G. Crutchfield and others, last week held a series of meetings at Concord, in Caswell County, N. C. So far, we have no word indicating the results, but this will come later, as we trust.

Rev. H. Shelton Smith, Ph. D., is to have his address after August 1st at Defiance, Ohio. As we understand it, he is to be engaged with the Board of Christian Education, and his headquarters will be at Defiance, Ohio.

Rev. C. E. Gerringer has been in a meeting for some days at Apple's Chapel, in Guilford County, N. C. He was assisted by Rev. J. E. McCauley and Rev. P. T. Klapp. We look for good news from this meeting later.

Rev. H. S. Hardcastle, the new pastor of the Suffolk (Va.) Christian Church, has arrived. We tender to him and his good wife congratulations on coming to Virginia, and also on the arrival since they came to Virginia of a little girl in their home. Much happiness to you, friends!

Rev. Chas. H. Rowland, D. D., Franklin, Va., has been holding a series of meetings at Union, Alamance County, N. C. The meeting was conducted from July 22nd to 27th, and possibly longer. So far, we have no news except the opening sermon on Sunday, July 22nd, was able and helpful.

The many friends of Bro. Hermon Eldredge will be glad to know that Mrs. Eldredge, who, a few weeks ago, passed successfully through a major surgical operation, is doing well. It was a very dangerous operation, and while she is better and in good hope of complete recovery, it will still take several months for her to get to be herself again. Our people in the South will give these friends large sympathy in these hours of testing.

Dr. Geo. W. Watson, a member of the board of trustees of Elon College, has been on a visit to Virginia, taking a vacation and spending a few days with his daughter at Virgilina. He has returned and is looking well, although his age is showing its power over the body. He is maintaining a lively interest in our work, especially in the new buildings of Elon College. He is widely known in this part of the State, and has many friends. For many years he was a practicing physician in Alamance County, N. C. He has retired from his practice and lives at Elon College.

And what are you doing to make the Men and Millions Movement among us a success? Your help is needed—your part is a part of the great work to be accomplished, and if you leave your part undone, the work will, by so much, drag, and not do the work it ought to do and would do if you would help it.

We are glad to learn that Rev. Geo. D. Eastes, Portsmouth, Va., is slowly improving. We shall rejoice to know that he is on the way to speedy recovery. Let the prayers of our people be offered for him daily. He is yet a young man, and may have many years of usefulness among us, if so be that it may please the Lord.

Dr. W. A. Harper left Elon during the Chautauqua on an extended business trip. He was reluctant to absent himself during the Chautauqua, but business comes before pleasure. He will be away at least a couple of weeks, and it may be longer. We shall look for his return and the good news he may bring with a deep and abiding interest. We wish him great success.

The First Christian Church, Norfolk, Va. (Berkley), loses its pastor. The Rev. E. B. Flory has tendered his resignation as pastor of said Church to take effect October 1, 1923. He has received and accepted a call to establish a new Church in the River Dale section of Dayton, Ohio. Bro. Florry has made many friends in Virginia and North Carolina, and even as far south as Georgia and Alabama. They will regret to have him leave Virginia, but they will wish him well in his new field.

As we write these lines the Chautauqua at Elon is in full blast—the attendance is greatly increased over what it was last year; more than doubled, in fact. The interest on the part of most of those in attendance is very good. It is largely a body of young people, although there are a number of older people here. The young people are having a time. The first night (Monday) was called "Burlington Night," and the interest was well maintained. Rev. G. O. Lankford, D. D., president, and Rev. Mr. Opie, of the Episcopal Church of Burlington, made the principal address. Tuesday night was known as "North Carolina Night," and the program was given principally by our people of the Raleigh Christian Church, with Mr. Chas. H. Stephenson presiding. If the name of the night had been given to suit the occasion, it would have been better called "Fun Night" rather than "North Carolina Night." Dr. W. D. Parry was to deliver an address, but they kept up the fun-making so long that he gave us only a part of the address and closed at 10 o'clock. The address should have been given in the early part of the evening. Though it was so late when Dr. Parry got to speak, yet he held his audience well. Tonight (Wednesday night) is to be "Virginia Night." Dr. Staley is to preside, and Rev. I. W. Johnson, D. D., is to give the address.

The Baptist people of the United States are about to divide. They have stood solidly together for a long while. Rupture may yet be avoided, but we sincerely doubt that it can be. The division is coming at a most unexpected point. They are about to divide over the Bible, one side claiming that the Bible is not to be the rule of faith as a whole, and the other side claims the Bible is the revealed will of God, and therefore continues to stand as the rule of faith for the people of God. Those who are standing for the reliability of the Bible have organized what is known as "The Baptist Bible Union of America," and they are seeking to enlist the support and influence of all Baptists throughout the country for the Bible as the rule of faith and life. Of course, the modernists are fighting against this movement, but the fight does not stop the effort to organize the Baptists of the country in defense of the Bible. Already many Baptists have cast their lot in with the Union, and more will do so as the days come and go, and they can see the reason for such an organization. We do not believe for one moment that the Baptists of this country are ready to give up the Bible as the revealed will of God, and certainly the rest of us should give these Baptist stalwarts the help of our influence, and if need be of money too, or what would be better, if the men of other denominations who stand true to the Bible would begin to put themselves in shape for a similar purpose. God bless the men, irrespective of denomination, who mean to stand for the Bible till the end. No Christian people can afford to give up the Bible, for if they do they have absolutely no other source of authority for the Christian life, and to give up the Bible is to give up the Christian life, for we have no authority for the Christian life except in the Bible—the Bible alone is authority for the Christian life. We commend the action of our Baptist brethren in this most practical effort to keep the Bible in its place as the revelation of the truth of God.

CHURCH ATTENDANCE.

What per cent of your Church members are regular attendants at the Church services?

This question, if asked the pastors over the country, might possibly, and most probably would, prove a rather embarrassing one. However, it should not embarrass the pastor—but the members! This opinion now exists at our Church, after a very fair test. For two months a regular-attendance card was kept of each member of the Church. At the conclusion of this attendance campaign it was found that just four members out of the entire membership had been present at every service during those two months. One-half of the membership had attended at least one-half of the services, and the remainder of the members averaged having been present at two services.

Now, this situation has not caused us to lose heart, for we are again launched on a similar campaign for the next two months. We are optimistic enough to believe that at the end of this time the record of the two previous months will be exactly reversed.

Other Churches might try our plan and see what your result will be. We are of the opinion that it is going to mean better attendance, more interest, and the banishment of an embarrassing situation. MRS. JOHN B. STRATFORD.

Graham Christian Church.

NOTICE.

The Virginia Valley Central Christian Conference will meet at Timber Ridge at 10 o'clock A. M. Tuesday, August 14th, and will be in session until Thursday afternoon, August 16th. Those coming by automobile will go to Winchester, take the Northwestern Grade, turn to left one mile beyond Gore. It is twelve miles to Gore and eight from there to Timber Ridge. Those coming by rail should come to Winchester, and there take the Winchester and Western to Gore. Leave Winchester at 7:45 A. M. or 2:45 P. M., reaching Gore at 8:54 A. M. or 3:53 P. M. Write Lemuel P. Johnson, Trone, Va., to meet you at Gore. If necessary to spend night in Winchester, write or phone Roy A. Larrick, Winchester, Va., and he will see that you are cared for there. A. W. ANDES.

Harrisonburg, Va.

The Editor's Pulpit

A Weekly Presentation of Truth for the Christian Life.

EVERYTHING MUST COME TO JUDGMENT.

"For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."—Eccle. 12:14.

"Whether we work or play, or sleep or wake,
The life we live passes into judgment."

Man has no great liking for judgment unless he is himself permitted to administer it to another. He is willing to review the actions, thoughts and motives of others, but it is no fancy of his to have another judge his motives and actions. It is a good thing that man is not the judge of men, since his judgment is so liable to be warped by selfish considerations. Our text tells us in very plain language that God will review in judgment every action, thought and motive, whether it be good or evil. From God's judgment, there can be no escape, neither can an appeal be taken to another court. Paul tells us that we must all stand before the judgment seat of Christ (see Rom. 14:10). That seems an all-sweeping statement, and there is but one way of escape, and that is by faith in the Son of God.

The teachings of the Bible declare that judgment will be of the most searching kind. Only one class of people can hope to escape—they who, through faith, are under the blood of Christ. Some of us are trying to persuade ourselves that God's love is so great that His judgment must necessarily be very light. That will be true of them who are His by faith, but His love cannot avail for the unbeliever, living in his sins. God is love, but God is also just, and to the people who refuse His love, His justice must come in power and vengeance. The love of God and His justice are measured to man according to his faith or his unbelief. Upon this point, the Lord has spoken in unmistakable terms. He says: "I, the Lord, search the heart, I try the reins, even to give to every man according to his ways and according to the fruit of his doing" (Jere. 17:10).

The heart is hidden from human eyes, but God looks into the life with a marvelous searchlight, and when He searches, He finds what is there—be it good or bad. From His eye nothing can be hidden. Thus it seems clear that the Lord will look us through and through. God does not judge us by what He sees on the outside, but He searches the heart to its depths and to its outmost limits.

Did you say: "Yes, but that is Old Testament teaching"! That is true, but it is also just as surely New Testament teaching. In Matt. 16:27, Jesus teaches the same, when He says: "For the Son of Man shall come in the glory of His Father with the holy angels: and then He shall reward every man according to his works."

Again, in Rom. 2:6, Paul teaches us that God will render to every man according to his deeds. If your deeds have been according to the Gospel, then your rewards will be likewise. If your deeds have been evil, your rewards will likewise be evil. One of the great dangers to men is trusting in the long suffering of God, after it has been exhausted. God is long suffering, but there is a limit, and beyond that His mercy is withdrawn.

Some seek to excuse themselves from the penalties which the judgment will impose, on the ground that they are weak and so liable to sin. They seem to forget that when men sin, it is in the face of the fact that God has provided deliverance for them, and that their failure is due to the fact that they failed to use offered help. This fact leaves them without excuse, and they must be judged by the law of God.

But how can even God Himself pass judgment on all of the millions and billions of sinners who have lived since Adam? It may not be such a task as you imagine. The Bank of England has a little machine which passes judgment on every coin which passes through the bank. It is automatic in its action. Every coin passed judgment on itself by its own weight. If it is of standard weight, the machine sends it to one side. If its weight is faulty, then the same machine sends it to the other side, and when the weighing is over, all the good coin are on one side, while all the bad coin will be found on the other side. Now, if a man can make such an arrangement for determining the character of a coin, can it possibly be anything strange that the Lord has a plan that will automatically settle the judgment against you in the day of days? There will be no mistakes in the judgments rendered. The moral and spiritual weight of each person will settle the matter of the man's destiny. To avoid the destiny which God assigns, that is impossible.

Coward or brave, can shun his destiny."
"No man of woman born,

—the destiny which his own character has assigned to him. There are persons who think that God destines every man for good or for evil. It is not so. God lays before the man the good way and the evil way. Your choice of the way settles your destiny—hence the great importance of a right choice!

"God has so framed us as to make freedom of choice and action the very basis of all moral improvement, and all our faculties, mental and moral, resent revolt against the idea of coercion."

We hear much said about the weaker brother as "a back number," "old fogy," "a hopeless crank," etc. Now, brethren, it poorly becomes Christian men to use such language, and we urge you not to do it. The *United Presbyterian* has some good words to say along this line, and we commend them to our readers, as follows:

In the early days of the Christian Churrch there were persons in its membership who were very scrupulous regarding the eating of meats and the observance of special days and seasons. The broad-minded Apostle Paul gave counsel to the stronger Christians to deal kindly with those of less rugged faith, to respect their scrupulous notions and to practice self-denial for their sake. Perhaps the weak brother may be regarded as an inconvenience, and even a mild nuisance at times. We look upon him as "queer" in his religious convictions and practices, petty and narrow in his conception of things. He may be so far behind the times that his modes of thought and action are more closely fitted to the period of James I than that of President Harding. What is to be done with the weak brother? The Scripture does not say that he is to be permitted to run the Church, to map out its programs and write its creeds and dictate its policies. But he is to be treated with consideration and charity. We are not to apply to him such uncomplimentary terms as "back number," or "old fogy" or "hopeless crank." Be generous toward him, and never forget that he is a brother in Christ Jesus, and at heart may be just as sincere and devoted as other fellowers of the Master. We are to practice self-denial in consideration of the moral safety of others. Paul declared that if the eating of meat would cause his brother to violate his conscience and go wrong, he would eat no meat while the world standeth. The "personal liberty" plea, of which we have heard a good deal, has a lot of selfishness in it. It is an expression of that egotistic, non-Christian philosophy which considers only personal inclinations and desires, and is serenely willing to let the other fellow take care of himself if he can. Real religion says, "I will make daily sacrifices in order to help my weak brother keep straight and true." In the vast majority of cases the "personal liberty" argument is nothing more than the cry of incarnated selfishness. It is the mark of noble souls that they gladly help to carry the burdens of those who are weaker than themselves. In doing so they "fulfill the law of Christ."

THE WORLD-TRANSFORMING LIFE.

A young Japanese, admitted to the study of Dr. Parks, of St. Bartholomew's Church, New York City, asked abruptly, "Sir, can you help me to find the beautiful life?" Dr. Parks answered:

"Do you wish to talk with me about religion?"

"Yes, sir; I want merely to find out about the beautiful life."

"Have you read the Bible?"

"Yes, sir; I have read some, but I don't like the Bible."

"Have you ever been to Church?"

"Yes, I have been twice, but I don't like the Church. I am trying to find the beautiful life. Many of you people do just as our Japanese people do—they are bad, they cheat and tell lies, yet they are all Christians. That is not what I want; I do not want your religion. But there is something I want. I cannot tell what it is; I call it the beautiful life, and they told me perhaps you could tell me about it."

"Where did you hear about it?"

"I never heard about it, but I saw a man in a boarding-house in San Francisco, soon after I landed—a poor old man, not an educated man like myself, who have studied in the University of Japan, and now am studying in one of your great universities; a poor man he was, a carpenter, but he had what all my life I have wanted. I thought it might be in the world, but I never saw it in my own country; I call it the beautiful life. How can I find it? This old man went about helping everybody; he was always happy, he never thought about himself. I knew him three weeks, and watched him all the time, and felt that I must have what he had. I have seen some other people who have had it. I do not know what it is. It cannot be your religion because you do not have it."

Dr. Parks read to him the thirteenth chapter of First Corinthians, that beautiful "love chapter" that means so much to us, and asked, "Is that it?"

"Yes, perhaps; it sounds like it. But how can I get it?"

Then Dr. Parks told him very simply the story of the perfectly beautiful life, and said: "Now, you have just to follow that life."

As his visitor left, he gave him a copy of the New Testament.

"Can you not give me a more modern book? You know Japanese are very up-to-date."

"No, it is not in any other book. This is the one Book you need. Study it, and pray that light may be given you to live this beautiful life."

Two years later the young man again visited Dr. Parks hurriedly just before leaving for San Francisco, called to an important position in his native land. His message was already written on his radiant face. "Sir, I have found the beautiful life—I have found Jesus." Then he went back to Japan to tell his own people of that life. —Wilbur F. Crafts, in *Northwestern Christian Advocate.*

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor,*
Elon College, N. C.

FIFTY YEARS IN THE MINISTRY.

On August 10, 1873, with fear and trembling, I stood in the pulpit in Union Christian Church, Southampton County, Va., and preached my first sermon. The text was (Heb. 3:1)—

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus."

Like many young men, I took a text which was too big for me; bigger than the man, and more than he could properly handle. No matter now how poor the sermon was then, it was the beginning of what God has permitted to be at least fifty years in the Christian ministry. It was a moment I have never forgotten. It seems almost as if it were but yesterday, so quickly have these fifty years come and gone. I can scarcely believe it possible that between that day and this, fifty long, and in some respects trying, years have come and gone. However, to dispute the facts will not change the truth.

Many times during these fifty years I have felt that the end was near, but in mercy the Lord of the harvest has permitted me to remain till this day. How well I have used my time and opportunities it is not for me to say, but I do know that many disappointments, blunders and failures have seemed to crowd my pathway, till again and again I have been possessed of the thought, and oppressed by it, that I am at best but an unprofitable servant, and yet the fact that the Master has put up with all of these, and allowed me to continue in His service, fills me with gratitude and thanksgiving. How good He has been again and again to give me another chance, and still I know, as no one else among men knows, that my life should have been a much better and a more fruitful life.

When I was a young man, I read in the *Illustrated Christian Weekly* an account of the last illness of the late Rev. John S. C. Abbott, D. D., of New England. As he lay there in his last illness, after a most useful life spent in service, as a minister of the Gospel, a historian and a man of letters, he declared that he was going into the presence of his Maker with not a thing to his credit, nothing on which to count as a plea for salvation, except the merits and the atoning blood of the Son of God. I was deeply impressed with his words, but I was greatly tempted to think the words were only words born of a sort of false modesty. I have never forgotten his statement, and now I wish to confess that I am prepared to believe what he said out and out, for again and again, in these later years of life, I have felt what he expressed—it is indeed all of Christ and none of self, so far as my hope of salvation is concerned. And now fifty years away from the starting point, I am having a sort of Mount Pisgah view of the end of the journey. In making these fifty long steps to this promontory, I must confess that the way has been checkered, and at times most difficult, but there has been far more of blessing than otherwise in the journey, and today I thank God for the privilege of the way I have come and for the prospect before me. If He can use me further, I am His to command; but if my work is nearing the sunset hour, then I trust I may just as cheerfully answer His last call and go home, beyond the river.

I seem to be out on the stormy sea of life, the breakers are many and high, and I am watching to catch the first glimpse of the shore-line beyond, but there are too many billow-caps in the way, and the mist is still too thick to permit my vision to penetrate so far, and I am waiting and working till these mists have rolled away, when the old ship of Zion on which I am traveling, as I trust, shall enter the haven of rest and I shall be forever with the Lord and the dear ones who have gone on before. The very thought is full of comfort and hope. All I now care to say is: after fifty years—

I am Still Homeward-Bound.
(Adapted.)

"A little longer tempest-tossed,
A little while to wait;
A few more days of chilling frost,
And then—the golden gate.

"A few more billows yet to meet,
White-crested by the foam;
A few more sorrows—then how sweet
Will be the rest at home.

"A little nearer every day
When falls the eventide;
The harbor is not far away
Where I shall forever abide.

"Yes, homeward bound, homeward bound,
By wave and tempest driven;
With fav'ring gale and swelling sail,
I hope to reach the port of heaven"!

THE POINT IS WELL TAKEN.

When we may have the direct teaching of Jesus to cover a thought, we ought to be submissive to that teaching—we ought to accept it as final and as full of authority.

It was Jesus who said: "Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth, this defileth a man."—Matt. 15:11. We may, however, keep in mind the fact that what comes out of the mouth is more or less regulated by what goes in the mouth. If a man fill his stomach with impure food, he may do that with impunity, but presently when the stomach is made very sick and it begins to vomit, then he may get at what it means by saying it is not that which goes into the mouth that defiles, but that which comes out, and so it is, as Jesus taught, when a thing goes into the stomach no harm may be done, but when it gets ready to come out, then is the mischief wrought. It is the coming out process that proves the evil that has been done.

It is related that Thomas Bone, a missionary, laboring among the canal men, on one occasion approached a small company of laborers who were swearing. He said, as he came near them: "Good morning boys. Can any of you tell me just what kind of stuff that mill is grinding without going to look into the hopper?" Nobody could. And then one man asked Mr. Bone, saying: "Can you?" "Yes," he said; "I can, by watching what kind of stuff comes out at the spout." The reply was cleverly made, and the men laughed heartily at what the missionary had said. Then Mr. Bone again said: "Judging by what has been coming out of the spout, there must be some pretty bad stuff in the hopper." The story has application to many others than sailor boys. If you will watch what comes out of the lives of men, you can come pretty close to guessing what has been put in them. And this had a wide application. What is your life giving out? Tell me, and then I can tell what you have been taking in, and what you have been taking in settles largely what you are and what your life will put out.

Two audiences, of which I was a part, will illustrate the point well. In the first audience a speaker presented some rich truths. He not only presented rich truths, but he did it well. After the congregation had been dismissed, I noticed that the people were very chatty one to another, and I naturally supposed that they were discussing the rich spiritual repast which had just been served to them from the pulpit—but I was mistaken. On passing among the people, I observed that they were giving no thought whatever to the sermon that had just been preached, but they were gossiping and joking and telling funny tales to one another.

Soon after that I was in that same, or a similar, congregation, and heard a man "make a fool of himself" just to amuse the people—and he succeeded quite well. The people "laughed themselves sore," and then when the audience was dismissed, the people could not say enough in praise of the man who had made a fool of himself (and we must admit that he did the job well); and not only so, but that was what the people were talking about as they mingled together and as they went out. One would say: "Wasn't that fine?" The other would reply: "Fine, very fine." Another would say: "How did you like the work of that man?" "It was very good." And another was asked how he liked it, and he said: "I never enjoyed anything more in my life; it was the finest thing I ever heard."

We could but say: "Not that which goes in defiles the man, but that which comes out." The sermon brought nothing out, so far as I could observe, but the mimicry did. Then I said: "I see the difference. In one case the people took in and they gave out. In the other case they did not take in and they could not give out." The rich truths of Gospel grace could not be taken in; not that they did not have capacity sufficient to do so, but they were so full of the world and its spirit, they had no room for anything that was better. In the other case, they had taken in so much of the world and had so much of the world spirit in them, that they found it quite easy to swallow just anything that was offered them which was in keeping with what they had been taking in through the days that had come and gone. You see, we could tell by what they were putting out, just about what they had been taking in, and there you are! Now, which do you think is the wiser? If they had been taking in just what they were putting out in their expressions of appreciation of the man who had been "making a fool of himself," then there was not much evidence of their having taken in the thought which the Gospel offered them, although many of these people were prominent members of the Church. Now, what sort of Christianity are we building up? Do you like the output of the second crowd? We say the second, because the first did not seem to have any output—for the rich truths of the Gospel were so poorly received that there was no response, or practically none, at all. In one case, the truths were as rich as gold, but they brought no sign or indication of appreciation. In the other case, the mimic fed the people on foolishness, and they (many of them Church members) were most lavish in their praise for the man who had given them nothing on which the spiritual man could live, but they found it easy to feed on and appreciate what the man gave them who was simply "making a fool of himself." We said many of these people who went almost wild over the man who was "making a fool of himself" were Church members. Yes, and to a certain extent these were the same people who had found nothing in the rich truths of the Gospel, as presented in a great sermon, which called not out their words of praise and appreciation. Now, tell us, will you, what sort of Christianity did these people have—these who could appreciate a man "making a fool of himself," but could not appreciate the gospel truths as given

out in a great sermon by a true and noble character from the pulpit? Which crowd were you in, and how do you like the looks of yourself, as seen in the light of these facts?

WILL CHRISTIAN TAXPAYERS STAND FOR THIS?

One day last February, the Rev. J. Frank Norris, D. D., pastor of the First Baptist Church, Fort Worth, Texas, delivered a stirring address before the Legislature of that State in support of a law prohibiting the teaching of evolution in tax-supported schools. The length of the address precludes its publication in our pages, but we hope it may be printed in pamphlet form and sent broadcast over the country, for, in our judgment, it surpasses in some respects even that of William Jennings Bryan, delivered the year previously on the same subject and under somewhat similar circumstances.

Dr. Norris was careful to say that the bill he was supporting was not to prevent the teaching of evolution, or to interfere with any one who believed in it, but simply to prevent its teaching in schools supported by public taxes.

He was equally careful to say that the bill did not oppose science—science means the things you know, not the things at which you guess, and evolution is merely guess, and a poor one at that.

The Bible is not opposed to science, and Dr. Norris showed that an impressive proof of its divine inspiration is found in the scientific facts it states which were hundreds, and in some cases, thousands of years in advance of their discovery by man.

He was careful to say further, that the evolution he was opposing was not identical with development in which everybody believes, but that it was something which denies God as Creator and practically eliminates Him from the universe. Luther Burbank can develop one plant from another plant, but it is still a plant, and he can make nothing else out of it; but that is not the evolution which these university professors are talking about. They are talking about something which traces man himself back from an animal to a vegetable, and from a vegetable to a mineral, and from a mineral to a primordial cell. The origin of the cell is a mystery.

They demand academic freedom, these professors do, *i. e.*, the liberty to teach anything they please; but Dr. Norris pointed out to the legislators that such freedom was, in the end, more dangerous than the freedom to sell whiskey or to carry concealed arms. They might have that freedom, if they desired it, but they must not ask us to pay their bills while they are using it to destroy the faith which underlies our free institutions. It was not denominational schools that Dr. Norris was talking about, of course, but schools supported by public taxes—State schools and universities.

It was contrary to law to permit any religious creed or dogma to be taught in our public schools or colleges, and evolution was just that—a religious creed or dogma. It has its own view of God and creation, and is teaching it, contrary to the Christendom, whether Protestant or Catholic, of all the centuries. Neither Protestants nor Catholics, Jews nor Gentiles are insisting upon teaching their dogmas in our public schools, nor would they be permitted to do so. If they did, why, then, should these evolutionists force their views upon us, and at our expense?

Would we permit Buddhism to be taught in our public schools, or Mohammedanism, or Bolshevism?

As a matter of fact, evolution is Bolshevism in the long run. That is to say, like sin, when it is full-grown, it brings forth death. It eliminates the idea of a personal God, and with that goes all authority and government, all law and order.

And if some one should say, what if evolution is yet proven to be true, what if science shall ultimately establish it? The answer is, that when it does, that will settle it, but it has not done so yet. Evolution is in the region of probabilities all the time—"it would seem," "perhaps," "it may have been," "as yet we do not know," "so far as we can guess." These are the terms of evolution on which it is proposed to overturn the verities of the Bible and the verities of sound government in the nation and in the home.

Speaking of proof, Dr. Norris reminded the Texas legislators that in 1913 the evolutionists heralded to the world that they had at last discovered the missing link—the "Piltdown Man," as he was called—because a few pieces of bone and a tooth had been found on Piltdown Common, Essex, England. They brought these to a museum in New York, and after "scientists" had reconstructed the man out of them, thousands of school children were led to the museum to behold him—half man and half ape. They were told this was the missing link.—*Weslyan Methodist.*

But by and by, another scientist, himself an evolutionist, but a little skeptical, discovered that the foot was that of a chimpanzee and the tooth that of a gorilla, and that he could produce thousands of others just like them. The jawbone came from a still different animal.

Of course, we cannot go through the whole of Dr. Norris' great address as we should like to do, but he concluded with words of awful warning that ought to stir the legislators of Texas and of every other State. The reign of lawlessness threatening the existence of society itself is arresting the attention of our thoughtful citizens everywhere. Illinois seems to be putting its stamp of approval upon the crime of murder in the town of Herrin. Our jails and penitentiaries are crowded, and not by adults, but by youths of tender years. The more divorces a woman has, the brighter star she becomes in the moving-picture show. God is being ruled out of the life of men and of the nation. Let atheistic evolution have its way, and how long will it be until the recent incident in Russia is repeated in the United States, where professors met in the streets of Moscow and burned God in effigy.

The whole world is trembling in the balance, and instead of permitting the faith of our young men and women in God and in the Bible to be destroyed, the Legislatures of this country should, by solemn resolution, call upon the people of every name and creed to fall upon their faces as did those people of Nineveh and cry unto God for mercy.

"Gentlemen of the Legislature," said Dr. Norris, "there are three institutions that we love—the home, the Church and the school. The home, where children worship father and mother as uncrowned monarchs, let none invade its sacred precincts. The Church, let no atheistic university professor supported by the people, take the boy fresh from the side of his simple home and blight his virgin faith and send him back to his little country Church with the croaking voice of modern infidelity. The school, let war come, let the whole world be a sea of flame and blood, but give me America with homes of unsoiled virtue. Churches with unshaken faith, schools with Christian men at the head of them, and I will give you a nation that all the arms and nations of the world shall be unable to destroy."—*Moody Bible Institute Monthly.*

THE PEOPLE WHO DO ATTEND CHURCH, AND WHY.

The most efficient agency of human service on earth is the Christian Church, and they who would make their lives count should be counted among those upon whom the Church may count. Every non-attendant upon religious services virtually votes for the elimination of the institution from society. If we believe that the world needs the Church, we have but one clear, unmistakable and unanswerable way of stating it; that is, by regular Church attendance. The man who goes to Church stands for an indispensable institution, even as a good citizen stands for the State by voting.

The great master passions, such as love, honor, justice, patriotism and brotherhood, are kindled at the altars of the house of God. The most expensive thing about a Church from any point of view is the empty pew, and no well-conducted Church can afford it, even on the low plain of business efficiency. Church attendance is conducive to religious thinking. Take God out of the human mind, and you eliminate the greatest incentive to noble thinking and living, and the greatest safeguard of society. A churchless community, a community where men have abandoned and scoffed at or ignored their religious needs, is a community on the rapid downgrade. Church work and Church attendance means the cultivation of the habit of feeling some responsibility for others. At Church we meet and nod or speak to good, quiet neighbors, and go away feeling a little more charitable toward all the world, even toward those excessively foolish young men who regard Church-going as a soft performance. We may not hear what we term a good sermon, but we will hear a sermon by a good man, who, with his good wife, is engaged all the week in making hard lives a little easier; we will hear read or take part in reading some beautiful passages from the Bible and take part in singing some good hymns, all of which are indispensable in the building of Christian character.

I believe that going to Church is a duty we owe to the world, "for none of us liveth to himself, and none dieth to himself." The nature and extent of our obligations to our fellowmen, it seems to me, are rarely considered sufficiently to be adequately understood. How much, and what, do I owe to humanity? Literally, everything I have, everything I am; and this is so literally and so simply true that no man has a right to say, "I will do as I please with my possessions, my time, or my powers." If I have a strong and fair body, have I a right to be proud of it and do what I please with my physical strength? The long struggle and effort of the race in every stage of its progress, from brute propensity toward angel, has evolved whatever is fine and fair in the human form; and it is an outright gift to me. Is my brain power mine? The human race, from the beginning, has been developing and creating the human brain. When men have tried to think straight and clear, they have been creating brain cells as much as the athlete in his exercises creates lung cells.

IT MATTERS NOT.

F. M. Dunaphant.

It matters not that I am growing old;
Youth holds for me no long-enduring charm.
The "silver threads" will give me no alarm,
Nor waning strength a greater love for gold.
Though weak, infirm, and void of spirit bold,
I still shall weather life's incessant storm.
The gibes of youth can never do me harm,
For greater wisdom will the years unfold.
The "lonesome latter years" I shall not know.
When dimly shines the lonely evening star,
And wistfully the whispering breezes blow,
I shall in blissful silence cross "the bar"
And meet "my pilot" 'yond the sunset glow,
Where glory sheds its fadeless light afar.

CONTRIBUTIONS

SUFFOLK LETTER.

The kitchen and the cook have not had their true place in human appreciation. As a rule, the kitchen is the poorest room in the house and used the most. It is small, crowded with necessary and unnecessary things, poorly ventilated, and unattractive. Here, fumes and heat test the nerves and heart of cooks. Few people see the cook or the kitchen. The parlor, the dining-room, the sitting-room are open to guests. Here, are the decorations, the comforts, the electric fans. Here are the pictures, the magazines, the books, the morning papers. Care is taken in the construction of every room more than in the kitchen. Yet out of the kitchen come the things that sustain life—three meals a day for a hundred million people, many of whom eat their breakfast without thinking of God or the cook! Many are more inclined to complain of their food than to give thanks for it. It might be a fair estimate to count twenty million families in one hundred and ten million population. That would mean twenty million cooks. There are not that many in any other one occupation. These cooks are housewives or employees of all ages and ranks. They handle more food products than the railroads and steamships combined. They handle all that is transported and millions of tons that go no farther than from the garden, orchard, smokehouse, hen's nest, and milk pail and churn, to the kitchen. All the factories that manufacture cereals, breads, cakes, butter, sugar, salt, pepper, lard, baking powders, vinegars, and syrups, do not handle as much as the plain cooks, for they handle all these and more. The cooks make a great army ministering to the real life of the nation. Has any monument been erected to cooks? Has any painter adorned the walls of the art gallery with portraits of cooks? Has any library been dedicated to cooks? Has there been a great convention of cooks? Who feeds the world? Cooks!

Go back in the kitchen. It is a hot day. The fire burns. The pot boils. The oven bakes. The pan frys. The foreheads shed very life. The arms are bare. The brain plans. The hands shape and turn, lift and hold. The dinner comes out and sits in proud satisfaction on the dining-table, awaiting the guests. All is *three times* a day for three hundred and sixty-five days—or say three hundred and fifty days—over a thousand times a year. Think of a mother's lifetime spent largely in the kitchen. Think of the hired cooks who come early and prepare the morning meal. How many pay for the cooks? How many praise the cooks? How many complain? Well, this has not brought us to the dishwashing, which is as often as the cooking. When men sit or lie down to rest after the meal, the cook is washing dishes and cleaning up. Then what? Scrub the floor, plan the next meal, collect the material and begin again. Those who imagine that cooks do not have to *think* could learn lessons in the kitchen, where cooks read cook-books, make experiments, and achieve results. Good cooks are wise, if they do not work in the front room.

"We may live without poetry, music and art;
We may live without conscience, and live without heart;
We may live without friends, we may live without books—
But civilized man cannot live without cooks."

They are in the engine room, the power-house of the home, the hotel, the boarding-house, the restaurant, preparing the victuals that nourish the race. Kitchens should be larger, better furnished with conveniences, and the cooks should have our appreciation, our sympathy, and our prayers. There is more good health, good service, and good religion in the kitchen than well-fed people dream of.

W. W. STALEY.

ELON LETTER.

Knowledge will not save the world, else Greece would never have decended from her pinnacle of fame. Belief will not save the world, else there would be no hell; because the Scriptures tell us the devils believe and tremble, but they are devils still.

And so the extreme modernists and the extreme fundamentalists are both wrong. The modernist, or the higher critic, or the scientist, or whatever you wish to call the man who assumes that learning, knowledge, accurate scholarship will save, is ignorant of the racial erperience with sin. Knowledge has its place, but it is in itself powerless as a regenerative force. The fundamentalist, or authoritarian, or whatever you call him, who assumes that the acceptance of certain revealed truths will save, is ignorant of the Scriptures from which his truths are taken and also of the racial experience with sin. Belief has its function, but it in itself is powerless as a regenerative force.

Wherein, then, is our hope?

It is in a personal experience of God, using both knowledge and belief as paths of approach to and understanding of Him. How are we to secure such a co-ordination of the essential forces that make for Christian character? The answer is easy and based on the racial judgment—it is through Christian education, whose foundational purpose is to unite experience of God, knowledge, and revelation into a beautiful and symmetrical character. Out of institutions dedicated to this ideal have arisen the ministers and the lay leaders of the kingdom of God. It cannot continue to be otherwise. Christian education is the hope of the world. It is the fate of Christianity. As goes Christian education, so goes the Church of the living God, and as goes the Church, goes the nation. Education other than that of the Christian type gives us Kaiser Wilhelms and Prussianism. Much learning without Christian motive leads to personal, national, world chaos. Science in the service of man and of God is a beneficent force, making for the joy, the pleasure, the happiness of mankind. But science in the control of un-Christian men means world wars and the destruction of every moral virtue and spiritual value of life. We know enough now to kill the race overnight. All that prevents it is the Christian principle of loving service. Should this Christian principle ever lose its sway over the hearts of men, sad will be the plight of humankind. Christian education alone can prevent such a catastrophe.

How?

By motivating life in terms of Christial idealism, while the scientific discoveries of life and the truths of revealed religion are being co-ordinately taught the ripening mental powers of youth. This is the province of Christian education. The law of the land prevents tax-supported institutions from teaching our Christian faith. The Christian Churches must find a way to teach religion to those who study in these institutions or they will be democracy's undoing.

Meanwhile, in the Christian colleges, positive Christian nurture is always to be had, and these institutions, the real seminaries of spiritual altruism, are, as matters now stand, the hope and fate at once of our Christian civilization. Christian colleges stand for truth, the truth of revealed religion and the truth of scientific discovery. They recognize God as the author of religion and of science, and can find no reason for conflict between these two paths of approach to Him. The ultimate good of science and of the Christian revelation is safeguarded in the reverent atmosphere of spiritual faith characteristic of the genuinely Christian college. Above all, does such a college cherish as its inherent duty to introduce its students to God as Father and Jesus as personal Seviour and ever-present Friend, with the Holy Spirit as a conscious reality directing and motivating all life and conduct. Christian education teaches those who come under its influence to use science and religion to promote the welfare of humanity and the coming kingdom of our God.

And that is why Christian education is the hope of the world and is the fate of the Church of God. Thoughtful, reverent Christian parents and young people abounding in the altruism and idealism which are the native breath of youth, must pause long and prayerfully in deciding the proper attitude to be taken in the choice days of college life as between Christian colleges and colleges not able, for various reasons, to inculcate Christian truth along with the secular knowledge of life and learning.

W. A. HARPER.

BETHLEHEM LETTER.

Carefully filled out application blanks are coming in nearly every day now. It is inspiring to read the earnest letters of inquiry from prospective students.

The need and the opportunity for Christian education in this field becomes more challenging at every turn. I have mailed catalogues to all the addresses I have been able to get, and have handed out a good many catalogues personally. However, I feel sure that there are still a good many who would like to have catalogues but have not received them because no one has sent their names in. If you do not have a catalogue, write me a card and you will receive one by return mail.

The work on the building is moving along very satisfactorily. They are putting the roof on now (August 1st). The interior finishing will be rushed along as rapidly as possible.

It has been suggested by several that a good way to furnish the dormitory rooms would be to get different Churches or individuals to take the responsibility of furnishing one room. Wherever this matter has been mentioned, so far, the people have welcomed the opportunity enthusiastically. The Rock Stand Church was the first to promise to furnish a room, and others are following her example. The rooms will be named for the Churches or individuals who furnish them. The expense of furnishing a room is about fifty dollars. Money for this purpose should be sent to J. J. Carter, treasurer, Bethlehem College, Wadley, Ala. A committee will buy the furniture for the rooms in wholesale lots. Don't wait for an individual invitation in this matter. Think it over, talk it over with your friends, agitate it in your Church, and write us that you have decided to furnish a room.

M. W. HOOK.

Wadley, Ala.

THE ELON CHAUTAUQUA.

The Chautauqua and School of Methods of the Southern Christian Convention met for the second time at Elon College this year on July 30th to August 5th. It was the largest and best meeting which the Chautauqua has ever enjoyed. The work was systematically arranged, and courses of real benefit were offered.

There were 116 registrations this year, and almost all of those who registered attended classes faithfully. Certificates were awarded for the attendance on the course, nine of which were given, and three of which one person was able to take.

Courses in Bible, primary work, young people's work, Christian Endeavor expert, graded social service for the Sunday school, organization and administration of the Sunday school, a course for pastors, and interesting courses in missions and stewardship were offered. Besides the regular class-work, there were lectures of great interest and help given at the morning lecture hour and at the evening meetings of the Chautauqua.

The faculty were well-fitted for the work which they taught, and they did fine work. Miss Emma G. Lemen, who is with the Sunday School work of the State of Pennsylvania, gave the course in primary work. Her attractive personality made the course a very popular one. Miss Lemen is a well-known children's worker, and her work in the Junior Chautauqua was of a high order.

Rev. J. H. Lightbourne gave a most excellent course in Bible for young people. He is a very attractive personality, and his course was intensely interesting to the young people.

The young people's work was taught by Mr. Hermon Eldredge. His course was largely attended, as were his other meetings during the Chautauqua.

Revs. J. F. Morgan, E. B. Flory, Dr. H. Shelton Smith, Rev. J. H. Lightbourne, Mrs. Alice V. Morrill, Dr. J. O. Atkinson, and Dr. W. W. Staley were members of the faculty, and all did excellent work. The classes were well attended, and they were courses which appealed to the people in almost every line of Church work, as well as some fine courses of content.

The evening meetings were largely attended, and at those sessions some of the most interesting lectures of the Chautauqua were given, as well as other Chautauqua features of music, readings, and story-telling. The programs were so arranged as to appeal to every age and to every person interested in Church work and in the best in the amusement field.

At the opening session of the Chautauqua on Monday night, the program was furnished by the First Christian Church of Burlington. Dr. G. O. Lankford presided, and Dr. Thomas F. Opie, rector of the Church of the Holy Comforter (Episcopal) of Burlington. Dr. Opie spoke on the theme, "God and Education," and sounded a fine opening note for the work of the Chautauqua. Dr. Opie declared that "God and man, added together, made a universe; and take God away from the universe, and you didn't even have a 'fool's paradise.'" The address was one of the most powerful of the week.

Tuesday night was "North Carolina Night," and the program was in charge of the Raleigh Christian Church. With the fine work of Mr. Sherwood Brockwell, the Raleigh people were enabled to set a leading pace for the evening meetings. Mr. C. H. Stephenson, president of the North Carolina Sunday School and Christian Endeavor Convention, presided, and the address of the evening was delivered by Dr. W. D. Parry, pastor of the Raleigh Christian Church. Dr. Parry spoke on the "Great Game of Pretend," and his address was a very charming portrayal of the pretences of the average man intellectually, socially, and religiously.

The Virginia delegation had charge of the program on Wednesday night. Dr. W. W. Staley presided, and the address of the evening was delivered by Dr. I. W. Johnson, of Suffolk. Dr. Johnson discussed the contributions of Virginia to religious freedom. He gave some interesting facts concerning the early beginnings and growth of the Church. He declared that the founding and continuation of the Christian Church were real contributions to religious freedom.

Thursday night was "Young People's Night." W. B. Terrell presided. Mr. Terrell is a member of the Burlington Church, and is one of the young ministers of the Christian Church. The address was delivered by Mr. Hermon Eldredge on "The Law of the Road." It was an inspirational address, and impressed upon his audience the importance of remembering the children.

The First Christian Church of Greensboro had charge of the program on Friday night. Mr. W. B. Truitt presided and discussed the analogy between the Sunday school and an automobile, which had a number of most valuable suggestions. The Greensboro choir rendered a number of most pleasing selections, and Miss Della Cotten, of the Greensboro Church, gave two readings of interest and humor.

The Saturday night meeting was "Elon Night," and consisted of stunts, and other humorous features. The "Happy Hour" on Saturday was given over to an entertainment by the Junior Chautauqua.

Dr. C. H. Rowland preached at the Sunday morning services, and the Sunday School was in charge of Mr. Hermon Eldredge, of Erie, Pa. Rev. J. F. Morgan, pastor of the Winchester Christian Church, conducted a Christian Endeavor meeting at the "Happy Hour" on Sunday, and Mr. Hermon Eldredge finished the Chautauqua with a fine address on "Opening Doors."

Perhaps the best part of the Chautauqua, combining as it did instruction and inspiration, came at the morning lecture hour. Dr. R. C. Helfenstein delivered three lectures on "Evangelism." His first lecture was on "Pastoral Evangelism"; this was followed by lectures on "A Church Program of Evangelism" and "Educational Evangelism." At the morning lecture hour on Saturday, Dr. J. O. Atkinson spoke on "The Venture of Paul." This address seemed to have had a large appeal for those who heard him.

One of the most interesting features of the week was the Junior Chautauqua, in charge of Mrs. Robert Harden, Mrs. J. W. Patton, Miss Mary D. Atkinson, Miss Josephine Farmer, Mrs. C. M. Cannon, Miss Mary Graham Lawrence, Miss Alline McAdams. Here seventy-five children gathered for Bible stories and games and songs, and were a very real part of the Elon Chautauqua.

Dr. W. T. Walters, president of the Board of Religious Education, and Miss Lucy M. Eldredge, field secretary of the board, worked untiringly for the success of the Chautauqua. The attendance this year was nearly three times that of last year, and this bears ample testimony to the fine work of those in charge of the work. Many suggestions have come in by the request of the board. The Chautauqua in the coming years promises to go on increasing in value and interest.

SION M. LYNAM.

Elon College, N. C.

PEOPLE'S CHURCH AWARDS CONTRACT FOR $100,000 MODERN BUILDING.

At the services Sunday at People's Christian Church, announcement was made by the pastor, Dr. R. C. Helfenstein, that the contract for the new Sunday School and social center building, adjoining the present edifice on Bradford Street, had been awarded.

Estimates for construction, furnishing and equipment will involve an expenditure of something over $100,000, which amount has been raised in pledges.

From an architectural standpoint and from the standpoint of utility, the building will be one of the best in the State, being designed to meet the needs of the modern religious education and social service. The building will provide for departmental Sunday School work, separate classrooms for each class and provision for graded study and worship. The building will also provide a large community hall for community gatherings of various kinds, which room will also be used as a gymnasium and recreational room. In short, the building is to be a modern Church home designed to be of service to the entire community life.

The committee in charge has visited similar buildings in Wilmington, Philadelphia, Washington and New York in order to get the best ideas to assist in planning a building to meet the local needs. The committee also consulted with Dr. H. Shelton Smith, religious educational expert for the denomination, and with Prof. Weigle, who is at the head of the department of religious education of Yale University.

The construction work will include a beautiful memorial tower which will serve as an entrance to the Church auditorium and to the new building. The interest of the public-spirited people of the entire community in behalf of the project is apparent, and the success of the congregation in making such an enterprise possible for Dover is appreciated by the entire community.

The contract calls for the building to be completed by February 1, 1924. Norman Hulme and J. A. Dull, of Philadelphia, are the architects, and James A. Hirons, of Dover, is the contractor. The architects will have full supervision of the construction work. The contractor is to begin work at once.

The junior department of the Sunday School is to have the honor of breaking the ground at the exercises to be held Wednesday afternoon next at 3 o'clock.

The making possible of this new building for People's Church and the community has been due largely to the efforts of the pastor of the Church, Dr. R. C. Helfenstein, and his efficient corps of workers on the building committee.—*Wilmington Evening Journal.*

GOD WATCHING OVER US.

Helen Keller's mother used to lean over her little Helen's cradle, where Helen was all entombed in her little body that weighed fifty pounds, and her ears were deaf, saying: "Oh, Helen, Helen, how I love you! Oh, Helen, what your father and I would do for you! We would work our fingers to the very bone if you could only understand." The mother sobbed her love over little Helen, the dumb and blind girl, and there were not many things in the world so heartbreaking as that mother, as she held this little girl to her bosom. And yet, all the time Helen Keller was saying to herself: "Oh, if mother would only speak to me! Oh, why are mothers giving only the whisperings of their love?" Ever little Helen would say: "I wonder if I have a father and mother, and, if I have, why clouds and darkness are round about them." When she was seven years of age she began to think that fathers and mothers were only seen through a glass, darkly; and yet her father and mother were breaking their hearts trying to reveal themselves to Helen. What a symbol of God leaning over the battlements of His heaven, speaking to us through all the summer, unrolling His will through all the procession of the seasons, giving to us His music in all its solemnity of sweet sounds.—*Hillis.*

THE BEATITUDE OF THE SURE-FOOTED.

This article is one of the "Monday Messages" which appear each week in the "Virginian-Pilot." It is from the pen of the Rev. J. T. Whitley, D. D., who was many years ago the editor of "The Christian Sun." He has for many years wielded a facile pen, giving expression to strong and wholesome thought. His friends among our people who yet remain in the flesh will be glad of a message from him.—Editor.

"Blessed is he, whosoever shall find no occasion of stumbling in Me," said Jesus to the disciples of John the Baptist who had come from their teacher with an anxious question. Let us call this a commendation of the sure-footed disciple, who knows the way so well that he does not trip over the roots and stones that project above his path.

The figure of speech that the Master used is that of a trap-stick, or snare (skandalon)—which means any impediment placed in the way and causing one to stumble or fall. As one who is made to stumble, naturally feels ruffled and displeased, the word came to include the notion of being "offended," and is thus expressed in the common version of the New Testament. The meaning that underlies this expressive figure as here used is thus set forth by competent scholarship: "To cause a person to begin to distrust and desert one whom he ought to trust and obey."

Now, John the Baptist was sure-footed enough when preaching and baptizing, and introducing Jesus as the Messiah to the people. But later on, when he had languished for months in a dungeon as Herod's prisoner, and Jesus was performing mighty miracles, the fact that the great Nazarene did not interpose to release him, and that the kingdom of God, as he understood it, was apparently making no progress, puzzled and discouraged him. No longer was he sure-footed, but his faith was staggering. So he sent to Jesus the question: "Art Thou He that cometh, or look we for another?" The reply went back in a form that ought to have reassured him, and probably did so, and the final word was a gentle reproof: "Blessed is he, whosoever shall find no occasion of stumbling in Me."—Matt. 11:2-6.

The citizens of Narazeth, the home town of Jesus, on one occasion are said to have been "offended in him," or scandalized, as the word may be rendered. He had come for a visit, and in the synagogue of his childhood had taught the townspeople, "insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son? Is not his mother called Mary? and his brethren, James and Joseph, and Simon, and Judas? And his sisters, are they not all with us? Whence, then, hath this man all these things? And they were offended (caused to stumble) in him."—Matt. 13:54-57.

The disciples thought themselves sure-footed that last night before the crucifixion, when they closed the hour of devotion with a hymn and followed their beloved Master to the Mount of Olives. "Then saith Jesus unto them, All ye shall be offended (caused to stumble) in Me this night: for it is written, I will smite the shepherd and the sheep of the flock shall be scattered abroad. * * * But Peter answered and said unto Him, If all shall be offended in Thee, I will never be offended. * * * Even if I must die with Thee, yet will I not deny Thee. Likewise, also, said all the disciples." Yet, before daylight next morning, when imminent danger arose, "all the disciples left him and fled," and Peter the champion boaster denied with oaths that he even knew the lonely Nazarene! Alas, the man who thinks himself most sure-footed in the way of faith and duty has need of abundant humility and prayer.

To the thoughtful observer it is evident that many persons who are more or less closely attached to Christ become easily scandalized on His account. Because He does not manage things in just the way that they desire or expect, like John the Baptist, they inquire doubtfully whether He is indeed to be trusted and followed to the uttermost. Or it may be that, because of His lowly origin and human characteristics, some of us join the townspeople of Nazareth in questioning whether He can be indeed the Son of God and Saviour of the world. Perhaps our too-confident feet stumble sometimes when we have come to our Gethsemane and found that the way of discipleship is the way of persecution and peril. Like Peter and the others on that fateful night, we find the way so dark and full of pitfalls that we stumble into self-seeking and leave our Lord at the crisis of need. These are dangers that beset us all, as every experienced disciple has found out for himself, and as every beginner in the pilgrim way must surely learn ere long. "Forewarned is forearmed," and the fact that these perils are made plain to us in the Scriptures may well serve to strengthen our faith and make steady our steps.

For every sure-footed disciple of the Master, and for every one who is trying hard to become sure and steady, there is a blessing. The word of Jesus is pledged for this beatitude: "Blessed is he, whosoever shall find no occasion of stumbling in Me." This means that the trusting heart is the happy one. We walk by faith and not by sight, but this does not mean credulity. It signifies a confidence based upon the character of God's dear Son, and not dependent upon our being able to understand all His plans, or to reconcile every difficulty that Christianity implies. Many questions that arise in our thinking must be reserved for answer until we no longer see "in a mirror, darkly," but "face to face" with the infinite source of wisdom. Meanwhile, it is both our duty and high privilege to follow our Leader with unfaltering steps, until the shadowed way of this earthly life shall merge into the luminous avenue of the blessed life to come.

STUDY LITERARY MASTERPIECES.

By Wm. Thornton Whitsett.

If one would know the great things in literature he should spend much time with the masters. There is much truth in the statement, "The world knows nothing of its greatest men." We spend so much time and effort in our discussions of the lesser lights in the world of letters that we sometimes forget the great suns that burn steadily in the firmament of fixed renown. It is often said that for the preservation of liberty we must frequently turn to the study of the fundamental principles; and with equal truth we may claim that for the formation of a correct taste and a keen and proper appreciation of the best in the world's thought, we must know well those few supreme artists of speech who stand as the great original authorities.

One may study a score of writers, nay hundreds! and not receive the real insight, the enlarged vision, the gain in grasp of far-reaching thoughts that may come from a close communion with one or two of the choicest spirits of the race. Delve deeply into the philosophies of Plato and Socrates and Aristotle, and one need not linger long as he traverses the ways marked out by Kant, and Descartes, and Hamilton, and James, and many others. He will find that it has been said with truth that Plato alone makes sad havoc of the originalities of all succeeding thinkers.

The same principle applies with even greater force in all other lines of literature. Turn to poetry. Spend weary days with the pages of every poet from, say Chaucer down to the present moment, and then for a change lay them all aside and give your attention entirely to Homer, Virgil, Dante, Goethe, and Shakespeare. There will come to you a sense of power, a feeling that you are drawing upon original sources, and you will be almost persuaded that, knowing these five master singers, it is hardly necessary to cultivate a very intimate acquaintance with many of the succeeding lesser lights.

The same is true in moral and religious writings. The books of a thousand years are valuable; they have much that will be helpful and inspiring; but they can never take the place of the close communion with its direct touch, with the very words of the Christ as He speaks as never man spake before.

We dwell too much with lesser lights, and reflections, when we may turn our eyes and gaze upon the great central suns. Commentaries and explanations and learned disquisitions all have their place, but to gain true strength we need to go to the originals ourselves, and make our own interpretations, and draw our own conclusions.

Standing once upon the mountain peak, we can take in all the smaller hills and lower elevations, and we gain a sense of values, a proportion of perspectives, that can never be had by spending all our time roaming over the lesser hills. Once get the comprehensive view for yourself, and ever afterwards you will be enabled to see things in a justness of proportion that would have been otherwise impossible.

Would you have the mind enlarged to its full capacity? The appreciation and taste of what is best set to proper standards? The ability to estimate and judge cultivated? Then, go often to the study of those who, by their wonderful gifts, have been the interpreters of what is deepest and richest and finest in life. There will result such a sense of growth and power as will repay a thousandfold for the effort. In no other way can there ever come a sense of the certainty of values, and a confidence that you are really estimating things by their true standards of value. Nothing can take the place of the study of original sources of human knowledge. The masterpieces must be known if we are to rightly estimate all lesser productions.

With our presses pouring out their floods of books in every line of thought, there is great need that we do not become confused. Ink and paper alone can make no real book. Thought is supreme. The real standards are fixed, and secure. If you have time for nothing else, then see that you know the great books that stand as the ultimate climax of man's reach of thought. Knowing these you can afford to not know all others; not knowing these, the knowing of all others will not atone. "In every epoch of the world the great event is the arrival of a thinker in the world."—*Carlyle's* "Heroes and Hero Worship."

ESTO PERPETUA.

As I have pondered o'er the sweep of years,
Marking man's story since his primal hour,
And in my vision seen exultant power
Yielding so soon to shivering, coward fears;
Assyrian, Chaldean, Persian, each appears
One moment brief above all else to tower,
Then quickly at another's foot to cower;
So classic Greece, and Rome's embattled spears.

I would discern the reason for their fate,
If it be not beyond all mortal ken,
That standing clear upon the outspread page
And read and heeded ere it be too late
Might point this Midas-grasping land of men
To fairer days with each advancing age.

Wm. Thornton Whitsett, in *Saber and Song.*

Questions and Answers.

Question.—When you tell us that a certain book is the Bible, what do you mean by that expression—the Bible?—*Inquirer.*

It means the Book we call the Bible is the perfect revelation of the will of God, given for the benefit of His people, that they might know the truth and that the truth might make them free to do the will thus revealed to them. This was true not only with reference to the people of the day in which this great Book was given, but it means the same to all peoples in every age and in every country under the sun. It is through this Book that He speaks to us—to the people of every country and age; every class and condition of the human family to whom this Book is sent. In it is a message for every class and condition of the human family. It is for the high and the low, for the rich and poor, for the learned and the ignorant, for the old and for the young. Its language is so simple that a child may find his way back to God through its teaching, and yet it is so profound that the greatest intellect can never exhaust it. The messages of this Book speak not alone to the mind, but also to the heart. It touches the deepest springs of human thought and feeling. It searches the hearts of men and reveals themselves to themselves, till they can see what manner of persons they are. Thus the Bible, as Paul puts it in Heb. 4:12, "For the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." When I say the Bible is the Word of God, I mean it is what God has said to the world concerning its salvation and its privilege to have eternal life in Christ.

Question.—The following quotation is credited to George Clark Peck. Do you think he takes the right view of the question he discusses?—*Sandy Ridge.*

The quotation referred to is as follows: "Napoleon said he made good soldiers by telling them that they were good soldiers. Everybody likes to live up to his reputation. The surest way to help a man disappoint his baser self is by crediting him with a good self; by capitalizing him, so to speak, as hope sees him. In a way, we feel morally committed to strike twelve if someone sets our hands at noon. Even our pitiful shifts at make-believe confess a deep hunger for the approval of others. Give a dog a bad name and you have killed his enterprise to be a good dog. Expect good out of folks. I used to wonder at Christ's persistent expressions of faith in His friends. I did not understand how He could rate Peter and Thomas so high. Now I know. He was playing for the great stakes of the soul. He visualized men as His love required of them. He knew that one of the surest ways of redeeming them was by making them ashamed to fall below His dream for them. Hence He gauged them at their highest and treated them as scions of the royal line."

No. We cannot agree with Mr. Peck. And we do not believe that Jesus Christ praised unworthy disciples in order to make them worthy. It is contrary to the spirit of Jesus. We know that there are men who hold this view, but we believe they are mistaken. If you have a man under you that is working for you, or under you, for another, who is very earnest and faithful over trying to do his best, then such words of encouragement as Mr. Peck speaks of will no doubt be helpful to him and enable him to reach a higher degree of efficiency than he could otherwise do; but to offer such help to a man who is a dullard, or who is not trying to do a worthy part, and in that event you may praise him all you wish, and you will make yourself a pretender, but you will not produce out of such a man a workman that is worthy of the name. I believe it is right to offer words of encouragement and approval to men who are trying, but, after doing their best, fail. To such men, words of encouragement will help much. You may as well spend your breath on the desert air in the hope of transforming the very atmosphere and making it sweet with the fragrance of the rose as to hope to get a good workman by praising a worthless one. We do not for one moment believe that Jesus used such tactics in order to bring an indifferent disciple to be a worthy one. To me that is the same as charging Jesus with saying what He did not believe, and we know He was not that sort of a character. That is very much like the theory of some leaders who claim that the way to enlist the sympathy and interest of a man who is worthless to the cause is to put him into office. This argument is that such responsibility will induce him to take his place and straighten up and make a good worker of him. That may be true, but in a public life of almost fifty years, I cannot recall an instance when such a course brought such results. To the man who is doing his best, words of encouragement will be invaluable, but to the man who does not care what he does and does not care whether he succeeds or not, words of praise will fall on the empty air, and nothing will come of it.

Question.—Is there any real difference between science and the Bible? In other words, do they agree or disagree?—*Jasper.*

Between the Scriptures and science there is no disagreement, so far as we are informed. Between the Scriptures and science, falsely so-called, there is a gulf between the two. The Scriptures are true, and false science is false, so we cannot with any wisdom contrast them. God is the Author of both the Bible and true science, and of course He would not dispute Himself—never! Mr. Bryan puts the matter thus: "There is no antagonism between religion and real science. Science is classified knowledge; therefore, nothing is scientific unless true. No truth can hurt the Bible. No truth can harm Christianity. Our objection is to the unsupported guesses put forth by scientists in the name of science. The guess to which we most object is that man is a descendant of the brutes. The document published this morning obscures the issue. If the man who wrote the statement had explained that the theology denounced as mediaeval teaches that the Bible is true, that Christ was born of the virgin, suffered for man's sin and rose from the dead, it is probable that some of the men named would have refused to sign. If these men believe that man came up from the animals, why don't they dispense with their long and high-sounding words and use every-day language? Let them point out the parts of the Bible that they reject and the public can understand their issue."

Question.—What is the meaning of the word "Deuteronomy," as applied to one of the books of the Bible?—*John T.*

Some claim that the word "Deuteronomy" means a repetition of the law. This is doubtful. Deuteronomy is the Greek for "These are the words," meaning these are the words of the law. Deuteronomy is one of the great books of the Bible and is full of sublime thoughts for the human family. The book of Deuteronomy is in Hebrew, but its name comes from the Septuagint, the Greek version of the Old Testament.

THE HOLY SPIRIT'S RELATION TO THE BELIEVER.

Sunday, May 20th, was Whitsunday, the day which commemorated the Day of Pentecost. It is always appropriate to sing at such a time that noble hymn of Gregory the Great:

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire;
Thou the anointing Spirit art,
Who dost thy sevenfold gifts impart:
Thy blessed unction from above
Is comfort, life, and fire of love.

Enable with perpetual light
The dullness of our blinded sight;
Anoint and cheer our soiled face
With the abundance of Thy grace;
Keep far our foes, give peace at home;
Where thou art guide, no ill can come.

Teach us to know the Father, Son,
And Thee, of both, to be but one;
That through the ages all along,
This may be our endless song:
Praise to thy eternal merit,
Father, Son, and Holy Spirit.

Consider the relation of the Holy Spirit to the believer's life. It has been set forth thus:

"The seal of the Spirit.—Eph. 1:13; 2 Cor. 1:22; Eph. 4:30.

"The witness of the Spirit.—Rom. 8-16; 1 John 5-10, 13.

"The indwelling of the Spirit.—John 14-17; Rom. 8-11; 1 Cor. 6-9; Gal. 4-6.

"The fulness of the Spirit.—John 3-34; John 7-38, 39; Acts 2-4; Acts 4-31; Eph. 5-18.

"The baptism of the Spirit.—Mark 1-8; Matt. 3-16; Acts 1-5; Acts 2-37, 38; Acts 10-45; Acts 11-16, 16.

"The strengthening of the Spirit.—Eph. 3-16; compare Luke 22-54-60 with Acts 2-14.

"The power of the Spirit.—Acts 1-8, 4-31-33; 1 Cor. 2-4; 1 Thess. 1-5.

"The inworking of the Spirit.—Eph. 1-8; Phil. 2-13; Col. 1-29.

"The leading of the Spirit.—John 16-13; Ps. 32-8.

"The teaching of the Spirit.—John 14-26; 1 John 2-27.

"The liberty of the Spirit.—2 Cor. 3-17; Rom. 8-2.

"The comfort of the Spirit.—John 14-16, 18, 26; Ch. 15, 26.

"The intercession of the Spirit.—Rom. 8-26.

"The fruit of the Spirit.—Gal. 5-22, 23; Rom. 6-22.

"The fellowship of the Spirit.—Phil. 2:1; 2 Cor. 13:14; 1 Cor. 12, 4-12; 1 John 1-3, 7.

"The sanctification of the Spirit.—1 Thess. 5-23; Heb. 13-12; 1 Pet. 3-15; Heb. 2-11; 1 Pet. 1-15, 16."—*Pentecostal Herald.*

HE CARES.

A lady told me recently that at a very critical moment in her life she was saved by what she has ever since regarded as a remarkable experience. She had been in deep trouble, and was thoroughly wretched. She saw nothing ahead, the night seemed starless, dark and black. In her despair, she determined to end her unhappy life. She walked to a large pond in the vicinity and sat down upon the edge of it a moment to think. Then, when she was on the point of plunging in, she felt a pressure upon her shoulders from behind, holding her back. No human being was near, but she is sure somebody held her back. She tried to break away from the restraint, but she could not. She believes that it was God who saved her. She is now a happy and useful Christian and Church member.—*Ewart.*

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

PUTS SERVICE ABOVE MONEY.

The *Raleigh News and Observer* of July 23rd carried the following rather unusual news item:

"Al. Staton, former football star of the Georgia School of Technology, has turned down a $10,000 job to work as a missionary in South America at $100 a month. Suppose everybody was like Al. Staton, anxious to do good rather than to make money—what a different world it would be!"

There is a vast difference in working quietly away on the mission field at $1,200 and living in the notoriety of the football world at $10,000 a year. It certainly is refreshing to find that there are some young men yet left and coming out of the schools who cannot be purchased at any price, and put service above dollars. And who will say that Al. Staton has not chosen the better part, and is in for a better time, more real joy and vital living than he would have realized as a ball star! J. O. A.

SOMETHING UNUSUAL IN CHURCH BUILDING.

Our Lanett Christian Church, costing $9,000, is nearing completion, according to a letter just received from the wide-awake and beloved pastor, Rev. H. M. Gray. Pastor Gray and his people determined to build on the "pay as you go" basis, and they have lived up to this schedule, and now only lack $126, which they purpose having in hand by the time the work is done and the Church complete. It has been decided to put in pews, costing $1,600, which will make a total cost of Church and seating $10,600.00. Brother Gray says that it is a modern, up-to-date building, and one that any congregation may be proud of. Since last Conference, the Church has received twenty-four members, which show that congregations trying to do things in the Master's name increase.

Lanett Christian Church has done a most unusual thing in building so quickly (their campaign for funds began February 1st, and the building operations some two months later) and paying as the work went on. Such a program is not only inspiring to that congregation, but should be to others as well. J. O. ATKINSON.

HOW MUCH ARE YOU WORTH?

If a man makes a solemn promise to do certain things, it would seem that he should be intensely interested in keeping his word. For, after all, there is no higher commendation that can be made for a man than that he is a man of his word. We are worth just as much as our word is worth, no more and no less.

It is perfectly true that many persons persuade themselves that to be a Christian one needs only to have a certain attitude of mind or a certain assurance of acceptability to satisfy God's demand upon him, but this comfortable feeling is one by which he satisfies himself rather than an acceptance of the responsibility for service that Christ puts upon him.

For Christ accepted discipleship on the basis of service rendered rather than that of satisfying curiosity or the comfortable assurance of easy familiarity with God.

Any one who reads the Gospels with the desire of ascertaining what he ought to do, must acknowledge that Christ expected obedience from His disciples, and such an obedience as involved service and self-sacrifice. To evade the latter is to forfeit our discipleship, as innumerable instances in the Gospel remind us. The intolerable thing to Christ was that the disciples should do nothing but say, "Lord! Lord!"

The man who buried his talent was a worse offender than the thief whom He forgave.

The rich man who neglected the duty that lay before him every day was of less esteem to God than the beggar full of sores and inefficiency.

The foolish virgins who had no oil in their lamps were shut out rather than the woman who was a sinner and loved much.

Those who failed to feed the hungry, clothe the naked or house the stranger were condemned more severely than Zacchaeus, who was a grafter on society, or Simon who was a political fanatic.

God expects that we recognize the principle contained in the statement: "All things come of Thee, O Lord, and of Thine own have we given Thee." It were infinitely better that we never had money or talents than having them to refuse to use them as God directs.

Let us face this issue fairly as Christians, that we are committed by our solemn promise to use our talents in God's service as He directs and not as though the possession of money or talents entitle us to use them as though we never expected Him to call us to account for their use."

Bishop I. P. Johnson, of Colorado, wrote the above. If he is correct in saying that one is worth just as much as one's word, no more and no less, then it certainly behooves us to prove our worth by living up to our word.

J. O. ATKINSON.

SUNDAY SCHOOL MISSIONARY OFFERINGS FOR JULY.

Union, Dendron, Va., $3.53; Bethlehem, Suffolk, Va., $3.07; New Providence, Burlington, N. C., $2.55; Rosemont, Berkley, Va., $7.76; Wake Chapel, Fuquay Springs, N. C., $2.10; Graham, N. C., $5.00; Durham, N. C., $12.65; Reidsville, N. C., $7.06; Leaksville, Luray, Va., $4.45; Morrisville, N. C., $3.00; Richland, Ga., 90c; Berea, Norfolk, Va., $5.00; First Church, Raleigh, N. C., $5.00; Henderson, N. C., $4.09; Holland, Va., $5.00; Berea, Driver, Va., $8.00; Pleasant Hill (A), Liberty, N. C., $1.55; Liberty Vance, Henderson, N. C., $3.96; Beulah, Phenix City, Ala., $1.25; Wadley, Ala., $1.08; Winchester, Va., $8.57; High Point, N. C., $1.30; New Elam, New Hill, N. C., $2.60; Antioch, Harrisonburg, Va., $4.13; Durham, N. C., $12.28; Dry Run, Seven Fountains, Va., $2.14; Bethlehem, Timberville, Va., $1.88; Elm Avenue, Portsmouth, Va., $4.13; Wentworth, McCullers, N. C., $3.20; Rose Hill, Columbus, Ga., $1.75; Wakefield, Va., $3.88; Haw River, N. C., $3.81; Rosemont, Berkley, Va., $11.15; First Church, Burlington, N. C., $66.22; Tidewater S. S. Association, Norfolk, Va., $129.11—total, $354.30.

Thanks, dear Sunday School workers and friends. Your loyalty and devotion to a great and good cause are appreciated.

Gratefully,
J. O. ATKINSON,
Mission Secretary.

THIRD QUARTERLY REPORT OF WOMAN'S HOME AND FOREIGN MISSIONARY SOCIETIES OF EASTERN VIRGINIA CONFERENCE.

Receipts.

Woman's Societies:		
Antioch	$ 8.60	
Berea	9.70	
Christian Temple	36.25	
Cypress Chapel	7.20	
Dendron	8.00	
Dover	11.20	
Elm Avenue	7.55	
First, Norfolk	1.55	
Ivor	4.30	
Liberty Springs	5.30	
Mt. Carmel	14.50	
Newport News	8.60	
Oakland	10.30	
Portsmouth	10.35	
Rosemont	46.35	
Suffolk	63.40	
Waverly	28.60	
Wakefield	6.80	
Windsor	11.15	
		$ 299.78
Young People's Societies:		
Dendron	$ 4.45	
Franklin	12.50	
Liberty Springs	11.75	
New Lebanon	6.55	
Suffolk	21.70	
Union	2.90	
		59.85
Willing Workers:		
Berea	$ 33.56	
Damascus	10.00	
Franklin	6.70	
Holy Neck	13.26	
Mt. Carmel	2.02	
Rosemont	21.06	
Christian Temple	3.90	
		90.50
Cradle Roll:		
Barretts	$ 1.75	
Damascus	7.30	
Waverly	3.00	
		12.05
Total		$ 462.18

MRS. M. L. BRYANT,
Norfolk, Va. Treasurer.

ROMANCE OF HYMNS AND TUNES.

"There is sure romance in our Church hymnody, romance that is thrilling, gripping, and soul-stirring," says Edward E. Hipsher, in an article in *The Etude,* accompanying the magazine's publication of America's favorite hymns. We herewith reprint the story of the three hymns standing highest in the estimation of those who voted for their favorite hymns:

"Abide With Me."

Because of ill health, Henry Francis Lyte (1793-1847), an obscure Devonshire parson, found himself unable to continue his pastoral work and prepared for a southern journey. He planned a final communion service, though, as he wrote, "scarcely able to crawl." While administering the sacrament he said to his flock: "I stand before you seasonably, as alive from the dead."

Tearful parishioners partook of the sacred elements he distributed. Having given a last adieu to them, he retired to his chamber. As the evening shadows gathered, he handed to a relative this immortal hymn to which he has added music. It was his swan-song; for, but a few days later, he passed away, with "Peace, joy" on his lips.

The tune, "Eventide," popularly associated with these verses, is one of the few surviving compositions of William Henry Monk (1823-1899), in his day a well-known English organist and composer. He taught vocal music in King's College, the National Training College, and Bedford College, all of London. He was a musical editor of several hymnals, among them the standard "Hymns, Ancient and Modern." His last

post as organist was at St. Matthias Church, Stoke Newington.

This hymn has a wonderful record as a soul-saving medium. It is true to the Gospel, and has been a source of comfort to multitudes in distress. It is one of those which have a peculiar appeal to the lowly.

"Nearer, My God, to Thee."

This hymn ranks among the best in the English language. One may safely say that it is the most widely popular of all written by female hymnists. It was from the pen of Mrs. Sarah Flower Adams (1805-1849), a woman of fine literary taste and in later life known for her religious zeal.

Because she worshiped with the Unitarians and contributed to their hymnals, she has been persistently classed with them, thus bringing down undue criticism on her best-known hymn, from the orthodox. Some have quarreled with it because of its close adherence to the story of Jacob at Bethel. In spite of these objections, devout worshipers the world over sung it with their own interpretation, and are satisfied.

It is an incomparable lyric. The refrain, "Nearer, My God, to Thee, nearer to Thee," is so graceful, so simple, and so blends with the whole poem as to lend greatly to the lyric effectiveness. The aspiration of the hymn is emphatic, and the climax grows with each verse in triumphant upward steps.

The music, "Bethany," is an old English tune harmonized by Lowell Mason (1792-1872), one of the best known of the early American musicians. He was self-taught, became director of a Church choir (Medfield, Mass.) at sixteen, and located in Boston in 1827, where he became president of the Handel and Haydn Society. He taught classes and was the pioneer music teacher in the American public schools. He published many collections of music with great financial profit.

Though lacking a distinct evangelical expression, "Nearer, My God, to Thee" is unsurpassed in popular esteem. It was the favorite of President McKinley, and he died with its strains on his lips.

"Lead, Kindly Light."

The popularity of this hymn is just a little baffling. One would scarcely risk classing it as a great poem, a great hymn, or a really lyrical piece of English. Yet, in spite of its many jars in rythm, it has passages of striking beauty. Then, a spirit pervades the poem that lifts the darkness which oppresses those in trouble or grief. The heart-touch of the last two lines is scarcely equaled in our language.

The poem was written by John Henry (Cardinal) Newman (1801-1890), while becalmed for a week on a sailing vessel in the straits of Bonaficio. Born in London, educated for and ordained in the English ministry, he entered the Roman Catholic Church in 1845. His celebrity rests on this production.

The tune "Lux Benigna," is the composition of Rev. John Bacchus Dykes (1823-1876), an English divine and musician. Of fine scholarly attainments, he received the degree of doctor of music in 1861. Among his fine hymns, this one is peculiarly effective. Doubtless no small part of the popularity of the hymn is due to the music, so vividly reflecting the spirit of the words.

The real meaning of the hymn has been a subject of lively discussion. Often attacked as atheistic because omitting direct reference or appeal to the Deity, its spirituality is of the type which lifts the soul. When asked, in later life, to interpret the closing lines, the author declared them to be the fruit of some "transient" state of mind, though, doubtless, they were the result of a furtive vision of his own loved ones "lost awhile."—*The Watchword.*

LETTER FROM BRO. ELDER.

Dear Christian Sun:

I have held revivals in the following Churches in my field: Ambrose, Kite, Enigma, Vanceville, and Rondoll's Crossing. Rev. Jessie H. Dollar was with me in all these meetings. He did the preaching and did it well. My Churches were delighted with him. His wife was with him in three of these meetings and endeared herself with my people. Bro. Dollar is a promising young man, and bids fair to be a great preacher.

We had about twenty-five additions to these Churches. I have been with Bro. Hunt, at New Hope, Ala., for several days in a very fine meeting. It was good to be there. This is the oldest Church in Georgia and Alabama and the mother of all the Churches. I was born and married in view of this Church; was converted and joined the Church here forty-three years ago tonight; I preached my first sermon here; taught school there three years. Most of my people are buried here. It is a dear, sacred place to me. It is always a pleasure to be with Bro. Hunt. He is a great and good man, loved by a large constituency. I had the pleasure of meeting Prof. Hook, president of Bethlehem College. I also went over to the college, and found them busy on the building. They are at work on the third story, and are expecting to have it ready by September. The college building will be an imposing structure. I am to go to North Alabama the week following the second Sunday in August to help my brother, J. W. Elder, in a revival for two weeks.

On July 25th we organized the Wyche Elder Memorial Association at the old homestead near New Hope, in Chambers, County, Ala. We met in a grove, and had a fine spread, at which seventy-four partook. Rev. G. D. Hunt made a wonderful address. The writer made a short address. An organization was formed. Mr. Jesse Elder, of Anniston, Ala., was elected president; Mrs. Francis Osborn (nee Elder) was elected secretary and treasurer; Miss Jana Stephenson was elected assistant secretary, and the writer was elected to write a history of the Elder family.

This association is to meet annually on the Wednesday after the fourth Sunday in July at the old homestead. Rev. W. W. Elder came to Alabama and settled here in 1849. He was the only preacher of the Christian Church in Georgia or Alabama at that time, and constituted New Hope Church.

May the good Father of us all guide in the work of the kingdom. H. W. Elder.

Richland, Ga.

CONFERENCES MEET.

Virginia Valley Central Conference. — Timber Ridge Christian Church, Tuesday, August 14, 1923, at 10 o'clock A. M.

Alabama Conference.—Christian Church at Cragford, Tuesday, October 16, 1923, at 10 o'clock A. M.

Georgia and Alabama Conference.—Vanceville Christian Church, Tuesday October 23, 1923, at 7:30 o'clock P. M.

Eastern Virginia Conference.—Holland Christian Church, Tuesday, October 30, 1923, at 10 o'clock A. M.

Eastern North Carolina Conference.—New Hope Church, Tuesday, October 23, 1923.

Western North Carolina Conference.—Christian Church at Ether, Tuesday, November 6, 1923, at 10 o'clock A. M.

North Carolina and Virginia Conference.—Bethlehem Christian Church, Alamance County, N. C., ——— —, 1923.

North Carolina Conference.—Wake Chapel, Tuesday, November 13, 1923.

Note.—Notify for changes and corrections.

3,000 THE CHRISTIAN SUN. 9,000

There are between 8,000 and 10,000 families represented in the Southern Christian Convention, which means if a copy of The Christian Sun is placed in each family, a possible subscription list of 9,000 copies. There are now circulated approximately 3,000 copies, or about one-third of our Church families are reached. Hence, there should be added to the list 6,000 new subscribers in order to have the Church paper placed in every family.

Now, the great personal effort required to do this must be rewarded. To compensate this labor, if premiums are given, it will take 20 automobiles, or 40 radio machines, or 50 to 60 talking machines, or 90 to 100 typewriters, or 200 to 300 watches, etc. Don't you think you will have a good opportunity to secure one of these prizes?

But you need not confine your solicitations to your Church alone. You have friends in other denominations who will gladly assist you by giving a subscription. Make your appeal in a straightforward manner. True men and women are interested in the success of their friends and will lend a helping hand.

Premiums Given for New Subscriptions.

The subscription price of The Sun, recently reduced, is now $2.00 per year—two six-month subscriptions at $1.00 each count as one year. One person may take as many as he may wish for himself or for others. Those in arrears should pay up and assist the solicitor by taking an advanced subscription.

Schedule.

1. To one securing 350 Subscriptions, a Ford Touring Car will be given ($298.00 f. o. b. factory).
2. To one securing 150 Subscriptions, one Radio Equipment—Westinghouse R-6 Set, complete with batteries, tubes, phone and aerial equipment, the price of which is $150.00.
3. To one securing 100 Subscriptions will be given one Victrola ($75.00), or cash prize of $50.00.
4. To one securing 75 Subscriptions, one Remington Portable Typewriter, with standard keyboard and case ($60.00 f. o. b. Richmond).
5. To one securing 30 Subscriptions, one Gentleman's or one Lady's Wrist Watch will be given, guaranteed by Jahnke Bros., Jewelers, of Richmond, Va. ($30.00).
6. For 25 Subscriptions, one Gentleman's or Lady's Watch ($25.00), likewise guaranteed by Jahnke Bros.
7. To one securing 20 Subscriptions, one Standard or International Dictionary will be given.

To all authorized solicitors will be paid 10 per cent commission on all renewals, and 20 per cent on all new subscriptions. Those receiving prizes will not be entitled to commission.

Two renewal subscriptions will be counted as one in determining the winners of prizes.

Send in your name and address and receive the necessary report blanks and receipt books.

The contest will close on October 31, 1923.

Remittances made on this campaign are to be net. Post-office money orders constitute a safe plan of remittance.

Address:

The Christian Sun, 1536 E. Broad St., Richmond, Va.

RELIGIOUS EDUCATION

Miss LUCY M. ELDREDGE, *Field Secretary,*
1012 E. Marshall Street, Richmond, Va.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

August 19, 1923.

Subject: "Stephen, the Martyr."—Acts 6:1-8:3, 22:20.

Golden Text: "Who shall separate us from the love of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword?"—Romans 8:35.

Devotional Reading: Romans 8:31-39.

The Life and Work of a Christian Hero.

Being a follower of the Lord Jesus Christ is not an easy task. Always has Christianity called forth heroes and heroines. Ever does the Gospel of Jesus Christ need faithful preachers and teachers, ministers and laymen, brave men and women to sound forth its great call to men to believe. The early Christians were great characters. Their lives still stand out to remind us, their successors, that the program of Jesus Christ is worth living for, and worth dying for. Stephen's life was not in vain, because it was ended by stones hurled by angry men. Stephen lives today as his life-story is studied by a host of Christian students. Stephen lives today as his loyal stand for the faith influenced the life of the first great missionary, the Paul who gave to the world a great life-story, and writings which can never be forgotten. Stephen, the hero, exhibits, through his belief and deeds, the faith in God which must characterize the man or woman who is needed most today to correct modern evils, and clean up today's corruption. What were some of the secrets of this faith which led him with a forgiving spirit for his enemies to kneel down and "fall asleep."

(1) *Stephen was a "man full of faith * * * and of power."* The two go together. Faith develops and produces power. The man of faith is the worker of power.

(2) *Stephen was a man of prayer.* "And when they had prayed," the Bible says, they went to their work. Without feeling close to God, Stephen could never have been the first Christian martyr. It is when we are nearest Him that we are the strongest, and only when we forget to think of His power, to talk to Him and His children, to live close to Him daily, that life is weakened and power destroyed.

(3) *Stephen was given a great responsibility.* The Church needed men for a certain service—that of "deacon"—and Stephen was one chosen. That responsibility developed his character. It was good for Stephen when he was appointed deacon. It was good for the Church to have his services. Discovering men and women who may be Christian heroes and heroines is part of the work of Christian leaders. Placing a responsibility there, and giving a task there, often develops a Stephen in Church work.

(4) *Stephen knew the Word of God.* Read Acts 7:2-53, and see how thoroughly informed he was on the Holy Scriptures, the history of the Jewish race, God's chosen people, and how well he interpreted it to the people of his day. This speech, a great one for study and meditation, led to his death, but Stephen was ready. He had done his part. The story is told of a youth who, after rescuing seventeen people in a great Chicago fire, lost his own life. As he was nearing the end, and a fond relative stood by his bedside, he was heard to murmur something like this: "Some men have their chance at thirty, others at fifty. Mine came at twenty, and I am glad I could do it, and am now ready to go." That is the heroic thing. That is the great thing in life, to be ready to do the task whenever it comes, and then, like Stephen, be ready for the end.

It took a David Livingstone to go to Africa and to die on his knees there, to stir a world to an interest in the "dark continent." It took men willing to sacrifice their lives to discover a remedy for the plague of yellow fever. Progress in science, in invention, in government, and even in Christianity have always called for martyrs. that advance might be made for the welfare of the world. Stephen, the first Christian martyr, stands out as a Christian hero, a man to be admired, and a life to be emulated. May we be faithful to the God for whom he died, to be called to service by Him, to sacrifice surely, to death perhaps, but always men of faith and power, of prayer and study, ready to face responsibilities for Him.

"Faith of our fathers! living still,
In spite of dungeon, fire and sword;
O how our hearts beat high with joy
Whene'er we hear that glorious word!
Faith of our fathers! holy faith!
We will be true to thee till death!

"Faith of our fathers! we will love
Both friend and foe in all our strife,
And preach Thee, too, as love knows how,
By kindly words and virtuous life.
Faith of our fathers! holy faith!
We will be true to Thee till death"!

CHRISTIAN ENDEAVOR TOPIC.

August 19, 1923.

Topic: "How to Get on in Life."—Deut. 8:1-18.

Thoughts for the Meeting.

The successful life is the life which places God first. His commandments and their observance bring happiness and peace. Verse 1.

To think of God's guiding care must bring one to more love for Him and greater obedience. One Thanksgiving Day a year is not enough. Verse 2.

God looks on the heart. From there are the "issues of life."

A man may be physically well and strong, and mentally trained and alert, and socially friendly and beloved, and yet his life is incomplete without the development of his spiritual nature. Bread is not his only need. To "get on in life," he needs God. Verse 3.

A great land is before us. To possess it, is our challenge. God's opportunities are very great. Verses 8, 9.

"It is he that giveth thee power to get wealth." What you have belongs to Him. He made it possible for you to be rich, or famous, or to do anything worth while. Verse 18.

A business man has a motto hanging over his desk something like this:

"When the great Scorer comes
To write against your name,
He'll scribe not that you won or lost,
But how you played the game."

To get on in life is to live fairly, lovingly, and truly, with the fear of God and the love of man in the heart.

"We are not here to dream, to drift." Life's responsibilities are too great. "There is work to do." Work not to be shunned, but to be received as "God's gift."

Plans for the Meeting.

Ask several members to come prepared to tell a quality which makes for success in life. Put each on the blackboard, or on a large sheet before the society. Then, in a season of brief prayers, seek God's guidance in developing these qualities.

Have your college students tell the part that the college—*our* college, Elon—may play in helping young people to get on in life. If your Church has not celebrated "Elon College Day," the Christian Endeavor Society may well plan a program in connection with this topic for such a service. Give teachers, former students of Elon, and high school boys and girls, the prospective Elon, all a part in the service.

Special music, short, well-prepared programs help to make these midsummer meetings one of greatest interest to all. Make your Christian Endeavor Society "get on" by putting your whole self into the plans for its meetings and work. *It is worth while.*

Junior Christian Endeavor Topic: "Lessons from Gideon."—Judges 7:2-8, 19-22.

RELIGIOUS EDUCATION AND DOINGS.

The Chautauqua opened at Elon Monday night, July 30th, with a full auditorium for "Burlington Night." Interest in the night meetings and class-work was very good from the very beginning. At the close of the second day, the registration was ninety, with more to come in. The full record of the Chautauqua, to come next week, will be full of interest to all our people.

A very successful daily vacation Bible school was conducted recently in the Liberty (Va.) Christian Church, under the leadership of Miss Agnes Whitt. The people of the community were so much pleased with the Bible work accomplished that the teachers were asked to extend the school a week longer, and an additional week is planned for a little later in the summer.

Bethel (Wake County) held a very fine daily vacation Bible school, opening July 22nd. With the Baptist Church co-operating, the school was a community affair. Mr. W. S. Johnson is the progressive Sunday School superintendent of the Bethel Sunday School, and largely due to his untiring efforts and those of his wife, Mrs. W. S. Johnson, the work of the school was presented and carried on.

The second session of the Holland daily vacation Bible school showed a great gain over the first year, both in attendance and in the actual work done. The field secretary was present the first two days of the session, which was a *real* school, under the leadership of Rev. J. H. Lightbourne, Miss Goodwin, Mrs. Holland, Mrs. Rawles, Miss Lillie Holland and others. A teacher-training class for adults was carried on daily in connection with the school.

The Newport News Christian Church and the Second Presbyterian Church of that city joined in holding a daily vacation Bible school, the attendance on the opening day being about 140. Winchester Sunday School also co-operated in a community daily vacation Bible school.

The Chautauqua has come to have a real place in our program of leadership training. Each year more and more of our people should plan to take

Has your Sunday School sent in its "Children's Day" Offering? Mr. Stephenson is planning soon to publish a list of the schools which have sent in this offering, but wants it complete before publication.

He reports: 1922—39 schools sent in $217.00; 1923, July 31—28 schools have sent in $236.00.

This is fine, but where are the other 175 Sunday Schools which must be interested in Sunday School growth and better work and Christian Endeavor progress, for which the work of the Board of Religious Education stands?

Do you love your children?

Do you love other children?

Then have a "Children's Day" for your own children, and send in an offering to help others. Send your offering very soon to Mr. C. H. Stephenson, 214 South Wilmington Street, Raleigh, N. C.

Because of necessary resignations, two places on the Board of Religious Education were filled at its recent meeting. The new members of the board are Mr. J. W. Payne, of Wedowee, Ala., and Mr. W. M. Brown, of Burlington, N. C., both enthusiastic Sunday School leaders and strong additions to the board.

Material is being compiled for the 1923 edition of the *Handbook,* issued every year by the Board of Religious Education, containing minutes of all Conventions and reports from all Sunday Schools and Christian Endeavor Societies. All reports should be sent in.

Miss Lucy M. Eldredge, the field secretary, has gone to her home in Pennsylvania, to be away for several weeks. During her absence from Richmond, she will keep up the office end of the work, and may be addressed at 715 West Eighth Street, Erie, Pa., with any inquiries or information regarding the work.

The Sunday School and Young People's Missionary Society of the Antioch Church (Valley of Virginia) recently held a very successful "Children's Day," giving a pageant which was enjoyed by all. A liberal offering was given to missions and the Board of Religious Education.

BETHEL D. V. B. S.

It was decided to put on a daily vacation Bible school at Bethel July 23, to last one week. Collins Grove, a Baptist Church nearby, was invited to join us, which they gladly did, and furnished three excellent teachers.

The school was undenominational, and an outsider could not have told the Baptist from the Christian, so close was the relationship. Miss Lucy M. Eldredge was with us three days and conducted the school as long as she stayed. She made more friends during her short stay here than any one ever has in this community for the same length of time. She is such an earnest, devoted worker that you just have to be her friend if you know her. We felt grieved to have her leave us so soon, but her work called her away.

Every child that attended expressed a desire to have a daily vacation Bible school next summer, to last for at least two weeks, and every one wants Miss Eldredge to be with us. Some went so far as to say they wanted it to last six months. We had 78 on roll this session, with an average attendance of 68; 56 did not miss a day. A funeral on Monday of a neighbor kept several from the school that day.

Our pastor, Rev. M. T. Sorrell, was with us, and faithfully taught a class of boys, and in the afternoon of each day he gave a lecture on "Revelations," which was very beneficial to our students of Revelation. His work called him elsewhere Sunday, so that he could not be present at the "Children's Day" exercise. But the Baptist pastor, Rev. Mr. Gardner, was present, although physically unable. After the exercises, Mr. Gardner presented the ribbons to the winners; also he gave us a good address, emphasizing the two main ways in which we can witness for Christ. The first was by our daily lives; the second, what we give to the world. The program for Sunday was composed mainly of the things the children learned during the week in the school. The flag drill was very impressive, as were the other features. Every one seemed to be happy.

Two children won red, white and blue ribbons with a star. One child won red, white and blue ribbon; 19 won red and blue ribbons with a star; 7 won red and blue ribbons; 12 won red ribbons, and 3 won blue.

On Friday, each pupil was presented a book of the New Testament, which was appreciated. The object of the daily vacation Bible school is to get the Bible in the home, the hand, the head and the heart. And it is certainly worth the time and trouble it takes—or should I say pleasure it takes?—to train the children for the work of the vineyard. Every Church would do well to try a D. V. B. S. Miss Eldredge will tell you how to succeed.

Again we thank Miss Eldredge, Mr. Sorrell, Miss Mabel Stephens and Miss Ruth Hare for making the success of the school possible.

MRS. W. S. JOHNSON.

New Hill, N. C.

CHRISTIAN ENDEAVOR FOR BOYS.

(The following address was delivered by James Stephenson, of Raleigh, a Junior Endeavorer, at the Catawba Springs Convention.)

My friends, as a relief from the many speeches and discussions you have heard today about adult problems in the Sunday School, I want to call your attention to the children's part in the Sunday School and Christian Endeavor Society, and I confess that I have had considerable trouble in finding a good keyword for such a talk. Of course, my father uses big words for his speeches, such as "work" and "ideal," but I realize that if I used the word "work," you older people would say that I was too small to have worked very much, and if I used the word "ideal," you would say that I did not know what I was talking about. And so I have chosen a word that I can qualify with, and it is the word "boy."

This word, I am sure, you will remember because your speaker and his keyword are one and the same. From the first letter I get my first point. Be a booster. I think this is most important for children, because I know we either boost or knock the things around us, and this soon develops into a habit. I know this is true in school, where some of the children are always knocking the teacher, while others are always boosting her. For my part, I say be a booster, especially in Sunday School and Christian Endeavor Society. Boosting helps the officers, helps the teachers, and helps the school itself. You will be surprised how much the superintendent will appreciate your boosting him and the school, even though you are children, and a boost for the Sunday School teacher always makes the lesson more interesting and gives her more courage to teach it. Always boosting the Sunday School in general tends to elevate it in the minds of other people, especially those outside of the Sunday School, and in this way helps the school to fulfill its mission of winning the people through its children.

And so, first of all, I say be a booster. Boost the Sunday School and boost the Junior Christian Endeavor, and you will feel better and the Sunday School itself will greatly benefit from your boosting.

From the second letter in the word "boy," I take my second point, which is have an *objective.* I know that most grown-ups have the idea that children never plan for the future, but live from day to day and in their play-world without any thought of the ultimate goal, but this is not true. We may have childish objectives in life, such as the movie child wonder, Jackie Coogan, who last week told the newspaper reporters that his ideal was to be a fire chief, still we do have ideals. In fact, children are great hero worshipers. We imitate those about us and aspire to be like them, but too often our ideal is fanciful. It is not real; not a living part of us.

And so my second point is, have an objective in view. If you aspire to be a good teacher, work toward that end. If you aspire to lead a junior society, work toward that end. If you aspire to be a superintendent, work to that end, and eventually you will get there.

I remember the first time I ever attended Junior Christian Endeavor at the Raleigh Christian Church. The leader handled the meeting so well that I aspired some day to occupy his place, and I believe this very desire was the chief reason why a year later I was elected president of this society for three straight terms. Then, get your objective fixed in mind and your work will be more unified and your results will be more effective.

My last point as suggested by the last letter in the word "boy" is, *yes sir,* and this is probably the most important part of my speech. To all children and grown ups in this Convention, when an officer or a teacher asks you to do anything, always say, "Yes, sir." I know so many children in our own Sunday School who, when they are asked to do something, always make excuses. They either have something else to do or want to play. How much finer it would be if they all would always promptly say, "Yes, sir," I will do anything you ask to help the Sunday School and Junior Christian Endeavor; "Yes, sir," I am at your service.

This, my friends, is the message of a boy to you. "B" for booster, which we all should be; "O" for objective, which we all should have; and "Y" for yes, sir, which should be our reply always when called upon to help in doing God's work; or, in the language of the poet—

"A cause to boost I have,
A God to glorify,
A never-dying soul to save
And fit it for the sky.

From youth to hoary age
My objective to fulfill;
Oh, may it all my powers engage
To do my Master's will!

Arm me with jealous care
As in Thy flight to live;
Yes, sir, thy servant Lord prepare
A strict account to give!"

NOTICE.

The Western North Carolina Christian Conference will meet with the Christian Church at Ether, N. C., on Tuesday after the first Sunday in November, 1923, at 10 o'clock A. M., and will continue in session till the business is transacted. We wish that the chairman of each standing committee will make an effort to interest and encourage our people in their various departments. A long pull and a pull all together for a greater Conference.

G. R. UNDERWOOD,

Bennett, N. C. Chairman Executive Committee.

Christian Orphanage

SUPERINTENDENT'S REPORT FOR AUGUST 9, 1923.

Amount brought forward		$9,421.45
Sunday School Monthly Offerings.		
North Carolina Conference:		
Shallow Ford	$ 1.03	
Palm Street, Greensboro	3.00	
Morrisville	2.00	
Haw River	7.77	
Liberty S. S., Halifax, Va.	1.00	
Christian Light	3.06	
Damascus	1.78	
Liberty, Vance	6.21	
		$ 24.85
Eastern Virginia Conference:		
Union, Surry	$ 1.00	
Third Avenue, Danville	12.20	
South Norfolk	4.65	
		17.85
Valley of Virginia Conference:		
Bethlehem	$ 2.00	
Timber Ridge	1.25	
		3.25
Georgia and Alabama Conference:		
Beulah	$ 1.60	
Rose Hill—June	3.13	
July	2.42	
		7.15
Special Offering.		
Antioch Christian Endeavor Society	$ 50.00	
Rose Rogers	2.00	
J. H. Jones, support of children	30.00	
W. W. Brown	15.00	
Pledged by delegates at Catawba Springs from Ingram S. S.	5.00	
R. W. Thompson, support of children	25.00	
Special cash item	144.70	
		271.70
Total for week		$ 325.80
Grand total		$9,747.25

FROM FULLER'S CHURCH, VANCE COUNTY, N. C.

The Young Men's Baracca Class of Fuller's Church met at the home of their teacher, Mr. I. J. Oakley, Tuesday evening, July 24th, to complete their organization.

After a song and prayer, a business session was entered into, and the following committees were appointed by the president: Membership, Jasper Briggs; social, Walter Hicks; devotional, I. J. Oakley (chairman), and Grady Harp; social service, Robert Grissom, Johnny Moss, Badger Hicks, P. D. Coghill and Eugene Harp.

The following are members: Dalton Coghill, president; Zina Clayton, vice-president; Carl Coghill, secretary-treasurer; Clelan White, assistant secretary-treasurer; Clarence Coghill, assistant teacher; Vernon Grissom, Robert Grissom, Sam Briggs, Eugene Harp, Grady Harp, Jasper Briggs, Maurice Coghill, P. D. Coghill, Johnny Moss, Marvin Davis, Badger Hicks, Walter Hicks, and Jessie Woodlief.

After the meeting, Mr. and Mrs. Oakley served delicious ice cream and cake.

These boys have organized their class to an extent, and with the purpose, to efficiently do things to help their Sunday School, their community and themselves. They mean business!

CARL COGHILL.

CAN YOU SPEAK ENGLISH?

We think the Chinese language is hard, very hard, and it is; but in saying that, we forget that our own language is hard, and sometimes very hard, even to one who has been taught the language. If a man from the Sunny South should meet a man from the north of Scotland, though both speak the English language, it is not at all likely that either one could understand the other. Tere is an example of the point we are trying to make. We copy from an exchange:

We often hear about the English-Speaking Union and various other societies which are busy cementing the ties of friendship and relationship between America and England, and we say over and over again that we are brothers, or at least cousins, and that we speak the same language. Yes, we do, but a bit differently, don't you think? A correspondent of the *Youth's Companion* found out, to her sorrow, how differently we do speak the mother tongue.

"All that I wanted," she writes, "was a spool of white thread. So, although it was my first morning in old Oxford, I set forth on my quest. A person should have no difficulty in a place where his own language is spoken. Certainly not!

"Nearing the business district, I stopped a bright-faced boy and asked him where I would find the nearest dry goods store.

" 'Dry goods store? Store, ma'am? What now would you wish to store?'

" Shop, I mean,' I said, correcting my mistake. 'Dry goods shop.'

" 'Dry goods? What would dry goods be, ma'am?'

" 'Why, cloth, of course, and things of that kind. Goods, you know.'

" 'Oh, cloth! You would be wanting a draper's shop. Turn to your right on yon corner, and there'll be a draper's.'

"Thanks to him, I went on and entered the draper's shop, which at first glance appeared for all the world like a dry goods store. I asked for a spool of white thread.

" 'Thread? Very sorry, mad'm, but this is a draper's, and thread can be had only at haberdasher's.'

" 'But isn't a haberdasher a person who deals in men's furnishings?'

" 'Not in the least, madam. It is a shop of pins, needles, buttons, threads, and the like. There is one a bit of a way on.'

"I found the haberdasher's shop, which was merely a notion store. Sure of my ground at last, I asked a rosy English girl for a spool of white thread. She fetched a ladder and climbed to the highest shelf, where after some rummaging she found a ball of cord.

" 'Oh, no,' I protested; "I wanted thread.'

" 'Certainly, ma'am; this is thread.'

" 'Help!' I almost cried. Then I patiently explained: 'What I want is—is something with which to mend, to sew a shirtwaist.'

" 'Shirtwaist? Shirtwaist?' the girl pondered. "I pointed desperately to the shirtwaist I was wearing.

" 'Oh, blouse!' she cried. 'Perhaps what you wish is a reel of cotton.'

"Thereupon she produced the coveted spool of thread."

DOES GOD CARE?

Does God care that millions of blood-bought men and women are dying without hope—lost, lost, lost, forever lost in eternity's night, never having seen the light, or heard the good tidings of a Saviour's love? Does God care that 70,000,000 never have their hunger satisfied; millions dying from famine, while we in the homeland feast and fatten on His bounties, having not only the necessities, but spending $5,000,000 annually for luxurious foods?

Does God care that 25,000,000 child widows in India are doomed to lives of unspeakable degredation and woe; no joy in their lives and no hope in their death, while we in this enlightened land may, unhindered, enjoy the privileges, comforts, and numerous blessings of our homes and the family relationship, and the heavenly home at last?

Does God care that in one year 64,000 of our American girls drop out of sight and are lost, and the 3,000,000 of prodigal boys, and 400,000 men and women behind prison bars?

Does God care that so many fathers and mothers give their children little or no religious instruction? That 20 per cent of our youth have not an atom of religious education?

Is not God divinely interested in every phase of moral uplife and betterment of society and the individual?

Does God care what our business interests are and how we conduct the same, and how we spend the means with which He has intrusted us?

Does God care how and where we spend our time, and how we talk? Does God care what our example and influence is in our homes, in the Church and before the world.

Does God care if we desecrate His holy Sabbath day, and fail to keep it holy as He has commanded?

Does God care how we, as women, dress, when it is proven beyond successful contradiction that the present suggestive immodest dress of women is largely responsible for the wave of immorality sweeping over our country, causing the downfall of the majority of the girls who go astray, and its effect upon men is to inflame the passions, debauch the mind, destroy the soul, and break up the foundation of the home, which is one of God's institutions?

Does God care where our children receive their instruction that is to fit them up for life's work, whether it be in the schools where the Bible is not even read and where in many cases not even a good moral example and standard is placed before them, or in our Christian schools, where they will be taught to believe the Book of all books from lid to lid, and where no poison of "higher criticism" is injected to ruin their young lives?

Does God care if we neglect to seek first His kingdom and His righteousness, and to lay up our treasures in heaven, but seek first our own profit and pleasure and the praise of men?

Does God care when we close our hearts against the warnings and entreaties of the Word and our friends, and are filled with our own ways and selfish ambitions, that much of our religious activities are of the flesh and not of the spirit of the meek and lowly Jesus? Seeking in all things to glorify God and live in His fear and favor?

Yes, God cares, and if we don't it will go hard with us when the "judgment books unfold."—*Anna Kirk Folger.*

A clergyman who was contemplating accepting a call to a Church, being still undecided, saw on the wall of the First Congregational Church in Buffalo, the text: "Fear not, I will help thee." He got off the car and went back to read the rest of the sentence, which was: "For the Lord thy God will hold thy right hand, saying unto thee, 'Fear not, I will help thee.' " These words came to the young minister as from the mouth of God, guiding him in an important crisis of his life.—*Rev. Edwin Whittier Caswell.*

FREEMAN.

Aaron Freeman, after a brief illness, was carried to Ashboro Hospital, where he underwent an operation, from which he never recovered. On July 21, 1923, he fell asleep. He was upright in all his acts. He professed Christ in early life, joined Dover Baptist Church, and after moving in the Big Oak community, joined the Big Oak Christian Church, where he held his membership till death. He was ordained a minister of that Church several years ago, and held that office till death. Services were conducted by W. L. Wilson, of the Presbyterian Church. The Lord gave, and the Lord took. A FRIEND.

When a young Chinaman said that he "preferred Christianity to Confucianism because it is easier—to be a Confucianist, one has to study," he, like a flash of lightning in the dark, revealed imminent danger to Christianity, the substitution of cheapness for spiritual reality and worth at any cost. The history of triumphant Christianity is the history of true heroism, and as long as this continues, our religion will take the world. But cheapen it, and its banners will droop and its fires go out on the hilltops of life. "He that would save his life shall lose it." Only the heroic can save this self-indulgent, chaotic age with its mountains of difficulties all around.—Rev. C. H. Buchanan.

The Christian ministry is not only incomparably honorable, in that it deals with those pledges and benefits which instantly and eternally enlighten and enrich men, but the transcendence of its authority is such that it must sober the man who bears it and cause him to feel even more deeply than those who hear it the awe of the word which he preaches. The preacher otherwise related to his commission has lost his adjustment or else is an intruder in the pulpit. Let the man sent of God to preach diligently renew the assurance of his call, and let him heed first and fully the warning which he gives to others.

THE CROSS OF CHRIST.

Hail, Cross of Christ! I cling to thee
In love and faith, where'er I be;
Thy grace of Jesus crucified
My trusting soul hath satisfied.

I need no other guiding light
To lead my feeble steps aright;
Till I be Thine in Paradise,
Lord, keep Thy Cross before my eyes.

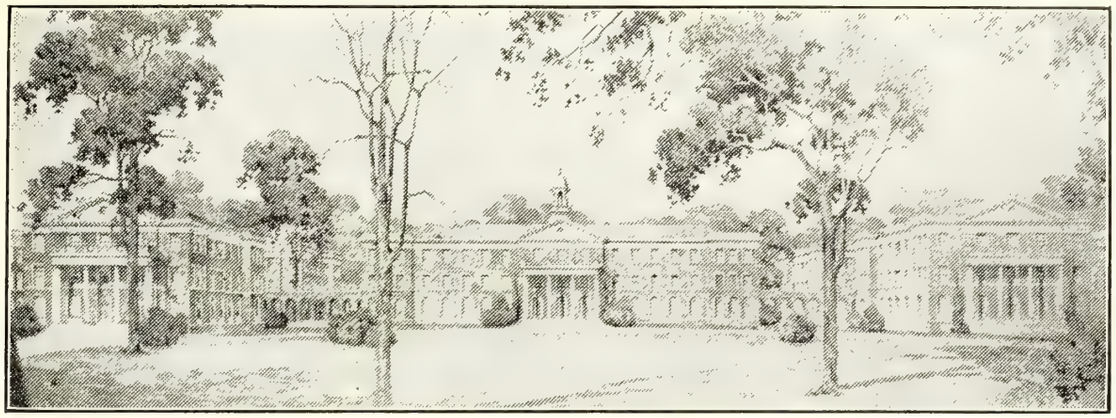
Oh, sad and sweet that holy sign
That rose to make salvation mine;
Oh, sad and sweet that symbol dear
Which typifies a Saviour near!

Its sight recalls the suffering love
Which cleft a path to Heaven above;
It soothes my sorrow, heals my care,
And leads me to the place of prayer.

Oh, Cross of Christ forever sweet,
Here I may fall at Mercy's feet,
A beggar vile and full of shame,
And rise a prince in Jesus' name!

—G. W. Kettoman.

Elon is Building for the Future



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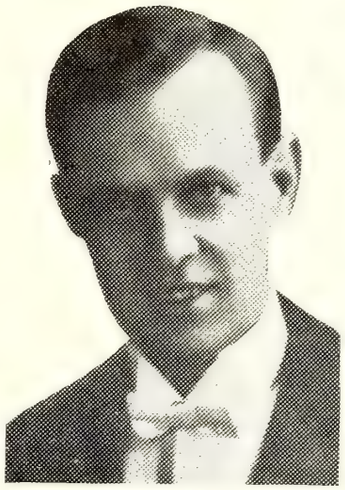

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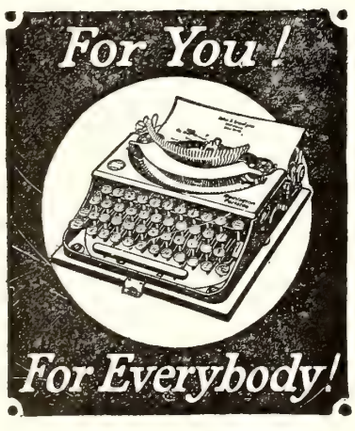

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P. J. Kernodle - - Managing Editor.

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Called Home

REV. JEREMIAH W. HOLT.

The many friends of Rev. J. W. Holt will be grieved to know that he passed away at his home, near Burlington, N. C., on Friday morning early, August 3, 1923, after long illness. He had been declining in health for more than a year. Funeral services were conducted from the Burlington Christian Church on Saturday afternoon at 2 o'clock, Rev. G. O. Lankford, the pastor, conducting the services, assisted by Revs. W. W. Staley, P. T. Klapp, and Rev. P. H. Fleming. Besides these, there were a number of ministers present, and a large congregation well filled both the main auditorium and the Sunday School room. Bro. Holt was born in 1848, making him at the time of his death about seventy-five years of age. He had been a minister of the Gospel about fifty years, and was always, in the pulpit and out of it, a brave man, having the courage of his convictions. A suitable sketch of his life will be prepared and published in The Christian Sun at no distant day. The Sun tenders to his family and friends sincere sympathy in this time of sorrow.

WHITE.

Mary Alvarado White was born July 24, 1857, and died July 30, 1923, being sixty-six years and six days old. She has been a member of Oak Level Church from childhood. She was the daughter of Harrison and Martha White. Surviving her are three brothers, T. M., B. A., and C. T. White. D. A. LONG.

BREAKING UP THE NEST.

God at times breaks up our nest,
Lest, sunk in slothful ease,
Our soul's wings moult and lose the zest
For battle with the breeze;
But ever wait with arms of love,
To bear our soul's all ills above.
—John Oxenham.

WE PRAISE THEE.

"To whom shall we go? Thou hast the words of eternal life."—John 6:6-8.

Oh, word of God incarnate!
Oh, wisdom from on high!
Oh, truth unchanged, unchanging!
Oh, light of our dark sky!
We praise Thee for the radiance
That from the hallowed page,
A lantern to our footsteps,
Shines on from age to age.
—How.

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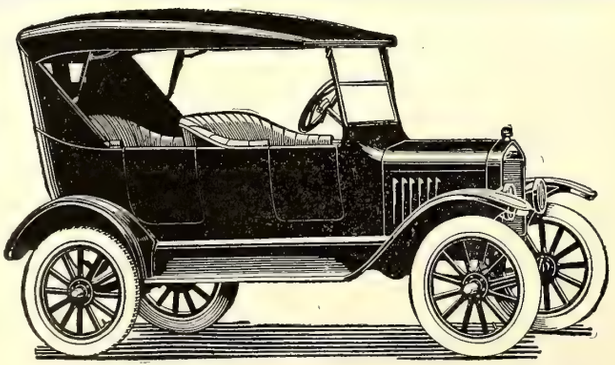

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Official Organ of the Southern Christian Convention

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VOLUME LXXV. | RICHMOND, VA., THURSDAY, AUGUST 16, 1923. | NUMBER 33.

THE SUN'S OBSERVATORY

Baptists for World Peace.—

The Baptist World Alliance, meeting at Stockholm, has adopted resolutions calling upon all Baptist Churches to assist in promoting world peace through urging their governments to make the maintenance of peace their first aim and to co-operate in forming international tribunals for the settlement of disputes. Rev. Dr. E. Y. Mullins, of Louisville, Ky., president of the Southern Baptist Theological Seminary and of the Southern Baptist Convention, was unanimously elected president of the World Alliance.

Dollar Wheat.—

On the Board of Trade in Chicago, wheat has dropped to the bargain-counter basis of $1.00 a bushel or less. This means, according to good authority, that the grower of wheat gets less than the cost of producing it.

According to the Department of Agriculture, about one-half the total gain in the value of farm products this year over 1922 is due to cotton. The department figures the total increase in money at $494,000,000. And the forecast by the department for tobacco is also for a gain of about 100,000,000 pounds. But, according to the same authority, the total receipts from wheat will be $100,000,000 less than in 1922.

Farmers in the Middle West will not be encouraged to raise wheat at the $1.00 price. The general depression of the market means also a depression in the mental condition of the man whose business is raising food for the rest of us. The effect of such depression will be the natural effect of causing a certain class of farmers to retire from their farms and give way to the renter. That this is the effect of low prices for food production is seen in the fact that the total production of food on American farms is 3 per cent less than last year.

But the discontent on the part of the most necessary toilers of the country is a more serious thing than any economical condition. The mental attitude of workers is a tremendous factor in a nation's history. It may not be reckoned with by the men who figure out statistics at Washington, and who advise the farmer to stay on the farm, waiting for a change in prices; but it is reckoned with by thousands of farmers' wives who do not see why they should toil at hard labor all their lives, with little prospect of paying off mortgages, or seeing needed education for their children.

The tragedy of $1.00 wheat is the tragedy of working for nothing. How long would the members of trade unions endure such conditions? The present problem of the farmers calls for national sympathy, national wisdom and national co-operation.

If You Had it, What Would You Do With it?—

What would you do with it if you had a billion dollars, was asked of a former member of the national Cabinet. He began by saying that he would begin by trying to persuade the people that neither he nor any other man ought to have a billion dollars, and then he would proceed to get rid of it. The best thing that suggested itself to him, according to his letter in answer to the question, was to go out into some of the Far Western States and develop some of the waste land of those States and establish farmers upon them, providing the homes and equipment that they might need. If there were any great scarcity of farming lands in this country, that might be a good use to make of some of the money, but we do not believe it is the best use to which it could be put. If any one wants to give us a billion dollars, and no editor of a Church paper could ever be the owner of a billion dollars, unless it was given to him, we believe we could make a better use of it. We do not know just where we would begin, but here are some of the things that we would do. We would give such help to worthy schools and colleges as would equip them to do the best work possible in educating the youth of our land. We would provide the means to aid every deserving boy and girl who needed help in securing an education, this help to be given in a way that would encourage the student to strive for self-support. We would aid the Church in doing its great work of giving the Gospel to those who are without it in the home land and in heathen lands. This help should be given so as to inspire the Church to do greater things than it is doing, and not to let it feel that it is to be relieved of its own responsibility. In the same way we would aid weak Churches to give their pastors a comfortable support. We would help the Church to take care of the aged and infirm of its own membership and any others whom it ought to provide for, making special provision for orphans and dependent children. We would make the best Church paper that money and brains could produce, and see that, so far as possible, it was sent into every home in the Church and into as many others as could be reached. If there was any of the billion dollars left, we think we might find some way to use it for the glory of God.

Reason Behind Bok Peace Award.—

Edward W. Bok, former editor of the *Ladies' Home Journal,* who has offered a fortune of one hundred thousand dollars for the best plan to secure international peace, explains that the reason which led him to make the offer are the needs of taking consideration of peace plans out of politics.

"The League of Nations is in politics; the purpose of the award is exactly opposite—to lift the question out of politics," Mr. Bok said.

"The award has nothing whatever to do with the covenant of the League or with the World Court.

"The award is a serious effort to get somewhere with an acute problem. The whole idea has been carefully thought out for months. Men and women connected with the League would not have affiliated with the policy committee of the award if it were propaganda. Its strength lies in the fact that it is independent, non-political, and non-commercial. Otherwise, it would not be worth the effort.

College Library

"The money part of the award is simply a dramatization of the idea in mind, that serves to attract public attention to it in a way that no other factor could do. To some, the money will be the great and chief attraction, but not to all—not to men and women who will prepare plans which will probably receive the most serious consideration. The award gives them something more valuable than the money part—a well-organized channel for expression; an opportunity to present their ideas, with the assurance that they will receive an earnest consideration of the government.

"Last February I decided to make the award. Since that time I have been consulting the best minds in the country with regard to the plan itself, the wisdom of making it, and its conditions.

"I did not finally decide upon founding it until I was assured that some of the most prominent men and women in the country who have given long and earnest thought to this question would co-operate."

John W. Weeks, Secretary of War, has written Mr. Bok about the award as follows:

"No war sentiment exists in the United States, and I do not believe our citizens would countenance this country engaging in a war of aggression. In the present agitated condition of the world, however, the peace of the world is not assured. In fact, in its present unsettled state, there exists the possibility of war which might even involve our own country. It is for that reason that the War Department is urging sufficient preparedness for defense.

"No one could feel greater gratification than I if we could insure the future generations against war."

Franklin D. Roosevelt, former Assistant Secretary of the Navy, writes the donor:

"It is sadly easy to talk about the co-operation of the United States with other nations in promoting the peace of the world. To get anywhere, the United States must first co-operate with other nations to eliminate the things that disturb or threaten the peace of the world.

"The award will spur on the constantly increasing public opinion, which, either from the selfish motive of tthe pocketbook or from the higher motive of the desire for international justice, is favoring our assistance in righting world wrongs. We are rapidly getting away from the old fallacy of the Chinese wall around the United States."

NOTES-PERSONALS

Elon College opens for the fall semester on September 5th. A full registration is anticipated.

Rev. W. T. Walters, D. D., of First Christian Church, Richmond, Va., is attending the Virginia Valley Central Conference.

The managing editor is away this week attending the Virginia Valley Central Conference in the interest of THE SUN. The Conference is in session at Timber Ridge Christian Church, of which Rev. A. W. Andes is the pastor.

The friends of Elon College will be delighted to learn that the Elon College building fund has been rounded up. The interest in Elon College is three thousand miles long and fifteen hundred miles wide.

Rev. G. O. Lankford, D. D., left Burlington last Wednesday for a brief but busy visit to Alabama, to assist Rev. G. D. Hunt in revival services at Antioch Church, beginning August 12th. We hope to have a report of a great and good work done in this effort.

We learn through Rev. G. O. Lankford, D. D., the pastor of the Burlington Christian Church, that since last Conference there have been added to the membership of that Church twenty-four persons, and the work is said to be in fine shape, and with splendid prospect for enlarging its usefulness.

Rev. Geo. O. Lankford, D. D., will, while he is in Alabama, attend a family reunion at his father's home. The reunion will occur on August 18th. That will be an occasion for all, but it will especially be a day of joy to the son who comes home from his residence in a distant State. We wish for this family a happy occasion and the most delightful association, even though it be but for a short while. How these family reunions remind us of the great reunion above! After absence of different members of the family, there is a coming together for larger and happier fellowship forever.

Rev. E. B. Flory, pastor of the First Church, Norfolk, Va., who is soon to go to Dayton, Ohio, to organize and build up a new Church in the northern part of that city, preached at the Burlington Church on Sunday morning, August 5th, and Dr. Lankford, the pastor, says it was a good sermon and much enjoyed by the congregation. Bro. Flory has made many friends in the South during the one year he has been a pastor in these parts. While they see him leave us with regret, they wish him well in the work he goes to do in that western city of a thousand factories.

Rev. Chas. H. Rowland, D. D., Franklin, Va., who has been in Alamance for a week or two, taking his vacation, preached for our Burlington people on Sunday morning, July 29th, and he gave them a good and helpful sermon. While Dr. Rowland was in the county he held two protracted meetings, and also attended the Elon Chautauqua, and all that in vacation time, and yet some people find it difficult to see why a preacher should need a vacation. The truth is that it is quite difficult for some of our preachers to get a vacation, and for the reason there are so many doors open to them they find it difficult to take even a little vacation.

During the Chautauqua, Dr. Staley gave a course of instruction on the work of the pastor, which was pronounced one of the best, not merely fine, but really helpful. We were unable to attend many of these courses given in the Chautauqua, and for the reason that the work on THE SUN would not permit. The matter for THE SUN must be gotten ready and sent, even though we could not attend the lessons that were being so well given in almost a stone's throw of our desk. Many think, no doubt, "Why can he not get off to attend such occasions?" Well, if you will undertake to get up matter to fill THE CHRISTIAN SUN columns just for one week, we have no doubt you would find the minutes few when you could get off to attend this or that. However, we are glad that others could attend these various courses of instruction, if we could not.

The Chautauqua management is in good spirits over the success of the Chautauqua of this summer. It was almost three times as largely attended as it was last year. They feel very hopeful for the future, and have set their goal for next year at a membership of three hundred. With such a large number enrolled, the future of the Chautauqua would seem to be most promising. Let us see that the Chautauqua shall become a means of blessing to the work of the Church. The exact number, if we remember correctly, enrolled this year was 118. Last year, we believe, the number was only 40. Well, anyhow, there is a big increase in attendance, and Dr. Walters and Miss Eldredge are happy over what has been attained, and they are planning for a large increase next year.

We hear that Rev. P. T. Klapp preached a great sermon at Danville, Va., the first Sunday in August. His subject was "A 100 Per Cent Religion." The claim that it was a great sermon does not rest on its flowery language, nor on its fanciful thought, nor on its compliments of a personal character, nor yet on its power to make the hearer feel that he was good enough for ordinary mortals; but its greatness did rest on the truth it presented. Did you ever think about it that way? Jesus gave us a religion that is worth its face value. What is your religion worth? Is it worth only 50 cents on the dollar? Then is it enough to take you through to glory? If a man gives you his note for $100.00, and when he comes to settle he tells you he can pay you only 50 per cent on the dollar—what do you think of him? Would you think of his honesty as up to a high grade? Of course you could not. Well, then, if when you go to give an account to God, if your religion comes up only to a 50 per cent religion, what will God think of you?

The work on the Bethlehem College building at Wadley, Ala., is progressing nicely, and they are expecting to open on time—September 12, 1923. That will be a big day in the history of the Georgia and Alabama brethren. It will mark an advance in the work of the Christian Church in the farther South, for which they have been long looking. We believe, under the blessings of God, it will mark a new era in our work in that country. Let every one who can do so, lend a helping hand to the establishment of Bethlehem College. Locally, it should have the support of every individual who can lift his hand in support of this institution. It will mean the development of many of the boys and girls who may have a chance to attend the institution, and in years to come, talents that were developed in that college will be shining for God and His truth. Then those who have helped in its establishment will have cause to rejoice, and they will see that their money is paying compound interest at a high rate in the lives and the services these boys and girls may give to the Church and to the world.

Nothing can give a clearer insight to our late President's character than his attitude as a newspaper man. President Harding's newspaper creed, pasted on the wall of the editorial room of his newspaper, the *Marion Star,* warns reporters and editors to "be truthful, be fair, and, above all, be clean."

The following is the text of that creed:

"Remember, there are two sides to every question. Get both.

"Be truthful. Get the facts. Mistakes are inevitable, but strive for accuracy. I would rather have one story exactly right than a hundred half wrong.

"Be decent; be fair; be generous.

"Boost—don't knock. There's good in everybody. Bring out the good in everybody, and never needlessly hurt the feelings of anybody.

"In reporting a political gathering, get the facts; tell the story as it is, not as you would like to have it.

"Treat all parties alike. If there's any politics to be played, we will play it in our editorial columns.

"Treat all religious matter reverently.

"If it can possibly be avoided, never bring ignominy to an innocent woman or child in telling of the misdeeds or misfortune of a relative. Don't wait to be asked, but do it without the asking.

"And, above all, be clean. Never let a dirty word or suggestive story get into type.

"I want this paper so conducted that it can go into any home without destroying the innocence of any child."

Again and again we have urged our readers not to send their money for THE CHRISTIAN SUN to the editor, but to the publisher. We do not like to handle money which belongs to others, especially when it is just as easy to send it where it really belongs. Only recently a brother sent us a check for a certain purpose, but did not say to whom it should be paid. I had to write and go to make inquiries as to what person I should pay the money. It cost me quite a bit of postage and time in writing letters to find out just what I should do with the money, and finally when I found to whom the money should go, the money had been delayed for about two weeks. Now, it would have been much better if the party sending the money had sent the same to the man to whom it should have been sent. It would have saved much time and postage and effort to find out to whom we should have sent it. Let it be understood that no money which is intended for THE CHRISTIAN SUN should be sent to us, for when it reaches us, then it is still hundreds of miles from THE SUN office and not in the hands of the man for whom it is intended. We must insist that money which is sent to THE CHRISTIAN SUN be sent direct to Prof. P. J. Kernodle, 1536 East Broad Street, Richmond, Va. Please give this matter attention, and do not send the money to the editor, for he is, in many cases, as far from Richmond as is the writer who sends it, and in many instances much farther.

[The editor is a busy man, and subscribers will please note what he says above. The account of THE CHRISTIAN SUN is kept at the First National Bank of this city, through which all checks are collected. If remittances are made in accordance with "REMITTANCES," as stated in first column of page 16, due credit will be given.—*Managing Editor.*]

The Editor's Pulpit

A Weekly Presentation of Truth for the Christian Life.

ARE YOU ASSURED OF THE NEW BIRTH IN YOUR OWN LIFE?

SOME EVIDENCES OF THE NEW BIRTH.

"Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth Him that begat, loveth Him also that is begotten of Him." —1 John 5:1.

Uncertainty is a great hindrance in the Christian life. To know that you are a child of God, according to the teachings of the Bible, is the high privilege of the Christian. How can the Christian life be a comfort to one who does not know that he is a Christian?

In a ministry of almost fifty years, I have met so many Church members who, though Church members, had no assurance of the new birth for themselves. The most they could say was: "I hope I am a Christian, but I do not know it." Indeed, I have met many who think one cannot know that he is certainly a child of God. I have even known some who would show a degree of resentment to such a thought. They even quote 1 Cor. 2:9 as authority for not knowing your own birth of the Spirit. That verse reads:

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

That to them seems to give them assurance that they cannot be assured of the gift of the new life in Christ. They did not read far enough. The next verse explains by saying: "But God hath revealed them unto us by His spirit." You see, Paul was talking about the natural man; he cannot know of the great gifts of God, but in the next verse he was speaking of the Christian when he said: "But God hath revealed them unto us by His spirit."

So it seems clear that the child of God ought to have assurance, the assurance of the Spirit, as to his own salvation.

Our text is very clear as to knowing that we have been born of God. It sets forth the relationship between man and God. Its importance may be readily grasped if we stop to consider that the eternal destiny of man and the glory of God are involved. If God be able to save us from sin, He certainly is able to give us assurance of salvation. Do you not think so?

The Bible is very clear in its declarations of the fact that the believer may know where he stands as to his own salvation. In John 1:12, we read: "But as many as receive Him, to them gave He power to become the sons of God, even to them that believe on His name."

You cannot born yourself. Jesus gives the power to a repentant and believing soul to become a child of God; and do you think He would give you the new birth and not let you know that He had given it to you? I do not.

Now, if you have believed on Jesus, He will give you power to become a child of God. Do you think you could receive such power and still have no knowledge of the fact? I do not.

The one thing needed especially by Church members in this day of uncertainty in Christian experience is *assurance*. It may be helpful if we may find that what are some of the very plain evidences of the new birth, for then you may examine yourself by these evidences and determine for yourself whether you have been born of the Spirit or not.

I. True righteousness is one evidence.

If a man has not righteousness in his life, he may justly doubt that he has been born of the Spirit. If he has this righteousness in his life, it will give him assurance of his sonship in Christ. Hear the Word: "If ye know that He's righteous, ye know that every one that doeth righteousness is born of Him."—1 John 2:29.

That is plain, very plain. If you have been born of Him who is righteous, then His righteousness will show itself in your life. That ought to settle it for you, so that you will know that you have been born of the Spirit, and that is what every true Christian ought to know.

II. New-born souls do not practice sin.

"Whosoever is born of God doth not commit sin: for His seed remaineth in him and he cannot sin, because he is born of God."—1 John 3:9.

You see the new birth is a stay against practicing sin, or working sin. If one is born of God, that fact alone sets him against sin and turns him to God. Now, if you love sin, you may be sure you have not been born of God. On the other hand, if you hate sin and stand against it, that is good evidence that you have been born from above.

III. Men and women who have had the new birth, love one another.

Now, is it in yourself? Do you love all of God's people? Then that is evidence of the new birth. Listen to the Word as to this matter: "Beloved, let us love one another, for God is love; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God: for God is love."—1 John 4:7, 8.

What could be plainer? The new birth moves the person to whom it is given with the wonderful love of God. If that be true, how could one help knowing that he had been born of the Spirit? The opposite is quite as plain. If you love not, you do not know God, for God is love.

IV. Genuine faith in Christ is another strong evidence of the new birth.

Here is the Word to sustain that declaration: "Whosoever believeth that Jesus is the Christ is born of God."—1 John 5:1. Do you exercise a saving faith in Jesus Christ? Then the new birth is yours.

V. Victory over the world and its allurements is evidence of the new birth.

"For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even your faith."—1 John 5:4. The world cannot resist the faith of one who is born of God. Do you have victory over temptation, over trial, over affliction, over disappointment? If so, such victory is an evidence that you have been born from above.

VI. The person who has the new birth is kept by the power of God; the wicked one is not even permitted to touch Him.

What a truth! How plain it is! If you are born of God, you will not go out into sin, for He who has given you the new birth is keeping you, and will not permit the wicked one to touch your faith and the life it inspires.

VII. Through the new birth the believer is made a partaker of the divine nature, so giving him a divine kinship with Jesus.

Let us give attention to the Word of God as to this high gift. "Whereby are given unto us exceeding great and precious promises, that by these ye might be made partakers of the divine nature." —2 Pet. 1:4.

And when you have the divine nature, you will delight to do the things which God loves, and that will be another evidence that you have been born of God. O believer, see that you have these evidences of the new life in Christ, and then surely you may *know* that you are a child of God. It is so important to know that your life has been given to God and that He has accepted it in Christ. Such an experience will bring great comfort to the believer's heart and mind.

A STRONG APPEAL.

The work of the Scripture Gift Mission continues to show both the great need and the remarkable results of distributing the Word of God. Among appeals from very many States in the Union, one comes from a military chaplain in California, asking for five hundred Testaments for distribution among the soldiers. Practically all the men going to the Philippines, Hawaii and China pass through his hands, and the same is true of men returning from these overseas stations. In 1922, over 30,000 soldiers passed through the post at which this chaplain is at work, and the majority of them had no Bibles. The chaplain gave away hundreds of Testaments, and many of the men professed faith in Christ. He wants every man who thus takes a stand for the Lord to possess a Bible, and he writes to the mission asking for 500 Testaments, assuring the mission that they will be placed only where the largest good will result.

Another and very different letter comes from a logging camp in Michigan and shows what an earnest worker is able to do. At a recent meeting in camp, a number of men accepted Gospels. The next day, at another camp three miles distant, to which the worker had walked, a service was held, with definite results in connection with the acceptance of portions of the Bible. Then came another walk of five miles to a camp where services were held in a home. Fifteen families live at this camp and a number had no Bibles. The worker had only one copy which he could leave. The next day, another walk of six miles brought him to a camp where similar experiences resulted. The service was filled with adults and children, and they had not had such a gathering there for three years. A drive by automobile took the worker to another logging camp, with equally admirable results, while the next day, after a walk of sixteen miles, two camps were visited, and definite results accrued, both among adults and children. All this shows beyond question the great value of the work of the mission in distributing the Scriptures and preaching the Word.

Those who wish fellowship in this great work are invited to send in their gifts to the secretary of the American branch, Mr. R. B. Haines, Jr., 119 South Fourth Street, Philadelphia, Pa.

UNION, ALAMANCE, N. C.

Our protracted meeting at Union, Alamance County, began on the fourth Sunday in July and continued until Friday evening. Dr. C. H. Rowland, of Franklin, Va., was with us and did the preaching. His sermons were good, well delivered, and much appreciated. His messages, manner and delivery impressed me as having the qualifications of a pastor-evangelist. We were delighted to have him with us. The attendance was large, and the interest good throughout the meeting. There were eleven public professions, ten additions to the Church and nine baptisms. Bro. Joel Holland, of Franklin, Va., was with us a part of the meeting and assisted us in the song service. We were glad to have him with us, and appreciated his help. P. H. FLEMING.

Burlington, N. C.

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor,*
Elon College, N. C.

THE QUESTION OF ETERNAL PUNISHMENT.

In a day of upheavals in religious thought, such as we have today, we need not be surprised that men and women are questioning the most weighty matters—questions which have long been settled, so far as public opinion can settle such matters. Indeed, it would be a surprise if this were not true. The natural mind of man is fond of discussion and contention, and because this is so, many people have no other thought of their responsibility than to air their opinions on the most weighty questions, and that regardless of authority. Indeed, this class of people have little or no regard for authority other than their own opinion. What they think and say, that is the standard by which they settle questions of the most weighty matters. They fear not the law of God or man, their own *ipse dixit* being quite sufficient to satisfy themselves.

The more weighty the question, the more readily do these men raise their protest, declaring against that which does not meet their approval. Among such questions is that of eternal punishment, which they profess to believe is unworthy of a God of love. They argue that it is unreasonable that love should inflict such punishment on any mortal. They claim to think that a little punishment would not be out of the way, but when it comes to eternal punishment, that is out of all reason, and that a loving Father cannot so punish His creatures. There are two things to be said of that view. (1) It is not God's will that any should die. He brings life for every one that will accept it, and even urges that all men, everywhere, should accept it and live with Him in peace and righteousness forever. That is God's ever-present plea with man. (2) God does not send men into eternal punishment, not even for their most awful sins; but men choose such a fate for themselves, and they choose it in the face of God's most gracious offer of free and full salvation from sin and its consequences. And, of course, since man is a free moral agent, he can choose his future for himself. Now, if a man choose to live and suffer in hell forever, how can he be prevented from reaping the fruits of his own choice? Yes, we believe it is a fact that men who suffer eternal punishment do so on their own choice. It is the outgrowth of their own course, and, as such, no one is to blame but themselves. Let an illustration suffice to make the case clear. Suppose our own government should prepare a place of great happiness and a place of great sorrow and suffering. Then, it gives notice that the way is open for the people to choose their own future home. They can choose the one place and be forever happy, or they can choose the other place and be forever miserable. Now, if any part of the people are made forever miserable, whose fault is it? Can you, will you, dare you to say that the United States government is to blame for the fact that it gave its people the privilege to choose the place in which they preferred to live? If ten thousand chose the place of sorrow and suffering for their home, who is to blame but themselves? It is certainly not the fault of the government, and, if not, it cannot be the fault of any one except those who made the choice for themselves. The government did not send the people there; it only gave the people their choice as between the two places. If A and B choose to make the good place their home, and C and D chose to make the place of sorrow and suffering their home, is the government responsible for the mistake they make? Now, in the goodness, mercy and wisdom of God, He has seen fit to make two great places of abode—one for the righteous, and one for the wicked. He has sent out warning of the suffering of those who chose to live in the home of the wicked. He has also sent out a description of the joys of the home of the righteous, and He invited all to go there and make it their home. Now, if a part of the people shall deliberately refuse to go to the place of happiness, and, of their own accord, go to the place of suffering, and that after repeated warnings of the danger of doing so, then if a part choose to go there in defiance of all warnings given, and in the face of the invitation to go to the other place, who can be blamed for it except themselves? So, the matter of going to hell is a matter of *individual* choosing. You go where you choose to go. Then, what right have you to complain that your lot is one of suffering and despair? You chose it, and in the face of warning as to the character of the place!

That is just a little parable to show how unreasonable is the complaint which is made against people having to suffer in hell forever. A person cannot say that he did not know of the awfulness of the place, for he was told again and again of its awful sufferings; and not only so, but he was begged not to make it his home. A message was sent back to him from one who had gone there, saying do not come to this place, for I am tormented in this flame (read Luke 16:19-31), but he gave no heed to it, but went straight on to this place, which was in fact prepared for the devil and his angels (read Matt. 25:41).

God prepared heaven for His people. Then He prepared hell for the devil and his angels. He did not prepare it for man, but for the devil and his angels. Now, if a man loved the devil and his angels so well that he chose to live with them rather than with God and His angels, who is to blame—God or the man who made a bad choice? Will you dare to answer that question, except to say that the man who made the choice of his own free will and accord is himself to blame, and no other. The conclusion is inevitable—there is no other answer with even the semblance of reason in it to give.

Now, then, let us quit all this effort to blame God for men going to hell. Let us, rather, put the blame where it belongs, and then do our best not to go to occupy a cell with the devil and his angels. Let us devoutly seek the house of many mansions in glory, where peace and joy and life everlasting shall be our portion forever.

In our next, we shall discuss the matter of "Eternal Punishment—Is it True? Is it Right?"

SHORT NOTES ON THE BOOKS OF THE BIBLE.

No. 6—Joshua.

Joshua is the beginning of a new division of Holy Scripture. It gives an account of the entrance of the Israelites into Canaan and their conquest of that country. To them it was the land of promise—the land which the Lord their God had promised to them long before. At last they had come to dispossess the people who had long occupied it and to possess it themselves. However, Israel never possessed all the land the Lord had given them. How like them are we? The Lord has filled His Word with promises, and we have taken a few of them, and we have let the others go without possessing them.

Palestine, as given to the Israelites, was bounded on its eastern shore by the Mediterranean Sea, extending from Egypt, northward even to Sidon, but eventually it included Phoenicia, Lebanon and Syria on the north, and Syria, Ammon and Moab on the east, Idumea and the Arabian Desert on the south, and the Mediterranean on the west. Do not forget, however, that the land of promise was much larger than the land of possession. God gave them much more than their faith was able to appropriate. Remember also that possession came by dispossession. After God had given them the promise of the land, Israel had to go over and drive out the people who then lived there. In the country were found various peoples, such as the Anakim, Avim, Emien, Homrim, Rephaim, Suzim, and others. There was quite a conflict for the possession of this land between these peoples and the people of Israel to whom God had given it.

Joshua looms up on the horizon as the chief man of the time. The book of Joshua covers his career as a leader among the people of God. He was born in Egypt of the tribe of Ephraim. He was captain at Rephidim. He was with Moses in the mount, and, with Caleb, urged the people to go up and possess the land. It has been said that Moses appointed Joshua as a leader and the Lord anointed him. That is the natural order. Our conferences sometimes accept certain men as candidates for the ministry, but if the Lord does not approve by anointing them as His servants, then failure is inevitable. As Moses' successor, Joshua was like Moses in zeal for the cause of truth and God. Joshua was a man of real ability and great sagacity as a leader. It has been said that the *rod* was Moses' symbol, while the *spear* was Joshua's.

One of the great feats of his leadership was the crossing of the Jordan, but let us not forget that this feat was accomplished under supernatural interposition. When the priests, bearing the ark, touched with their feet the onflowing river, the current was at once arrested. These priests stood in the river-bed till all passed over. Then when Israel had reached the banks of the river on the other side, the stream began again to flow. Two heaps of stones were erected by the people of God to commemorate two great national events in their history. One of these heaps commemorated the desert pilgrimage, and the other the miraculous passage.

The reproach of Achan's bad conduct was wiped out and Israel was again in favor with God and going forward on its journey. The covenant was renewed and the people again prepared to keep the Passover. Under the captain of the Lord's host, they took the typical stronghold of Jericho, and they did it without striking a blow. That seems a strange thing as between rival armies, but the same thing occurred in the late World War when General Allenby took Jerusalem without firing a gun, and that was not so far from the scene of Joshua's great feat. Israel did suffer defeat at the city of Ai, but it was because they allowed a theft in their midst. Defeat showed them that something had gone wrong and they hunted the evildoer and punished him for his wickedness. How much do we need such a hunt for wrongdoing in our Churches! Hunt the sins of the Church and get rid of them, and then, as of old, the Church will have new power and will gain great and glorious victories. Getting themselves again straightened out, they set up the Tabernacle in Shiloh, they appointed the cities of refuge, and then the covenant of separation was ratified, and Israel was again prosperous. Then came the death of Joshua at the age of 110, and with that scene the book of Joshua closes. Israel's history as presented in the book of Joshua is of unusual interest. Those were stirring days and times of trouble. It required a man of a strong faith in God and a bold

and daring disposition to do the things that were needed in that day. The study of the book of Joshua is a lesson which ought to be studied by the modern Church—its lessons are invaluable, even in these modern times.

The book of Joshua is in two parts. From chapters 1-12 we have the conquest of Canaan. Then from chapter 13-24 we have an account of the partition of Canaan among the Children of Israel. In making this partition, Joshua, noble and unselfish soul that he was, gave out all of the land of Canaan and reserved not a place for himself. But Israel, noble-spirited, would not stand for that, and so they gave Joshua a city, or a place, in which he might dwell, spending his last days in a beautiful retirement. It is not exactly stated in a definite way, but it is pretty clear that they told Joshua to choose some place which he thought would suit him, and in Joshua 19:50 we are told that Joshua asked for the city of Timnath-Serah as his place of residence. By examining the name of Timnath-Serah, we may get an insight into the life and character of Joshua which we might not get elsewhere.

Timnath-Serah is a Hebrew word, and it means the "City of the Sun." So we see that Joshua had a very different estimate of the place he should live from that of Lot. When Lot was told to take his choice, he examined the country before him and then chose the plains, which were rich and well-watered. He had an eye to making money; but Joshua, the Lord's servant, when he was told to choose a place for his home, he chose Timnath-Serah, which was a hilltop and in the full light of the sun. This fact is rather suggestive, and may suggest to us of today a thought which is well worthy of our consideration. Joshua was not concerned about how he would get a living for the physical man, but he was concerned about spending his last days in the full light of the sun—a symbol of the divine presence—and he chose his home on the hilltop of Timnath-Serah, where he might live in the light of the sun, and not only so, but where he might die in the presence of God and the light of heaven. What a beautiful home Joshua had for his last days, and then he went home to God.

"Is not this the land of Beulah:
Blessed, blessed land of light,
Where the flowers bloom forever
And the sun is always bright?"

ANOTHER "MISSING LINK"—CAN IT BE PRODUCED?

There seems to be a certain element in human society which is very reluctant to acknowledge God as the Creator, or Jesus as the one by whom God made the worlds. (See Heb. 1:2.) The effort to give such glory to another seems not to wear out. Again and again, some false prophet comes to the front to put another into God's place. They are so anxious to make it appear that things come about in some way, other than the one the Bible mentions. How happy some people would be if they could only establish the fact that there is no God, or if He exists at all that He is wholly unable to fill the place which the Scripture declares He did fill! Most likely, such people do not know how to sing—

"All hail the power of Jesus' name!
Let angels prostrate fall,
Bring forth the royal diadem,
And crown Him Lord of all."

It is useless to recount all the efforts which have been made seemingly with the one purpose to rob God and His Son of the glory which belongs unto them. Even an effort to do so would fill many pages, so we will be content to give the latest of such efforts, that our readers may see how the puny hand of man is arrayed against his Creator and Saviour. They are seeking to rob Deity of the glory of creation and redemption. *Capper's Weekly,* a paper having almost a million circulation, is the mouthpiece of this so-called recent discovery. The item is given as follows:

"A theory that the earth and the other planets were formed from fragments rent from the sun by the powerful tidal attractions of a passing star eons (ages) ago is advanced by J. H. Jeans, F. R. S., in the annual report of the Smithsonian Institution.

"According to this theory of the origin of the solar system, what probably happened at the moment of the cataclysm, Jean says, is the attraction caused the sun-mass to eject two arms, or jets of matter, one toward the attracting star, and the other in exactly the opposite direction.

"Due to instability of the distribution of density in one of the masses, condensation formed in it and ultimately it broke up into separate detached masses. The surviving jet formed our sun; the fragments of the burst jet are our planets."

Of all the nonsense we have run up with, this is the poorest. We can but wonder if that man Jean really expected any person of sense to believe his theory! Suppose we accept his statement that the sun and our world were created as he suggests, will he, will any one, tell us where the matter of that passing star came from? There must have been a creator behind the passing star, and if that be true, why could He not have created matter for the sun and planets and given them shape and place in the solar system just as truly as He created and gave shape to the passing star. Mr. Jean's theory is too thin; it has nothing to it, except it shows the desire of deified (?) man to take the honor and majecty of the Creator from Him and give it to poor man in his folly and helplessness.

We have heard much of the "missing link" in another theory of man in an effort to upset the theory of creation. Now we have another "missing link" in another effort to show that God is not the Creator of the sun and our planets by claiming that a passing star threw off fragments and made the sun and our planets. What faith (?) this man must have to believe that an inanimate body can throw off a part of itself and then make it into the great sun and the beautiful planets, and then throw them out into space, each having its own orbit or pathway through the infinite distances of the universe, and so construct the worlds as we now have them. If any man can believe that, he ought to have no trouble in the world to believe that God, the infinite source of every good thing, is the Creator of the universe, and that would take in the passing star and its fragments. Surely we have some queer mortals!

"THAT MAN HAS THE COURAGE OF HIS CONVICTIONS."

Did you ever hear that said of a man? Of some particular man? Well, what did you think of him? Of the man who had the courage of his convictions? Certainly, if you are a man worthy of the name, you ought to have thought well of the man who had the courage of his convictions, but all men do not have the courage of their convictions, and they can go along and say nothing and keep the great majority of the people very friendly with them; but the man who has convictions and then has the courage of his convictions—well, he cannot have so many friends, because he will have to take a stand with many of his friends and acquaintances which they will not like, and then he makes himself unpopular with them. As for me and my house, I think I would greatly prefer to have friends who would have the courage of their convictions, for then I know that I can count on them. In other words, I am quite sure I know where they stand, and can find them any time I may need them. The other fellow, who is to make himself popular by not showing his colors—well, I do not just know what would happen if I were in a close place and needed some one to stand up and speak the truth for me; he would be afraid of losing his popularity if he should take his stand for me, and so, though he knows the facts well, yet he is afraid that he might have some one to stand against him if he should show his friendship for me. At best, that man may be all right for ornament, as a friend, but he will not stand when one is in a close place, nor serve as a friend when a trying test comes. It is not always a popular thing to be true to the truth, or to one's convictions, but what we lose in the way of friends we shall more than make up in character, and character is never out of place when the test comes. Let us all make the effort to do the right thing, and then stand by the right thing—never mind about the fear of criticism. Do the right thing, and then take the consequences—be a man in your place. It always pays to be a man—it has done so in the past; it will do so in the future.

THE MINISTER'S HELPER—WHO IS HE?

One question which ought to be uppermost in the minds of the people, but is not very often apparent in preaching the Gospel to the people, is the constant need of the inspiration and guidance of the Holy Spirit. Not only do the people overlook the subject, but men and women who are attempting to lead the people of God in the search of divine truth seem often to neglect it. Often some preachers make no acknowledgment of the work of the Spirit in their work for the winning and saving of men to Christ. We have known men to do much work professedly for Christ and the Church, and rarely make any reference to the office and work of the Holy Spirit. It is no wonder that the success of such men is very limited. Without the help of the Spirit, any man's success will be very limited in fruitfulness. It is almost like a man trying to whittle down a big tree with a pocket knife when he has a fine-cutting saw and a good helper standing by. Why such an one prefers to whittle a tree in the thought that he is cutting the tree down when, in fact, he has at his command the best helper the world has ever known for cutting down men and women who are living in sin. God help us—all of His servants—to come to know the Holy Spirit as our helper in preaching the Gospel to the people. No doubt about it, much preaching counts for little or nothing when the minister seeks to do it in his own strength and wisdom. Some dear men seem to have such exalted ideas of their own qualifications as to feel no need of special help from above. When that is the case, we know what happens—the people do not yield to the Gospel. They hear something, it is true, but the word preached goes in one ear and out of the other, and the poor sinner is left high and dry, not being touched in mind or heart by the preaching. Brethren, the time is at hand when such neglect of the Holy Spirit is inexcusable on the part of those who proclaim that they are called to the ministry. If God has called you to preach the Gospel, He has also called the Holy Spirit to go along with you to be your Helper in pulling down the strongholds of sin and in building up the strongholds of righteousness. Oh, beloved brother, do not go to your work without your heaven-given Helper—the Holy Spirit!

CONTRIBUTIONS

ELON LETTER.

Readers of the Elon Letter will remember that last summer I had occasion to quote from the *Burlington News* certain editorials written by its good editor, Mr. O. F. Crowson. Friend Crowson never ceases to express his appreciation of our college. During the Alamance campaign he gave whole-page adventisements to the cause, writing the ads. himself and, besides, served on the "Flying Squadron" of the campaign committee, as well as a member of the general steering committee. He continues to stand for Elon like a load of bricks. Twice this summer he has editorially spoken in no uncertain terms of his interest in Elon.

The First Editorial.

On July 5th, the *Burlington Daily News* spoke thus editorially:

"We are glad to note that a large number of Alamance County boys and girls are making reservations for the fall term of Elon College, and the prospects are that the enrollment from this county will be much larger this year than ever before.

"Our people are realizing that we have right in our midst a Grade "A" college, with all the advantages, and yet near enough home to save the expenses of travel, and near enough to permit the student to visit home often without added expenses of travel.

"By the time that the college opens for the fall term, they are going to have a good-looking place, with new buildings completed and with others nearing completion, and we are all going to be proud of our college. There is no college in the South that has such a program of building and improvement mapped out as has Elon College. She is going to stand out in all her glory with handsome, modern buildings, beautiful surroundings, and will attract the attention of the whole State.

"We have always been proud of Elon College and the great work that she has been doing, but it will be with increased pride that we can point to her in the future. With her program of building and enlargement, with all the new, modern conveniences, she will offer to the boys and girls inducements that she has never been able to offer before.

"We are glad to know that there is such a demand for room from our boys and girls, and we would like to see an enrollment this year of 100 from Alamance County, and we believe that this number will not be missed very far when the fall term opens for business."

The Second Editorial.

On July 23rd, this same good friend wrote in his columns as follows:

"Our people do not know what splendid opportunities Elon offers for training teachers. For one year spent in the teacher-training department, ten dollars is added to the teacher's salary and a State certificate issued. Two years brings a corresponding increase.

"We wish to call special attention to this two-year course. Some young people preparing to teach do not feel they can spend four years in college, so they go to a training school. Elon offers all such opportunity to take a two-year training course, and if later they can return they can graduate in two years. We hope all the standard colleges will soon make this arrangement.

"Four years at Elon gives the highest teacher's certificate the State issues. The least salary an Elon graduate can receive is $100 a month.

"The Elon graded and high school is the Elon practice school. This, it seems to us, is an ideal arrangement. We hope Alamance young people will train in our own college. Elon teachers have made good, and we expect to continue to hear of their success. In our own city a number of Elon graduates are employed as teachers. We have no better teachers than these, says our able superintendent. When you build up Elon, you build up Alamance County."

These editorials are quoted that our people may know how those nearest Elon feel toward her.

W. A. HARPER.

THE PSYCHOLOGY OF COLLEGE COMMENCEMENTS.

BY WM. THORNTON WHITSETT.

Some day we shall have written for us by an agile brain and a facile pen the story of the college commencement, considered from the psychological standpoint. It will be a fat and juicy octave volume, and its contents will be a revelation to the uninitiated. As it holds the mirror up to nature, it will give us many a satisfying picture.

"Know then thyself, presume not God to scan,
The proper study of mankind is man."

—*Pope Essay.*

In the second chapter of that wonderful book, known as "The Wisdom of Sase," we have this attempted classification of the various elements that enter into an average commencement. This reduction to percentage bases has evidently been arrived at from a long and careful study of these occasions, and while the percentages may rise and fall on various occasions, it is likely that the correct average has about been described as follows: Wisdom, 5 per cent; philosophy, 5 per cent; humor, 5 per cent; absurdity, 10 per cent; society, 25 per cent; humanity, 50 per cent.

If we were attempting an analysis of these figures, we would be inclined to begin with the highest score—humanity. Under the high statement of 50 per cent, we would place the coming and going of the crowd, their striving for choice seats, their forgetfulness of all but their own comfort, their disposition to be talkative with their neighbors, their disregard of the rights of others, etc. The score of 25 per cent, under the heading of society, would call to mind dress, cars, groups, fraternity clans, amorous couples, etc. Wisdom, with a score of 5 per cent, would remind us of the occasional flashes of real insight into life and great events as shown by those who move as the high lights of the occasion. Philosophy, with a score of 5 per cent, might call to mind the successful efforts of various parts of the program to make the most of the moment, and to give something of the lasting and permanent to the flying occasion. Absurdity may often have no difficulty in making a score of 10 per cent. Pomposity-seeking by sundry devices to attract attention to itself; unwonted and unwarranted dignity settling down as a halo in some favored spot; some overbold individual wading out beyond his depth in deep waters of advice or discussion; cap and gown in battle with the uncouth and the untrained; accidents in place and position revealing the fact strongly that they are only accidents, "simply that and nothing more."

"All the world's a stage,
And all the men and women merely players."

The play of the commencement as it is set is always an interesting one, but the study of the larger play that is also going on in connection with the interesting scholastic exercises is much more interesting. It adds to the occasion a zest that no brilliant commencement can ever give, and fills the hour with memories that may well form the basis for consideration in many days to come.

If one might move as an observant philosopher amid the throngs he could find material on every hand for his reflections. Childhood, youth, manhood, old age, are all around, and from each and all something of value and suggestion constantly come.

It is not alone the scholastic that may entertain us; politics, social advancement, love-making, displays of wealth, envy, friendship, good-will, courtesy, and a hundred other matters are on every side if we care to behold.

Great is the college commencement. No wonder that it is one of our most popular institutions, and that it keeps its perennial hold upon so many people. Its elements are sufficiently varied for it to make always an unusual appeal to a great number. It is to be taken seriously, but in so doing, there can be no harm in seeing its lighter sides also. It would be entirely too serious a matter to take it as seriously as it sometimes takes itself.

WHAT IS THE TRUTH ABOUT THE BIBLE AND SCIENCE?

BY REV. GEORGE W. MCDANIEL, D. D.

Pastor First Baptist Church, Richmond, Va.

Part II.

(Continued from SUN of Aug. 2, 1923.)

God's law, "after its kind," is so strongly in force that every one familiar with animal life recognizes its uniformity and universality. These easily observed things in nature are more in harmony with the traditional interpretation of Scripture than are they with the theories of the evolutionist. If transmutation has been the method, if one species originated from a different species, why does not transmutation go on before our eyes? Why did the hippus, the boldly proclaimed progenitor of the horse, remain a hippus from its origin to its extinction? Clearly, because the hippus was always a hippus. So with man—since God made the first one, he has been a man. Does some one ejaculate "fogyism?" Then let him take the lowest man and the highest monkey, and by interbreeding these near relatives produce an offspring, and thus demonstrate his theory. Until this is done, I must walk in the light of the Bible, experience and common sense.

Elsewhere I have shown that a special creative act of God occurred three times in the first chapter of Genesis, precisely where science has the missing links—the origin of matter, the origin of life, and the origin of soul. I do not intend to repeat that evidence here, but it is significant that a chapter written centuries before the discoveries of modern science contains the data which science confesses is wanting in its sphere. Genesis reverently understood, and geology properly taught fit each other as glove and hand. One's patience is tried by the superficial and frequently blatant talk about the allegorical and unscientific lan-

guage of Genesis; by the extravagant pulpit estimates of men who rejected the Bible; by the laudation of alleged scientific methods to the disparagement of the faith of our fathers.

Instead of emphasizing names and expounding theories which discredit the Book, we should, when occasion admits, dwell on the phenomenal fact that in this record, written centuries before science unveiled the modern truths of nature, there is not one scientific blunder or error. We should rejoice that the coincidences and correspondences are so many and so marked that a modern scientist has confessed that "if one should sketch briefly the celestial mechanism of LaPlace, the Cosmos of Humboldt and the latest system of geology, no simpler and sublimer words could be found than these of Moses." We should cling to the Bible, on the very first page of which the cardinal truths of our faith are indelibly written—the existence, unity, personality, wisdom, power, government, and goodness of God; the gradual, consecutive, cumulative, and harmonious processes of nature; the origin, free agency, mission, sovereignty and immortality of man. We should hold with tenacious faith the Book of books, the first sentence of which lays the axe at the root of the tree of atheism by announcing God; of polytheism, by declaring His oneness; of pantheism, by declaring His personality and transcendence; of deism, by declaring His activity and government; of agnosticism, by positive statements of knowledge; of materialism, by affirming the creation of matter and the supremacy of spirit; and of rationalism, by presenting the ultimate religious truth as a revelation.

It is not fair to say that the Bible and science are at war. The outcry of hostility is occasioned by misunderstanding and speculation. Misunderstanding—there is an essential difference between the ground of evangelical knowledge and the ground of scientific knowledge. They represent two hemispheres of the world of truth. One is based upon experience, the other is based upon experiment. A personal experience in one, and an accurate experiment in the other will not be contradictory; for what God reveals in His Word and in His work necessarily harmonize when both are understood. Speculation—some man with an hypothesis to prove supposes he has found out some new fact and hastens to announce it. An amusing incident occurred in Louisiana a little while ago. Near Shreveport, road builders unearthed some enormous bones in a deep cut they were making through a hill. Wide attention was attracted by the bones. Geologists inspected them and pronounced their verdict with assurance—the remains of some enormous prehistoric animal. They spoke with such finality that their opinion was generally accepted. It was proposed to raise a fund to mount these bones for exhibition in a museum. Unexpectedly something transpired—an unsophisticated farmer read about the bones in the papers. One day he went to town, called upon an editor and inquired: "Why all this ado about those bones?" The editor asked if he knew anything about them. "Surely," he said, and then told that years ago Barnum and Bailey gave a circus in Shreveport; that one of their largest elephants died; that they secured a permit from him to bury it on his place, and that it was buried on the hill through which the road was cut. Exit the theorists, while laughter convulsed the public.

We do well to recall Luther's text: "Forever, O Lord, Thy word is settled in heaven." (Ps. 119:89.) He had it written in charcoal on the walls of his chamber, and wrought in embroidery on the dress of his servants. Earthly changes reach not the heavenly sphere; and there the Word of God is fixed beyond the touch of disturbing fingers. Modern science has upset the notions of centuries, but it is unable to prove the testimony of the Bible to be false. In honesty it should admit the concord between what God has revealed in the ages of the rocks and in the Rock of Ages.

We also do well to recall that the Lord of Life, the one who broke the bands of the grave and crushed the skull of death, put His imprimatur upon the Old Testament. His own words are: "For had ye believed Moses, ye would have believed Me; for Moses wrote of Me" (Jno. 5:46), "For as Jonah was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth" (Matt. 12:40); "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled" (Matt. 5:18). Christ not only put His stamp upon the Old Testament, He preauthenticated the New Testament. (John 16:12-15.) One cannot destroy the validity of the Bible without impeaching the authority of Christ.

The Bible is the world's most marvelous Book. The more it is studied, the more marvelous it appears. It is marvelous that it used in the creation account a word for day (yom) which means an indefinite period of time. (Compare Gen. 2:4; Ps. 95:8; John 8:56.) It is marvelous that in the same account the day begins with evening, and chemical light precedes the appearance of the sun, just as geology teaches that the first light was cosmical. It is marvelous that, though Hipparchus fixed the number of stars at 1,022, and Ptolemy at 1,026, twenty-two hundred years before Galileo turned the telescope on the heavens and disclosed innumerable stars, Jeremiah said: "The host of heaven cannot be numbered." It is marvelous that, several thousand years before Copernicus, Kepler, and Galileo taught the true law of the solar system, Job taught the earth is not flat (26:7) and that the movements of the heavenly bodies do not vary (38:12). It is marvelous that, though philosophers like Aristotle and Bacon did not believe the air had weight and thirty centuries before the discovery that it did, the oldest book in the Bible should say: "To make the weight for the winds (atmosphere)." (Job 28:25.) It is marvelous that, long before Redfield announced his theory of storms, showing that they were not lawless, Solomon should say substantially the same thing. (Eccles. 1:6.) It is marvelous that centuries before uninspired man discovered the law of evaporation and explained how the waters which flow to the sea do not overflow, but return in vapor to water the land, the Bible should state the fact explicitly: "All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers came, thither they return again." (Eccles. 1:7.) It is marvelous that, twenty-six centuries before Harvey discovered the circulation of the blood the Bible should, in a poetic description of death, describe the spinal marrow (the silver cord), the skull which encloses the brain (the golden bowl), the lungs (the pitcher at the fountain), the heart (the wheel at the cistern)—a "wheel pumping up through one pipe to discharge through another." (Eccles. 12:6.) So marvelous are these and other facts that so competent an authority as Sir John Hirschel expressed the opinion: "All human discoveries seem to be made only for the purpose of confirming more strongly the truths that have come down from on high and are contained in the sacred writings:

"A glory gilds the sacred page
Majestic like the sun;
It gives a light to every age,
It gives, but borrows none."

The Bible is a fortress which has withstood every attack from Celsus to Percy Stickney Grant. Men have hurled against it the paper wads of their own fanciful theories ignited from their own powder. There it stands, like Jackson at Manassas, "a stone wall"; like Gibraltar, at whose base the waves break in fury. The Bible is an anvil upon which infidels have beaten and broken their hammers.

"Last eve I stood beside the blacksmith's door
And heard the anvil ring the vesper chime;
Then, looking in, I saw upon the floor
Old hammers worn with beating years of time.

" 'How many anvils have you had,' said I,
'To wear and batter these hammers so?'
'Only one,' said he; 'the anvil
Wears the hammers out, you know.'

"And so, I thought, the anvil of God's word
For ages skeptics' blows have beat upon,
And though the sound of falling blows was heard,
The anvil is unhurt—the hammers gone!"

The Bible is a bridge spanning the deep river of life, built of steel and concrete by inspired workmen. The foaming floods have never shaken its adamantine foundation. It has never needed repair and no one need doubt its security. On its stone floor, worn smooth by the feet of devout pilgrims, millions have crossed on to glory and by it we must cross over if we would walk with safety.

The Bible is a flower garden. Its lessons are fresher than the unmelted dew on the morning rose. Its truths are sweeter than the honey of Hymettus. Christian, go learn of the bee. It lights and lingers upon the flower where the sweet juices are stored "in a flask fairer than alabaster." It sucks the honey and needs no other proof that the flower-cup holds the nectar. It fills its sack and spreads its heavily laden wings for its return flight to the hive to make food for the young and sweets for man. Go thou and do likewise. Extract the nectar from the blossoms which bloom on every page of Holy Writ. Store the symmetri-cells of memory and heart with the treasures of God's truth and impart these riches to others. Find thy delight in patient, prayerful penetration of God's Word, and thy duty in conveying its truths to those who have them not. Say with the psalmist:

"How sweet are Thy words to my taste!
Yea, sweeter than honey to my mouth!"

This reasoning and appeal are, perhaps, not needed by the seasoned Christian. You have been in the crucible, and you came out with a faith refined. Not so with our young Church people, perchance our own children. The difficulties that arise from science and criticism are perplexing many of them, are shaking the faith of a few. In certain colleges and universities, Scriptural teachings are treated with supercilious disdain or smiling ridicule. What are we to do in such a situation? We know that the experiences of life will chasten and change most of them; that greater and permanent difficulties will enter into the very structure of their maturer lives and steady them; that when they shall have felt the broken heart and found the balm in Gilead, the only balm; that when they shall "have passed through the Valley of Humiliation and emerged victorious at the other end, they will not be greatly troubled by science and destructive criticism." But, what is to become of them in all the days intervening before the lightning falls on the roof tree, or the angel of death spreads his black wings over their homes? This much at least we can do: be patient and sympathetic, be intelligently interested in their perplexities, be equipped with the armor of faith for every friendly combat, concede nothing vital, more closely inspect the teaching in the schools, and trust that in God's own good time He will bring them His way.

Questions and Answers.

Question.—In Judges, 19th chapter, I read of a Levite and his concubine passing through Gibeah, and lodged there for the night, and the sons of Belial mistreated the concubine, and the man of the house begged them not to do so; but they gave no heed to his plea, but mistreated her until the morning, when she died, when her Lord cut her into twelve pieces and sent her to all the coast of Israel to show how wickedly these men had treated her. And, as you know, the Israelites warred against the Benjamites because they would not give up the men that did this wickedness. Now, the question which I wish you to answer is this: Why did the Lord allow so many Israelites to be killed after He told them to go up? Another question I would be glad to have you answer is this: What became of the Benjamite women and children, as nothing is said of the women and children being in battles? And this also: Why could not the Benjamites find wives among their own women? Please answer in THE SUN.—*J. D. Wicker.*

Let us take in the situation. This was not a war between Israel and some outside nation. It was a war between brothers; they were all Israelites, for Benjamin was an Israelite. It was, in some respects, much like the war of the United States in 1861-1865. A great wrong had been committed in the United States. Slavery was holding its big black hand over the people of our fair land. It must be wiped out. A division occurred. The country went to war; it was one division against another. So it was in Israel. A great wrong had been committed, and it must be wiped out. Israel went to war—one part against another part. The Lord told Israel to go up to battle. Bro. Wicker wants to know why the Lord told them to go up to battle, and then allowed so many Israelites to be killed. It was, as I see it, because lewdness and folly had been committed in Israel, and the sin must be avenged. The Lord permitted them to go up to battle, and thousands fell on both sides, and the sin of lewdness and folly was avenged. This is the only reason that we can find. The Lord permitted the Israelites and the Benjamites to fight till this folly and lewdness had been avenged. Sin is a costly thing, and often before it can be avenged thousands of precious lives must be laid down in death. If you ask me why this is so, I tell you frankly I do not know why, but that it is so, we think, none can doubt. Your second question is also interesting, viz: what became of the Benjamite women and children, as nothing is said of the women and children being in battle? We can only answer in the words of the Scriptures, as follows: "Then the elders of the congregation said: How shall we do for wives for them that remain, seeing the women are destroyed out of Benjamin? The women had been destroyed, perhaps in battle, but anyway destroyed, and so it came to pass that Benjamin could not get wives from his own tribe (Judges). As to your third question, let me say the Benjamites could not get women for wives from their own tribe because they had been destroyed. And they could not get wives from Israel because the Israelites had sworn, saying, "Cursed be he that giveth a wife to Benjamin" (see Judges 21:18). Benjamin could not get wives of his own people, for they had been destroyed, and he could not get them from Israel, for they had sworn that a Benjamite should not have an Israelitish woman for wife. It looked like Benjamin was doomed to have a lot of old bachelors in their camp. Sin always leaves its mark. God said: "Whatsoever a man soweth, that shall he also reap," and if you are going to indulge sin, thinking no one will know it, then you may as well give up before you start, for God keeps His word, and when He says you shall reap what you sow, you may rest assured that you will get what is coming to you. Lewdness and folly tolerated in Israel were the basis of ruin to the people. If you tolerate sin, you may be sure that sin will not tolerate you in the day of judgment—it will not spare you when judgment comes. This is just as true of individuals as of nations. Sin must be paid for at a high rate of interest.

Question.—In Judges 18:20, we read: "And the priest's heart was glad, and he took the ephod, and the teraphim, and the graven image, and went in the midst of the people." What does he mean by that statement? And what did he mean by the "ephod" and the "teraphim?"—*Jehu.*

It seems that there was an effort, making to buy this priest off. They were making him an offer that looked as if it were better than what he already had, and he accepted the offer, and then it is said the priest's heart was glad, and for the reason that he was to get a better position than he had before. They had offered him an exchange, and the ephod, the terraphim and the graven image he was to get seemed to him a better thing than what he had before enjoyed. That is one of Satan's plans. If he can make a weak man think he is to get something better for an exchange, a good many do not stop to ask if the change is to be for the good of the truth. If it be a better place for the man, that is the main consideration. These men are nearly always wounding the Church of Christ by accepting some advantage for themselves, even though it be not so good for the cause. So it seems to have been with this priest. As to what the ephod was, it may be said: It was a vestment worn by a Jewish priest over the tunic. It consisted of two shoulder-straps, one part covering the breast and the other part the back. Two onyx stones, set in gold, fastened it on the shoulders, and each of the stones were engraved with the names of the six tribes according to their order. The ephod was made of very costly material, in gold, blue, purple, crimson and fine twined linen. This ephod was ordinarily worn by the priests, but not exclusively, for at least on one occasion we read that David appeared in the ephod. It was when the ark was brought back to Jerusalem. The teraphim seems to have been an article which was brought into use more by the people than by any command of God. This was necessarily so, and for the reason that God forbade the worship of images. These people had but lately come out of heathenism, and they were trying to keep as much of the heathen way as they could in the worship of God. They even sought to retain their graven images. It is a wonder how the impressions made on the mind, even by a heathen religion, sticks. It was so with the people coming out of heathenism and going in to worship God—they held to the rites of heathenism, as far as they could. A very noticeable fact in reading the work of Martin Luther is that he long held on to many of the ideas he had received in Catholicism, and that notwithstanding he had seen the wrong of it and had renounced Roman Catholicism forever, and yet he found it very hard to lay it all aside at once.

Question.—I see in the Bible the name of Evil-Merodach is mentioned. Please tell me who he was and where he lived?—*Jabez.*

Evil-Merodach was a son of Nebuchadnezzer, and reigned in the sixth century B. C. He was his father's successor. He did some good things to say the least. One of these was the releasing of Jehoiachan, who was King of Judah, from prison after he had been confined for thirty-seven years. And that was not all. After he released him he gave him a position of honor and became personally intimate with him. After a reign of two years, Evil-Merodach was murdered by his brother-in-law, Neriglissar, who succeeded him as king. In the olden days, as now, there were men of ambition always standing near, if they saw a chance, to get one man out of the way, even by murdering him, and if that would give them the chance to step into his shoes, many seemed to have no hesitancy in doing such an awful thing. That is the way many men come to the throne as a ruler. The heart of man apart from God is evil continually.

Question.—Who are the "Hussites" mentioned in the history of a few centuries ago?—*Robert.*

John Huss, of Bohemia, died at the stake, was burned to death on July 6, 1415, in Constance, Germany. He was a contemporary of Wycliffe, or nearly so. At first, Huss looked with much doubt on the doctrines of Wycliffe, but a daily and a reverent study of the Bible brought him to be much in sympathy with what Wycliffe had taught. When this became known, it caused him to be summoned to Rome. He declined to go. He felt it his duty, however, to appear before the council which was held at Constance. When he arrived there he was cast into a dungeon, and he was soon followed to the same place by his friend, Jerome. He was tried and condemned to death, but he was offered liberty if he would recant and return to the bosom of the Church of Rome. This he refused to do, and then he was condemned to death and was burned at the stake and was wonderfully sustained in that trying hour. Of course, such persecutions as he endured called to his aid many friends. After he was gone, these friends, though often at the peril of their lives, they banded themselves together under the common faith of the New Testament and were known as Hussites. And these people are the people you read of in history as Hussites.

Question.—I saw somewhere the other day the word "evangelistary." Can you tell me what it means?—*J. G. E.*

Yes, the evangelistary is the name given to a book which contains the portions of the Gospels which had been appointed to be read in the Communion service. In many Churches, much stress is laid on the quotation, or, in some cases, the reading of certain parts of the Gospels which are considered especially appropriate to the occasion of the Lord's Supper.

SELECTIONS FROM THE DIARY OF A CHRISTAIN FATHER.

January 29, 1894.—Our first baby was born today. I feel like another man. My wife wanted it named for me, but I insisted he should be called Arthur, beginning the family with the first letter of the alphabet.

February 1, 1894.—The preacher called today and urged that I should join the Church before my boy ever knew me as an outsider. He pressed home on me the argument that I had new responsibilities since I am a father; I have been thinking a long time about taking this step, and so I promised to come out next Sunday.

February 6, 1894.—With fear and trembling, I started having family prayers with my wife, even though the baby cried real loudly before I got through.

September 2, 1896.—Benjamin was born at 2 A. M. This evening I knelt by my wife's bed

and we consecrated him to God from birth.

October 15, 1899.—Clara, a darling girl, arrived today. God help us to rear her right.

December 1, 1899.—Wife and I bundled up the babies and went to Church long enough to have them baptized. Arthur wriggled badly, but Benjamin was almost uncontrollable. Only Clara behaved, although she is the youngest.

June 2, 1900.—Began keeping Arthur to Church after Sunday School. He wanted to go home very much, as usual, but I believe that children should be broken in young on attending Church. My father did not do this for me, and I know how hard it is for me to keep going when I don't feel like it. If children get the habit early, they will surely be more likely to turn out well.

November 25, 1901.—Spent the evening reading Bible stories to Benjamin. He was particularly interested in Jacob and Benjamin.

December 14, 1907.—Clara wanted me to take her through the stores, so she could see the Christmas things. I talked to her about giving as well as receiving. Her allowance for dishwashing and helping to sweep does not meet her expanding demands, and she has a hard time to see why she should give out of it. When she heard of the needy children in China and India this evening at the Church, she was more reconciled to part with some of her own money in the collection.

September 5, 1912.—Took Arthur with me to the annual conference. I served as lay delegate to the Lay Association, and he was anxious to go along. Arthur was more interested in the preachers, though. He had never seen so many together at one time.

October 11, 1912.—Benjamin came in today with a roll of one-dollar bills, the first big money he has ever earned by his unaided efforts. That boy has a money-sense, and I am afraid it will ruin him. I hoped to have him turn out to be a preacher, but he is not headed that way.

December 4, 1912.—Benjamin made another big haul of money for a boy sixteen years old. I talked tithing to him all evening. He is a sensible fellow, and realized that he could not have made his money without God's help, and promised to pay God His due share. I don't think he would have done it if he had not known that I was a tither myself. I am glad he has respect for his father. Some day he is going to be rich.

February 9, 1915.—Clara has been terribly under conviction during the revival meeting, and is so stubborn and timid that she will not yield. I am afraid she will get sick if she does not pretty soon make her decision.

February 10, 1915.—Clara came to me tonight and said that if I would go forward with her to the altar she would walk along. Of course I went! She got up radiant, and more beautiful than I have ever seen her.

September 14, 1916.—Arthur, Benjamin, and Clara, all started off to ——— Wesleyan University today. The house is awfully lonely without them. Clara is pretty young, but she graduated so early from high school, and the boys will be at college with her.

February 3, 1917.—Received a letter today from Arthur. He says he has decided to enter the ministry. Dr. Brown is holding a college revival meeting, and interviewing students. Well, Arthur will make a good one. I interpose no objections.

May 21, 1918.—Benjamin writes that he is engaged to Helen Abernethy, daughter of the leading banker of Detroit. I will have to make a trip to college as soon as possible to meet her. Of course, he writes of her in glowing terms. I hope he hasn't made a mistake.

June 5, 1918.—Met Helen Abernethy today. Clara speaks highly of her, as well as the rest of the girls. Found that she is secretary of the social service committee of the Y. W. C. A.

March 28, 1919.—Clara wrote me today that she wanted to join the Student Volunteer Band for Foreign Missions. I was willing to have Arthur enter the ministry, but how can I give Clara up to go abroad? Our only daughter! Oh, God, help me not to stand against Thy will. If it is Thy will for her to go, I will keep out of the way, although my heart is bleeding.

March 29, 1919.—Wrote Clara to consider carefully and prayerfully such a move, remembering her youthful years. Told her that she was responsible to God and not to us.

September 5, 1920.—Clara entered the hospital training school in preparation for work in the mission field.

November 27, 1921.—Spent Thanksgiving with Arthur and his Church. His members flocked around us, and I cannot remember half their names. But everybody was cordial and had a kind word to say about their young preacher. Arthur is to be married in December, and the people already have the parsonage well stocked with a lot of necessities. They surely do love him down there.

December 25, 1922.—Benjamin and his wife had us come to their home for the holidays. He took us around today in his machine and showed us the places where he is financially interested. Among them were some Church enterprises, as well as business ventures. He is putting the Good Will Industries on a new basis of efficiency by providing a whole new line of machines. While he is liberal with his money, he also showed me where he is teaching English to a group of foreigners who meet at the Y. M. C. A. His wife is just as interested as he is, and their money is sure to be of great service.

January 17, 1923.—Clara and the doctor left Columbus today for New York. Arthur and his wife, Benjamin and his wife, and mother and I have made a "scene" at the station when we said "good-by." Mother, particularly, could not say a word, but could only cry. Clara has been such a comfort to her, and it is hard to see her husband start for Africa. This is our contribution—our daughter.—*Western Christian Advocate.*

QUIET TALKS ON SIMPLE ESSENTIALS.

By S. D. Gordon.

Auspices Atlantic City Council of Churches.

(No. 2) The Big Five.

Shelter of roof, warmth of fire, shoes for little feet and bigger, bread and bed—these, and the like, take our strength. The circle of loved ones, where one's very life centers, this must be cared for, and well cared for.

Yet, our thoughts go insistently toward the real things, the essentials. The spirit life is the real life, of course. I live in my body. I think through my mind. I, myself, am a spirit. We long to understand clearly, and so be at rest inside. We can't all be experts. The day's too short. And cross-currents run so strong. How shall the earnest man know?

Well, there are five simple essentials for a strong, pure, true life. There is a Book of God. The outstanding thing in the morals of life is this, there is an outstanding Book. The outstanding Book of all books is this Book. Morals are the very life of life. This Book gives the true moral standard of life.

It states simply and clearly the moral principles that fit into every circumstance, and difficulty, and problem. Then there's more. It tells of the power that helps a man pull steadily toward that standard. And it tells of the Friend that meets your sore need, answers your perplexing questions, and solves your knotty problems. This old Book of God is utterly dependable.

Then, there is a Man. The outstanding thing about the Book is this: There is a Man. That Man lived the moral standard of life as no other has actually lived it. He is our Brother-Man, our Fellow, the one solitary God-Man. In Him, God came to us men, and comes to us.

He was as really God as though only God, and nothing else. He was as truly a man, a really human man, as though he was only a man, and nothing more. All there is of the human was and is in him.

And all there is of God was in him, as he worked in that Nazareth carpenter-shop amid the odor of the pine shavings, and then taught, and healed, and loved, and fed, and mingled freely amongst men. The outstanding thing about this Book of God is this God-Man.

Then the Man—died. The biggest thing about his life is the way his life snuffed out. The knot on the end of that thread catched your eye at once and holds it. There is a thread. What a thread! What a life!

Then the thread knots, a toughly knotted knot. That knot has caught the eye—aye, the heart—of the race. It's been discussed and discussed. But the thing that stands out biggest is the fact of it. There is the knot. He did die, as no one else has, or could, or can.

And there's the fourth thing that stands out, ugly and gaunt, dirty and odorous. But it's there. That's the fact of a break, man's break away from the Father-God. The common word is sin. The root of the thing is simply that, a break, a bad break, away from the mother-hearted Father's desire and request.

And, "and"—the striking thing to mark just now is this, that Man tied up in an unravelable knot these two things, his dying and that break. He himself said the break made the death necessary. The more you think into it, the less fully the explanations seem to explain. You feel there is always a something more. But the explanations are secondary. The fact is the thing. The death is the outstanding fact.

And the fifth essential comes crowding quickly in. And it shows up at once what a princely brood and breed we men are of. Every man is a king in his right to choose. The man that knows about this Man must take sides. Choice of the Man who died covers all moral choices. And choice makes character. It is an essential that a man makes personal choice.

The outstanding things in the morals of life is this: there is a Book. The outstanding of that Book is this: there is a Man. The thing that stands out about the man is this: he died.

And the Man said the outstanding thing about his death is this: it had to be. The thing called sin caused it. And the thing standing sheer out about the Man, and the dying, and the break of sin is this: every man that knows must choose. And every such man does choose.

And it is a striking fact, that looseness of thinking about the Book leads to looseness about the distinctive personality of the Man. Looseness there leads to loose ideas as to the distinctive meaning of his death. That in turn breeds decidedly loose ideas about sin, the break with God.

Then follows loose ideas about the need of choosing Him in whom centers all moral source. And when moral choice loosens, the moral fibre of character begins unraveling, straight away, and not slowly. Look around you today.

A London astronomical expert superintending the erection of a huge telescope in Cairo, noted the noon gun fired daily at military headquarters, and found their timepiece was regulated by the watchmaker's chronometer in the city. Inquiring there, he was astonished to find the chronometer regulated by the noon gun! Does that sort of dog-chasing-his-tail standard get into the serious things, sometimes?

(No. 3) "The Book of God."

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

THE COURAGEOUS CHRISTIAN.

In most of the enterprises of human life, sensible folk do a deal of thinking before they finally act. If I am going into business, or on a summer vacation, or to enter society, I count the cost if I am wise before I tackle the proposition.

How many Christions have the courage to think through this matter of giving to the Lord, so that when they do give they can do it cheerfully, for that is the only kind of giving the Lord or anybody else really loves. Well, if the average person is cheerful about the sums that he gives to God, he is very reticent about showing his cheerfulness.

And it is for exactly the same reason that the man who starts to do a day's work without first planning it out is seldom cheerful about its execution.

We do not enjoy our giving because we do not lay out a certain proportion of our income to give to God. Of course, when I want to buy a new auto with my money, I resent having some person come along and ask me to give it to the Lord. Not because I love money, but because I want what I want with my money. But when I have set aside a certain proportion of my income as a thankoffering to God for my blessings, being an honest man, I would never think of taking it to buy an automobile with.

It makes all the difference in the world whose money it is, and it is always our money until we have given it to God, and then it becomes His; but it remains my pleasure as to how I spend it for Him. Then I become a partner with God in His benevolences.

It adds a pleasure to my giving and a dignity to my life that I am doing God's will with something that was once mine, but which I have devoted to His purpose.

Cheerful givers are seldom those who give when they feel like it, for it is seldom we feel like parting with our money.

"God can have anything else He can appropriate so long as He leaves me to spend my own money," is the attitude of many a man who sings lustily: "All things come of Thee, O Lord, and of Thine own have I given Thee." But so little of it is His own.

We need more deliberate courage in our giving, and when we have courage enough to plan it as a joy it will become a joy, for we separate the pain of parting from the object of giving.

Try it for three months, and say that during the next three months 10 per cent of my income belongs to God and I am going to plan how best I can spend it in His name.

Have you the courage to do this?

J. O. ATKINSON.

THE CHAUTAUQUA.

Our Chautauqua and School of Methods closed its final session for the present year, with an address by Mr. Hermon Eldredge, Sunday evening, August 5th, after a week filled with fine fellowship, great addresses, splendid class-work and most wholesome suggestions for kingdom service in the various lines of Church activity. Others will write in detail of classes taught and who taught them, of addresses delivered and who delivered them, of sermons preached and who preached them. The object of this line is to add testimony to all the good and great things that have been said and may be said about the Chautauqua.

One hundred and eighteen registered for lecture and class-room work. This says nothing of the capacity audiences that greeted the speakers and rejoiced in the fine evening programs. It is no reflection on the past sessions of the Chautauqua to say that this was, by all odds, the best yet. The program was based on the idea of attaining practical results and the presentation of practical methods. The speakers and teachers present certainly proceeded to execute the program with no other high purpose in view than that of helping those who came to hear. The class-room work on methods of conducting Sunday Schools, Christian Endeavor Societies, missionary organizations, and Church work generally was certainly of the very highest type and efficient in the achievement of results. I heard one teacher of a class say that not a person who registered the first day, or any day, missed a single recitation period after the day of registration, and that her class, instead of decreasing, increased both in attendance and interest from the beginning. The same could have been noted in other classes.

The writer's opinion is that everybody that attended this session of the Chautauqua had only one regret, and that was that every Church, Sunday School, Christian Endeavor Society and missionary society in bounds of the whole Convention did not have representatives present. There was the highest commendation of the labors, program and results of the Chautauqua on all sides by those who attended. Elon College is undoubtedly the place for the annual session, and the results this year show that the Chautauqua has come to stay and prove that it is a benefit and a blessing.

Miss Lucy M. Eldredge, secretary, and the Board of Religious Education are certainly to be congratulated on the great program presented and the wonderful results achieved. Here is hoping, and believing, that with such a program next year there will be at least three hundred in attendance, instead of one hundred and fifteen. The Chautauqua is an institution which offers too many good things and too great a spiritual feast to be neglected by pastors, Churches and Church auxiliaries.

J. O. ATKINSON.

MEN AND MILLIONS COLLECTED IN JULY.

Bro. C. D. Johnston, executive secretary, reports the following amounts collected on Men and Millions during the month of July:

North Carolina Conference.

Salem Chapel	$ 10.20	
Turner's Chapel	33.80	
Union Ridge	52.00	
New Providence	16.00	
Union, Va.	15.00	
Hebron, Va.	15.00	
Elon College	2.80	
Bethel (W)	45.00	
Fuller's Chapel	6.00	
Liberty, Va.	4.00	
Haw River	34.80	
Randleman	6.00	
Mt. Auburn	59.00	
Morrisville	69.00	
	1.00	
		$ 370.60

Eastern Virginia Conference.

Hebron	$ 14.00	
Driver	580.00	
Union, Surry	18.23	
Spring Hill	3.00	
Waverly	138.00	
Burton's Grove	15.20	
Newport News	29.35	
Eures	35.00	
Oakland	16.00	
	10.00	
		858.78

Valley of Virginia Conference.

High Point	$ 13.00	
Mayland	1.26	
Leaksville	13.75	
Wood's Chapel	2.00	
Washington, D. C.	10.00	
		40.01

Alabama Conference.

Wadley	7.50
Total of all collections	$1,280.89

We are fully aware that this is an off-season in collecting, and on this account we are grateful indeed for the sacrifices that friends have made to send in this amount. It is gratifying to realize that very many of our people are sacrificing to meet their pledges, and the promises are abundant that these pledges will be met as soon as possible. We are profoundly grateful for every penny sent in on the Men and Millions pledges because these funds go to the support of every department of our dear Church.

J. O. ATKINSON.

ELON MISSIONARY CRADLE ROLL.

On Friday, June 29th, the Elon College missionary cradle roll held its annual party from 4 to 6 o'clock at the new parsonage.

This is the day set apart for the mothers and the babies, and this was truly a happy occasion for all concerned. There were present fifty-four little ones and their mothers and a few visitors.

First, we had an opening song, "Welcome," followed by Scripture lesson by the superintendent. The pastor, Dr. N. G. Newman, told the "Story of the Baby Moses," followed by prayer for the mothers.

A short but pleasing program was then rendered by the little ones, every one doing their part well.

At the close of the program, in the center of the large living-room was placed a pedestal, on which was a large doll cradle, in which, as the children marched in line, they dropped their mite-boxes, after which they formed a circle and sang one verse of consecration hymn, "Take My Silver and My Gold." This was followed by prayer by Dr. J. O. Atkinson that their gifts might be blessed.

Then came the party out on the lawn. Refreshments of ice cream and cake were served. Every one had a genuinely good time, and some of them have already asked "When are we going to have another C. R. party?"

Little Pauline Kennett had 250 pennies in her box, and little Billie Johnston, son of our Orphanage superintendent, had 240 pennies. They won first and second prizes.

The mite-box and rally day offering amounted to $20.13; cradle roll dues, $5.05—total amount turned into the treasury, $25.18.

MRS. N. G. NEWMAN,
Missionary Cradle Roll Supt.

SEVENTY-FIVE YEARS OF AGE.

On Thursday, July 26, 1923, a few friends, of whom this writer was one, gathered at the home of Rev. P. T. Klapp, near Elon College, to do him honor on the occasion of the completion of seventy-five years of his life. It was a very pleasant day, and though quite warm, the day was thoroughly enjoyed by all present, as we believe. It so happened that only two of his children were present. Mrs. Green (Minnie), the oldest daughter, was detained by her own illness in Raleigh, while Mrs. Maud Robins, of Richmond, Va., was at the bedside of her sister and could not leave her. Henry, the second son, was unable to reach home at that time. DeWitt and Ruth were present, together with Mrs. Klapp and two sisters of our brother, while a third sister was detained by her illness. THE CHRISTIAN SUN editor and his wife and Dr. J. U. Newman made up the company for the day.

Rev. P. T. Klapp has long been one of our busiest pastors and a preacher of far more than ordinary ability. His work has been chiefly in two States—North Carolina and Virginia—but more so in North Carolina, his native State. He began work as a minister in 1873, which also gives him just fifty years in the ministry. In that time he has done a great amount of work, having preached 5,000 times and made more than 15,000 pastoral visits. More than 2,000 persons have professed faith in Christ under his ministry. He has received into the Churches 1,500 members and has baptized more than 1,000 persons. He has conducted many funeral services and performed the marriage ceremony for many couples.

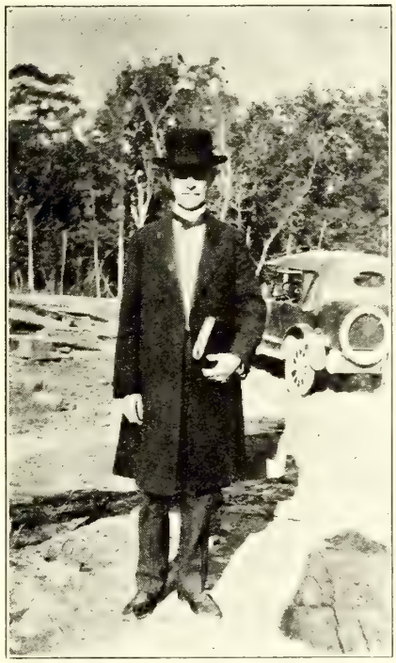
In 1883, he introduced at Poplar Branch Christian Church, in Lee County, N. C., the work of foreign missions, and did it with so much zeal that his Conference entered into the work heartily. Later, he visited the Georgia and Alabama Christian Conference and introduced the same work there, starting the fund with $12.00. He has had the pleasure of seeing this work grow and the interest spread till now we have mission work in Japan and Porto Rico, and the interest abides in almost every section of Christian Church territory. He felt that God had laid it upon his heart to bring this matter to the attention of our Churches, and he has found real pleasure—yea, joy!—in pressing the matter of foreign missions upon the attention of our people. He is still an ardent friend of this good work.

In the fifty years of his ministry he has organized thirteen Churches and has led in the construction of twelve houses of worship. One of two things has happened in his ministry in practically every charge he has served, viz: either the people have resisted his teaching in some considerable degree, or they have accepted it heartily; and, as a result, the membership has grown in the spiritual life. Bro. Klapp is out and out what he is—so you do not have to guess where he stands on questions of the Christian life. He believes and teaches to his people holiness as he believes it is taught in the Bible. For his faith he has made many sacrifices, and is yet making them as necessity may demand. He is not ashamed of the Gospel of Christ, and believing it, he is not afraid to preach it in the power of the Holy Spirit. He is also a close and careful student of the Bible. In the day of judgment, we believe there will be many to rise up and call him "a faithful servant," because he was not afraid to declare these great truths of the Christian Faith. Some of his sermons have been built on the lines of richest thought, as presented in the Bible, and they are strong sermons.

In looking back over his ministry of fifty years, he says: "I thank God that during these fifty years my health has been fairly good, and my voice has been clear and strong; and I am glad to say it is as good now as when I began preaching, and I feel that I am, indeed and truth, seventy-five years young."

When we are kept by the power of God, we can maintain our natural force and continue in His service, doing His will.

" 'Tis religion that can give
Sweetest pleasures while we live;
'Tis religion must supply
Solid comfort when we die."



REV. P. T. KLAPP.

If you could hear Bro. Klapp sing that, you would no doubt think he meant it, as no doubt he would.

And if you could hear him pray—
"Come, Holy Spirit, Heavenly Dove,
With all thy quickening powers!
Kindle a flame of sacred love
In these cold hearts of ours"—

you would have no doubt that he means that, too.

Some of us may not be willing to follow him in his teaching, but if you will follow him wholeheartedly, he will get you somewhere in the Christian life and experience—and that is far better than standing still, even though you agree with your preacher in all he says.

The accompanying picture is one recently taken and fairly represents him in his vigor at the age of seventy-five years. May God give him many more real battles for the truth and as many glorious victories for the cross!

RELIGIOUS ACTIVITIES BUILDING ASSURED.

An additional gift of $50,000 on the Elon rebuilding program to assure the erection of the religious activities building has just been announced here through the president's office. The gift of this building is anonymous.

The religious activities building is the fifth building in the Greater Elon program, and completes the present plans. This structure will provide space for all the religious activities of the campus, as well as the community, and will be especially designed to meet the needs of present-day religious education. A center of religious activities has been the growing need of a college in the past few years, especially in a denominational school, and the erection of such a building on the Elon campus promises great things for the future. The students are especially appreciative of this provision.

"College Day" was held in the Elon Christian Church here yesterday, and announcement of this generous gift was made at that time.

The Alamance hall, the first and largest of the five-group of buildings, which takes the place of the burned administration building, is nearing completion and will be opened for the reception of students in September. Construction on the remaining four buildings will cover a period of a year.

C. M. CANNON.

3,000 THE CHRISTIAN SUN. 9,000

There are between 8,000 and 10,000 families represented in the Southern Christian Convention, which means if a copy of THE CHRISTIAN SUN is placed in each family, a possible subscription list of 9,000 copies. There are now circulated approximately 3,000 copies, or about one-third of our Church families are reached. Hence, there should be added to the list 6,000 new subscribers in order to have the Church paper placed in every family.

Now, the great personal effort required to do this must be rewarded. To compensate this labor, if premiums are given, it will take 20 automobiles, or 40 radio machines, or 50 to 60 talking machines, or 90 to 100 typewriters, or 200 to 300 watches, etc. Don't you think you will have a good opportunity to secure one of these prizes?

But you need not confine your solicitations to your Church alone. You have friends in other denominations who will gladly assist you by giving a subscription. Make your appeal in a straightforward manner. True men and women are interested in the success of their friends and will lend a helping hand.

PREMIUMS GIVEN FOR NEW SUBSCRIPTIONS.

The subscription price of THE SUN, recently reduced, is now $2.00 per year—two six-month subscriptions at $1.00 each count as one year. One person may take as many as he may wish for himself or for others. Those in arrears should pay up and assist the solicitor by taking an advanced subscription.

SCHEDULE.

1. To one securing 350 Subscriptions, a Ford Touring Car will be given ($298.00 f. o. b. factory).
2. To one securing 150 Subscriptions, one Radio Equipment—Westinghouse R-6 Set, complete with batteries, tubes, phone and aerial equipment, the price of which is $150.00.
3. To one securing 100 Subscriptions will be given one Victrola ($75.00), or cash prize of $50.00.
4. To one securing 75 Subscriptions, one Remington Portable Typewriter, with standard keyboard and case ($60.00 f. o. b. Richmond).
5. To one securing 30 Subscriptions, one Gentleman's or one Lady's Wrist Watch will be given, guaranteed by Jahnke Bros., Jewelers, of Richmond, Va. ($30.00).
6. For 25 Subscriptions, one Gentleman's or Lady's Watch ($25.00), likewise guaranteed by Jahnke Bros.
7. To one securing 20 Subscriptions, one Standard or International Dictionary will be given.

To all authorized solicitors will be paid 10 per cent commission on all renewals, and 20 per cent on all new subscriptions. Those receiving prizes will not be entitled to commission.

Two renewal subscriptions will be counted as one in determining the winners of prizes.

Send in your name and address and receive the necessary report blanks and receipt books.

The contest will close on October 31, 1923.

Remittances made on this campaign are to be net. Post-office money orders constitute a safe plan of remittance.

THE CHRISTIAN SUN, 1536 E. Broad St.,
Richmond, Va.

RELIGIOUS EDUCATION

Miss LUCY M. ELDREDGE, *Field Secretary,*
1012 E. Marshall Street, Richmond, Va.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

August 26, 1923.

Subject: "Barnabas, the Great-Hearted."—Acts 4:36, 37, 9:26-30, 11:19-30, 12:25, 12:1-15: 12, 15:35-41; Gal. 2:13.

Golden Text: "He was a good man, and full of the Holy Spirit and of faith."—Acts 11:24.

Devotional Reading: Ps. 96:1-10.

Barnabas, the Pioneer Missionary.

"God is a kind Father," declared John Ruskin; "He sets us all in the places where He wishes us to be employed, and that employment is truly 'our Father's business.'" God entrusted much to Barnabas, the Great-Hearted, whose life-story is before thousands of Bible students today. And Barnabas played well his part in the great drama of life, as a pioneer in the great work of the Church, as one who did not fear to go afar to tell the story of the Christ. His life is a great one, and whether viewed in the light of the most prominent characteristics of his manhood or from the deeds of service and things really accomplished for the kingdom, Barnabas stands out as a heroic figure in the history of the Church, a man of a type still greatly needed in increasing numbers.

The facts known about his life are quickly told. His name was Joseph, but, like many others, when his life became linked up with Jesus Christ, his name was changed, and he became known as Barnabas, the "son of prophecy," or "the son of exhortation and consolation." He was a Levite of Cyprus. His was a generous nature, and he is first known for his gift to the apostles of his material wealth. (Acts 4:35, 37.) Barnabas was a man of broad sympathy. Stephen spoke the word "to none save only the Jews." When others began to speak to "the Greeks also," Barnabas was sent to investigate, and he was *glad* when he saw the work of the grace of God in their lives. The Scriptures praise Barnabas as a "good man, full of the Holy Spirit and of faith." With such a spirit, he went to find Saul of Tarsus, for he believed him to be the man to serve here at Antioch, and there "the disciples were first called Christians." Others could not understand Saul's change of heart. Barnabas believed in him, and brought to him a task for the kingdom. Men need to be trusted by their associates, when they are forgiven by God. Can we afford to shun those whom He has saved? For a whole year, Paul and Barnabas taught the people at Antioch. A week's meeting did not suffice. Day after day the principles of the Christian religion were explained and expounded until the disciples were ready to be called "Christians."

But the work could not stop at Antioch—that was just the starting point. And as they prayed and worshiped, the Lord called for Barnabas and Paul to go farther for Him. And they were consecrated as the first foreign missionaries. Many are the difficulties to be faced, and the dangers to be fronted by pioneers, but upon their faithful work is built future progress and human happiness. The call of sacrifice is one note in the call to every missionary, but with it comes the call of opportunity, the call of privilege, the call to be one of the world's truly great, serving not a family alone, but races; not a neighborhood, but a world. Hosts have followed in the footsteps of Barnabas and Paul, making their lives count for God and for gold in the highest way. To Cyprus and Pamphylia, Pisidia, Lycanonia and back to Antioch their journey went, and on to Jerusalem, everywhere preaching and teaching and winning many to the true faith. The "door of faith" was opened to many. They talked together of the goodness of God. Through the men who had "hazarded their lives for the name of our Lord Jesus Christ," the story was spread. And ever will it be thus. Lazy, indifferent lives do not tell the Gospel story. It takes men on fire for God—willing to serve and to be used. And the faithful members of the early Church made the work of Barnabas possible. Each, as he was able, helped to carry on the task. In the missionary program there is a place for every Christian. Some can go, most can give, all can pray, and thus is formed a triple combination which cannot be defeated.

Barnabas, the Great-Hearted, may be overshadowed in the minds of many by the great life of Paul. But to Barnabas was given the opportunity to give Paul a task, to be his co-worker. Barnabas was big enough to find another to do the task, and to help him to do it, without thought of self-praise or honor. His was too generous a nature to be jealous. Perhaps your greatest service to God may be to lead a boy or girl to His service, to direct another who can do the task better than you. But none the less is the service. Think of the good accomplished because Moody was won to Jesus Christ. The boy or girl to whom you make the Master appeal as a loving Friend may win hosts to Him. And "Andrew found his brother Peter." Suppose Peter had never been found! Barnabas, the Great-Hearted, was loyal to nation and kindred, a loyalty which led him to cling to John Mark, even though it meant to separate from Paul. Barnabas, the Great-Hearted, was free from narrowness and suspicion. His heart was large enough to reach to the distant corners of his world, and loving enough to claim every man for the service of his God. Barnabas encouraged other men to do their best. The spirit of encouragement is a great asset in a man's life. Many a discouraged soul may be turned to a new life by a cheering word.

Barnabas, the pioneer missionary, is the type of Christian needed today. He may not always believe as all others, but he will carry on the task. He may not receive highest honor, but he will rejoice in the success of the program of the kingdom. He will not shun the difficult task, whether it be at home or afar. He will be constantly striving to discover new workers, competent leaders, the very best to be found with alert minds, strong bodies, loving personalities, Christian spirits, to be leaders in Christian work. He will thus see the need of the world, which is the greatest need of the human soul—a close companionship wth God and love for His other children, wherever they may live.

"What care I for robe or stole?
It is the soul, it is the soul;
What for crown, or what for crest?
It is the heart within the breast;
It is the faith, it is the hope,
It is the struggle up the slope;
It is the brain and eye to see
One God and one humanity."

—*Robert Loveman.*

CHRISTIAN ENDEAVOR TOPIC.

August 26, 1923.

Topic: "Lessons in the School of Prayer.—Matt. 18:19, 20, 21:18-22.

Thoughts for the Meeting.

Public worship brings Christians close together, bestows a blessing upon the individual, and is an effectual power in winning the world closer to God. Verse 19.

Prayer together is the condition of the promise that the request shall be granted. Two or three praying together, and then working together with God, can accomplish much for the kingdom. Verse 19.

A worship service must first and foremost be planned so that the Christ presence may be there. In the Sunday School and Christian Endeavor service, He should be there in the midst. Is He in your worship service. Verse 20.

Christ expects His followers to accomplish good, as He looked to the fig tree to bear fruit. Verse 19.

The Christian life which does not bear fruit withers away, even as the condemned tree. Spiritual exercise develops the Christian character, as physical exercise the body. Verse 19.

Faith and prayer are inseparably connected. Faith can accomplish much, be it faith in God, faith in mankind, or faith in self. Linked together, they form a strong chain. Verse 21.

"*Believing*"—there is the condition of the Christian victorious through prayer. God trusts us with great responsibilities in His work. He expects us to trust His word, to depend upon His promises, to believe in His power. Verse 22.

"I have much work to do today, so I will arise an hour earlier in order to have time for quiet prayer."—*Martin Luther.*

"More things are wrought by prayer than the world dreams of."—*Alfred Tennyson.*

Of far greater service than any array of learning or gifts of eloquence, more to be desired than gold and fine raiment, more to be sought than a great name, or apparent opportunities for large usefulness, or deeper significance than high intellectual attainment or power of popular influence is this gift—may God give it to each of us! the secret and sweetness of unceasing, prevailing, triumphant prayer for the kingdom of the Lord Jesus Christ."—*Robert E. Speer.*

Plans for the Meeting.

This is an opportunity for a prayer meeting. Sing hymns that will be prayers, as "Nearer, My God, to Thee" (sung softly to close a season of prayer), "My Faith Looks Up to Thee," "Sweet Hour of Prayer."

Ask each member to come with a Bible prayer; that is, a Bible verse that is a real prayer to respond to their name at the roll call. Keep a list of these prayers (the Psalms abound in them), and have your society learn the best to use in future worship services.

Have the following poem by Archbishop R. C. Trench recited:

"Lord, what a change within us one short hour
Spent in Thy presence will avail to make!
What heavy burdens from our bosoms take;
What parched grounds refresh, as with a shower!

We kneel, and all around us seems to lower;
We rise, and all the distant and the near
Stands forth in sunny outline, brave and clear.
We kneel, how weak; We rise, how full of power!

Why, therefore, should we do ourselves this wrong,
Or others, that we are not always strong;
That we are ever overborne with care;
And we should ever weak or heartless be,
Anxious or troubled, when we in prayer,
And joy, and sertngth and courage are with Thee?"

Topics for Two-Minute Talks.—The place of prayer in our daily lives; the place of prayer in public service; prayer a privilege; God's response to prayer; Christian Endeavor, a training-school in prayer; prayer, a weapon against temptation.

Suggestive Questions for Discussion.—What differences have you seen between those who pray and others who do not? May work and prayer be separated successfully? What preparation should be made for public prayer? Is it possible to pray without ceasing? What are some hindrances to prayer?

RELIGIOUS EDUCATION DOINGS.

Elon Chautauqua and School of Methods. A week of worship, study and good-fellowship.

The Chautauqua registration for 1922 was 43; for 1923, 120—a splendid increase. Plans are already on foot for next year's session, when the registration should be at least 200.

The "happy hour" on the campus each evening from 7 to 8 o'clock was a popular part of the program. Songs, stories and special features were combined by the leader, Rev. J. F. Morgan, in such a way as to make the hour very enjoyable and profitable as well.

Especially fine was the spirit of good-fellowship which prevailed throughout the week. The Chautauqua folks had a good time together, and came to know each other very well through living together for seven days. Recreation, under the leadership of Miss Pattie Coghill, was enjoyed thoroughly.

The large evening audiences each night gave witness to the fact that the musical and literary programs were enjoyed by the people of the community. Both Greensboro and Raleigh were represented by good delegations during the week, and a large number of Burlington people attended the sessions regularly.

One hundred and thirty-seven certificates were presented to members of the Chautauqua who completed the regular courses of the School of Methods. The presentation was made at the Sunday morning Church service by Rev. W. T. Walters, D. D., of Richmond, Va., chairman of the Board of Religious Education.

Eighteen Christian Endeavorers took the expert endeavor course at the Chautauqua, and graduated as Christian Endeavor experts. Two members of the class—Miss Mae Bell, of Norfolk, and Rev. Sion M. Lynam, of Elon College—made a grade of 100 per cent on the examination, and the whole class did very fine work. The graduates are Rev. T. E. White, Windsor, Va.; Rev. S. L. Beougher, Graham; W. S. Johnson, New Hill; S. M. Lynam, Elon College; Mildred Walters, Burlington; Ruth Lee Boland, Burlington; Alberta Atkinson, Elon College; Mary and Annie Lou Brannock, Elon College; Marie Oldham, Elon College; Margaret Alston, Henderson; Mary Bagwell, Raleigh; W. E. White, Suffolk; Mrs. A. D. Brinkley, Suffolk; Esther Hall, Norfolk; Mae Bell, Norfolk; Geneva West, Norfolk; Sarah Norfleet Daughtry, Holland. Twelve passed the examination with a grade of 95 or more. Rev. J. F. Morgan was the instructor of this course.

Among the Elon College people who rendered exceptionally helpful service and made the week successful were Mrs. Janet Kirkland, who had charge of the dining-room; Miss Mary Graham Lawrence, who played the piano for all sessions, including those of the children's sessions; Rev. S. M. Lynam, who assisted in advertising and in office work; Rev. W. T. Scott, Rev. A. H. Hook, and O. C. Johnson in the dining-room, and in making folks comfortable, and all who took part on the program "Elon Night." Dr. T. C. Amick, in public, expressed the delight of the Elon College people in having the Chautauqua visit them annually, and extended a cordial welcome to all who will visit there in 1924.

All classes had a good attendance, and the interest was fine throughout. Every instructor deserves credit for course of instructive value and interesting content. The class in social service was taught by Dr. H. Shelton Smith, the new field worker of leadership training under the Board of Christian Education of the Christian Church.

One of the most pleasant features of the week was the Junior Chautauqua, which met daily in the graded school building, under the direction of Mrs. J. W. Patton and Mrs. Robert Harden. Bible stories, songs, and games made up the program. The juniors, under the direction of Miss Mary D. Atkinson and Miss Josephine Farmer, made a number of fine scrapbooks to be sent to the children in the mountains. A program showing something of the work done was given Saturday night of the Chautauqua.

One of the most encouraging features of the whole event was the number of times that the words "next year" were heard. As the hour of departure came, nearly every member of the Chautauqua family expressed the desire and intention of attending the 1924 session. A number asked to have certain rooms reserved for them. The Chautauqua and School of Methods is planned and carried out in the hope of giving all of our people an opportunity to secure a week's training in Bible and Christian service each summer at a very moderate cost. It is the hope of those in charge that its influence may grow until every Church may be represented, until every pastor may realize its possibilities, until many of our young people may take this opportunity of visiting "our" college, and many former students return here to renew friendships. "Next Year" is our slogan, and may it be a session larger, perhaps, but with the spirit of the "Chautauqua of 1923."

FUTURE OF EDUCATION IN THE UNITED STATES.

It is the consensus of opinion that the National Education Association, which has recently closed its convention in San Francisco, has a very definite and concrete policy, which it is putting before the American people with every force in its power. Summarized, it is working for adequate public school finance, rigid Americanization of the foreign-born, a new rural school policy, a drive against governmental parsimony in education, and the passage of the education bill.

The central features of a forward-looking program, covering at least the next decade of service, are:

(1) A comprehensive education program to aid in the assimilation of the foreign-born.

(2) Such a reorganization of school curricula as will adapt the schools better to new conditions and needs in national life.

(3) The reorganization and redirection of rural education, that the best of American farmers may be retained on the farms.

(4) A much more general equalization of both advantages and the burdens of education through a more extensive pooling of the costs for maintaining what is for the common good of all.

(5) Provision for the placing of an adequately educated and adequately trained teacher in every class-room in the United States; and

(6) The nationalizing of education in the minds of our people, with some intelligent form of national aid in school support to insure a better equalization of both the advantages and the burdens of education as between the States.

A GOOD SHORT SERMON.

"And now abideth faith, hope, love, these three; but the greatest of these is love."

Few, if any, except the great Teacher Himself, for "never man spake like this man," could say more with fewer words than the apostle to the Gentiles. The psalmist said, "The heavens declare the glory of God; and the firmament sheweth His handiwork; day unto day uttereth speech, and night unto night sheweth knowledge."

If we look into the northern heavens on a bright, clear night, we see one star greater than all the others—the North Star—"for one star differeth from another in glory"—apparently fixed, immovable, which we designate as love. We also see the Pleiades—the seven stars—moving in their vast orbit around it, but always pointing with unerring accuracy to it; these we name the seven virtues spoken of by St. Peter, and placing the scaling ladder upon the sure and safe foundation of "faith, without which it is impossible to please God," and "giving all diligence" we add to this faith virtue; a clean life, and to virtue knowledge, a wider and deeper comprehension of the wonderful gifts of our Heavenly Father; and to knowledge temperance, a proper and well-defined use of all the blessings granted unto us; and to temperance, patience, "by which we possess our souls"; and to patience godliness—God-likeness; for "beloved, now are we the sons of God, and it doth not yet appear what we shall be; we know that when He shall appear we shall be like Him; for we shall see Him as He is"; and "to godliness kindness," for "he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" and to brotherly kindness love, the crown jewel, for "God is Love."

Having made these "additions," we are constrained again to exclaim with the psalmist, "The heavens declare the glory of God and the firmament sheweth His handiwork, day unto day uttereth speech, and night unto night sheweth knowledge; there is no speech nor language wherein their voice is not heard, their line is gone out through all the earth and their words to the end of the world."—*T. L. Rawley.*

NOTICE.

The Western North Carolina Christian Conference will meet with the Christian Church at Ether, N. C., on Tuesday after the first Sunday in November, 1923, at 10 o'clock A. M., and will continue in session till the business is transacted. We wish that the chairman of each standing committee will make an effort to interest and encourage our people in their various departments. A long pull and a pull all together for a greater Conference.

G. R. Underwood,
Bennett, N. C. Chairman Executive Committee.

Christian Orphanage

VISITORS AT THE ORPHANAGE.

DEAR FRIENDS:

It was a very great pleasure to the management of the Christian Orphanage to have so many visitors during the Chautauqua. We are always glad to have visitors. We find that the more we can get people to visit the orphanage, the more they become interested. We hope all members of the Chautauqua visited the orphanage while there. We had one visitor who went through the buildings, and after we had shown him through, he handed us a ten-dollar bill, saying he wanted to invest that much. I had one of the little girls to sing for him, and he then said he wanted to invest five dollars more. We can write about the orphanage, we can visit the Churches and talk about it, but there is nothing more interesting than people coming to see for themselves. We are glad to have people to come and inspect the orphanage and see what an opportunity the Church has to do a great work, and in most cases they go away more interested than when they came.

We know, in some sections, the wheat crop is good this year. It is also low in price. It takes quite a lot of flour to feed one hundred children. They have three meals each day. Did it ever occur to you that when they ask for bread that it is possible for you to help supply that bread? One barrel of flour would not cost you very much, but if fifty people would ship us a barrel, what a burden it would lift from our shoulders. The orphanage farm does not produce wheat very well, and we have most of our flour to buy. Help us to give the children bread.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR AUGUST 16, 1923.

Amount brought forward		$9,747.25
Sunday School Monthly Offerings.		
North Carolina Conference:		
Ebenezer	$ 4.60	
Happy Home	4.36	
Henderson	7.44	
Hayes Chapel	5.00	
Burlington	41.70	
Pleasant Hill	3.22	
Elon	10.00	
		$ 76.32
Eastern Virginia Conference:		
Holland		5.00
Valley of Virginia Conference:		
Dry Run		3.11
Georgia and Alabama Conference:		
Mt. Zion		2.62
Easter Offerings.		
Ladies' Aid Society, 1st Church, Norfolk.		5.00
Special Offerings.		
Mr. Martin, Troy, N. C.	$ 5.00	
Mrs. P. H. Morgan	1.00	
Irene Reiber	15.00	
Sale of pig	5.00	
Cash item	5.50	
Mrs. L. E. Newsom, Lucama, N. C.	15.00	
T. H. Crocker, Middleburg, N. C..	25.00	
A Friend, Durham, N. C.	15.00	
Mrs. J. L. Barksdale	1.00	
		87.50
Total for week		$ 179.55
Grand total		$9,926.80

THE DEATH OF PRESIDENT HARDING.

The country was greatly shocked on the morning of August 3rd to read in the papers that President Harding was dead. He died suddenly in the Palace Hotel, in San Francisco, Calif., on Thursday night, August 2nd. He had been sick for several days, but Thursday had been his best day since the sickness came on. Mrs. Harding was sitting by his bedside, reading to him. She hesitated for a moment, and he said: "That is good; read on," and just then she saw his body tremble, and he was—gone in a moment. They called it apoplexy that took his life, and we suppose it was; but more than likely the apoplexy was induced by double bronchial pneumonia, which stopped the circulation quickly. Dr. Geo. W. Watson, of Elon College, and a man of long and successful practice, said on Thursday morning, when he read the bulletins giving Mr. Harding's condition, that he could not live. He gave as his reason for so saying the fact that he had double bronchial pneumonia, and he said, in his long practice, that he had rarely, if ever, known a man of Mr. Harding's age to get well when so afflicted, and his prediction was verified in less than twenty-four hours. The nation mourns. Indeed, we have not heard of an individual who was not full of sympathy for the dead President and his heroic and faithful wife, whose devotion to her husband has commanded the attention and highest respect all over the civilized world; and also for his aged father, Dr. Geo. T. Harding.

It is an honor to the dead President that he has attracted wide attention by his kindness and gentleness, especially during the last few months of his life. He was filling a place in the nation where his duties were not only exacting, but most trying, and yet, with his life thus burdened, he showed great kindness and rare gentleness. He was a member of the Baptist Church, and showed many Christian traits in his life as the chief executive of the great nation whose President he was. Another thing that has impressed us is the fact that his political opponents, now that he is dead, speak of him in the kindest manner. Some years ago a political leader saw one of his opponents fall by the hand of death, and when some one asked him what he had to say, he said: "Nothing, for when God lays His hand on a man, I take mine off." Well said, and better done, for when the Lord calls one into His presence, it is time for mortals to take hands off, so far as criticism is concerned. It has been gratifying to see the men who opposed the President, politically, now that he is dead and cannot speak for himself, take their hands off and stop criticism. It is a fine thing to be great in a good way, but it is better to be good in true goodness, for true goodness is true greatness.

Another pathetic incident comes to us from Marion, Ohio, where the President lived in the days before he became President. When the body arrived, his father was heard to say: "My boy, my boy; it is all like a dream to me; it seems it can't be true"! No doubt that it was hard for the dear old father of this distinguished son to see his boy go from the presidency to the grave. It is a singular coincident that Mr. Harding should have died in the city where he was nominated for the presidency. And, according to press reports, when Mr. Harding was nominated, the old father, in the love and simplicity of a father, said: "I am sorry they nominated Warren." Was this in any way prophetic of coming sorrow? Mr. Harding had made political enemies, but he certainly had made a multitude of friends. Just a few days before he died he wrote these words on one of the foremost questions of the day: "Armed warfare is abhorrent to the ideal civilization. Nations ought no more need to resort to force in the settlement of their disputes or differences than do men in this enlightened day. Out of this conviction, out of my belief in a penitent world, craving for agencies of peace, out of the inevitable presidential contact with the World War's havoc and devastation and the measureless sorrow which attended and has followed, I would be insensible to duty and violate all the sentiments of my heart and all my convictions if I failed to urge American support of the permanent court of international justice."

Noble spirit and the sentiment of a true Christian patriot. May God bless the memory and the life-work of this devoted man. Politically, we were not affiliated with Mr. Harding, but we honor the man for what he was in life and character.

Outstanding Dates in Life of Warren G. Harding.

1865—Born November 2nd on farm near Blooming Grove, Ohio.

1882—Graduated from Ohio Central College, Iberia, Ohio.

1884—Became owner and editor of Marion (O.) *Daily Star.*

1891—Married Miss Florence Kling, of Marion.

1900—Entered Ohio State Senate.

1902—Started upon second term in Ohio Senate.

1904—Sworn in as Lieutenant-Governor of Ohio.

1910—Defeated in Ohio gubernatorial campaign.

1914—Elected United States Senator from Ohio.

1920—Won Republican nomination and was elected over James M. Cox, Democratic candidate.

1921—Inaugurated twenty-ninth President of the United States.
Called world conference on disarmanent.
Put into effect governmental budget system.
Opened fight for American ship subsidy.

1922—Vetoed soldier bonus bill.
Took active part in settlement of rail and coal strikes.
Pleaded for formation of world court.

1923—Assailed wet forces and practically put Republican party on record as opposing any attempt to nullify the eighteenth amendment.
Urged formation of consumers' co-operative organizations, under government supervision, to combat soaring prices.
Visited Western States and Alaska.
Stricken ill at Seattle on return from Alaskan trip, forced to bed at San Francisco, and remainder of trip canceled.
Died in San Francisco August 2nd, about 7:30 P. M. (Pacific time).

CONFERENCES MEET.

Alabama Conference.—Christian Church at Cragford, Tuesday, October 16, 1923, at 10 o'clock A. M.

Georgia and Alabama Conference.—Vanceville Christian Church, Tuesday October 23, 1923, at 7:30 o'clock P. M.

Eastern Virginia Conference.—Holland Christian Church, Tuesday, October 30, 1923, at 10 o'clock A. M.

Eastern North Carolina Conference.—New Hope Church, Tuesday, October 23, 1923.

Western North Carolina Conference.—Christian Church at Ether, Tuesday, November 6, 1923, at 10 o'clock A. M.

North Carolina and Virginia Conference.—Bethlehem Christian Church, Alamance County, N. C., ——— —, 1923.

North Carolina Conference.—Wake Chapel, Tuesday, November 13, 1923.

DAVIS.

Ethel Louise Davis died on the 28th day of July, 1923. She was a daughter of Mr. and Mrs. W. W. Davis, of Wilbourn, N. C. Ethel was only sixteen years of age, a most beautiful and accomplished young girl. She was a member of Wake Chapel Christian Church, a devoted member of the Sunday School, charming in manner and altogether lovely in character.

But few girls are as universally loved as was she. This was at once seen in the very large congregation that attended the funeral services. For fifteen or twenty minutes two solid lines, one on either side of the coffin, passed by to take a last look, many with sobs and tears. The family was grief-stricken in an unusual way, while many of her special friends wept as if she had been of their own family.

She will be missed by her many friends as well as in her own home. She will be severely missed in Church and Sunday School, especially at the piano. She was laid to rest in the Wake Chapel Cemetery to wait the resurrection at the coming of our Lord. Dr. J. O. Atkinson assisted in the burial service.

May our Father's richest blessing rest on the bereaved family, and every one find a place in the mansion above, when there will be no more separation.

J. LEE JOHNSON.

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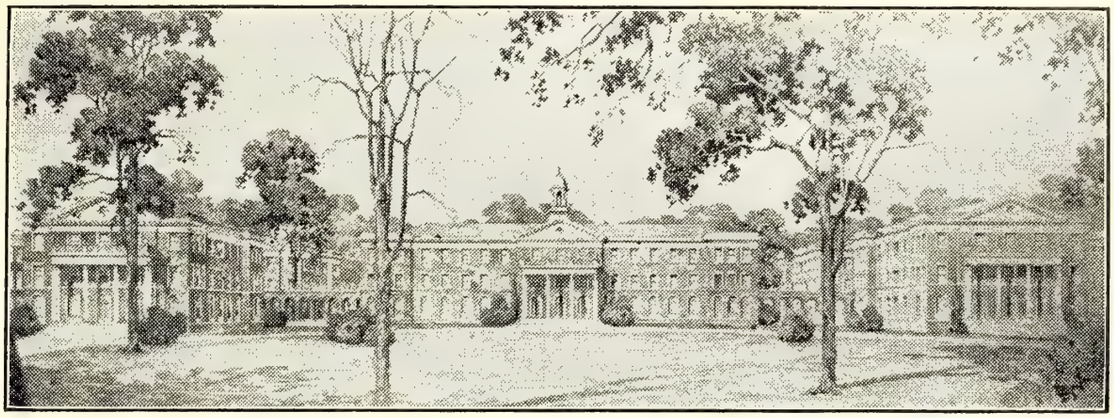

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Committee on Education, Southern Christian Convention.

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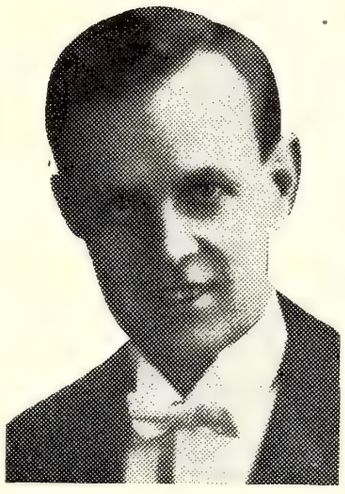

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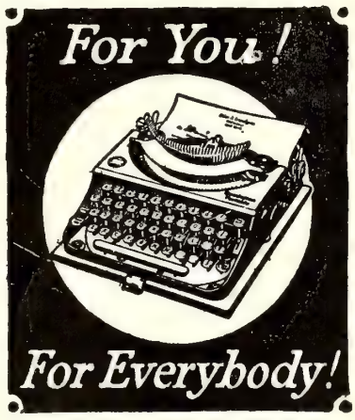

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Advertising Rates: "Want Ads" 2 cents a word an insertion. Display Rates quoted upon request.

Called Home

A TRIBUTE OF LOVE.

Whereas, God, in His infinite wisdom and mercy, has seen fit to call from time to eternity Miss Ethel L. Davis;

Whereas, we recognize in her death a great loss to our Church, Sunday School, and missionary society, and desiring to express our esteem and high regard for her memory; therefore, be it resolved:

First, That we bow in humble submission to the great Creator's will, remembering that our loss on earth has been our sister's gain in Heaven.

Second, That the members of her Sunday School class and W. W. band extend their heartfelt sympathy and sincere condolence to the bereaved family and friends.

Third, That a copy of these resolutions be sent to the family, a copy be spread on our S. S. and W. W. minutes, and a copy be sent to The Christian Sun for publication.

MRS. K. B. JOHNSON.
MISS LUCILLE WILSON.
MISS LILLIAN POWELL.
MISS MARY J. STEPHENSON.

NEESE.

Mrs. Mabel Cates Neese was born December 8, 1899, and died June 16, 1923, being 23 years 6 months and 8 days old. She was the oldest child of Mr. and Mrs. W. Luther Cates. On July 19, 1921, she was married to Mr. Dallas C. Neese, and her home was one of the happiest the writer has known. She was a faithful member of the Burlington Christian Church, and was very active in Christian service. Her death was a distinct loss not only to her home and the Church, but to the entire community. And while her years on earth were cut short, she lived during those years to great and noble ends and has gone out in splendid triumph and victory.

The funeral was held from the Church of which she was a member on Sunday afternoon at 5 o'clock, June 17th, and was conducted by the writer, her pastor, assisted by Rev. M. W. Buck, pastor of the First Baptist Church. The body was laid to rest in Pine Hill Cemetery beneath a bower of floral designs of unusual number and beauty, there to await the morning when the shadows shall flee away as the sun shall rise to shine forever.

G. O. LANKFORD.

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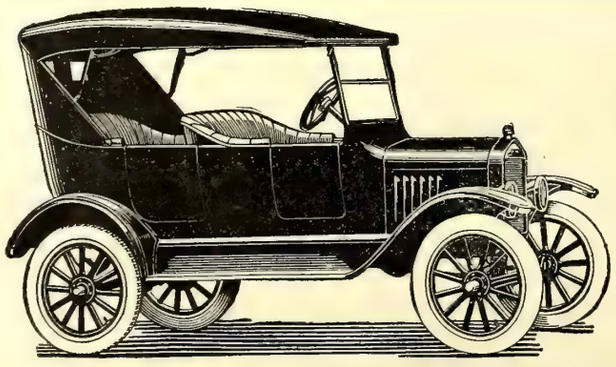

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Echoes from the Christian Endeavor Convention

By A. B. Kendall, D. D., *Springfield Ohio.*

It was a most enjoyable trip for me to the Christian Endeavor Convention at Des Moines, Iowa. So many pleasant memories thronged my mind as I sped over the road I had traveled so many times in the past, while I was pastor at Le Grand. And then the privilege that I enjoyed of stopping overnight and having a brief, though delightful, visit with the people of that village and Church where I served two years as pastor. There were some sad moments, as I learned of this one and that one I had known in the days gone by, who had passed into the great beyond and I should see them no more upon this earth. Then I could not help a feeling of sadness and loss as I stared at the vacant spot where once stood the brick structure which I knew as Palmer College. This feeling was soon displaced with the thought that Palmer had gone to a field of greater opportunity for service than it probably could ever have known in Le Grand. Then there came to me the thought, is it not just as true that those who have left this earthly sphere have gone to a land of more glorious opportunity for service, and should I not rejoice over their departure to that better land?

Leaving Le Grand, I soon found myself in a car filled with happy delegates en route for Des Moines. We sang Christian Endeavor songs and good old Gospel hymns and did various interesting things such as a group of happy Christian young people are capable of conjuring up to while away the time. Arrived at the Convention city, I was soon cognizant of the fact that in the twenty-two years since I had been there, Des Moines had been growing. Happy-faced guides were at the station to answer any question you might have to propound and direct you anywhere you wished to go in the city. Nothing had been spared on the part of the local committee to make the stay of the delegates delightful and the convention a grand success.

The officers and trustees of the United Society had their bodily wants most splendidly looked after at the Fort Des Moines Hotel.

I wish I possessed the skill to bring to you by the medium of the printed page the heart, the soul, the spirit of that great convention, but I know I am doomed to fail in any attempt to do this.

The music under the leadership of Prof. Augustine H. Smith, of Boston, Mass., and the great Christian Endeavor choir of 500 voices was most wonderfully inspiring. It surely was a foretaste of heaven to hear the singing of that great crowd of Christian young people that packed the great Coliseum from the bottom floor to the last gallery, as they sang the precious hymns of the Church.

I never heard finer addresses at any convention I ever attended.

Of course, you would expect something fine from such princes of platform and pulpit oratory as Wayne B. Wheeler, L.L. D., of Washington, D. C.; Bishop A. J. Carey, of Chicago; Rev. Lionel Fletcher, of London, England; Rev. James Kelly, Glasgow, Scotland; Hon. Simeon D. Fess, of Ohio; Hugh S. Magill, Chicago, Ill., general secretary International Sunday School Council of Religious Education; Dan Poling, of Boston, Mass.; William Jennings Bryan, of Miami, Fla.

The messages were inspirational, educational, practical, timely.

One of the most helpful features of this convention was the breaking up of the convention into different institutes during the forenoon sessions for the privilege of study, under expert leaders, in whatever phase of Christian Endeavor work you were most interested.

The conference the writer attended was the one on the theme "Christian Endeavor in the Church's Program of Religious Education," conducted by Mr. Walter D. Howell, field representative, Presbyterian Church, department of religious education.

I wish I might give you the gist of this remarkable conference, but space will not permit. Some time perhaps I may reincarnate some of the thoughts in an article.

I did not get the exact number of registered delegates in attendance, but early in the convention it was reported that there were over 12,000 registered at that time. I have no doubt there was 15,000 registered delegates before the convention closed.

As an answer to those who believe Christian Endeavor to be moribund and decadent, Secretary Gates reported the last biennium as the most remarkable biennium in the history of the organization in the growth of new societies.

The great parade found thousands of earnest Endeavorers in line Saturday afternoon, in spite of the intense heat. There were many very striking and beautiful costumes. The different State delegations marched together and sang their beautiful State songs or joined in singing some of the beautiful hymns of the Church. It was a very inspiring sight to see this splendid army of young lives, representing such unmeasured and immeasurable possibilities for spiritual service to the world, marching forth like crusaders of old under the banner of Christ and the Church.

Sunday afternoon and evening were big days at the convention. At the afternoon service, when William Jennings Bryan spoke, it was estimated that 35,000 people heard that remarkable address at the Fair Grounds. The Des Moines committee, at considerable expense, had installed the magnavox used by our late lamented President Harding at his inaugural, so that people three squares away could hear the addresses distinctly.

Of course, Dr. F. E. Clark and Mrs. Clark were present and lent inspiration to the services by their presence as well as by their addresses.

The theme of Dr. Clark's annual address was, "Friends of Christ." The motto for the next biennium based on his theme was, "Ye are my friends if ye do whatsoever I command you."

He treated this theme under three heads: "Friends of Christ in the Church," "Friends of Christ in the Society," "Friends of Christ in the World."

He then divided and subdivided his address as follows:

In the Church.—1. Loyalty to the Church: (a) Increase attendance at Church services; (b) help the pastor as he may suggest. 2. Graded Christian Endeavor.—(a) Organize junior, intermediate and other grades of Christian Endeavor; (b) organize an alumni council. 3. Co-operation with other Church organizations.—(a) Serve the Sunday School and other organizations; (b) co-operate in a unified Church program. 4. Wider Church fellowship.—(a) Support denominational enterprises; (b) co-operate in interdenominational Christian Endeavor activities.

In the Society: 1. Recruiting for Christ.—(a) Maintain helpful and attractive Christian Endeavor prayer meetings; (b) seek to bring every member to Christ. 2. Faithfulness to Christian Endeavor ideals.—(a) Maintain high standards of active membership; (b) promote daily prayer and Bible reading. 3. Leadership training.—(a) Conduct one or more study classes; (b) present opportunities for life service. 4. Training through service.—(a) Give definite work to every member; (b) provide a worth-while social program.

In the world: 1. World evangelism.—(a) Win young people to the community for Christ; (b) pray, give and work for home and foreign missions. 2. Community service.—(a) Join in a worth-while recreation program; (b) minister to neglected groups. 3. Christian citizenship.—(a) Educate and agitate for law and order; (b) promote Christian principles in home, business and industry. 4. International, interdenominational, inter-racial friendship.—(a) Work for a friendly association of nations; (b) practice good will among races and denominations.

This is the program laid down for the next two years for the societies.

The denominational rallies were held Saturday forenoon. Our rally was held in the auditorium of the Central Church of Christ. There were between 150 and 160 present, representing many States. The members of the Palmer College Society had reason to be proud of their society, for it had, if memory serves me right, twenty-four members present.

At this rally the following program was given: Rev. J. E. Kauffman, Madrid, Iowa, spoke on the subject, "Vital Evangelism for Our Young People." It was a fine address. Dr. F. E. Coffin gave an address on the subject, "Our Part in the New Christian Education Program of Our Church." It is needless to say that all were highly pleased with this address. Dr. L. E. Follansbee, Des Moines, Iowa, spoke in his inimitable way on the theme, "Building the Young Life Into the Church." The writer spoke on "A Look Ahead." Rev. Mrs. Millholland delighted us with a reading. A Christian Endeavor hymn, composed by the writer of this article for the occasion, was sung. Upon vote of those present, this hymn was adopted as the denominational Christian Endeavor hymn.

Many pronounced this the best rally held by our denomination at an international convention.

The twenty-ninth Christian Endeavor Convention has become history, but I feel sure that it will continue to make history for years to come.

NOTES-PERSONALS

Rev. P. H. Fleming, D. D., is now in a meeting at Haw River. Rev. P. T. Klapp is assisting him.

Rev. L. E. Smith, D. D., hopes to get into the new Church in Norfolk, Va., in October. That is rapid work.

Rev. J. O. Atkinson, D. D., is attending the Virginia Valley Central Conference. We wish them a fine session of that fine old body of believers.

Rev. A. W. Andes, Harrisonburg, Va., is secretary of the Virginia Valley Central Conference. We wish he may send us a report of the doings of that body as soon as at all convenient.

Dr. W. P. Lawrence, of Elon College, spent last second Sunday with the Henderson, N. C., Church, giving them assistance in holding Elon College Day. He reported a good attendance and good services.

We are glad to announce that Rev. G. D. Eastes, of Portsmouth, Va., is recovering from a long and serious sickness. It is hoped that he will soon be able to take a pastorate, and be active in the work again.

We are sorry to hear that Rev. W. L. Wells has been sick for several weeks, but he is now gaining and hopes soon to be well. His post-office address is Portsmouth, Va., where he is doing a good work, as we trust.

Rev. W. T. Walters is hoping soon to occupy the new Christian Church in Richmond, Va. That will be a glad day of our Richmond friends. We congratulate Dr. Walters on his good success in getting to occupy the new Church so soon.

These warm days of the summer of 1923 are fast passing away. Do you realize that it is even now true that we are almost within the dawn of another winter. Before we realize it, the winter will be here, and most likely not find us ready for it.

We understand that the Christian Church at Henderson, N. C., has called to its pastorate the Rev. C. E. Gerringer, of Brown's Summit, N. C. We do not yet know if he has accepted the call. If he shall accept we wish for him great success in building up the good work at that place.

Rev. H. E. Rountree, who is a chaplain in the United States Navy, is now located at Portsmouth, Va. He has consented to conduct a weekly department in THE SUN, to be known as *The Family Altar*. By so doing, we hope to help in establishing a family altar in many homes. It is one of the needs of present-day homes.

Rev. W. C. Wicker, D. D., spent the second Sunday in August with Rev. J. Lee Johnson, of Wake County, N. C., giving him assistance in celebrating Elon College Day. He had good congregations at both Piney Plains and Wentworth, the two Churches in which college day was celebrated that day. Dr. Wicker thought the work in Bro. Johnson's charge was doing well.

One of our excellent exchanges makes a very wise remark when it says: "The kind of religion one lives in the home determines the effectiveness of one's religion in public. The only real Christian is the one who is a Christian in the home." Let us have more Christians in the home, for when we have them in the home, we shall also have them in the community and in public service.

Some time ago a most significant remark was made by one preacher to another. A young man had just delivered a fine sermon, and the people crowded about him at the close of the service, telling him of what a fine effort he had made, and of course the young man was feeling fine as he thought of what a splendid impression he had made, but when he reached the sidewalk he came face to face with an old minister of the Gospel. The old man had a pleading look in the face, and as his eyes met the eyes of the young man, the old man said, with much concern and tenderness: "Tell them, man; tell them about their sins." Ah, too often the secret of one's popularity is the fact that the preacher soft-pedals the subject of sin. That may get for him popularity on earth, but it will not get it for him in heaven.

Here is some good suggestions and splendid advice. It is from the *Christian Advocate* (Nashville): "The devil never perpetrated a greater falsehood than the claim that the Christian religion makes people 'narrow' and limits them in their success in life. There are even those who assert that religion takes the joy out of life. A characteristic of the Christian man is that he is a happier man than the non-believer, and that he resists being limited in his undertakings. The Christian man knows that it is possible for him to do bigger and better things through Christ than he could do without faith in Christ. Christians launch out into the deep and let down their nets for a draft. When the eyes of the servant of the prophet of old were opened, he saw the angels of the Lord encamped round about them to deliver them and to confound their enemies. Lord, open our eyes, and may we realize every day that we can do all things that are required of us through Christ, who strengthens all who trust in Him!"

Now and then we get most pleasant surprises. It was so one day recently, when we saw a stranger approaching the door to our office. We met him at the door, not knowing who it might be, but just as he spoke we recognized an old friend, one we had not seen in many years. He had grown so portly that it was with difficulty we could decide just who he might be, but just then there was something about the expression on his face that told us he was Bro. D. J. Mood, Smithfield, Va. It was about the year 1890-1 that we first met him at Marion, Ind. We speedily engaged him as foreman of THE CHRISTIAN SUN and he came South and gave to the paper several years' good work. Later he joined Rev. W. G. Clements as a partner, and together they published THE SUN for several years. Later he sold his interest in the paper and went into the grocery business at Smithfield, where he did well, but he had "eaten a herring" in the printing business and so he had to return to his first love. He now owns and operates a job printing establishment. We were glad to meet him again and to see him looking so well. Only a little while ago he was bereft of Mrs. Mood, the little Southern lady who became his life companion. He now has an only child, a daughter, who has grown to young womanhood and is much like her departed mother. Come again, Bro. Mood, and come to stay longer.

Do these lines strike you as getting close to your own life? They are from a gifted man, and it will well repay you to think of the meaning of the words, as you follow the lines. Surely the warning is timely, and it will not only do good for the vainest of us to stop and think, but it will do good for the humblest of us all to read them over thoughtfully, that we may see if they do get hold of us in any shortcoming which may have fallen to us. The writer of these timely words says: "Pride and conceit! What a temptation it is for people who succeed, even for those who succeed in religious work and gain recognition and honor at the hands of their fellows, to yield to these deadly sins! The higher a man climbs, the more anxious is the tempter to bring about his downfall. If a man gets to where he does not watch and pray constantly, he is in great danger. Genuine humility, how beautiful!"

An old institution under a new name is the same institution. Changing the name only seems to dress it up a bit, for it is the same in all of its essentials. That is the way we feel about the social gospel. In so far as it is the gospel at all, it is the same old gospel, and well enlisted in the cause of God. We must admit that we do see one difference. The old-time gospel was chiefly engaged in warning people of their sins and trying to lead people to Jesus Christ for salvation. The social gospel seems always to have something else to deal with rather than the salvation of the lost. The social gospel nearly always has some new-fangled notion which it seeks to bring to the front. We believe, however, it is still true that if we get a man saved truly from his sins, we can then get him to do almost anything else that the Lord wants him to do, and for which he is fitted physically, mentally and spiritually. The most important thing in every man's life is to get him truly saved. You can easily get a man's name put on the Church roll, but to get his name registered in heaven—ah! that is the task, the most important task, in the moral vineyard. Get him truly saved, and then you can get him to do and dare for the Lord.

THE SUN readers well remember, at least many of them do, the late visit of Rev. Francis E. Clark to North Carolina, when he delivered last May the baccalaureate sermon before the graduating class of Elon College, and also spoke before the Christian Endeavor Convention at Graham. Dr. Clark's position as president of the World's Christian Endeavor Societies commands attention. We have published in THE CHRISTIAN SUN from time to time various contributions from the pen of Mr. William Thornton Whitsett. Dr. Whitsett is also the author of a book of poems which has received high praise from various leading men in the world of letters. It is called "Saber and Song." Referring to this book, Dr. Clark says: "I have found great pleasure in reading the poems and admire them thoroughly. Dr. Whitsett has struck a note which needs emphasis in these days. I appreciate especially "The Ode to Expression," and have realized the truth of the dream that burns his brain, and only wish that in trying to express my own dreams I had been more articulate. There are so many poems in the book that I enjoyed, it seems invidious to pick out any. They are all good. Dr. Whitsett, the author of these poems, is a grandson of the late Austin Whitsett, who was years ago well known as one of the faithful fathers of New Providence Christian Church, Graham, N. C., and he is a nephew by marriage of the late Rev. Jeremiah W. Holt, the life-long worker for the cause of temperance.

The Editor's Pulpit

A Weekly Presentation of Truth for the Christian Life.

A SPIRITUAL PHOTOGRAPH OF A CHRISTIAN.

"I am the rose of Sharon, and the lily of the valleys."—Songs of Solomon 2:1

No. 3.

"The more Thy glories strike my eyes,
The humbler I shall lie."

Self-laudation is generally regarded, to say the least, as in very poor taste. When a person talks much of self, especially by way of commending one's own character and conduct, sensible people become disgusted. Even the Scriptures recognize this fault when it says: "Let another praise thee and not thine own mouth; a stranger, and not thine own lips."—Prov. 27:2.

In the text, contrary to custom, the maiden who is so prominent in the Song of Solomon, commends her own character and beauty in a high degree. She speaks of herself as the Rose of Sharon and the lily of the valleys. The manner in which she thus compares herself leaves the impression that the rose and the lily were of rare excellence and very highly regarded by the people. She leaves us to infer that her own character was as sweet and bautiful as the rose and the lily, and to that extent she was highly commending herself, the sweetness and beauty of her own life. According to modern ideas, we would not expect a modest woman to talk of her own loveliness and beauty.

It may be interesting, as well as instructive, to find out, if we may, just why this maiden was so free to express herself as to her own personal attractions. Why did she compare herself to the Rose of Sharon and to the lily of the valleys? How could true modesty and genuine humility make such comparisons between herself and some of nature's beauties? The answer to this question will bring us to a most interesting study of human character under the touch of God.

Let us not forget that this maiden is a type of the Church of Christ, while the Bridegroom himself is a type of Christ. As such, their lives, their character, their service and their fruitage, seem to outrival Solomon himself. So when she speaks of herself as the Rose of Sharon and the lily of the valleys, and therefore as sweet and beautiful, she is really complimenting the bridegroom, and not herself. When she speaks of herself, as in chapter 1:5, she shows her own appreciation of the fact that she was lacking in beauty. Hear her, as she says:

"I am black, look not upon me." Some have thought from this language that she was a negro. That is a mistake, as she herself explains in verse 6, where she makes it clear that her blackness was merely sunburn. She said she was black because the sun had looked upon her. It, therefore, seem clear that her reference to herself was not meant as self-praise, but rather as a tribute of praise to the bridegroom. In this particular, she becomes a beautiful type of the Church of Christ, for the beauty and loveliness of which she speaks were not the outgrowth of her own life, but of the Christ life in her. She was rejoicing not in her own, or in vain, beauty, but in the beauty which her bridegroom had bestowed upon her. As indicating the correctness of this thought, we may turn to Gal. 2:20, where Paul said: "Nevertheless, I live; yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me."

So it is with the real Christian. When he says rare and rich things of his own life, he is only paying tribute to his Lord and Master, the Bridegroom of his soul, who has done so much for him in the redemption which he has wrought in bringing him back to life from sin and ruin. He has made us what we are, and when we talk of our Christian experience, we pay tribute to Him who has redeemed us. It is not, therefore, immodest in this maiden to compare herself to the Rose of Sharon and the lily of the valleys, and it is not, because she is not boasting of her own natural beauty, but she refers to the beauty and loveliness of character which have become hers through His gifts to her. The psalmist prayed: "Let the beauty of the Lord our God be upon us." Even so, the beauty of the Lord our God in Christ rests upon His people. It is the gift of God to His people, and having received this beauty, this divine likeness to Himself, it is not immodest to refer to it, and thereby to honor Him with the thought of a transformed life. Thus, instead of praising herself, her own character and life, she is praising Him who has implanted His likeness in her personality. This is no fancy picture. It is true to the life of the people of God. Without Him, she was black, but with Him, shining out in her life, she was the Rose of Sharon and the lily of the valleys. What is usually construed to be her lack of modesty, is in fact her song of praise to Him for her likeness to Himself.

Now, may we study the points of excellence in the life of this maiden as indicating to us the particulars in which the Church is to reach her highest obtainments and attainments in Christ:

I. In the Humility of Mind and Heart.

Genuine humility is beauty. A puffed-up beauty is unknown. The sweetness of the Rose of Sharon and the beauty of the lily of the valleys are proverbial throughout all Christendom, and yet they both grew in lowly places and without the helping hand of the high and lofty. How like the Church of Christ! Lively in life, beautiful in character, and sweet in holy influences. She gives all the praise for her transformed life to the Christ who has redeemed her and made her what she is.

II. Purity of Character and Thought.

Did you ever observe how pure and beautiful is everything as it comes from the hand of God? take the rose. How lovely, how pure and beautiful! Take the lily as it comes up from the mud and dirt, and yet how pure and beautiful it is. The mud and dirt in which it was given existence did not soil its beauty or destroy its sweetness. It had its birth in a mudhole, but as it came forth it left its unhallowed surroundings behind, and at once assumed its sweetness and beauty. How like the Church of Christ. So fragrant, so lovely, and so beautiful, but living in a world of sin. That is the divine ideal for the Church. When I remember that every man who has this hope of life in Christ purifieth himself even as Christ is pure, then I see so many who are members of the visible Church, who live in sin and who seem to glory in the things of the flesh, do they realize that this conduct is saying to the world: "This is the kind of a Christ I am showing to the world? It is my ideal of the divine character." That tells an awful story and shows you unworthy of a place in the great heart of God.

III. The Fragrance of the Rose and the beauty of the Lily are the Essentials of their Characters.

The same is true of the Church of Christ. These are but types of the holy influences which continually flow out from the true Church. A lady on an outing pinned a sprig of sweet brier on her bosom. She lost sight of the circumstances, but in the evening in her room she detected a delightful odor, but could not account for it. After a while she found, tucked away in her clothing, the sprig of sweet brier which she had placed there in the morning. It had but one thing to do, and that was to give out its sweetness for the pleasure of any who might come near. That is the business of the Church of Christ, to give out the fragrance of holy living through Christ. When God makes a thing beautiful and fragrant it is but an expression of His own character, and that character He seeks to impart to His people.

IV. Love, Spiritual Beauty and Faithfulness in Service are the Mountain Peaks of Christian Experience.

The gem of Christian character is real piety—true devotion to God. There are many beautiful traits in human character, but the one which rises high, above all others, is true devotion to God. Shall the Rose of Sharon and the lily of the valleys more honor God in serving their purposes than the noblest work of God—man? The flowers are true to the mission God gave them, filling the atmosphere with their sweetness, and may we not as men and women, do likewise, and crown Him Lord of all?

V. Christian Character is the Gift of God, but its Sweetness and Beauty are often Developed under Suffering.

Happiness is not the end of life, but character is, and out of real character comes the highest happiness. Would it not be wonderful if we all should appreciate this fact and then maintain character, Christian character, in our daily living? That would make us more like Him and prepare us to see Him as He is, and so find our likeness to Him. Let us not forget that the Christian is a man in Christ and Christ in him. This brings the peace of God which passeth all understanding. Here we rest in His love.

PORTSMOUTH, VA.

In the early spring we had in mind and had planned to put on a special program to forward the work of our Portsmouth Church, but on account of illness of myself and entire family, we have been unable to carry out our plans, and consequently for the past few months our work here has not made very much progress. The writer has been unable to preach since May, having been in the hospital two different times. I am thankful to say that I am better now, and I think if I have no setback I will soon be able to take up my pastoral duties again.

During my illness the Church has been fortunate in having some one to supply for them every Sunday. Next Sunday, August 12th, Bro. J. H. Blanchard will conduct the morning service, and Rev. H. E. Rountree the evening service. During the illness of myself and family, the Church members and friends were most beautiful to us, and we are so grateful to them for every kindness shown us.

A few nights ago there came to our home a crowd of our beloved members, and they surprised us most pleasantly when they began to unload their burdens in our pantry. They brought sugar, flour, canned goods, butter, cereals, vegetables, chickens and many other food articles, too numerous to mention. At a time like this, it is hard to find words that will just express one's feeling of gratitude; however, we tried to express our deep appreciation of being so generously remembered, and what we failed to express in words we shall try to express in loving service.

W. L. Wells.

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor,*
Elon College, N. C.

DOES THE POSITION OF THE CHRISTIAN CHURCH JUSTIFY THE CHARGE?

It was and is to be expected that every inch of the territory occupied by the Christian Church, theologically speaking, will be contested by men and women who hold other theological views. That we should be charged with views that are not orthodox is not a surprise, and usually these charges need not disturb us as a people, not even to the point of answering them, except as the truth may make it necessary. However, we have some questions which it seems to us ought to be answered, and because they ought to be answered we are here and now undertaking the task for the information of such as may inquire, but especially for the protection of the Christian Church against the inroads of error.

Question 1.—Is it true that the Christian Church accords to every member the right of individual interpretation?

Answer.—Yes, it is true, if properly understood. Like most other statements, it may be itself misinterpreted and misapplied, and then it would not be true in the light so given.

Question 2.—Then, what do you mean by such a statement? Do you mean that the Bible must be changed to suit the various interpretations which may be given to its many teachings?

Answer.—No, we do not mean that at all. We simply mean that so far as human opinions are concerned, every one may entertain his own opinion of what the Scriptures teach, as against the opinion of some other man; but not as against the plain teachings of the Bible. What the Bible teaches is the sure foundation of the Christian Church. This privilege also pertains to the commandments of men as set forth in human creeds. We hold that so far as human opinions are concerned, one man has as much right to his view as another. So it is plain that this principle does not refer to any right to change the Word of God to suit the opinions of men. In the field of human opinions, each man has equal rights, but in the field of Bible statements no one has a right to drop out any portion of the Bible because his opinion runs to the contrary.

Question 3.—But are you quite sure that you are right as to the limits of the question? Does the right of private judgment and individual interpretation only have the right of way in the field of human opinion?

Answer.—Yes, I am surely right as to that matter, and if you will bear with me a few minutes I will prove it to you. The proof is historical rather than theological. By that I mean that the history of our Christian Church is sufficient proof on that point.

In the days when James O'Kelly and Rice Haggard led in a struggle which resulted in the organization of the Christian Church there was no question as to the authority of the Bible in matters of religion, but there was a great struggle on among the many denominations as to the authority of human opinions in religion. This struggle had developed into a general fight among the denominations, one man contending for one view and another for another view. The Christian Church in its beginning took the ground that this fight was all wrong, and that each individual should be allowed to hold his own individual opinions without any contest whatever, so far as the opinions of men were concerned. Now, to make sure that we are right in this matter, the third cardinal principle of the Christian Church reads as follows:

The Holy Bible, or the Scriptures of the Old and New Testaments, is a sufficient rule of faith and practice.

This statement rests upon 2 Tim. 3:16, 17, and Rev. 22:18, 19, and these facts together put the question of the reliability of the Bible beyond all question and shows, as plain as language can show it, that any idea of any change in the Bible was not even thought of by our people, and so any purpose to reject this or that portion of the Bible was not in any sense contemplated in the beginning of the movement. They sought to deal with the disturbed condition of the Church at large on account of the matter, not of Bible statements, but of individual interpretation as to the right or wrong of human opinions, as set forth in human creeds. We, therefore, feel assured of the correct attitude we hold as to the Christian Church in this matter.

Question 4.—You may be correct as to the meaning of the right of private judgment and the liberty of conscience in individual interpretation, but only a little while ago I saw a statement from a leading man among your people to the effect that the Christian Church is broad enough in its views to welcome to its ranks the modernist. Now, as you know, the greater number of the modernists claim the right of private interpretation of the Scriptures, and by that is meant the right of an individual to accept or reject any part of the Scriptures he may please. Now, which shall I believe, your statement as to the meaning of individual interpretation or the statement of this other party, who claims that the Christian Church is broad enough to receive these modernists, who accept or reject any part of the Bible as their own mind may dictate? I am puzzled as to whose declaration as to the meaning of this matter I shall accept as truth. Please help me out of this situation.

Answer.—If you doubt the truth of our position, which is here involved, I suggest that you investigate the history of our people and see if what I have told you as to the meaning of the right of private judgment and individual interpretation is not borne out by the facts in our early history. Of course, I can readily guess that the man after whom you were reading when you saw that statement as to the Christian Church being broad enough to accept the modernists as members and ministers of our Church, that the man so writing was himself a modernist, and so of course he would naturally try to shape the thought to suit his pet ideas, but as a matter of fact, we know he is in the wrong in making such a claim, for when the fathers gave shape to that thought, only infidels were opposed to the Bible, and there was no question at all among the people of God as to the reliability and authority of the Book—the Work of God. It, therefore, would seem clear that his interpretation of the attitude of the Christian Church, as to this matter, is forced, and not an expression of the real thought, purpose and intention of our people in giving expression to these great principles. I wish to say, as I understand these principles, the man who rejects any part of the Holy Bible as he may please will find the Christian Church not broad enough to accept him and his followers as members and ministers of the Church. I do not doubt but that you will find some such men among us, as you will in practically all the denominations, but they are not on the true platform of the Christian Church, and cannot be, since the very Book they propose to accept or reject as they may please is the rule of faith and practice of the Christian Church. If we repudiate our own Book of rules, then but one thing can follow, and that is the anarchy of the Church, and we believe that the great body of our people, if the test should come, would stand by the Book—the Word of God.

Before my position can be overthrown, the early history of the Christian Church must be revolutionized and be headed in another direction, and according to my best judgment, it will take more than a modernist to do such a work among our people.

As we see it, and as we believe, history will establish the facts, the Christian Church is broad enough to take to its fellowship any true child of God, but we do not believe it is broad enough to accept as members or ministers the men who repudiate any part of the Holy Bible. No, we cannot do that, and if that seems too narrow for our modernist friends, we can only say we are that narrow—narrow enough to stand true to the Bible as the inspired Word of God.

CHRISTIAN NATIONS URGED TO "TRY CHISTIANITY".

Kings, dictators, presidents and premiers—rulers of fifty-seven nations—are besought by a conference of 2,000 "plain people" to try Christianity as a means against war. Every other agency known to man has been put to the test, and failure has marked them all. War splotches nearly every page of history, and, as if the ruin of the "war to end war" were not sufficient for generations to come, every footfall in Europe today sounds to qualified observers like the rumble of another approaching battle. While the lull, as many regard it, is on, the International Conference on Christian Citizenship, a gathering of delegates from all parts of the United States and scores of foreign countries lately held at Winona Lake, Ind., appeals to the heads of their governments to try Christianity, which George Bernard Shaw says has never yet been tried. The appeal was sent by cable to the European crowned heads and chief executives, and by mail to the others. The suggestion, remarks the Troy *Record,* "is a singularly wise one, especially in view of the fact that every other known method has failed." In spite of the League of Nations and the World Court and the Washington Armament Limitation Conference, we are told, there is no assurance that war is a horror of the past. "On the contrary, Europe is filled with rankling vindication and irritating and dangerous prejudices, jealousies and ambitions. Observers of the European situation declare that more causes for war exist in Europe today than existed in 1914, when Germany launched its premeditated drive into Belgium." But there is no need for despair. The world has made some gratifying progress. It is in an anti-war frame of mind. "It hopes against hope that a World Court may be influential in preserving peace; it trusts that armament limitation will not be a futile spasm born of the sorrows of a world war. Perhaps out of these efforts will come a more extensive and real application of the Chrisitian spirit in international dealings."

Yet there is still ample room for fear. "Humanity is staggered by the possibilities of another war," recites the Winona conference. None of the recent high hopes has been realized. "Men hate each other as intensely as ever. Chaos reigns in every human relationship. Economic and political conditions have sunk to low levels." Now "the time has come to try Christianity. It has never failed in any field when given a fair chance." It is incumbent on every nation, we are told, to contribute toward a peaceful solution of all difficulties. To this desired end—

"The nations of the world must depart from selfish individualism and human isolation. They should unite in creating new standards which are based upon the teachings of Jesus.

"It should be recognized that nations are accountable to the same Christian principles as those which pertain to all Christian men and women as individuals. There is no double standard of morality and ethics—one for men and another for nations. * * *

"We believe that the divine right of sovereignty and civil authority is vested in the nation, and that the nation is an intelligent moral entity which God holds responsible for the use of sovereignty and authority which He has vested in it.

"We believe that God's judgment can be averted only by national repentance for sin and national obedience to the laws of love and brotherhood and fair play, as taught by Jesus, and that such obedience will bring peace to the world and restoration of prosperity and happiness to all peoples."

What a significant confession it is, observes the *Christian Science Monitor,* that "the time has come to try Christianity" in the effort to solve "what heretofore has been regarded as an unsolvable problem. For nineteen centuries the answer to humanity's pitiful appeal has been available. Yet the struggle has continued, intermittently, perhaps, in the vain hope that by some self-chosen process the millennium of peace might be discovered." Now that all people are convinced of the futility of armed conflict and with the assurance that every conflict must be more destructive than its predecessor, "it is indeed time to 'try Christianity.'" But how is that to be done? inquires the St. Louis *Globe-Democrat.* "How is Christianity to be 'tried' as a means to the maintenance of peace?" As the *Globe-Democrat* believes:

"The only way that Christianity can be tried in this matter is by the application to international relations of those principles of conduct which are found in the teachings of Jesus Christ, and of which he is the supreme exponent; and there is no way to apply them except by the establishment of international standards of comity and right, and of international rules of procedure in case of dispute, through international agreements to that end. Put the principles of Christ into international law and intercourse, and then, and not till then, will Christianity be effective for peace.

"Abandon the holier-than-thou aloofness, put actual Christianity into international practice, give it a fair chance, and it will not fail to bring peace on earth, good-will toward men."

"Who doubts," asks the Pittsburgh *Post,* "that a whole-souled application of the Golden Rule would speedily put the world on a permanent basis of peace? Yet there always are politicians who make the killing reservation that the Golden Rule is not practical." So, "not until it is recognized as the only rule for peace and flatly accepted as such will the hoped-for new age arrive." What is most desired at this hour, in the opinion of the Denver *Rocky Mountain News,* is that all civilized nations "live up to the religions which they profess, and hatreds and prejudices and enviousness would recede and love would come to its own, for all religion worthy of the name is founded on love, not hate."

"The right to punish crime involves the duty of teaching morals," said Daniel Webster, and the Winona conference adopted the view that this "obviously fair principle makes it obligatory on the State to give a large place in the public schools' curriculum to instruction in morals, to require that every child shall be carefully instructed in the righteousness of the Ten Commandments and the Sermon on the Mount." Among other things, the conference advocates the adherence of the United States to the World Court and the outlawing of prize-fighting, and criticizes New York and Maryland for their lack of State prohibition enforcement laws. This leads the Baltimore *Sun* to assert that the "Winona brethren" were curiously inconsistent at the very time they were calling on the peoples of the earth to stop fighting and love each other. The *Sun* goes on:

"With one breath they denounced hate as the cause of human wo, and with the next they demanded that political war should be declared on New York and Maryland because these States have refused to accept the un-Christian doctrine of prohibition tyranny. The Winona Conference solemnly 'urged that Maryland and New York be denied the right to send representatives to either branch of Congress until State prohibition enforcement laws are on their statute books.' That is to say, nobody who disagrees with us has any rights we Winona Christians are bound to respect. If they refuse to accept our opinions, put Maryland and New York out of the Union and treat them as political convicts.

"Christianity is the hope of the world. But not the Christianity that carries the Golden Rule in one hand and the sword of hate and tyranny in the other."—*Literary Digest.*

We Must Stand Against Moral Evil.

We are surprised that any decent periodical would take such a stand in this matter. He ought to know, and we think he must know, that Christians are compelled to fight sin and moral evil. And if the Baltimore *Sun* knows anything, we think he must know that when the Winona brethren took a stand against the course of New York and Maryland in declining to stand for prohibition, it was just what a true Christian life demands of them. Instead of their act being one of un-Christian conduct, we think any other course, as to this matter, would have been un-Christian. A Christian people must stand against such evils as the liquor business. It is an easy task to guess that the man who wrote those lines, declaring that it is un-Christian to contend for prohibition in New York and Maryland (and elsewhere, too, we suppose) is himself not a Christian. We know nothing personally, but that expression seems to us to indicate that it was written by one who is himself far from Christianity. If you, or he, should wish proof on this point, we have it ready—any man who loves the whisky business and stands for it, is so lacking in the spirit of Christ that we do not see how it would be possible for such an one to be a Christian.

Will Christianity Defeat War?

Trying Christianity as a means of preventing war is indeed a most hopeful suggestion from some standpoints, for we all wish we could do without war—it is a curse to the world; but that does not say that war against moral evil is not a necessity, and at times an absolute necessity, and perhaps the only way known to the people of this day of keeping moral evil from covering the earth and subduing the world for Satan. We must learn to do without war just as long as we can, but when the call is to wipe out moral evil, what can we do but go to the front and declare to the black tide, which seeks to overwhelm us, that no further can it come. We do wish to have the nations try Christianity. Yes, surely, but not till moral evil has been driven from the earth shall we be entirely free from war.

Jesus' Principles Made Plain.

The Master Himself, the Prince of Peace, said: "Think not that I am come to send peace on earth: I come not to send peace, but a sword."

"For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law."

"And a man's foes shall be they of his own household."—Matt. 10:33-35.

Now, surely, Jesus was not in favor of such a thing as the ordinary war spirit between nations, but he knew that offenses against the morals of the people would come, and He knew that these must be met and destroyed—nothing else can bring peace to earth while the world is cursed with moral evil—and He knew, too, that it would be better for the world to have this awful struggle than it would be to submit to the rolling waves of moral evil. Christianity and the world cannot lie down together in peace, and for the reason that Christianity cannot live in sin, it cannot live in submission to sin, and therefore when we come into conflict, there is nothing else to be done but to pull the sword and destroy evil. This is so, not that Jesus wishes war, but because the happiness of the world for time and eternity depends in a certain sense upon the destruction of moral evil. Moral evil may come between nations, as well as between individuals, and in either case, some one must rise against it and drive it into oblivion that peace may reign and shower her blessings upon the world, and that cannot be done when moral evil is playing its hand for the destruction of the pure and the good. We deprecate war. We abhor it. But when it becomes a necessity to guarantee the peace of the world, there is nothing to do but to lay to and destroy it, and then peace that is peace may prevail to the joy of the people and to the praise and glory of God. We cannot have permanent and universal peace till Jesus reigns among men.

Thorough Regeneration of the Human Family is the Remedy.

The hearts of men and women must be regenerated before peace can be permanent. It is wise to do all we can to prevent war. Yes, surely we must do that; but war cannot be permanently prevented till Jesus comes, or certainly not till His spirit gets into the lives of men and subdues them till they will gladly accept His teachings and live as far as they can the Christ life. Will the editor of the Baltimore *Sun* dispute this attitude?

Try Christianity as the one antidote for war! Yes, surely, but after we have tried it and given it a fair chance, and it has done its great work, be not surprised if moral evil does not arise and assert itself till we shall again have to go to war for the extermination of the evil, that it may not destroy the peace of the world permanently. We are in favor of every wise means of keeping war from coming, and while a great deal will be done in that way, the spirit of war will remain in the unregenerate, many of them if not all, and just so long as the spirit of war remains in the hearts and minds of the people, just so long may we expect war to come again and again till Jesus comes to reign among men. Then we may have war no more—but, till then, we may expect its recurrence.

And so far as the war prohibition is making against the moral evil, known as the whiskey business, that must go on till the whiskey business is completely destroyed, and the battle against whiskey is strictly in the interest of peace among the people. There is no other way to get peace here except through war on th whiskey business till it is destroyed, and destroyed forever. We are ashamed of any newspaper editor who dares to stand up among his fellows and declare that prohibition is un-Christian! Yes, we are ashamed of any such newspaper man. His work ought to have shown him long since the folly and sin of such a position, and we believe it would if he had not been like one of old who, because of his love for his idols, it was commanded to let him alone and leave him in his sins; but that much was done because there was no hope for his recovery from his idols.

CONTRIBUTIONS

ELON LETTER.

We have a situation in North Carolina that needs most careful consideration and that demands remedial measures forthwith. I refer to provision for religious instruction at our tax-supported institutions of higher learning.

We are all gratified at the growth and progress of our three State institutions of standard grade —the University, State College, and the Normal College. The prospect is that the attendance on these institutions will continue to grow. The day is not far distant when these schools will enroll more pupils than the denominational colleges of the State. The most impressive fact about higher education the nation over is the phenomenal growth of State institutions of higher education. It will continue so in North Carolina, as in other States.

But there is one thing we must keep steadily in mind—that education without religion is a dangerous experiment. And our State institutions cannot teach religion. The doctrine of the separation of Church and State makes that impossible in North Carolina. The solution of this problem calls for the wisest statesmanship we can bring to bear upon any educational problem. A democracy, which I define as the Christian religion applied to the political problem, cannot continue with a people one-half Christian and the other half pagan. This is particularly true of the leadership of a democracy, which leadership experience shows must come from those with college and university training. For the Church, therefore, to lose contact with thousands of the future leaders of the State during the four years of their training in our State institutions is to invite disaster. The rocks lie ahead, immediately ahead, unless we can keep the contact clear and bring religion as a constructive force to bear on the life of these young men and young women who elect to go to the State schools rather than to our denominational and Christian schools.

What are we going to do about it?

It is useless to criticise our State schools. They cannot remedy the situation. It is the duty of the Churches to take the initial step in solving this serious problem. Are the Churches ready to enter this most promising home mission field in America —the campuses of our State institutions of higher learning?

Some years ago I addressed an open letter to the press of the State on this very point. Many papers returned my letter and regretted the time was not ripe for the public discussion of this question. Some printed it. I got letters of various kinds—some approving, some condemning. One editor wrote sarcastically about the author of the letter, but did not understand the issues involved well enough to discuss the measure proposed nor to appreciate the need for any measure whatsoever. The author was ridiculed as a meddler and scorned as an ecclesiastical lobbyist.

Since that time there has been a growing sentiment throughout the nation for religious education in State universities. There are forty such schools in the United States and twenty-one of them now have religious instruction accredited toward degrees. The method by which this is accomplished varies in the several States, all the way from a department supported by the university's funds as in South Carolina, Pennsylvania, Virginia and South Dakota, to a federated department supported jointly by the various denominations of the State as in Missouri, Kansas, Texas, Oklahoma, and Ohio. In some States the denominations work independently of each other.

We can have our choice of methods, but we cannot refuse to employ some method without serious jeopardy of the State's future. There is a prime need for religious instruction in our State institutions of higher learning. Are the Churches of North Carolina big enough and Christian enough to supply this need? Or shall we continue to be a mountain of bigotry, between two valleys of Christian toleration—Virginia and South Carolina? These two sister States put us to open shame. They are providing for the Christian character of the students in their universities. We are closing our eyes to the finest opportunity of effective evenagelism ever offered a people. We must provide for this religious instruction of our youth or sad will be the future estate religiously and spiritually of the Old North State.

The burning educational issue in North Carolina today is the religious education of our youth studying in our tax-supported institutions of higher learning, powerless to help themselves, needing our help, anxious for it. What shall we do about it? Christian hosts of North Carolina, what will you do about it? Meanwhile, what will our Church people in North Carolina do in regard to patronizing our own college, where Christian character is put first and always?

W. A. HARPER.

A HOSPITAL PASTORATE.

Many of my friends and the people of my Church have been interested in the nature and extent of my parish in a foreign country; and now that those duties have been relinquished and new ones have been assumed, and close at home, I am honored by continued solicitation in regards to my present duties.

It gives me pleasure to take this method to inform the Church the best I can that I am now pastor to the Navy-Yard and the Naval Hospital, Portsmouth, Va. I still have something to do, and eminently something worth while.

Upon being transferred from Haiti, I expected the hospital duty exclusively. This is a work which, in addition to being pastor to about five hundred sick ones, and to equally as great a number at the pharmacist mate school and carrying on the morale and welfare activities of both, is enough to keep one man busy all of his time and leave him weary at the close of each day. For several years this has been the exclusive duty of one man; but at this time it seems to have been necessary, in addition to the hospital duty, to impose upon one also the duties of the Navy-Yard. Chaplain Patrick, who has been hitherto chaplain to the yard, is needed on the west coast with the Pacific fleet, and owing to the scarcity of chaplains, for the present it is imperative for one to become the chaplain to both stations, and thus I am called upon to divide my time between the two.

My headquarters is at the yard, and primarily I am attached there, but, owing to numbers and the importance of the service, the greater part of my duties is at the hospital. I maintain an office in the yard, at building 33, which is well equipped for all the duties thereof. It is located near the center of the station and handy to all those I have to see and work with, and also for those who wish to see me. At this station there are about eighty officers and five hundred enlisted men, of whom one hundred are sailors and the others are marines, who guard the reservation and all the government property thereof. The chaplain's duties to these is the same as it has been and is to any organization and as previously described in these pages. It is a duty which, if discharged, between personal touch and religious work is enough to occupy one the most of his time; but which, under the present circumstances, in part must go neglected.

Although there are some men who can do as much as two others sometimes, man has not yet reached that development when he can do as much as two should do; therefore, having the work of two to do, many duties of both must go undone, and my program has resolved itself into keeping office hours and attending to official matters and directing the recreational activities of the station, which, at present, consists in the supply and the exhibition of motion pictures.

The religious work of this station should consist of a service every Sunday morning and personal work, but all who wish to attend Church visit outside Churches and the lack of time will admit of only casual personal touch. There are very many who attend Sunday School classes and Church services on the outside, we are pleased to note, and when this has been accomplished my mission has been accomplished, for this is more nearly real and far more preferable.

My duties at the hospital require me to visit the sick every day, supervise recreational activities and entertainment and direct religious services. The latter consists of Sunday morning services at 10 o'clock and Thursday evening devotions at 7:30. I spend the morning of each day, from 9 to 12:30 o'clock, at these duties, and the afternoon is spent at the yard in the duties there.

My evenings are hardly any more mine than the routine hours of the day. One Monday evenings I hold a songfest at the hospital, where we engage everybody in singing. Singing is wonderful for the spirit of man, and everybody should sing. I am naturally a song leader, and these occasions are among the finest of our experiences. My Thursday evenings are spent at the prayer service, and Fridays with the motion pictures at the yard; and now there is a demand for me to give one evening to the marine barracks for singing.

This will give you some idea of the extent of my duties at this station, and no doubt will enable you to feel that the work I am engaged in is an extension of God's Church life and a necessary service for the kingdom. Everybody, and certainly every pastor, is familiar with the character of the sick-room service. There, some must be joked and kidded along; others must be cheered up; others must be comforted; others must be taught; others, who are facing the other side, must be spiritually admonished and prayed with; and the angle of approach and the drift of conversation may be, and is, as diversified as the multitudinous impulses and feelings that are known to humanity. One man cries and his soul is yearning for the chaplain to lift him up. Another is ready to tell the chaplain to "go to hell"; and so through the wards we go to an extended extent carrying out the injunction of Paul, "All things to all men, that we may win some."

In addition to the above, there are the parents and relatives of the sick ones who have come, many from far distances, to see their boys, and we owe them attention and consolation. To the parents of the few who die, letters are to be written. With them, matters of personal interest claim our attention, and must be looked after. A young man died recently, leaving a locker of civilian clothes and personal effects in a city business place, which we did not know about until we received inquiry from his mother. It took us

three weeks to locate these effects and return them to his mother. This is one instance of many that are coming up every day demanding our care and attention.

Many of these boys are ambitious and are studying, and we have to help them in their school work. Others are endeavoring to enter Annapolis Naval Academy to prepare themselves for officers of the navy. In this they must be tutored for this their life work.

Monday evenings, at the show hall, I assume the roll of entertainer, and with an attempt at monologue and the jokes of life, the most of which are picked from every-day life, I endeavor to make the gang laugh. There is nothing better for the health and morale of the men than to have them laugh a lot and keep them on the optimistic outlook.

The Thursday evening prayer meetings are held under the auspices of the Young People's Societies of the various Churches, each taking his turn by rote. These services, while under my general supervision, are all supervised by a Mr. Dean, of the city, who, for almost all his life, has taken a deep and vital interest in enlisted men of this locality. Splendid results have accompanied these efforts, such as frequent conversions, baptisms and joining the Churches in the city. One Church has a choir of sailors, another has a Bible class, etc., all of which can be traced directly to the Thursday evening devotionals.

In addition to the number attending my services each Sabbath morning, which runs from 150 to 250, there are about 100 others attending service on the outside, making a total of about 350 out of a possible approximate 600 who attend Church regularly. This approximation includes only those of the pharmacist mate school and those of the hospital who are sufficiently convalescent to attend. There are still remaining there those who are confined to their beds and those who are on week-end liberty.

I do not wish to give unwarranted color to the spiritual condition and activities of the men at this station, but, because of what I have known about service men and their religious habits, I am amazed and delighted to find such a soul-life here. I attribute such results to the splendid interest the Churches of the community have taken in the men. It is bearing fruit an hundredfold for the kingdom of God.

I hope I may count on your interest in what I am trying to do for the Master here, and when you are in Portsmouth or Norfolk, please call on me. I can be found at the hospital mornings and at the yard afternoons, or at my home address, 414 London Street, and my phone number is Portsmouth 29-W. You are welcome.

Very truly yours,
H. E. Rountree.

ON THE SIMPLE ESSENTIALS OF GOSPEL TRUTH.

By S. D. Gordon.

Delivered under the Auspices of Atlantic City, N. J., Council of Churches.

(No. 3) The Book of God.

There is something tangible about a book. You know it by the feel. It's in plain print, black on white, words you know the meaning of without stopping to think into them. If it's a thoughtful worthy book you read and muse. And you are changed, maybe imperceptibly, but really quite radically.

Now, there is one outstanding book. It stands quite by itself. In its claim for itself, its power among men, its history, the place commonly given it, its distinctive quality of inspiration, even in the enemies it has made, it stands quite alone.

It is the old Book of God. It is the one book to which, by common consent, that little word "the" belongs—the Book. It was inspired. It is inspired. That simply means the breath of God was in it, and is. His Spirit was in the men who wrote, guiding, controlling, inspiriting, a supernatural touch through the human natural medium.

It is a book like any other—paper, print, stitching, plain words. Its contents must be got through reading and thinking, like any other book. It is unlike every other book in this: there's a living Presence in it.

It reaches into your thoughts. It searches the innermost recesses of your spirit. It touches deftly, unmistakably, your motives and purposes. It lays bare to your eye the inner hidden things.

And there's a distinct touch of life to it. It quickens brain and thought and the part of you that chooses. There's a rugged strength now in your decision that breaks habit, and shapes new ones.

It's a mother of books. It contains the oldest authentic history. All the roots of modern jurisprudence run down into the Mosaic code. Political economy and moral philosophy find their basic principles here. Its laws of sanitation, of hygiene, of diet, and of business ethics, originating here, are accepted standards.

It is not a scientific book. Yet its statements never conflict with the latest findings of science. Its ideals of life, personal, national and racial, can be found nowhere else except as inspired by its pages. Its literature, its love stories, its biographies, are unapproached. It contains the key to the intricate tangle in which the world finds itself today, the one key, the master key.

There's fine modesty in its pages, and yet the most stupendous claims for itself. It claims to be a revelation from God Himself. It tells what reason cannot reason out. True reasoning and this revelation are fellows, working together to reach full knowledge. It reveals the past, otherwise unknown, and God's purposes, and plans for the future, that otherwise could not be known.

It's a singularly honest book. It tells with frank bluntness the glaring moral failings of the men God used. He had to use some one. He got the best there was. He sternly rebuked them, and plainly points out their moral breaks.

This book is the moral standard of life. And morals are the throbbing heartbeat of life. There must be a standard, or all life goes askew. A yardstick for cloth, a foot rule for timber, a sixteen-ounce bit of metal for sugar, truthfulness in speech, honesty in trade, a recognized propriety in cultured circles, a Gray's anatomy for physicians, a Blackstone for lawyers, and God's Book for strong, winsome life and rest of heart.

The scholarship of the nations, and of the ages, has been devoted to the task of giving us this Book in our mother tongue, as to no other task. Its utter dependability from the scholarly standpoint is beyond question. The variations of translations in various versions have to do with incidentals, important incidentals, but never with vital things.

The modern English and American revisions have the advantage of the most recently found manuscripts, the latest scholarship, and the paragraphed printing. But one can rest content that the old common version is the most remarkable bit of translation ever done. In it we have the very Word of God, in plain English, a sufficient guide for daily life.

And it is not a big book. Familiarity with its pages by daily touch makes that clear. A daily habit, a settled method of thinking of it as one book, and reading it from opening page on, as a story, ignoring for the time being, chapter and verse, gives a fascination to its pages. And the poetical books and prophetical will fit into the story part as drawers into a well-made bureau, as will Paul's letters and the others into Dr. Luke's story of the Acts.

The practical key to this Book is simply this, reading it habitually, quietly, with mind alert, simply reading it, giving one's self up to it for a bit of time daily, and yielding the consent of one's life to its teachings and spirit. The famous artist kept the bright-colored stones always in sight to tone up his sense of colors. The sailor keeps his eye constantly on compass and chart.

That's the thing here. Reading it habitually tones up the moral sense, clears the vision, steadies the feet, poises the judgment, stiffens the will, gentles the spirit, comforts the heart, quiets the nerves, and sets the day's work to music.

But, in sharpest contrast with all other books, it makes you face a personal decision. There's no personal appeal in Napoleon or Cromwell. No decision presses in. But here the Man of the Book looks into your face. He calls you to choose. And you do, this way or that. You are never again the man you were.

(No. 4—"The Beginning of Man.")

MARTIN LUTHER.

The kingly halls of Charles were all ablaze,
And Church and State in arrogance and pride,
In jeweled purple, formed a living tide
Adown the marbles of the vaulted ways
On to the spot, where with intensest gaze
Luther stood silent, pondering o'er the days
Of travail and of trial, of Wittenberg—the maze
Of struggle, the rack, the flames where martyrs died.

"Dost thou recant?" As falls the chastening rod
On bleeding wretch, the dire voice ringing fell
As speeded from Hate's deepest, nether hell:
One moment, then a heart with lightning shod
Exultant rose, and age on age will tell,
"Recant! I will not; help me, gracious God!"

—*Wm. Thornton Whitsett,* in *Saber and Song.*

THE NEW PRESIDENT.

John Calvin Coolidge is made by fate the thirtieth President of the United States. His term has less than two years to run. Upon assuming office he declared his intention of following the Harding policies. It is no easy succession to which Mr. Coolidge has come, the Presidency being at best a most difficult post, but the character of Mr. Harding's service was such as a man of Mr. Coolidge's temperament can follow. The country will expect no great deeds from him, and his history would seem to make it certain that he will commit no serious mistakes. And that, in these times, is a certainty worth having.

It seems strange that the bad is so much more ready than the good. Editorially, the *Washington Evening Star* says: "The Chinese can organize a gang of bandits that maintains discipline in its membership better than any political administration they have yet devised. It is unfortunate that in the Orient, as elsewhere, the wicked stand together, while righteous patriotism engages in altercation." That is surpassingly strange. How can the forces of wickedness stand ever ready to do its work, while the people who represent the good and the great have to struggle so hard to do a little? We need to learn some things which as yet seem to be hid from us.

The truth is mighty, but sometimes they who handle it are very weak and unprepared. Preparedness is the lesson the people need to learn.

MOSES vs. DARWIN.

By William Jennings Bryan.

In Three Parts. Part I.

"I sent my boy to college a Christian, and he came back an atheist."

I have three objections to Darwin's doctrine. The first is that it is not true; the second is that it is the most ridiculous thing that was ever proposed seriously by sane men, and my third objection is that it is destructive. First, I want to prove that it is not true. In the first place, people sometimes use words which they do not understand, and when they understand them they quit using them.

There is not one man in ten who says he is an evolutionist that knows what the word "evolution" means. I say this because I have had them try to explain it and proved they didn't understand it. Dr. Riley, of Minneapolis, had a debate in North Carolina not long ago with a professor in a college. The professor in that debate said what wonderful evolution there had been in the automobile from two cylinders to four, etc. Why, there is no evolution in an automobile. If you think there is, take the two cylinders out where there is plenty of air and water, surround them with all the favorable conditions you can; then take a chair and sit down and watch two cylinders evolve into four cylinders.

There is a man named Dr. Keene, an eminent surgeon, and when he confines himself to things he knows about, he is not a bad man, but when he explains to a thological class about evolution and science, then he is reasoning back on the subject. He knows just about as much about evolution as most people do who write about it. In a book he published, he speaks of the wonderful evolution of the telephone. There is no evolution in the telephone. The box cannot evolute, the receiver cannot evolute, the speaking tube cannot, the wires cannot. Now, man can take two cylinders and develop an automobile with four, six, ten or twelve; a man can take a telephone and convert a nation into a whispering gallery, but there is no evolution in a telephone. Dr. Keene said that there has been wonderful evolution in his own garden. Not a bit of it, not in his lifetime or anybody's else. If you are intelligent, you can take a poor potato and develop it into a good one. Intelligence applied to an inferior thing may develop and improve along certain lines, but if Dr. Keene wants a sure enough instance of evolution, let him take an onion and a lily of the valley and put them close together and wait until one evolves into the other. I affirm that no evolutionist has ever given an illustration of evolution. They have given many cases they thought were evolution, but nothing has ever evolved so far as we know, and until they find something that evolves they cannot talk of evolution. They do not even know what hypothesis means, though they all talk about it.

Hypothesis—A Scientific Guess.

What do you suppose hypothesis means? It is the scientific synonym for "guess." You will find that in your dictionary. If Darwin had called it "a guess" it would not have lived a year. It has lived sixty years because people did not know what it meant. One of these professors sits up behind a desk looking intelligent and hurls "hypothesis" at a student, and it knocks him senseless. You call it "guess," and there is nothing obscure about this subject. You would suppose a man had to have a long course of learning to understand this subject; in five minutes' time I can give you all you need to understand Darwin's hypothesis. Darwin's guess was that about 200,000,000 of years ago, one or a few germs of life appeared on this planet. His son put the number at fifty-seven million. Why do you suppose his son could not guess as much as his father? He hadn't guessed as long. How can a young man guess as much as an old man? Some still younger men have guessed it at twenty-four million, and some very old men have put it as high as three hundred million, and you can see how little accuracy has to do with this guessing. Now, there is a variety of guessing. Darwin says, one of a few; some say just one. I read a book on evolution in which the author said that every living animal came originally from one germ, and everything in the vegetable world came originally from one germ; that would be two. But this man said that back of those two germs there was one germ from which these two came. Oh, what a day in which to live when one germ would have two children, one a vegetable and the other an animal!

Darwin, when a young man, said God put them there. After awhile he apologized for it, said he had yielded to public sentiment and used the word "appeared" because it didn't indicate where they came from. He "guessed" they appeared and began to reproduce. Some scientists say they could not have done it. I'd rather guess with them. Some guess if two had appeared they would have died before they reproduced, but Darwin guesses they didn't die, but kept on until finally we had between two and three million species. But the most conservative estimate I know is that we have one million distinct species in the animal and vegetable kingdoms, and Darwin's guess is that every one of the million species came by slow and gradual change, from one or a few invisible germs of life that appeared on the planet two hundred million years ago; one or a few germs appeared and began to reproduce and change gradually until we had a million species. Our contention is that if this were true, every square foot of the earth's surface would teem with conclusive proof of the change, but it is not true, because they have investigated for sixty years and examined millions of specimens under a microscope, and today they have not a single one that is not perfect; not a single one in transition. Isn't it absurd to say that everything changes when they cannot find anything changing? I tell you there is no scientist on earth who will stand up before a body of scientists and show where any species ever developed into any other, and yet they want you to believe that all species have come by slow and gradual change, by the operation of interior forces.

Guessing, a Poor Business.

They had a meeting the other day of the American Society for the Advancement of Science, at Cambridge, Mass., and they passed a resolution declaring that they believed in organic evolution of plant and animal and man, and protested against any legislation that would prevent its being taught in the schools. That society had a meeting in Toronto a year ago, and on December 28th a man named Bateson came all the way from England on the invitation of this society and spoke to them. The paper said they had eleven thousand members. He discussed evolution, and his speech was published in *Science*, a magazine published in New York. In that speech, Bateson said to these scientists that in every effort that had been made to find the origin of the species, never in one single case has the experiment succeeded. "We have faith in evolution, he said, "but we have our doubts about the origin of species. There is no evolution unless it accounts for the evidence of species, but," he says, "do not be discouraged. We may find it tomorrow."

They sent an expedition to Africa. They heard somewhere that there was a man or a race of men with rudimentary tails, and said, "Now, we have got him at last!" Out in Nebraska not long ago somebody found a tooth, just one tooth. No jawbone, no skull, no skeleton, just a tooth, but the man who found it thought he had found a treasure. He sent it to Prof. Osborne, the head of the museum, and Osborne was very much impressed with it, and called in some other spirits like unto himself and held a post-mortem examination over the extinct animal. Having one tooth upon which to build, they solemnly decided that that tooth came from the animal nearer to man than any other animal ever found, and they had about settled down in the belief. Although they doubted that Samson could slay a thousand Philistines with a jaw-bone, they thought that one tooth, without any jaw-bone, would be sufficient to slay the doctrine that God made man.

INTERPRETATION OF THE BIBLE (No. 1).

By Rev. Julius C. McCaslin,

Pastor Methodist Protestant Church, Anderson, Indiana.

(In *Alliance Weekly.*)

We herewith give to our readers three most interesting articles on "Interpretation of the Bible," which are very interesting and instructive. It is a most timely presentation of this subject, since so much is being said and written on *the interpretation of the Bible*. If you corner a modernist on a plain meaning of some passage, he slips out of your corner by declaring that the passage is capable of two constructions, that it does not mean to him what it does to you. That is, as we see it, purely an effort to keep from being compelled to admit the truth of your claim—that to him it does not mean what you understand it to mean. That seems to us to be but a way this modernist has of twisting himself out of admitting the truth. He is somewhat like the ostrich, who when he gets his head hid in the sand, thinks that his whole body is hid. That is what the ostrich thinks about it, so we are told; but every one else knows full well that the bird is more than ever exposed to his enemies. Just so it is with the modernist. He may persuade himself to think that he can get out of the corner into which the fundamentalist has placed him simply by saying that, to him, the thought under discussion has another meaning. He ought to have sense enough to know that no such plea can shield him before the court of high heaven. He ought to know (and doesn't he?) that the ordinary meaning of language is the language of interpretation, and that he will have to submit to that meaning at the bar of God. We commend Mr. McCaslin's three articles to a careful reading on the part of our people.—*Editor.*

"The grass withereth, the flower fadeth; but the Word of our God shall stand forever" (Isa. 40:8). "All Scripture is given by inspiration of God" (2 Tim. 3:16). "No prophecy of the Scripture is of any private interpretation, for the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:20-21). "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness to him: neither can he know them, because they are spiritually discerned" (1 Cor. 2:12-14).

Interpretation is the act of making plain the hidden truth of any statement or the process of

explaining clearly that which is otherwise obscure. The Bible is the Word of God. The infallible interpreter of the Bible is the Holy Spirit. The interpretations of the Holy Ghost never contradict the statements of the Holy Bible. The purpose of biblical interpretations is "to rightly divide the word of truth" and clearly explain the obscure truths of the Bible, ever keeping in mind the edification of saints, the mission of the Church, the salvation of souls and the glory of God.

Understanding the Bible.

correct interpretation is essential to a proper understanding of the Bible. Indeed, interpretation is an indispensable servant of inspiration and revelation. However, when human interpretation presumes to be the master of biblical inspiration and divine revelation; whenever the finite mind is more highly esteemed in this realm of thought than the infinite, then it is time to call a halt. As recently stated by Dr. A. W. Pitzer: "The wisdom of man has passed out of its proper sphere when it invades the domain of the invisible and infinite; when it assumes to deny that the infinite God has revealed or can reveal Himself in His Word, His Son, His Spirit." Let us magnify the supernatural element of biblical interpretation.

In the professed Church today we find two interpreters of the Bible—the natural man and the spiritual man. Consider the natural man. He is a strong man physically and mentally, as men count strength; graduate of a popular university with a splendid mastery of history, science, philosophy, literature and the languages in which the original copies of the Holy Scriptures were written. His library is crowded with the latest books. He is known among men as a moral man, pays his honest debts, and is good to his family. But his relationship with God is not good. He is an unbeliever, a Christ-rejecter; dead in trespasses and sins. Satan has blinded his eyes to Christ and the Gospel—a poor, lost soul, stumbling in the dark, on the way to hell. He is full of pride, self-righteousness and the spirit of this age. Yet he is as open-minded as a natural man can be. He desires to know the truth. His purpose is to satisfy his mind. His ambition is to be a perfect scholar. His glory is the praise of men for his intellectual achievements. His attitude toward the Bible is skeptical, and his approach to the same is not reverent. He considers himself competent to criticize the Bible and studies the Book in the same manner as he studies any other literary production. His purpose in interpreting the Bible is to find the truth contained therein, report his findings to his literary club and explain them according to the dictates of modern scholarship. In this interpretive demonstration he receives the hearty approval of many of the most influential university presidents, professors and preachers in this country. The natural man may be an official member of the Church, a prominent business man, a member of a college faculty or a minister of the popular social gospel, but he worships at the shrine of twentieth century scholarship.

What about the spiritual man? He, too, may be a strong man in body and mind; post-graduate of two universities with degrees galore in history, science, philosophy, literature and such a thorough knowledge of the languages in which the original copies of the Bible were written that he is perfectly at home. His study shelves are crowded with the best books. His deportment among men is above reproach, and his home life is ideal. He is a "twice-born man," fully yielded to God and filled with the Holy Spirit. He is alive in Christ Jesus, stepping heavenward in the highway of holiness. Yet he is deeply conscious of his unworthiness, very humble and willing to be taught; never boasting of his intellectual attainments. He desires to know the truth as it is in Christ. His attitude toward the Bible is that of a believer who realizes that he is not competent to criticize the statements of Jehovah. His approach is reverent, open-minded and sincere. Indeed, he studies the Bible in a different manner from that of any other book because it is the very Word of God. His purpose in interpreting the Bible is to "study to show" himself "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," as led by the Holy Spirit. His ambition is to glorify God, exalt Jesus Christ, establish believers in the faith by the power of the Holy Ghost, help fulfill the mission of the Church and win lost souls to Christ. The spiritual man is a member of the true Church.

Fundamental Principles.

Consider the fundamental principles and Scriptural methods of interpretation which the spiritual man applies to the Bible: Pray with real faith and depend on the Holy Spirit to interpret the Bible. Use the Holy Scriptures to interpret the Holy Scriptures. Concentrate the mind upon the subject and study the words. Apply the law of biblical exegesis. Read the references under consideration, context and all related references in the original languags, compare and analyze thoroughly. Never build a doctrine on one verse of the Bible, part of a verse or a change in a preposition or punctuation. Believe what God says on the subject. "No prophecy of the Scriptures is of any private interpretation" (2 Pet. 1:20). No man has any divine authority to interpret the Bible according to his own personal ideas. Let human culture, history, science, philosophy, and literature be servants, but not masters, of interpretation. Square science with faith. Put man and modern scholarship to the acid test. Interpret this age in the terms of Jesus Christ. Whenever modern scholarship makes any assertion exactly contrary to God's plain statement on the same subject, accept as ultimate authority the statement of the Almighty, even though in so doing the greatest scholars in modern universities are proven to be liars.

The plain statements in the Bible are to be taken literally, and do not need any interpretation. Figures stand for facts. Types stand for real persons. Never reverse spiritual and material truth. Any subject or doctrine mentioned repeatedly throughout the Bible must not be ignored. Indeed, special attention must be given to the fundamentals of Christianity. Trust God to reveal in due time the meaning of the references you cannot understand, but do not reason out nor analyze, realizing it is beyond the power of the finite mind to fully comprehend the infinite. God said what He meant in the Bible, and meant exactly what He said. Interpret the Word of God as moved, taught and led by the Holy Spirit. Interpretation given by the Holy Ghost always agrees with, and never contradicts, the plain statements of the Bible.

There are some prominent words and phrases found in the biblical interpretation of the spiritual man: God, Jesus Christ, Holy Spirit, Scriptures, Word of God, love, grace, faith, truth, know, gift, purpose, parable, miracle, saved, yield, filled, power, wisdom from above, Jew, Gentile, Church of God, covenant, law, dispensation, Satan, sin, death, hell, eternal, punishment, everlasting fire, blood, life, redemption, salvation, atonement, regeneration, holiness, walk, pilgrim,stranger, ambassador, reconciliation, works, glory, cross, Calvary, prayer, sound doctrine, judgment, judge, rapture, tribulation, kingdom of heaven, kingdom of God, kingdom of Christ, fullness of times, prophecy, heaven, holy city, New Jerusalem, "what saith the Scriptures," and "thus saith the Lord." "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:20).

[To be Continued.]

IS NOT BRO. McCLENNY MISTAKEN?

DEAR EDITOR:

Some months ago I read Bro. McClenny's article in THE SUN on "The History of the Christian Church in the Eastern Virginia Christian Conference."

As I think, I saw two mistakes, which I thought some of the brethren would correct; but as no one has done so, I deem it my duty to make the correction, as I personally have first-hand information bearing on the mistakes, and therefore feel, since no one else has done so, that I ought to speak.

1. Bro. McClenny said that Rev. Robt. H. Holland organized and built Johnson's Grove Church. That is an error, for I was there on the spot when the work was done, and I know that Rev. Thomas W. Joyner conducted a revival meeting and organized the Church. I remember well that I helped do the work in the erection of the new building. Bro. Joyner served the Church after he organized it about two years. Then Bro. Holland became the pastor of the Johnson's Grove Church.

2. A little later, if I mistake not, I saw that Bro. Otis V. Joyner, in writing of Mount Carmel, makes about the same mistake in regard to the building of that Church. I recall the fact that Bro. I. W. Duke asked Bro. Thos. W. Joyner to come over and build up a Church. Bro. Joyner accepted Bro. Duck's invitation and went over and organized what is now Mount Carmel Church. I think he served it only about one year, after which the Church called Rev. M. B. Barrett to become its pastor. Bro. McClenny has it that Bro. Holland built Johnson's Grove and that Bro. Barrett built Mount Carmel. Bro. Joyner organized both Churches, and the brethren he names succeeded Bro. Thos. W. Joyner. I am sure I am right. Bro. Holland succeeded Bro. Joyner at Johnson's Grove, and Bro. Barrett succeeded him at Mount Carmel.

JASON I. JOYNER.

Ivor, Va.

DR. HARPER'S VISIT TO THE PACIFIC COAST.

On August 2nd, Dr. and Mrs. Harper left Elon College for the Pacific coast. He has not yet returned (August 15th), but we are expecting him in almost any day now. We do not know the particulars of his visit, but we have intimations of some of the fruits of his visit. One good thing is assured by his visit, and that is another building is to go up. We have no authority to say how much has been given, or who gave it, but we are guessing that he found some devoted man and woman whose interest in Elon College is sufficient to assure another building. It is hardly less than $50,000, and it is not likely to go over $100,000, but anyway, other things being with smiling faces. This is a great day for Elon. Its past work must have been extraordinary to have made friends, far and near, who are able and willing to give so liberally to build up the institution. Great interest is now centering in Elon's future, and it will command more friends as it has need of them in a financial way. Elon is getting ready, as we trust, to do its greatest work so far, but we are hoping its future may be crowned with greater victories than ever before, although its past record is a fine one for a small college.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

CAN'T ALWAYS TELL WHO THEY ARE.

The leaders in Church, as well as in State, are sometimes hidden from view. The following from a national weekly may assist us to a vision with reference to the Church:

Hidden away in various departmental buildings at Washington are hundreds of obscure men whose expert knowledge and experience make them invaluable to the people of the United States. Some are clerks who know just the way to carry on government business. Some are brilliant scientists, whose services private corporations would pay high to get. They are men who know their jobs.

And most of them, nearly all in fact, are ill-paid. Occasionally, when a Cabinet officer or an assistant secretary resigns, the country shakes its head sorrowfully and regrets momentarily the fact that the government does not pay salaries high enough to command the services of able men for whom rich corporations are constantly bidding. Generally, when this regret is expressed, the fact is that the country has lost only a figurehead, so far as departmental business is concerned.

Cabinet officers are good things to have when counsel is desired by a President who will take advice. But so far as the running of their departments is concerned, the country does not miss them when they feel called upon to visit Europe, Alaska or go fishing. Departmental business goes on just the same.

Obscure men do the work. The secretary signs the papers others have prepared.

And when those obscure men are forced out of government service because they can no longer live on meager salaries, the country seldom hears of their departure, although departmental business may be disrupted for days and weeks by some $2,000 clerk's resignation.

The continued service of loyal and capable men who are the really important cogs in the machine of government is vital to the country's welfare. Politicians are too busy rewarding their faithful followers with sinecures to remember that it is important that the men who run the government be kept well fed. Some time a business administration will realize that obscure employees of the United States should and must be well paid.

A mirror, hung where he could see himself in it frequently would be an excellent investment for almost every business man, suggests Raymond M. Havens. He's a prominent official in the Rotary Club organization internationally. There's an old saying about living so you can look any man in the eye. It's harder to look ourselves in the eye, using a mirror, when inclined to do anything that conscience protests against. Ernest Haeckel, German biologist, had even a better system in youth. He wrote letters to himself, urging certain corrections of conduct, and debating controversies.

Verily, when a preacher digs into an homilitic cyclopedia for a sermon, he will bring forth things new and old. When he stands before his people with his sermon, his mind will say to the sermon, "I never knew you"; and his heart will mourn, "Whence cometh this strange doctrine." And the people will say, "He speaketh with his lips, but he seemeth to be wandering in far lands where no water is."

THINKING—SPEAKING—WRITING.

BY WM. THORNTON WHITSETT.

Man has an inborn desire and longing for influence. He would make his impress upon the minds of others, and move them to adopt his views. In all ages this feeling has manifested itself in various ways. In peace and in war, in every realm of man's attainment, he has sought to move others to his way of thinking. In science and philosophy, in religion and politics, he strives to win the world to his way of thinking. He has ever sought to so shape the affairs of his time that they may take form after his own conceptions. No labor is too severe, no toil too strenuous, no sacrifice of money and ease and pleasure too great to pay, he feels, for winning others to his ideas and ideals. This inborn trait of man makes a very interesting study for one who would engage in the study of the doings and activities of his fellowmen. No joy seems keener than the pride and joy felt in turning others to one's own way of seeing things, and finding others adopting one's own way of thought.

With the present rapid means of communicating thought, it may be of interest to consider for a moment three certain stages in the matter of an idea and a thought.

First.—What we think, reflects itself in what we do. We judge as to a man's thought by what we see of his actions. Thought, then, first shows itself in a play of influences upon one's own self. "As a man thinketh, so he is." We become certain men and women because of the thoughts we cherish. We are, in other words, what we are because our thought is what it is. Good, pure thoughts make good, pure people; and impure, injurious thoughts, bad and impure people. The nature of the thought gives color to the entire life. Thought, then, is the very fountain-head and source of life, and we are personally what we have thought. The thought of today makes and molds the man of tomorrow.

Second.—If we speak as we think, then our speech, as spoken speech, influences those around us. Our thought has not only made us what we are personally, but it moves out into a wider circle, and exerts its power upon those within the radius of our speech as it takes shape in spoken words. The spoken word then magnifies a hundred-fold the ideas that have been developed in the mind, and a circle of hearers is moved to our way of thinking, or incited to other lines in opposition to our views.

Third—When we have thoughts, we have done well; when we have spoken, we have done better—but it is when we have placed this thought in the permanent form of the printed page that we have taken the ultimate step towards its greatest power. The original concept then becomes magnified a million-fold, and it may move on not alone in the present, but in a limitless future. It survives time and partakes of immortality. It may gather friends and forces in days yet unborn. It has become man's securest vehicle for enduring, increasing influence upon all generations.

The poet, Shelly, tells us of Ozymandias, who longed to live in the memories of mankind, and on his mighty image of stone carved the words:

"My name is Ozymandias, king of kings:
Look on my works, ye mighty, and despair"!

But this stone image did not secure his name, for he tells us—

"Nothing beside remains. 'Round the decay
Of that colossal wreck, boundless and bare,
The lone and level sands stretch far away."

Those of our race who have given to us their best and noblest thought securely fixed upon the printed page, have won an enduring place among the treasures of the temples of humanity. In this way, many of the voiceless dead yet speak to us with a power unknown to many of the living. They have by their literary monuments obtained the dream of Ozymandias and become living forces long after they have laid down their pens for the last time.

3,000 THE CHRISTIAN SUN. 9,000

There are between 8,000 and 10,000 families represented in the Southern Christian Convention, which means if a copy of THE CHRISTIAN SUN is placed in each family, a possible subscription list of 9,000 copies. There are now circulated approximately 3,000 copies, or about one-third of our Church families are reached. Hence, there should be added to the list 6,000 new subscribers in order to have the Church paper placed in every family.

Now, the great personal effort required to do this must be rewarded. To compensate this labor, if premiums are given, it will take 20 automobiles, or 40 radio machines, or 50 to 60 talking machines, or 90 to 100 typewriters, or 200 to 300 watches, etc. Don't you think you will have a good opportunity to secure one of these prizes?

But you need not confine your solicitations to your Church alone. You have friends in other denominations who will gladly assist you by giving a subscription. Make your appeal in a straightforward manner. True men and women are interested in the success of their friends and will lend a helping hand.

PREMIUMS GIVEN FOR NEW SUBSCRIPTIONS.

The subscription price of THE SUN, recently reduced, is now $2.00 per year—two six-month subscriptions at $1.00 each count as one year. One person may take as many as he may wish for himself or for others. Those in arrears should pay up and assist the solicitor by taking an advanced subscription.

SCHEDULE.

1. To one securing 350 Subscriptions, a Ford Touring Car will be given ($298.00 f. o. b. factory).
2. To one securing 150 Subscriptions, one Radio Equipment—Westinghouse R-6 Set, complete with batteries, tubes, phone and aerial equipment, the price of which is $150.00.
3. To one securing 100 Subscriptions will be given one Victrola ($75.00), or cash prize of $50.00.
4. To one securing 75 Subscriptions, one Remington Portable Typewriter, with standard keyboard and case ($60.00 f. o. b. Richmond).
5. To one securing 30 Subscriptions, one Gentleman's or one Lady's Wrist Watch will be given, guaranteed by Jahnke Bros., Jewelers, of Richmond, Va. ($30.00).
6. For 25 Subscriptions, one Gentleman's or Lady's Watch ($25.00), likewise guaranteed by Jahnke Bros.
7. To one securing 20 Subscriptions, one Standard or International Dictionary will be given.

To all authorized solicitors will be paid 10 per cent commission on all renewals, and 20 per cent on all new subscriptions. Those receiving prizes will not be entitled to commission.

Two renewal subscriptions will be counted as one in determining the winners of prizes.

Send in your name and address and receive the necessary report blanks and receipt books.

The contest will close on October 31, 1923.

Remittances made on this campaign are to be net. Post-office money orders constitute a safe plan of remittance.

THE CHRISTIAN SUN, 1536 E. Broad St.,
Richmond, Va.

FAMILY ALTAR

THE FAMILY ALTAR.

MONDAY.

*"The hour cometh * * * that ye shall be scattered, every man to his own, and shall leave me alone."*—John 16:32.

"Christ's loneliness deepened as the end drew near. The disciples understood Him even less when He spoke about His death than in the rest of His teaching. He had, in a very special sense, to go down into the valley alone. Death is ever a solitude, and, perhaps, is most terrible because it is. The fondest love can only go with us to the gate. We must part outside the barrier, and the flight of His friends and the denial of His death, compassed by treachery, and preceded by all alone pass in and take our journey. But His chief apostle, was, in a very special sense, a solitary death. The little faith which had feebly been building up in some heart was shattered. The love seemed to have gone. No man in all the world believed in Him now. "We trusted" was the most they would say. And so, wrapped in darkness, He dies, as He had lived, alone! How profoundly must our Lord have felt the pain of His solitude! The thought of His loneliness is made more bitter to Him by its contrast with the companionship which His faithless followers so easily secured. 'Ye shall be scattered, each one to his own.' They had all congenial surroundings and friends to return to, and, fleeing to that shelter, they leave Him solitary, like a traveler, on a waste unsheltered heath, to meet the whole fury of the storm. *'His* own,' to whom He had come with hands outstretched craving a welcome, had turned from Him, and the isolation aggravated even the solemn pains of His passion. —*Dr. Alexander Maclaren.*

"There was no other good enough
To pay the price of sin:
He only could unlock the gate of heaven
And let us in."

TUESDAY.

"Once for all, at the end of the world, he has appeared with his self-sacrifice to abolish sin."—Heb. 9:26 Moffat.

The rending of the veil at the moment of the death of Christ tells of sin abolished. The word which, in chapter 7:18, is used for the abrogation of the command relating to the line of earthly priests, is here applied to the destruction of the power and abolition of the results of sin. The central thought in the type of the brazen serpent is that of the evil by which the people suffered being shown openly as overcome. The drooping head and motionless fangs spoke of deliverance from all the venomous creatures it represented. That which the people dreaded most; that which was causing death and suffering on every hand, was dead and could harm them no more. That of which the serpent was the symbol, that awful and destructive power we call sin, is seen upon the Cross of Calvary to be harmless as a dead snake. Jesus Christ was not only made man. He was made sin, and all the virulence and venom of sin, all that is dangerous and deadly in it, our Lord bids us believe is absorbed in His person and rendered harmless on the cross.—*J. G. M.*

"The reign of sin and death is o'er,
And all may live from sin set free;
Satan has lost his mortal power—
'Tis swallowed up in victory."

WEDNESDAY.

"He began to be sorrowful and very heavy."—Matt. 26:37.

"I think that marks the beginning of the dying. 'Sorrowful and very heavy.' Just gaze into the hearts of these words. 'Sorrowful' has a profounder content than the word appears to denote. It is significant of the grief of desolation. As for the word translated 'heavy,' it suggests an awful sense of homelessness. Shall we insert these words in place of those that have become almost too familiar to us? 'He began to be very desolate and very homeless.' 'Very homeless.' He Who only a few hours before had spoken so comfortably about His Father's house with the many mansions, and Who on the self-same day had joyfully proclaimed the unfailing presence and companionship of His Father—'I am not alone, My Father is with Me'—was now becoming burdened with the oppressive sense of homelessness. The Father's house was becoming dim, and communion with the Father was waxing faint and the sinless Son of God was beginning to feel the chills of a homeless desolation. He was beginning to taste death!"—*Dr. J. H. Jowett.*

"'Tis midnight: and from all removed,
The Saviour wrestles 'lone with fears;
E'en that disciple whom He loved
Heeds not his Master's grief and tears."

THURSDAY.

"My God, My God, why hast Thou forsaken Me?"—Matt. 27: 46.

"The blessed communion between Christ and God, the Man Christ and His divine Father, was broken once. 'My God, My God, why hast Thou forsaken Me?' Broken once—wherefore? How? Because He, in the depth of His love, in the might of His sympathy, in the realty of His union with mankind, so identified Himself with us, in our sons and in their punishment, that the last issue of sin fell upon Him, and He tasted the extremest bitterness of the cup, in the separation from God, which is eternal death. That was for us and for all men. 'I could wish myself accursed,' said the servant. The Master did more than wish; He made Himself a curse for us. He bore that last, most awful, consequence of sin, and was left alone, bereft of God, in the darkness, that we might never lose the light of God's face, nor the strength and joy of our Father's presence. Let us bow with hushed and grateful spirits before that miracle and mystery of love, and yield ourselves to Him. Trusting to Him, we shall never be solitary any more, for He hath said, 'Lo! I am with you alway.' "—*Dr. Alexander Maclaren.*

"Death and the curse were in our cup:
O Christ, 'twas full for Thee!
But thou hast drained the last dark drop;
'Tis empty now for me:
That bitter cup love drank it up;
Now blessing's draught for me."

FRIDAY.

"I have trodden the winepress alone."—Isa. 63:3.

"Attention has been too exclusively directed to the physical sufferings of our Lord's passion, and to the mysterious element in His mental passion which made it unique and atoning." We have too much forgotten the sorrows which pressed upon Him as upon us, the same in kind, only infinitely deeper in degree, and hence we have lost some of the sense of reality of our Lord's sufferings of these sorrows. I do not know that any is more sharp than the solitude in which He lived and yet more awful solitude in which He died. Jesus Christ was the loneliest man that ever lived. A little ignorant love and a little outward companionship He had; and soothing and strengthening it was to be surrounded by the affection even of such ignorant friends as the disciples. But there was not a single human being who fully understood or believed Him. There were none who sympathized with His aims, none who could receive His confidences. His thoughts were unshared, His words unintelligible, His life's purpose shrouded in mystery. 'He came to His own, and His own received Him not.' 'His soul was as a star, and dwelt apart.' And so He traveled on, bearing a great burden of love which none would accept; the loneliest soul that ever wore human flesh."—*Dr. Alexander Maclaren.*

"Oh, teach me what it meaneth—
Thy love beyond compare,
The love that reacheth deeper
Than depths of self-despair!
Yea, teach me, till there gloweth
In this cold heart of mine
Some feeble, pale reflection
Of that pure love of Thine."

SATURDAY.

"If ye then be risen with Christ, seek those which are above."—Col. 3:1.

"There is in a little Church-yard in Switzerland, a simple inscription on the tomb of one who perished in an Alpine accident, which has always appealed to me with singular force—'He died climbing.' He had heard the call of the mountains and lost his life in endeavoring to respond. We have heard the call of the risen Christ, but, unlike the climber, we gain our lives in our sustained attempt to respond worthily. 'Seek those things that are above' is a call to enjoy the largest possible life, and each step upward is into fuller liberty and more perfect manhood. But all this on our part is entirely dependent upon the recognition that the Christ Who is above is the Christ also 'Who is our life.' Nothing less than 'the power of His resurrection' can ever serve to create and maintain in us this determining attitude. Even in nature the most difficult of all motions is the upward. Self-resolve, however well intentioned, is altogether inadequate to such a life as that to which we are summoned by Christ's resurrection. Apart from a partaking of the divine nature, we can never rise to the height of this calling.—*Dr. J. Stuart Holden.*

SUNDAY.

"Who shall roll us away the stone?"—Mark 16:3.

"How anxiously these women had grappled with the disturbing problem of their own weakness! They yearned to do the last love-service to the dear body of their Lord. 'But who will roll us away the stone? We shall not be able to move it! And no one will be about at that early hour! It will be still dark and the gardener will not have come to his work!' We may take our spices to the grave, but the stone barrier will mock our weakness, and we shall have to turn home again!' And so they fretted and worried, and they saw no way out. *'And they found the stone rolled away from the sepulchre.* For the angel of the Lord descended from heaven and came and rolled back the stone from the door.' All their worry had been quite unnecessary. That is only one example of countless others in which we bother about things for which our Father has made ample provision. The angel has already received his commission, and at the appointed time he will remove the stone. If we leave the angel out of our thinking the stone will appear an overwhelming hindrance. But if we think of the angel we can quietly believe that the stone will be rolled away."—*Dr. J. H. Jowett.*

RELIGIOUS EDUCATION

Miss LUCY M. ELDREDGE, *Field Secretary,*
1012 E. Marshall Street, Richmond, Va.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

September 2, 1923.

Subject: "Paul the Apostle."—Acts 7:54-8:3, 9:1-31, 11:25-30, 13-28; Phil. 3:4-14.

Golden Text: "I press onward toward the goal unto the prize of the high calling of God in Christ Jesus."—Phil. 3:14.

Devotional Reading: Isa. 6:1-8.

Reference Material: Romans 1:9-17, 15:15-21; 2 Cor. 11:1-12:10; 2 Tim. 4.

Paul the Torch-Bearer.

Harry Lauder tells of sitting in his windows and watching the old lamp-lighter in a little Scottish town as he goes about his task of lighting up the village for the night. Just at twilight, from the torch in his hand, the lamps of the one street of the village are lighted one by one. As darkness comes on, the figure of the bent old man becomes invisible, but a steady and ever-longer stream of lights is a growing evidence of the faithfulness with which he is carrying on his work. Thus with the lives of many of our good and great, their work creates a great light which shines farther and farther. The torches of their lives are brightening the path for many other folks. This is the goal toward which the great man strives. His supreme aim is not that his name may be known far and wide, but that his work may make brighter the world for others, many of whom he may never know personally. In such effort, he becomes really *great.*

This was the spirit of Paul the Apostle, the greatest of torch-bearers, when the influence of his life is judged by the great stream of light which he set shining in many lives. His spirit is best expressed in his own words (Gal. 2:20; Phil. 1:20; Phil. 3:14). And he lived this purpose daily after that vision on the road to Damascus.

Many were the channels through which Paul, the great torch-bearer, shed his light.

First, Through His Own Life and Character.

Paul was a Jew (Acts 22:3), the son of a Pharisee, and brought up under the influence and teaching of the Hebrew religion. His birthplace was Tarsus, a city in Cilicia, celebrated as a school of Grecian literature, so that Grecian culture had its influence on his life in its formative period. He possessed Roman citizenship from birth (Acts 22:28). And so into his life came the three great influences of Grecian culture, Roman citizenship and Hebrew religion. At the feet of Camaliel, the great teacher of the law, was his education completed. Thus exceptional were his advantages of learning and training, but only when his heart was touched, and the power of Jesus Christ changed the direction of his life, could that well-taught youth be of use. Education is a great power, but one that may be misused. Through education, Germany produced a race which threatened the whole world. Through the same force, rightly directed, America is challenged to develop characters which will lead the whole world nearer to God and right. Through the educated man and woman, with the Christian ideal, as through the life of Paul, will the work of the kingdom be carried forward. With enthusiasm, ardent and fearless; with consecration, devout and loyal; with intelligent, tact and a single purpose, Paul lived a heroic life, leaving an influence upon all ages.

Second, Through His Friendship.

To have friends, a man must prove himself friendly. The records of Acts show Paul as a friendly man. With Barnabas and Silas, with Timothy and others, Paul did his work. His letters to Timothy and Philemon are loving communications to friends, for which he was thankful. He had confidence in youth, and sympathy for their interests upon which true, lasting friendship is based. He was eager for their welfare, eager that they make the most of life. Not only into his friends' lives did the light of Paul shine, but on and on, through them to other friends, until the line of lights extended afar.

Third, Through His Travels.

Paul was a *"World Christian."* His religion knew no limits of neighborhood or family or nation. From Damascus to Jerusalem, and on to Antioch and Phillipi and Athens, to Ephesus and Corinth, even to Rome, he went preaching the Gospel. Sometimes he may have felt a longing to stop and rest, making tents for a season, but every call found him ready, and as the pioneer of the great missionary program of the Church, carrying out the Master's last command, Paul went forth on missionary journeys in spite of difficulties that would have phased most men, in the face of threats and persecution, of shipwreck and imprisonment. No hard situation phased him. The need was ever there, and to Paul that need was the call to him to respond, as Isaiah of old, "Here am I, send me."

Fourth, Through His Writings.

Centuries after his active life ended, the light of that life has been thrown far and wide, through his written word, read by individuals, the part of many a public service of worship, studied by Bible students. His messages to the early Christians have become very real and personal letters to Christians of the twentieth century, for whom their message is just as vital and just as much needed as by those to whom they were written. We cannot conceive of the New Testament without Romans and Phillippians, and the other Pauline epistles. Following the four gospels or records of the life of Jesus Christ, and the Acts, relating Paul's own experiences, they come to emphasize the teachings of Jesus as one who loved Him, taught them. They come to encourage other followers of the Man of Galilee, who might become discouraged facing the greatness of the task. They come to shed forth the light of a great man's life and teaching.

The life of Paul has left its own indelible stamps upon the world. This survey of his life presents him as a youth, skilled in the knowledge of his day; as an enthusiast, throwing his whole life into the effort which engaged his mind and hand; as a true convert to the Lord Jesus on the Damascus Road; as a great missionary ready to travel afar that others might hear the story of Jesus and His love; as an intelligent and appealing writer; as a convincing and tactful speaker; as a Christian friend. The "many-sided Paul" will never be forgotten. With his torch, the word of God, guided by his loving heart, he set aflame many a light throughout this world to shed radiant beams down the way, even to eternity itself.

CHRISTIAN ENDEAVOR TOPIC.

September 2, 1923.

Topic: Lessons from the Psalms—9 A Singing Psalm.—Ps. 96:1-13.

(Consecration Meeting.)

Thoughts for the Meeting.

Praise God. "All the earth" needs to know Him, that the exhortation of the psalmist may be heeded. Verse 1.

Singing is a part of worship. In public worship, it is used to voice thanks and supplication. In private devotion "from day to day," it may bring the soul nearer to God. Verse 2.

Praise God for His greatness, shown in His creative power (Verse 5), in the beauty and majesty of His world. Verse 6.

Singing is a part of worship, and is helpful. The psalmist remembers other worship as he says "bring an offering, and come into his courts." Verse 8.

Beauty in the Church helps to inspire a spirit of worship. Verse 9.

"Rejoicing" is a part of the Christian spirit. Can a true, loving follower of the Lord Jesus live in world of sadness and woe, or does not, rather, His presence bring gladness and joy? Verse 11.

"Let me write the songs of a nation, and then let who will write its laws."

Of Martin Luther, an angry cardinal exclaimed: "By his songs he has conquered us"! Martin Luther knew the power of music.

"I sing because I'm happy!
I sing because I'm free!
His eye is on the sparrow,
And I know He watches me"!

The Bible is full of music. It formed a part of the Hebrew nation's feasts and holy days, and was heard in the temple worship. The Psalms are the most wonderful hymns of all times. Jesus sang with His disciples after the Last Supper. Throughout the record of Holy Writ are found references to music, even to the great pictures of the heavenly home.

What do the songs we sing mean to us? Are they words only, or the expression of the desire of our hearts? Do we truly live the hymns we sing?

Is the singing in our society worship, or "noise?"

Plans for the Meeting.

Write on the blackboard, or on a chart before the society, the following to describe the songs we need:

"S—ingable and simple.
I—nspirational and instructive.
N—ourishing and novel.
G—ood and godly."

Have a good song leader speak for five minutes on "The Songs We Sing," using the above for a guiding outline.

The music committee of the Christian Endeavor Society should be in charge of this meeting, and through a well-planned song service, with both congregational singing and special numbers, show the very great power of well-chosen and prepared music in the meeting. If possible, tell the stories of one or more good old hymns before singing them. Ask the members to come with the name of their favorite hymn on a slip of paper. Take up these slips at the door, and one or two of the most popular hymns may be sung during the evening.

Questions for Discussion.—What type of hymns mean the most to us? What is your favorite hymn, and why? What can the Sunday School teacher do to help train the child to worship through music and song? What effect has music

in the prayer meeting? in a social gathering? What part did music play in the maintenance of morals during the World War?

For the consecration meeting, ask each member to give a Bible verse on song or praise, or the verse of a hymn which has helped them. Follow the roll call with a season on sentence prayers, closed with a consecration hymn, as "I am Thine, O Lord," sung softly as a solo.

A reading for the meeting:

The Old Hymns.

There's lots of music in 'em, the hymns of long ago,
And when some gray-haired mother sings the ones I used to know
I sorter want to take a hand—I think of days gone by;
"On Jordan's stormy banks I stand and cast a wistful eye.

There's lots of music in 'em—those dear sweet hymns of old,
With visions bright of lands of light and shining streets of gold;
And I hear 'em ringing—singing where memory dreaming stands,
"From Greenland's icy mountains to India's coral strands."

They seem to sing forever of holier, sweeter days,
When the lilies of the love of God bloomed white in all the ways,
And I want to hear their music from the old-time meetin's rise
Till "I can read my title clear to mansions in the skies."

We never needed singin' books in them old days; we knew
The words, the tunes of every one—the dear old hymn book through!
We didn't have no trumpets then, no organs built for show.
We only sang to praise the Lor "from whom all blessings flow."

An' so I love the good old hymns, and when my time shall come—
Before the light has left me and my singing lips are dumb—
If I can hear 'em sing them then, I'll pass without a sigh
To "Canaan's fair and happy land, where my possessions lie."

—*Frank L. Stanton* in the *Atlanta Constitution.*

Suggested Hymns.—"Rock of Ages," "One Sweetly Solemn Thought," "Abide With Me," "I Think When I Read that Sweet Story of Old," "Take my Life and Let it Be," "Faith of Our Fathers."

RELIGIOUS EDUCATION DOINGS.

The third Sunday in September has been voted by the Eastern Virginia Sunday School and Christian Endeavor Convention as "Questionnaire Sunday," when each school will be furnished with questionnaire sheets by the executive secretary, Rev. J. H. Lightbourne, of Holland, to be filled out by the young people of the Sunday School. Each sheet contains twelve questions, ten of which are to be answered by the young men and women and boys and girls of the teen age.

Suffolk has a good report for the primary department, of which Mrs. John M. Butler is the superintendent; Mrs. Burwell, the assistant superintendent; Miss Jamie Felton, secretary; Miss Mary V. Barnes, assistant secretary; Mrs. O. S. Smith, treasurer, and Miss Ethel Murphy, pianist. The enrollment is 180, with an average attendance of 105. Children are enrolled at the age of four. There are eight classes, each with a separate teacher, and international graded lessons are used. Promotion day comes the first Sunday in October, after having completed a special course, including the Shepherd Psalm, Beatitudes, Commandments, and the Lord's Prayer. The cradle roll of the Suffolk Christian Sunday School was organized in 1905 with two names, and since then over 600 have been on roll. Nineteen twenty-one was their banner year, reports Mrs. John M. Butler, the superintendent, for that year they had one set of twins, one set of triplets, with an enrollment of 37. The total membership for the year 1923 is 116.

A very interested group of young people studied the book, "Meeting the Master," with Rev. J. H. Lightbourne as instructor, at the Elon Chautauqua. The following is one of the excellent papers turned in by students during the course. This paper was written by Miss Mildred Walters, of Burlington, who took the entire course.

Character of John the Baptist.

John the Baptist was the forerunner of Christ. He lived in the wilderness and came in close contact with nature. Although he lived away from civilization, he knew the moral conditions of the time. This knowledge enabled him to preach better to those who came to hear him.

John was courageous and delivered his addresses fearlessly. He told the people the plain truth and caused them to repent of their sins. The men respected him, although he was frank with them. John told his hearers of their sins in order that they might free themselves from sin. This was part of his work in preparing the way for Christ.

John the Baptist defined all his work in reference to Jesus. When the people thought he was the Messiah, he said he was only a voice of one crying out in the wilderness. They were told to clear the way for Christ.

John was not envious of Christ. He centered all his thoughts, interests and activities around Christ. He remained loyal to Christ and died because of his fearlessness.

VIRGINIA VALLEY CENTRAL CONFERENCE.

This Conference met with the Timber Ridge Christian Church, in Hampshire County, West Virginia, Tuesday, August 14, 1923, at 10 o'clock A. M., and was called to order by the president, Rev. W. T. Walters, D. D., who conducted the morning worship. After the enrollment of delegates followed the welcome address by Rev. A. W. Andes, pastor of the Church, and the response by Rev. R. P. Crumpler for the Conference.

Rev. W. H. Denison, D. D., secretary of stewardship of the General Christian Convention; P. J. Kernodle, managing editor The Christian Sun, and C. D. Johnston, superintendent of the Christian Orphanage, were invited to seats. Then followed the adoption of a program and the report of the executive committee. "Our Achievements for the Past Year," reported and discussed by the delegates of the Conference. Adjourned for dinner.

The devotional services of the afternoon session were led by Rev. W. C. Hook. New delegates were enrolled and the president announced the committees. The annual address was delivered by Rev. J. F. Morgan. It was inspirational, and was asked for for publication. The committee on religious literature reported. The Christian Sun was represented by the managing editor. Dr. W. H. Denison, whose subject was, "The Larger Call to Publicity," delivered a fine address.

The night session was made interesting by Prof. A. L. Hook, who presented views of Elon College. Dr. J. O. Atkinson preached an excellent sermon to a crowded house.

The Wednesday morning worship was conducted by Rev. J. F. Morgan. Roll called, minutes approved, and new delegates enrolled. Rev. J. O. Atkinson, D. D., mission secretary, and Miss Pattie Coghill, field secretary of the Woman's Board, were introduced to the Conference. The committee on moral reform reported; after a general discussion, the report was adopted. The report on education showed a forward step, and a committee was appointed to investigate with reference to the establishing of a Christian college.

The Christian Orphanage was represented by Mr. C. D. Johnston, superintendent, and liberal contribution was made.

The afternoon devotional service was conducted by Rev. W. M. Clem. Following the report on foreign missions, Dr. W. H. Denison delivered a strong address on "The Church's Response to Life Dedication."

The Conference Missionary Association assumed charge of the Conference, reports were read, several new memberships were taken, and officers elected for the next year. The Conference adjourned.

The night session was given over to the Woman's Home and Foreign Mission Board. Mrs. Boyd Richards, of Winchester, presided. "Where Our Money Goes and What it Does" was discussed by Dr. J. O. Atkinson.

Thursday morning, worship was led by Rev. J. F. Morgan. Roll called and minutes approved. After interesting reports from the committees on Christian Endeavor and Sunday Schools, an address on "Religious Education" was made by Rev. W. T. Walters, D. D. "Acknowledgment of Our Stewardship," by Dr. Dennison, was an able address. The treasurer of Conference, Mr. Samuel Earman, submitted his report.

Rev. W. M. Clem was ordained by the presbytery—Revs. J. O. Atkinson, A. W. Andes, and J. F. Morgan. The examination was conducted by the president of the Conference.

The afternoon devotional service was conducted by Rev. L. R. Townsend. Then followed the report of the committee on home missions, and an address by Dr. J. O. Atkinson on "Men and Millions." The report on apportionments was read. Also the report of the committee on resolutions. The Conference adjourned to meet next year with Antioch Christian Church.

The people of Timber Ridge Church sustained their reputation for hospitality. The weather was fine and the Conference a pleasant and busy session.

FRANKLIN CHRISTIAN CHURCH.

The Franklin Christian Church was highly favored two weeks ago by a visit and a sermon by Rev. J. W. Wellons, D. D. Members of other denominations who heard him in other days came and listened with rapt attention to this well-beloved and venerable man of God.

Pope's Chapel.—The protracted meeting started there on the fifth Sunday in July. Miss Isabella Pergerson, age ninety-five years, united with the Church the day the meeting closed.

Mt. Auburn.—Preached there yesterday; 12 united with the Church; 12 baptized; Deacon J. A. Kimball made a good speech for Elon; gave $500 for building. He will report to President Harper. D. A. Long.

Manson, N. C.

Christian Orphanage

CAN YOU ANSWER THESE QUESTIONS?

DEAR FRIENDS:

In trying to feed one hundred children and keep them satisfied, we find it quite a task. But when we read Deutronomy 14th chapter and a part of verses 28-29, we hardly see how any fatherless children could cry for a home, food and shelter and not be satisfied; provided our people would carry out the command God gives us in the following quotation:

"Thou shalt bring forth all the tithes of thine increase the same year and shalt lay it up within thy gates, and the stranger and the fatherless and the widow which are within thy gates (territory) shall come and shall eat and be satisfied; that the Lord thy God may bless thee in all the works of thine hand which thou doest."

Dear friends, do you bring forth the tithe of your income and give, that the fatherless may be fed? We need bread, you have wheat; have you given any, that the children at the Christian Orphanage may be fed? Why not ship us a barrel of flour and help us to place bread at the plates of the little fellows each meal. You have fruit, we have none. Have you ever thought how much joy and happiness it would bring to the children here if you would ship them a barrel of apples? We had a friend to give us a truck load of apples last year. The children ate and were satisfied. We canned more than a hundred gallons, and the children were made happy all through the winter months on account of the big heart of this man. God had blessed him with a good crop; he gave a tithe.

There are so many ways in which you can help us, and it makes the work lighter. Canned fruit and tomatoes always make the children happy. Have you canned any for us this year? We hope you have.

We had five applications in one day last week, all of them beautiful little children. Oh! how I wanted to take them all in my arms and give them a home and let them eat and be satisfied. I wish I had ample funds to give all who apply a home.

I had a good and noble friend to tell me the other day that he prayed for me every night. He said he thought when a man was trying to care for one hundred children, he needed the prayers of God's people. It did me lots of good to know just one of God's faithful servants was praying for me each night. It made me take on new courage, and I walked a little faster on my way to the office. Prayer is power. Great things have been wrought by prayer. Do you remember us in your prayers? CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR AUGUST 23, 1923.

Amount brought forward		$9,926.80
Sunday School Monthly Offerings.		
N. C. Conference:		
Catawba Springs	$ 9.48	
Randleman	2.50	
Merry Oaks	10.00	
Ramseur	3.29	
Seagrove	1.10	
Plymouth	5.00	
		$ 31.37
Eastern Virginia Conference:		
First Church, Portsmouth	$ 12.40	
Elm Avenue, Portsmouth	4.00	
Berea, Nansemond	10.00	
Third Avenue, Danville	5.48	
First Church, Richmond	9.95	
		41.83
Georgia and Alabama Conference:		
Lanett	$ 5.50	
Spring Hill	1.00	
Richland	1.00	
		7.50
Special Offerings.		
Young People's Class, Catawba Springs, pledged at Convention	$ 5.00	
W. H. Thomas, on support of children	30.00	
Interest on bonds	30.00	
J. H. Jones, on support of children	30.00	
		95.00
Total for week		$ 175.70
Grand total		$10,102.50

TWO JOKES AND THE THEOLOGICAL SITUATION.

We are not much on jokes. To some of our brethren we seem especially dry because we are so poor at jokes. The truth is, there are many jokes that we cannot remember, and we are not sorry that we cannot, for we really believe they are not only not worth remembering, but when they are remembered they are harmful rather than helpful generally. At least that is the way they seem to us as we hear them. Do you ask why they seem harmful rather than helpful? Well, in almost every congregation to which a minister may speak there may be—there is likely to be—some heart that is hungry for saving truth, or some burdened one who needs comfort and encouragement. When such an one comes to the house of God, looking for spiritual comfort, and the minister gives out chiefly jokes, why these dear ones go away saying in heart, if not in words: "I ask for the bread of life, and I was given a stone, that which had no help, no sustenance," and there is a disappointment that no joke can ever atone for, and so I do not care to give jokes out in a promiscuous congregation. The truth is, we rarely ever give them out anywhere, for while a joke may be good, we feel like a morsel from the treasure-house of God is infinitely better.

The joke we are now about to give, we believe will help to steady the faith of the weak and do the strong no harm, as we trust.

Joke One.—The scientists would be having a lively time if there were no missing links, and if all the skulls they find could be proven to have come from some animal that died three million years ago; but since things cannot be brought to work that way, it is not so easy for them, as the following will show: Some time ago some one in Patagonia found a strange skull. (?) The man who found it was a scientist of a certain celebrity. The skull was submitted to a committee of scientists of the Buenos Aires and La Plata Museums. It was Prof. J. G. Wolf, of La Plata University, who discovered this skull. He decided it was at least 3,000,000 years old—older in fact than any other fossilized remains of early mankind.

By a strange coincidence it was found that in the section where this skull was found, many other pieces of supposed bones were found, and strange to say, these pieces of supposed bones looked like bones from human bodies. This from the scientist's viewpoint was a rare find, showing, as it was claimed, that it was at least 3,000,000 years old. That, of course, in their estimation, proved the great antiquity of man and so established one more point against the Bible. However, upon further and more careful examination, it was shown that the skull found, which it had been decided was 3,000,000 years old, was in fact a piece of queer-shaped stone, and nothing but stone, and then nothing more was said of the thing being three million years old. Of course, if it was only a piece of stone, it did not matter whether it was three years old or three million years old, since it was established by scientific authority that it was not a skull at all, but simply a piece of stone. It is hardly any harm to laugh at such a joke, especially when it discomfits the supposed scientist on his own ground.

Joke Two.—Now the joke is on the liberals. They are charging the fundamentalists with *heresy-hunting*. Well, did you ever! They charge the fundamentalists with heresy-hunting when they themselves are sending out the most radical views to almost all the ministers of the land, and yet the fundamentalists are heresy-hunting! Well, then, what are the liberals doing? Shall the pot call the kettle black? The liberals are giving out these radical ideas and sending them by the tens of thousands to all parts of the country, seeking to win converts from the fundamentalists. Oh, consistency, thou art a jewel of great value! Would that these men were as much concerned to win souls to Christ as they are to win converts to their new doctrines, or rather to their new, but doctrinless views. Alas! when will men get in earnest to see the lost saved? One soul is of far greater price than all false doctrines in the universe.

REBUILDING 2,000 CARS IN SOUTHERN RAILWAY SHOPS.

Two thousand rebuilt box cars, with steel underframes, will be turned out of Southern Railway System shops during the next few months. The underframes will be fabricated in Birmingham by the Virginia Bridge and Iron Company, and the work of applying them and of rebuilding the cars will be done in the Southern's own shops throughout the South.

The cars to be rebuilt art of all-wood construction and had been set aside for retirement. Their return to service as modern steel underframe cars, equal in every respect to new cars and suitable for handling any lading, will mean a substantial addition to the Southern's freight-carrying equipment.

The rebuilt cars will be in addition to 9,000 new box cars, purchased by the Southern during 1922 and 1923, of which over 6,000 are already in service and the remainder are contracted for delivery in time for the movement of fall business. The Southern will also soon receive 66 locomotives, 4,865 coal cars, and 200 stock cars which were purchased in the spring.

CONFERENCES MEET.

Alabama Conference.—Christian Church at Cragford, Tuesday, October 16, 1923, at 10 o'clock A. M.

Georgia and Alabama Conference.—Vanceville Christian Church, Tuesday October 23, 1923, at 7:30 o'clock P. M.

Eastern Virginia Conference.—Holland Christian Church, Tuesday, October 30, 1923, at 10 o'clock A. M.

Eastern North Carolina Conference.—New Hope Church, Tuesday, October 23, 1923.

Western North Carolina Conference.—Christian Church at Ether, Tuesday, November 6, 1923, at 10 o'clock A. M.

North Carolina and Virginia Conference.—Bethlehem Christian Church, Alamance County, N. C., ——— —, 1923.

North Carolina Conference.—Wake Chapel, Tuesday, November 13, 1923.

NEW BOOK.

A Quest for Souls. Published at $1.50 net. Geo. H. Doran Company, New York.

Rev. George W. Truett, D. D., the author, stands among the truly great preachers of America. He was born in North Carolina and was educated at Baylor University. When he was twenty years of age he was principal of a Georgia high school, which position he occupied for two years. Later he served as financial secretary of the Baylor University, and was elected to the presidency of that institution, but declined. He was ordained to the Baptist ministry in 1890, and has been pastor of the First Baptist Church in Dallas, Texas, since 1897. Dr. Truett is possessed of a strong and winsome personality, unusual oratorical powers, and deep religious convictions; his sermons have the vitality and intensity of appeal that mark the master preacher.

THE OLD PREACHER.

All his life
In kindly, gentle ways,
He toiled
To mend mankind:
Preached mercy,
Fed the poor,
Gave oft the welcome hand
To passing strangers,
And in his daily course
Comforted
Sad lives.
But when his hair grew gray
And his thin voice
Reached only to the middle
Of the Church,
His congregation
Generously
Gave him
The key to the street.
—Don S. Seitz, in Watchman-Examiner.

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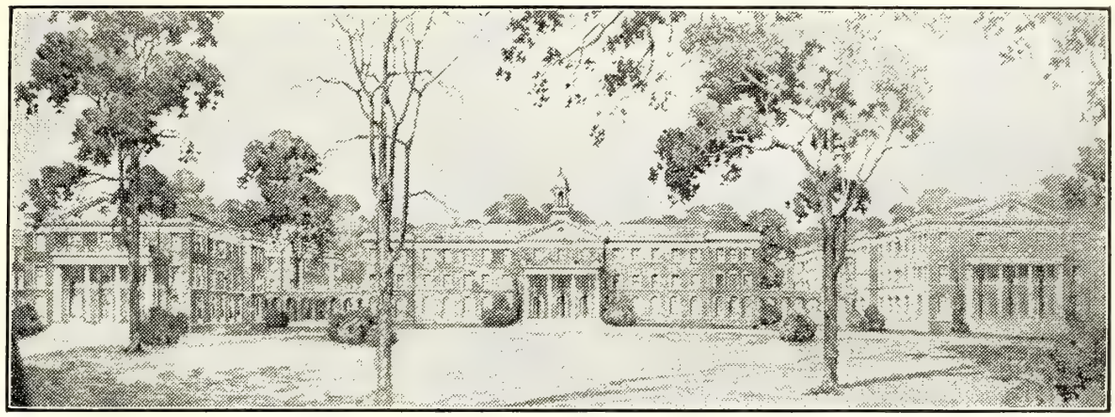

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Our College is erecting these new buildings. Fire makes it necessary to do so.

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The Convention asks you to average one dollar per member. Are you a slacker or a worker?

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We are counting on *you.*

W. A. HARPER, W. W. STALEY, E. L. MOFFITT, W. S. LONG, J. G. TRUITT,
Committee on Education, Southern Christian Convention.

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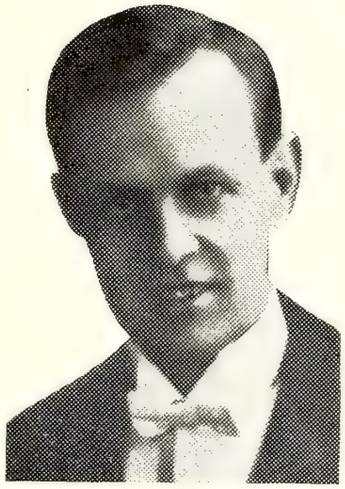

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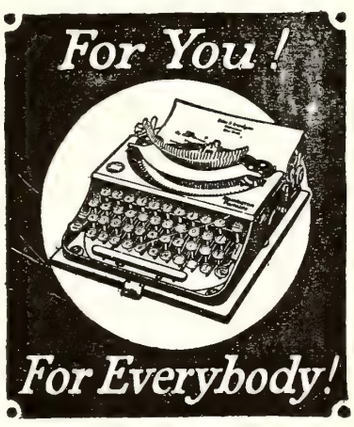

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The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the Interests of the Kingdom as Represented by the Christian Church.

J. Pressley Barrett, D.D. - Editor.
P. J. Kernodle - - Managing Editor.

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Six Months 1.00

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Entered at the post office at Richmond, Va., as second class matter.

Receipts: The change of label is your receipt for money paid. The label shows the date of expiration. Please renew at least two weeks in advance.

Change of Address: Give both old and new postoffice when asking that your address be changed.

When subscriptions are made for friends, state whether paper is to be stopped at end of the year.

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Notices: Obituary and Marriage Notices of less than one hundred words are published free of charge, if received within thirty days from date of event. all over one hundred words published at one cent a word.

Advertising Rates: "Want Ads" 2 cents a word an insertion. Display Rates quoted upon request.

Called Home

CASTLEBURG.

On Sunday evening, July 22nd, the body of General Dewey Castleburg, age 25, was lowered to its last resting-place at Martha's Chapel Cemetery, near Apex, N. C.

The deceased was a member of Martha's Chapel Christian Church and is survived by a wife and four children, a father, mother, three brothers, and three sisters. May they, in their bereavement, be comforted by trusting in Him who understands, and whose will is always best.

The funeral service was conducted by Rev. B. J. Howard, former rector of Martha's Chapel, assisted by Rev. Sion F. Lynam and the pastor.

J. FULLER JOHNSON.

RESOLUTIONS.

The Cypress Chapel Christian Church has been bereaved and sustained a great loss in the death of its oldest deacon, E. R. Harrell, who departed this life on May 12, 1923.

"Precious in the sight of the Lord is the death of His saints."

Therefore, be it resolved:

First, That while we cherish the memory of our coworker, and ever keep his good advice in mind, we bow in humble submission to our Heavenly Father's will, knowing He maketh no mistakes.

Second, That, to his children and grandchildren, we offer our heartfelt sympathy, and point them to Him who doeth all things well.

Third, That a copy of these resolutions be sent to his children, a copy sent to The Christian Sun for publication, and a copy spread upon the minutes of our Church records.

W. H. BRINKLEY,
J. T. ROUNTREE,
A. J. ROUNTREE,
Committee.

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Be sure to try her good Virginia Batter Bread.
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4. By raising $50.00 to furnish a dormitory room. Rooms furnished in this way will be named for the giver.
5. By always remembering the institution in your prayers.

For Catalogue and other information, write to

M. W. Hook, *President,*
Wadley, - - Alabama.

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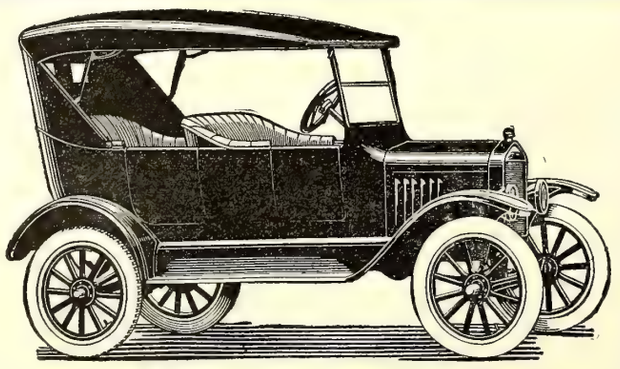

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THE CHRISTIAN SUN

Official Organ of the Southern Christian Convention

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VOLUME LXXV. | RICHMOND, VA., THURSDAY, AUGUST 30, 1923. | NUMBER 35.

THE SUN'S OBSERVATORY

Coming to Study Prohibition.—

A Scotch commission of seven members, appointed by an unofficial committee of Churches in Scotland, is planning a six weeks' tour of this country for the purpose of investigating prohibition. It is expected that their report will have an effect in the Scottish local option elections in November and December.

The Largest Order for Bibles.—

The largest single Bible order ever placed by any organization in the United States has been given by the American Bible Society to a firm in New York City. A million and a half volumes of Scripture portions, consisting of the gospels of Matthew, Mark, Luke and John, the Book of Acts, and the Book of Proverbs, in English and Spanish, constitute this order. The books are to be uniform in size, sixty-four pages each, with a separate heavy cover, and will be sold throughout the United States and South America for 1 cent each. Before the first deliveries are made, advance orders to the number of 800,000 have been received.

Only One New York in America.—

New York has the honor of being the only city of its name among all the 52,000 post-offices in the United States, sharing this distinction among the large communities with San Francisco and New Orleans. When you address a letter to New York it goes to New York, N. Y. But you must not make this mistake with Washington, for the post-office department reveals that there are twenty-seven others than the one in the District of Columbia. There are also twenty-five Clevelands, twenty-two Buffalos, fourteen Denvers, seven Detroits, six Philadelphias and two Chicagos. Other duplications abound. Franklin is a favorite name, in honor of the founder of the postal service. Thirty-one communities are named for him.

A Man-Killer.—

Not a man-killer only, a killer of children and of women—that is, the automobile with a record of over fourteen thousand deaths in the United States last year. According to the National Bureau of Casualty and Surety Underwriters, only three States—Massachusetts, Maryland and Connecticut—exercise a sufficient degree of supervision. The bureau reports shows further that only fifteen States require the licensing of all motor vehicle operators, that only nine have provided for examinations for chauffeurs' licenses, and that only seven consider it worth while to examine all applicants for the privilege of operating cars. Carelessness and recklessness in the driving of automobiles is the cause of the majority of these deaths. It all indicates that life in this country is exceedingly cheap. To reduce the number of accidents and deaths a way must be found to raise the estimation of the value of human life.

A Profit-Sharing Institution.—

The policy of profit sharing seems to be working well in many industrial establishments. A good example of this is a report just out. The Eastman Kodak Company will this year give approximately $1,700,000 to its employees under the wage-dividend plan. Fifteen thousand persons in all parts of the world will benefit thereby. Stock dividends amounting to $4,500,000 also will be distributed at the same time. In addition to these two items, $200,000 will be paid in stock dividends to employees on 10,000 shares which George Eastman, treasurer, set aside for those who had been with the concern two years or more. Dividends distributed at this time are the regular quarterly payments of $1.25 on each share of common stock, plus 75 cents extra dividend. The preferred holdings will pay 1½ per cent. The wage awards are 13 per cent of the five years' pay of each employee, providing he has been with the company for that period.

The Work of the Gideons.—

The National Association of Gideons held its twenty-fourth annual convention at Oklahoma City, Okla., recently. The three organizers of this order, Messrs. Hills, Nicholson and Knight, are still living. The society has the purpose: (1) The banding together of the Christian travelers for concerted action and mutual help; (2) the evangelization of the unsaved traveling men; (3) a Bible for every hotel room in the United States and Canada, and Bibles in the prisons, hospitals, Young Men's Christian Associations, Young Women's Christian Association, and on some railways in the Pullmans; (4) listing of conditions in hotels that ought to be remedied; assisting in all legislation beneficial to the commercial man and to Christian welfare; and the promotion of fellowship, sociability and good will among the members. All Christian traveling men, members of a recognized evangelical Church in good standing, are eligible and are urged to join.

What Can the Church Do?—

Statesmen of this country and of the world are looking to the Christian Church to bring relief to the troubled nations, which are in such a state of unrest and turmoil. It is interesting to notice that the demands upon the Church are changing very materially. A short time ago the Church was first being called upon most insistently to do something to prevent war, and then it was greatly berated because it had not prevented or stopped the war, as though it had some magic power by which it could impress its will upon the nations and compel them to yield to its behests. Now, however, the statesmen of the world seem to be learning the true mission of the Church, and they are now calling upon it to preach righteousness, peace and good will among men. It is urged to proclaim the doctrine of service, instead of greed. This is asked of the Church in order that men may be given a true conception of what is right and just, and that love and peace may take the place of hatred and war. One reason why the Church has not been able to accomplish more in the past is that it was asked to do what it had no right to attempt. Now, it will no doubt be able to do some really effective work for the welfare of the world.—*Exchange.*

The Men Who Carry Burdens and Break Down Under Them.—

The *Christian Advocate* (Nashville) has this to say of the men who lose through overburdening them with great loads for the public good:

"The breaking down of the last two Presidents of the United States at times when they were in the most important stages of their service to the nation has startled the country and drawn attention to the burdens they have been compelled to bear. No such loads were on the shoulders of their predecessors. Our governmental machinery increases in magnitude and complexity through the years. Every interest, domestic and international, waits for the President's consideration. Not only great questions of policy are to be determined by him, but also innumerable petty matters of politics. 'The grade is steep,' as Mr. Harding remarked during the last days he was in Washington city.

"It is clearly apparent that a way must be found for a division of the load. In France, the President, without losing pre-eminence, shares executive duties with a Premier and Cabinet. The French method would not exactly fit the American system, nor is there a plan anywhere in use which would meet our needs. As always, America must find its own path. An executive board of administration, supplementary to the corps of secretaries in the Cabinet, has been suggested. The question will be under consideration till a way of saving the lives of our Presidents is found. In the business world, the chieftains throw responsibility upon subordinates or have associates who are equally responsible with them.

"The pastors of great Churches have found their strength and time insufficient for the extent of the calls upon them. Many of them have succumbed under the load. 'The care of all the Churches' was the wearing tax on St. Paul's heart. Every faithful preacher is bent under such a responsibility. They need help. They crave assistance from their congregations. Not unfair criticism of their insufficient service, but sympathetic aid would save many a brave preacher. From such kindly helpfulness, thousands of pastors are drawing the strength that carries them through the years. Assistants are being provided for them. The Church outruns the government in adjusting itself to the growing demands of the years."

NOTES-PERSONALS

Dr. Harper is expected home from California on Saturday, August 25th.

Rev. J. O. Atkinson, D. D., was last week attending the Southern Pennsylvania Christian Conference. We hope to have a good report from him.

Rev. W. M. Jay, D. D., is expecting soon to remove to Pennsylvania, where he is hereafter to engage in work. The Southern Pennsylvania Conference is his old home, and we understand that is to be his future field.

We regret to hear that Rev. W. W. Staley, D. D., is sick and in the hospital at Winston-Salem, N. C. He had gone to Moore's Springs, N. C., for a little rest, when he was taken sick and had to go to the hospital at Winston-Salem. It is hoped he will soon be himself again and be able to return to his work and family at Suffolk, Va.

Rev. G. C. Crutchfield, who has so well served the Palm Street Christian Church in Greensboro, N. C., for several years as pastor, has tendered his resignation to take effect at the close of the present Conference year, is open to call for work as a pastor in some other field. He is a young man of real promise to the cause, and to Churches desiring a pastor we commend him. His address is Elon College, N. C.

We have received a copy of the August Bulletin of Elon College. It is full of interest, especially to as many as are interested in educational matters. Send for a copy and read it for yourself. By the way, before THE SUN reaches you again, the college will be open and your son or daughter, and maybe both, ought to be here to enter college on September 5th. Let them come in on time.

Bro. Hook, the president of Bethlehem College, Wadley, Ala., is feeling good over a gift of $1,000 in cash for that institution. Brother Hook and his associates were made to rejoice over the arrival of such timely help. The Bethlehem College ought to have the sympathy and help of all of our people who can afford to give such help. Do something to help it in the time of its need. Help now! Send your check to Rev. M. H. Hook, Wadley, Ala. See his letter in this issue.

We understand that the Church at Henderson, N. C., has extended a call to Rev. C. E. Gerringer to become its pastor, and that the call has been accepted. We wish for our brother and the Henderson Church great success in their united labors. Bro. Gerringer is a young man of ability as a preacher of the Gospel. We have heard him only once, but in that sermon he convinced us that he is a man who is not afraid to tell the truth, and on that occasion he did it in fine shape.

Rev. Roy C. Helfinstein, D. D., pastor of the Dover, Del., Christian Church, has undertaken to build a sort of a parish house in connection with the Dover Church, and he has been very fortunate to find the money in such large quantities. His own congregation is wealthy and quite able to build such a house, but Mr. Eldredge R. Johnson, the founder of the Victor Talking Machine Company, has stepped up and given to Dr. Helfinstein the neat sum of $70,000 to complete the undertaking. Of course, Dr. Helfinstein and his people are very happy over such generosity.

The Church at Bethlehem, Nansemond County, Va., is to be dedicated August 26, 1923. Rev. W. W. Staley, D. D., Suffolk, Va., is to preach the dedicatory sermon. The occasion will be one of much interest. Bethlehem has long held a place of unusual advantage, and has wielded much influence in Nansemond County. They have of late built a very handsome Church house, one worthy of the good working metal in that Church and community.

Rev. B. F. Black sends the following message to our people as to his work: "Rosemont and Berea (Norfolk) are doing nicely, adding to the Church roll new members, and there is activity in all departments. We have banner Sunday Schools, considering the hot weather we are having. We also have good Church attendance. I helped Rev. J. N. Cutchin at Damascus in a meeting, and it was a great meeting. We had twelve additions to the Church, nine were sprinkled and four are to be immersed. August 5th was a great day. At 11 A. M., Hon. S. E. Everett and Bro. J. M. Darden were the speakers. It was Elon College Day. We had special music and a good offering." That is a pretty good report. If we might have such reports each week, it would mean very much to our cause.

ANNUAL MEETING OF MISSION BOARD.

The Mission Board of the Southern Christian Convention is called to meet in regular annual session at the Suffolk Christian Church Wednesday, September 12th, 9:30 A. M. Any person having matters to come to the attention of this board should put same in proper form and place in the hands of the secretary not later than September 5th.

Very respectfully,
J. E. WEST, *Chairman.*
Suffolk, Va.
J. O. ATKINSON, *Secretary.*
Elon College, N. C.

Here is a good example for many others. Bro. I. W. Pritchard, Chapel Hill, N. C., says: "I am sending you a check for $2.00 to pay for THE SUN for one year, to be sent to ———." That is the kind of friends we delight to have, for THE SUN, not merely to get their money, for while their money is good and greatly helps our publisher, but we are glad of these friends for other and even better reasons. Such friends not only help THE SUN financially, but they help some of the most worthy people in the Church. Think of sending a religious paper into the homes of parents and children for a whole year, and then if the Church paper is exerting the right influence over people, then who can tell what may come to them as the result of reading the Church paper for a whole year. We believe those two dollars, under the blessings of God, may be the best investment our brother has made in many a day for the good of the cause of Christ. Who can tell what may come out of that family as a result of THE SUN going into its sacred circle for a whole year? Who can say that there will not be a preacher of the Gospel to come out of that family, or a missionary, or a Christian worker, or it may be several good, honest and earnest and faithful members of the Church. If there are others who would like to invest some of their money in such prospects in families who are not now in a position to take THE CHRISTIAN SUN, we are ready to serve them. Think about it, and if you can invest $2.00 in a better way, why let us know what it is, and then go ahead and invest the money in a way that is better, more promising, for doing good than in sending THE SUN into worthy and needy families. Years ago, some one sent a Church paper to Rev. G. W. Truett, and he says it had a wonderful influence in his life, and now he is no longer the small boy who needs help, but he is said to be the ablest Baptist preacher in this country, if not in the world. There are many instances in which some one else might take such an opportunity and get similiar results. Will you try it? Tell the Lord what you are willing to do, and then do it.

3,000 THE CHRISTIAN SUN. 9,000

There are between 8,000 and 10,000 families represented in the Southern Christian Convention, which means if a copy of THE CHRISTIAN SUN is placed in each family, a possible subscription list of 9,000 copies. There are now circulated approximately 3,000 copies, or about one-third of our Church families are reached. Hence, there should be added to the list 6,000 new subscribers in order to have the Church paper placed in every family.

Now, the great personal effort required to do this must be rewarded. To compensate this labor, if premiums are given, it will take 20 automobiles, or 40 radio machines, or 50 to 60 talking machines, or 90 to 100 typewriters, or 200 to 300 watches, etc. Don't you think you will have a good opportunity to secure one of these prizes?

But you need not confine your solicitations to your Church alone. You have friends in other denominations who will gladly assist you by giving a subscription. Make your appeal in a straightforward manner. True men and women are interested in the success of their friends and will lend a helping hand.

PREMIUMS GIVEN FOR NEW SUBSCRIPTIONS.

The subscription price of THE SUN, recently reduced, is now $2.00 per year—two six-month subscriptions at $1.00 each count as one year. One person may take as many as he may wish for himself or for others. Those in arrears should pay up and assist the solicitor by taking an advanced subscription.

SCHEDULE.

1. To one securing 350 Subscriptions, a Ford Touring Car will be given ($298.00 f. o. b. factory).
2. To one securing 150 Subscriptions, one Radio Equipment—Westinghouse R-6 Set, complete with batteries, tubes, phone and aerial equipment, the price of which is $150.00.
3. To one securing 100 Subscriptions will be given one Victrola ($75.00), or cash prize of $50.00.
4. To one securing 75 Subscriptions, one Remington Portable Typewriter, with standard keyboard and case ($60.00 f. o. b. Richmond).
5. To one securing 30 Subscriptions, one Gentleman's or one Lady's Wrist Watch will be given, guaranteed by Jahnke Bros., Jewelers, of Richmond, Va. ($30.00).
6. For 25 Subscriptions, one Gentleman's or Lady's Watch ($25.00), likewise guaranteed by Jahnke Bros.
7. To one securing 20 Subscriptions, one Standard or International Dictionary will be given.

To all authorized solicitors will be paid 10 per cent commission on all renewals, and 20 per cent on all new subscriptions. Those receiving prizes will not be entitled to commission.

Two renewal subscriptions will be counted as one in determining the winners of prizes.

Send in your name and address and receive the necessary report blanks and receipt books.

The contest will close on October 31, 1923.

Remittances made on this campaign are to be net. Post-office money orders constitute a safe plan of remittance.

THE CHRISTIAN SUN, 1536 E. Broad St.,
Richmond, Va.

The Editor's Pulpit

A Weekly Presentation of Truth for the Christian Life.

THE CONDITION OF FELLOWSHIP WITH GOD.

"This, then, is the message which we have heard of Him, and declare unto you that God is light, and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie, and do not tell the truth; but if we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." —1 John 1:5-7.

False teachers are always busy when they get a chance to work among the disciples of Christ. It has always been so, at least for two thousand years. The first epistle of John was written in an effort to offset the work of false teachers who were seeking to undermine the faith of believers. Then, as now, a false teacher delighted to get the attention of the two follower of Jesus. His purpose was to get such an one to turn away from Jesus—away from the Christian faith.

In the days of John, there was a man known as Nicolas, who taught that a child of God could live in sin and yet be in fellowship with God. Walking in darkness means living in sin. That is just what Nicolas was teaching the people, but when John knew that to be a fact, he lost no time in showing the disciples that Nicolas was a fraud and a deceiver. If you will turn to 1 John 1:6, you will see that it was just this doctrine John was repelling. Church history also tells us that such a man as Nicolas, who taught this abominable doctrine, lived in the latter days of John, the beloved disciple.

John boldly declares the falsity of this doctrine. He declares that "God is light, and in Him is no darkness at all." He not only discredits the teachings of Nicolas, but he goes a step further and tells them that if they wish fellowship with God the true way to get it, viz: *"But if we walk in the light as He is in the light, we have fellowship, one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."*—1 John 1:7.

If you wish to live without sin, then walk not in darkness, but in the light, even as Jesus walks in the light, and then we shall have fellowship one with another, and the blood of Jesus Christ will cleanse us from all sin. That is the way of the true life in Christ.

John's first proposition is that God is light, and in Him is no darkness at all. Then he declares that if we think we can live in sin and yet have fellowship with God, we are lying. There can be no doubt that John meant just what he said. Then, in verse 7, he undertakes to tell how we may attain unto fellowship with God—by walking in the light, as He is in the light, and when that is done we get fellowship.

John here presents the way to get clear of all sin, walk in the light and keep under the blood of Jesus. These two processes keep us clean. He does not say that we are thus cleansed, but that the blood of Jesus cleanseth us from all sin. It is not a past tense, but the present—it cleanses us—it keeps on cleansing us as long as we walk in the light. Many believe this cannot be, but that is what the word says. Let me illustrate the thought. There is an old castle in Europe, long since deserted. Visitors find the cobwebs and dust plentiful except at one point; but there the floor is always clean, and yet no one lives there and of course no one keeps the floor at that one point clean. How is it accounted for? Well, the point that is always clean is between two windows. The house being deserted, these two windows are always open and the wind blowing through these windows keeps the floor swept and clean. Now, if the blowing of the wind can keep a floor clean all the time, why may not the blood of Christ keep clean the heart whose possessor is always walking in the light? Certainly He can keep clean continually the life that is given to Him by walking in the light.

It, therefore, seems perfectly plain that the way of fellowship with God is the way of light, not darkness.

Here we enter controversial grounds, but by His grace I mean to tell the truth as John gives it to us. John does say that the blood of Jesus cleanseth us from all sin. However, it is a fact that in the very next verse he says: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." To most people, this is a great mystery, but seen from the right viewpoint and the difficulty disappears at once. Consider what John is doing. He is refuting the teachings of Nicolas. And what did Nicolas teach? He taught that we might live in sin and yet be in fellowship with God. John has just been telling the disciples how they might have fellowship. He said they might do so by walking in the light and living under the cleansing blood of Jesus—that this would cleanse them from all sin. Then how can John at once declare that if they should say that they have no sin, they would only deceive themselves? Why, he meant if they should say, as Nicolas did, that they had no sin, while walking in darkness, that that would be a lie; but if they walk in the light and under the blood of Jesus Christ, that then they would be cleansed from all sin. He knew that no man saying he was living in darkness could say that he had fellowship with God, but He also knew that if one should walk in the light of God and keep under the blood of Jesus Christ, the Son of God, then he would have no sin.

Now, do you not see the difference between the statements of Nicolas and John? Nicolas was claiming that he could walk in darkness and still be in fellowship with God, but John boldly declared that if a man should make such a claim as having fellowship with God while he was walking in darkness, that such a man was lying, and then at once he proceeded to tell how a man might be in fellowship. He might do it by living in the light of God and under the blood of Jesus Christ —that cleanses, does it continually, as long as he walks in the light and keeps under the blood. Now, there is nothing contradictory in the statements as made in verse 7 and verse 8.

I know there is a class of people who say that this view is too good to be true; that the blood of Jesus cleanses us from all sin. They think that no matter what the blood of Christ does for us, some sin must remain in the life. Well, I do not know any better than to take John's word for it, for he wrote under the guidance of the Holy Spirit. Let us apply the same principle along another line. Robert is sick with a fever. The doctor comes and says: "Robert, old fellow, you have a fever at 103. That is pretty severe, but we will try to break it, and real soon." He treats him for the fever. Next day he comes back and says, "Well, Robert, you still have fever. Let me try again to break it." He again treats him for fever. The next day the doctor comes in, but the fever is still doing its work. But the next time he comes he takes his temperature and then says: "Robert, your fever is all gone, but if you say you have no fever you will lie, and the truth is not in you." Why, how could John lie by saying he now had no fever, if the doctor had told him the truth? He could not. Take the two men, one cleansed from all sin by the blood of Christ, and the other a man who had been cured entirely of the fever by the doctor. Now, if it be wrong for one to say that he had no sin, would it not be just as wrong for the other man to say he still had a fever, when he did not? If one had been cleansed of all sin by the blood of Jesus and the other had been cured of all fever, why should one say he had no fever and the other not be allowed to say that he had no sin? Can you tell why?

FIELD NOTES.

People's Christian Church, of Dover, Del., is fortunate in having one of its laymen who, because of his ministerial initiative, is able to rise to the emergencies that occur in the absence of the pastor.

Mr. Herman C. Taylor is a deacon in the Church and a teacher of the large Bible class in People's Church Sunday School, and also was granted ministerial licentiate privileges at the last session of the Eastern Virginia Conference. He is an active newspaper man, corresponding for many of the large metropolitan dailies, but always finds time for any service he can render the Church.

While the pastor, R. C. Helfenstein, was away on his vacation, Mr. Taylor supplied the pulpit of People's Church to good acceptance each Sunday, and, as all but one of the Protestant ministers of the city were away on their vacations on the day designated by President Coolidge and the Governor of the State as memorial day for the late President Harding, in response to urgent solicitations of Dover citizens, Mr. Taylor arranged what all who attended declared to be a most appropriate memorial program in honor of the lamented President, whose death the entire nation and the world at large so deeply mourns.

Mr. Taylor had charge of the program, and was assisted by the pastor of the M. E. Church, who was the only minister not out of the city, each delivering a short eulogy on the life of the deceased President.

The three proclamations calling for the service were read—one by President Coolidge, by Captain H. H. Hansen, representing the American Legion; that of Governor Denney, by his secretary of State, Hon. A. R. Benson; and that of Mayor John C. Hopkins, of Dover (a member of People's Christian Church), was read by Rev. Wilson C. Moore, of the Christian denomination.

A large, life-size bust portrait of President Harding, draped with a handsome silk American flag and a black streamer, was placed in full view of the audience on a table in the chancel, just below the pulpit. This was greatly admired by all.

Chief Justice Pennewill, of Delaware's Supreme Court, and numerous other distinguished citizens were in attendance at the service.

R. C. H.

CONFERENCES MEET.

Alabama Conference.—Christian Church at Cragford, Tuesday, October 16, 1923, at 10 o'clock A. M.

Georgia and Alabama Conference.—Vanceville Christian Church, Tuesday October 23, 1923, at 7:30 o'clock P. M.

Eastern Virginia Conference.—Holland Christian Church, Tuesday, October 30, 1923, at 10 o'clock A. M.

Eastern North Carolina Conference.—New Hope Church, Tuesday, October 23, 1923.

Western North Carolina Conference.—Christian Church at Ether, Tuesday, November 6, 1923, at 10 o'clock A. M.

North Carolina and Virginia Conference.—Bethlehem Christian Church, Alamance County, N. C., ——— —, 1923.

North Carolina Conference.—Wake Chapel, Tuesday, November 13, 1923.

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor,*
Elon College, N. C.

HOW MAY WE REACH TRUTHFUL CONCLUSIONS?

In an editorial career of almost thirty years, we have again and again been rebuked for controversy. There are some excellent people who do not like controversy at all, nor do they like to have their Church paper indulge in controversy. But is this the right attitude? Is it even an excusable attitude in a time like this, when almost every fundamental truth of the Scriptures is not only called in question, but in many instances boldly denied? Suppose we should fall into line with this attitude, what would become of the faith of many of our people?

We unhesitatingly affirm that there has not been an age in the Christian era when men have not contended for the truth of the Bible. Even the Scriptures themselves have been given to us in the face of much opposition. From the days of Jesus till this day, there has been a sharp contention for the truth as He gave it to us. Paul, the apostle to the Gentiles, was perhaps the greatest controversialist of the Christian era. His writings are largely controversial. Not controversial merely for the sake of controversy, nor yet simply that he might show his ability as a debater, but that he might stand for the truth and show people the way of life. While his writings are controversial, they were much more than controversial—they were deeply spiritual and full of instruction.

Let us for a moment suppose Paul had not been a controversialist, what would have become of the truth of salvation by grace? So far as human judgment can discern the facts in the case, if Paul had not been controversial the Judaizing teachers would have overrun the early Church with the thought of salvation by law. What would have been the outcome of such a situation? So far as we can see, it would have meant the covering up of that truth with the error of salvation by law and works, and that would have meant the undoing of the Gospel dispensation, and the glory of the cross would have disappeared from the walks of men. Paul's writings are deep and spiritual, but they are none the less controversial, and they are controversial to the glory of God. Paul was a defender of the truth, and just as long as the truth was assailed, just that long he must stand for it against all opposers, and that he did; and that, it seems to us, all true ambassadors of the Gospel of Christ must do or forfeit their claims to the rewards of the true ministers of the Gospel.

It is true that in our day another phase of the Gospel is assailed rather than the one assailed in the days of Paul, but that in no way relieves the defender of the truth from the duty of standing against the onrush of error. Suppose all ministers of the Gospel should today listen to these dear people who are so opposed to controversy, what would be the outcome of the present conflict? As in the days of Paul, the most precious truths of the Gospel would be swept into oblivion and the people of God would be thrown into a state of darkness. In Paul's day the controversy was over the truth of grace instead of law. In our day the fight is over the same Gospel, but over different phases of its truth. The enemies of the Gospel have grown even bolder in our day, and now the fight is over the vitals of truth, of saving truth, and shall we meekly submit and allow these truths to be covered up by the rubbish of error? We say, "No"! Rather, let every man put on his fighting armor and go forth to battle for truth and righteousness.

Look here, brother, do you rightly grasp the situation at this time? Do you realize that it is not the professed infidel who is opposing the truth of the Gospel today? It may surprise you to be told that the conflict against Christianity is ten times more active now than it was in the days of Paul. Then it was by men who taught the law as the power of God unto salvation, rather than salvation through Jesus Christ, but now the fight is waged against the same Gospel by men who profess the name of Jesus. Many of them are men who stand in the pulpit Sunday after Sunday, and they declare against the truth of the Scriptures; not merely against one truth, but against the vital and fundamental truths of Christianity. For instance, they repudiate the supernatural in Christianity, they repudiate the miracles of the Bible, they denounce the virgin birth of Jesus Christ, they ridicule the divinity of Jesus Christ, they declare that the inspiration of the Scriptures is a mere notion, not sustained by the facts in the case; and, growing bolder as they go, they finally denounce the resurrection of Jesus Christ, and as a last hard blow, as they think, they assert that the Bible itself is not trustworthy, not reliable, and, as an evidence, they claim the Book of books is largely mixed with error, and cannot be relied upon as a guide in Christian truth, thus sweeping out of existence much of the system of divine truth and leaving man without God and without hope in the world—it is true they do not in so many words say that they leave man without God and without hope in the world, but we all know that when they, with one terrible stroke, take away the divinity of Christ, the supernatural in Christianity, the inspiration of the Scriptures, the virgin birth of Christ and the miracles of the Bible, we know if all that is error, then man has no hope for everlasting life.

Now, beloved brethren, if we are confronting such a situation as this today, what will become of the cause we love, if we all shut our mouths and say not a word in defense of the truth? If no man stand for the divine character of Jesus Christ, but allow these enemies of the cross to go on affirming that Jesus is a bastard, that His Gospel is not reliable, that there is nothing supernatural in Christianity, and finally that the Bible is not reliable, what I say shall become of the truth if we all shut our eyes to the truth and allow these men to go on destroying the truth as held by the people of God? If you think that we have not correctly stated the case, we challenge any man who is not in sympathy with these enemies of the cross to show that we are in the wrong—that there is no ground for any such assumption as what we are claiming as the situation in Christianity of today. If ever the Church has faced a serious conglomeration of error and truth, it is today, and the mixture is extensive. It has already divided the forces of the Church on the human side, and is sweeping on to make, if possible, yet greater destruction for the downfall of the cause of Christ. With such an outlook before us, there are brethren, men of fine character and of real ability, who are standing with hands off, and now and then they are saying things which do not compliment the men who are doing their best to stand for the truth—they rather reflect on the correctness of the stand they have taken for the cause of Christ. Because they have influence of a certain kind, the dear people listen to them and say: "Well, if Bill Policy is not right, then I do not wish to know anything more of the matter." Exactly, and you take such a stand for a man who was never known to make a determined stand for a great issue, when it involves his personal populatrity with the people.

As we see this matter, it is not a matter of personal popularity—it is rather a matter of boldly standing for the truth as it is in Christ. We very much dislike to take a stand against brethren if we can avoid it and be true to God and His Word. We may alienate the love and appreciation of some dear people by standing for the truth; we have done so in other days, and we may do so again, and if necessity requires it, let it be, for we had rather offend the whole circle of acquaintance by standing for the truth than to offend God, Almighty God, by failing to stand for His truth even once, when there was a real call for standing. There is something better than to have the approval of our fellows—it is to have the loving approval of God Himself for having been true to the truth in a moment of danger.

In the epistle of Jude we are urged in the third verse "to contend earnestly for the faith once delivered unto the saints." Brethren, to contend for the faith is just as important today as it was when Jude spoke those words. By His grace we hope to stand firm for the right till the end has come, and then we will go into His presence and get the reward He may have for us. If that reward shall be condemnation for the stand we have taken, then we shall find more solace in an innocent conscience than we could find if we had been untrue to what we believed was truth and right. Brethren, to us the Bible means what it says, and the cause it presents for our endorsement and service is more than all human applause. Till He shall show us that we are in error in the stand we may take, we mean to stand, for if there was ever a day in the Church of Christ when true and faithful friends were in demand for the work of Christ among men, it is now; and by His grace we hope to stand till the end. If others differ from us, that is their responsibility, but, as for us and our house, we hope to be true to the truth and to the God of truth, and if to do so shall bring disaster to us personally, we hope to have grace sufficient to take it as our part in the great transaction and murmur not.

How may we reach truthful conclusions? By following closely the Word of God under the illumination of the Holy Spirit, and may the Lord show us His way.

Of course, controversy for the sake of disputing is to be despised, and controversy such as may be of a personal nature is to be shunned; but controversy for the sake of saving truth, that is to be honored and appreciated as a means of establishing the cause of Christ in the world.

Would you like to see what Paul had to say about controversy as a minister of the Gospel? Then here it is:

"But even after that we had suffered before, and were shamefully entreated, as ye know at Philippi, we were bold in our God to speak unto you the Gospel of God with much contention. For our exhortation was not of deceit, nor of uncleanness, nor in guile: but as we were allowed of God to be put in trust with the Gospel, even so we speak, not as pleasing men, but God, which trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloke of covetousness: God is witness; nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ." (1 Thess. 2-6.)

Let us notice that Paul preached the Gospel with much *contention.* He felt he had been put in trust with the Gospel, and therefore, as a servant of God, he must be true to that Gospel, even if he had to contend for it in the presence of its enemies. He was not a man-pleaser, nor one to flatter itching ears. He spoke plainly and uncompromisingly the truth as God had given it to

him, and then when the end came he said he was ready to be offered up, and from that bold promontory of faith he not only called God to witness, but he saw his crown and went to wear it in the presence of his Lord and Master. The approval of God is ten thousand times better than the approval of vain man.

ERROR IS SO PERSISTENT.

If you wish to get a difficult task on your hands, undertake to handle error. As long as you simply talk about error, you will not necessarily know its power, nor the tenacity with which it holds any territory it may have gained. A bad man may not be willing for you to talk of his bad qualities to his neighbors, but he may spare you if you go no further. If you wish to get trouble on your hands, then set to and try to move the bad man from the neighborhood, and then you will find something of what his strength is—and you will not move him either readily or without trouble. He will fight, and fight hard, before he will consent to go from the scene of conflict, and fortunate you will be if you get him away at all.

As illustrating what we mean, you allow some man to come into your community and let him sow the seed of error and allow the seed to germinate. Then you will have a task if you ever uproot and remove them. Error has sticking qualities. That is one side of the reason for its staying qualities. The other is the fact that the average person does not seem to realize that there is danger in the presence of growing error, and so it seems not at all troubled about its removal, and so long as people do not realize that growing error is dangerous, they will not make any special effort to remove it, and of course it will not go of itself, and there you are! What can be done to remove error from a community? The first thing to be done is to arouse the people who are not the special friends to error, and induce them to get into the fight against it, and to do so with a hearty good will.

The *Christian Endeavor World* has sensed the situation from afar, and it points out the fact that so many have little or no concern as to what error may do, or may not do, just so long as you do not insist on doing something to destroy it It points out a significant instance as follows:

"In a recent popular address, Bishop Hughes declared, 'I have no confidence in talk about the brotherhood of man that is not based on the major promise of the Fatherhood of God.' We do not get close to one another till we get close to God. Man is not the magnet, but God is. Christ lifted upon the cross draws all men to Himself, and so to one another. We love because He first loved us—love Him and love other men. That is why the care of the sick in hospitals, of the old, of the orphans, of the insane, of the poor, all have been developed in Christian countries. That is why Christian countries have freed the slave and alleviated the condition of the prisoner. And that is why, on the other hand, there is so much human wretchedness and so little human brotherhood in heathen lands. We have only one thing to do, namely: to get people to love God with all their hearts. The love of their neighbors as themselves will follow as a consequence."

That is a good case in question. There are many people who are clamoring for the brotherhood of man, never laying any stress on the Fatherhood of God. But how can we have the brotherhood of man without the Fatherhod of God? There can be no brotherhood without fatherhood. It requires the same father to have a family of brothers. Not only so, but there may be a brotherhood in the flesh without a brotherhood in the spirit. That is just what many are refusing to admit. They claim the brotherhood of man on the basis of the creative act of God. The fact that God is the Creator of all men does bind us together as brothers in the flesh, but that fact does not bind all men into the same brotherhood spiritually. The brotherhood of man, from the spiritual standpoint, is just as dependent on the spiritual Fatherhood of God as is the brotherhood of the flesh. There can be no brotherhood, spiritually, till there is a spiritual father. Jesus Himself said on one occasion, in speaking to certain people: "Ye are of your father the devil, and the lusts of your father ye will do." Now, does any man of real sound, practical sense believe that these people to whom Jesus was speaking when he said, "Ye are of your father, the devil," were the brothers of the people to whom He was speaking when He said: "Ye are the light of the world?" Does any man believe that a bad and wicked man can be the light of the world? And can he be the brother of the men who are saved through grace? If brotherhood is dependent on fatherhood, then there is no way to have the wicked men of this world to be the brothers of the men who are the light of the world but to have God be the Father of the wicked.

This plea of the brotherhood of man, as we ordinarily have it, is only an effort to blot out the distinction between the Christian and the man who has never known God in the forgiveness of his sins. It is a trick of the devil to advance his kingdom at the expense of the kingdom of Jesus Christ. The world is right when it declares that brotherhood is based on Fatherhood—it is based on fatherhood of the same father. Now, it seems almost impossible to think of a man who would claim that Bob Ingersoll and Chas. H. Spurgeon were brothers because God is the Creator of them both. God is the Creator of them both, but not the spiritual Father of them both. Is God the Father of Tom Paine and also of Phillips Brooks? And are these two men brethren spiritually, just because God created them both? Surely not—never! They have no spiritual elements in common, and therefore they cannot be brethren. In their first birth, they had common elements alike, but when they were born again, as Jesus said they must be, if one was born again and the other was not, then they could never be brethren till Tom Paine should be born again, or born from above. If Phillips Brooks was born again and Tom Paine was not, there could be no brotherhood, because one of them had been born into the kingdom of God and the other had not, and therefore they could not be brothers. Let us learn to talk of such matters with sense. It is no credit to a man to talk without sense, no matter how much sense he is supposed to have. The more sense a man has, the less credit it is to him to talk without sense, to put forth claims which cannot be supported by truth.

MUSIC THAT IS MUSIC.

Rev. Livingston Johnson, editor of the *Biblical Recorder,* has been traveling in Europe this summer, and he has written some very interesting letters to his paper. He attended the World Congress of the Baptists in Stockholm, Sweden. In telling us of the many good things he saw and heard, he tells of the music he heard there, and it is so good and wise we are reproducing that part of one of his letters as follows:

"At the conclusion of the sermon, the Swedish choir sang. I am not an expert on music, but I have never heard such music as that choir rendered just after that great sermon. It was more like what I have always imagined must be the music of angelic choirs than anything I have ever heard on earth. They sang that song without instruments, though at the evening service they had a fine orchestra to accompany the choir. The Southern negroes sang, 'It's Me, it's Me, it's Me, O Lord, Standing in the Need of Prayer,' and as usual their singing captivated the crowd. The Lettish choir sang at night, as did the Swedish choir, but of all the music we have had so far, and very much of it has been soul-stirring, nothing has approached the singing of the Swedes.

"Most of the directors of Gospel music whom I have seen perform could learn valuable lessons from the Swedish director. It happened that he was very near me as he led his choir. Indeed he stood on a chair which he placed on my table. He did not say a word to the choir, but directed them by the movement of the baton, as it used to be called. There was no movement of the body, no jumping up and down, no monkey action of any kind, no bawling out for everybody to sing, no attempt to be funny, no calling upon certain sections to sing one verse and this to be followed by the whole congregation on the chorus. One of the songs they sang was the 'Glory Song.' When the director desired the congregation to join in the chorus he simply turned from his choir, which was on the platform, to the great congregation, and beat time for them. No announcement was necessary, as all joined heartily in the chorus. Every movement of his hands was graceful, and his face was radiant. The whole was done in a dignified and reverential way, and it was worship in song, and not buffoonery."

We commend the above to our people generally, but especially to some leaders of song. We have seen choir leaders make a monkey of themselves, and they really seemed to enjoy the privilege of making themselves ridiculous before the congregation, as well as before the choir. We know some choir leaders who can clearly beat the monkey in making themselves ridiculous. We only wish that they could read what Bobbie Burns said of a certain lady who was all unconsciously attracting much attention to herself by the movements of a certain little creature which was rather active on the lady's hair. It was after seeing such a sight that he wrote that couplet—

"O wad some gift gie us—
To see ourselves as others see us."

We commend those lines to certain choir leaders. Brethren, you may not care for yourself, but do spare the people, who must look upon you while you assume to lead the people in the worship of song.

Here is a paragraph worthy of your best consideration. Read it with care: "The Lord's 'shall come' speaks of certainty and reliability. Reliability because He says it, and certainty because His 'shall' is beyond the impossibility of non-fulfillment. When our Lord speaks, there is no 'may be' of uncertainty, nor 'perhaps' of probability, nor 'speculation' of doubt, nor 'conjecture' of human thought, nor an 'hypothesis' of ambiguity, nor the 'unequivocation' of dubiousness, nor the 'ambiguousness' of vagueness. When He speaks, we have certainty for our faith, and the reliability of what He is, for His Word can never pass away. Therefore, let us be strong in faith, faithful in testimony, ardent in love, pure in heart, zealous in work, fervent in prayer, righteous in act, and watching for Him, our Lord who 'shall come,' and will not tarry."

The following from the *Christian Century* is of interest: "It may well be doubted whether there is a Church in this country with so remarkable a record as that of St. Andrew's Episcopal Church, of Meriden, Conn. In seventy-three years the Church has had only two rectors. The present parish head is Rev. Arthur T. Rasdall, who has just rounded out forty years of service."

CONTRIBUTIONS

ELON LETTER.

The record shows that about one-third of a freshman class will graduate from college. Why do the two-thirds fall by the way?

Financial reasons immediately suggest themselves, because it costs money to go to college. My observation, however, inclines me to the conviction that lack of money is oftentimes a help rather than a hindrance in securing a college education. In some cases, where the labor of son or daughter is required to support the home, this reason holds, but for the aspiring, hard-working student, straitened circumstances do not bar the way to the completion of a college course. Fully one-third of those who holy Elon diplomas have, in one way or another, contributed toward paying their own expenses. Colleges offer various means of self-help, and also have loan funds for deserving students. To borrow money to meet expenses, later paying it back, is a most satisfactory way to earn one's way through college, because it enables one to have time for the campus activities and at the same time teaches the sterling virtue of rigid economy. Not how much earning power we have, but how we spend our earnings is the determining factor between financial success and failure in life.

Too much money will oftener prevent a student from graduating than too little. The student whose parents, out of misplaced affection, supply him with too large an outlay of money becomes oftentimes flabby. Because money comes easy to him, he is likely to conclude that passing marks will also come easy. He fails to apply himself properly and is caught, to his chagrin, by the 60 per cent rule, which means that unless he passes at least 60 per cent of his work he is excluded from college. An allowance is the best plan for parents able to defray their son's or daughter's expenses—an allowance to which, by mutual agreement, the son or daughter will rigidly adjust expenditures. It is not the charges for room, board, fees, and tuition that make college education expensive, but the incidental items, which many a student cannot indulge, that undermine health and character and make graduation doubtful for most of the students in a modern college. These are matters which manifestly no college can control. There are few excuses here at Elon for the needless expenditure of money, but even here parents at times complain that they do not mind the necessary expenses. What they cannot afford is the incidentals, the non-essentials. Firmness at this point on the part of parents will save many a son or daughter to a college degree. Indulgence will mean failure. The policy along this line should be determined in advance of entrance to college.

Some, too, are eliminated from college because of low mentality. Here again the number is small. Failure to apply one's self diligently, rather than low mentality, accounts for most failures to pass college courses. The plodding student with good habits of study is welcome to any college. Such a student oftentimes distinguishes himself and his Alma Mater during his work years. Witness Senator Vance, in North Carolina.

Most of the two-thirds who drop out without graduation come to college from improper motives. They have observed that college graduates move in the best social circles, and they have social ambition. They have heard about the big athletic events of the college campus, and they want excitement. They have heard that college graduates supply the bulk of the nation's leadership, and they want to be leaders, though unwilling to pay the cost of leadership. Some few are morally unfit to remain on a college campus.

The world needs trained men and women of Christian character. College administrators and parents must co-operate with our youth, that more of them may be enabled to complete the arduous task of college graduation. Human experience has found no discipline so able to knit character for the strain of leadership and service through leadership comparable to the four grilling years of the college curriculum. I trust that Elon's incoming freshman class may come with high purpose and noble consecration. The college can and will give itself unreservedly to the life interests of such promising leaders of human progress.

W. A. HARPER.

BETHLEHEM LETTER.

"A friend in need is a friend indeed." I believe I realize the truth of this statement more than ever before. A few days ago, when I received a letter from Dr. Harper, enclosing a check for $1,000 from a friend, it came just at a time when our financial demands were most urgent. What the college needs is a few more liberal friends like this one, who have money to give and believe in helping a worthy cause.

We are very thankful to Dr. Harper for stating our case so successfully. It does us good to know that the college has friends who not merely think of it occasionally, but are really working for its welfare.

We are still pushing the work on the building to get it finished in time for opening, September 12th. The plasterers are now busy in the building and the carpenters who do the finishing woodwork are following close behind them. The wiring for the electric lights is nearly completed, the heating plant has been ordered and part of it has already arrived.

People are already beginning to move into Wadley to take advantage of the increased educational advantages which are being offered. Empty houses are being repaired and rented, new houses are being built, and nearby farms are being bought or rented by people who want to educate their children. Arrangements have been made to "truck" children into Wadley from nearby communities. Some of these will go to the public school and some to the college.

I want all the members of the Christian Church to feel that Bethlehem College is our college and give it their whole-hearted support. Only a comparatively few of the subscriptions to the college have been paid yet, and this is a time when we need the money very much. We will appreciate it very much if those who can do so will pay up at once. Or if you have not subscribed anything yet, we would be very glad to have you send us a cash donation or a subscription.

This is a very crucial time in the history of the college, and we earnestly ask all Christian people to remember us in their prayers and offerings.

M. W. HOOK.

A QUESTION ASKED BUT NOT ANSWERED.

The writer is in receipt of a letter from one of our interested and loyal laymen in which this question is asked: "Where is the fire that our old ministers used to have, and the burning desire for lost men and women to be saved, and for our principles, which are beyond question the greatest and most universally accepted that any Church has ever offered, where they have been expounded by the above types of men? Look at our strong men who are trying to get out of the ministry."

I wonder if other laymen share the anxiety expressed by my correspondent. And, then, I am wondering if we of this day are expounding the polity and setting forth the principles and position of the Christian Church as did our fathers. Are we as devoted to these principles as the preachers of past generations, or do we think it wiser to keep our position and principles in the background? Evidently our correspondent has raised a question which the writer cannot answer, but which every pastor will have to answer for himself. I thought the question worth passing on, as it came fro mone of our level-headed, far-sighted, most loyal and interested laymen.

J. O. ATKINSON.

HERE IS WORK FOR US ALL.

We have heard people, Church members, complain that they had nothing to do in the Church. We have even heard some complain that the pastor had given them nothing to do. They seemed by their complaints to indicate that if no one should come and give them something to do, they would be entirely excusable for doing nothing for God in the salvation of the world. Now, we happen to know that there is no excuse for any such condition. The pastor may be too busy to give you something to do, but be assured that there is a plenty of work, and always at your right hand, and you can get busy at this work every day, even though your pastor should forget to do anything in the way of providing work for you. We are going to give you a clipping from an exchange, and from that you ought to be able to find a plenty of work of the most important kind—work, which if you truly engage in it, will give you the richest compensation of your life. The work to be done is *prayer*. Some who do not know may not call it work, but that is where you make your mistake—true prayer is real work—a work in which every Christian needs to be much engaged. Read the following, and then see if you can find enough to do in prayer to engage your best effort and your most precious time. Read:

The last intensity is the intensity of prayer. "My God, My God"—Jesus is the same in His dying moments—"Why hast Thou forsaken Me?" (Mat. 27:46.) Praising-time will soon be over: never for all eternity shall I be able to stand again for a *rejected* Christ against an entire world: little children, it is the last hour—let us give ourselves to prayer. "Had I known what I now know of the service of prayer," said a dying saint, "I would have given three-fourths of my day to intercessions." Nothing is effectual that is not first covered by prayer. Dr. Bachus, a former president of Hamilton College in America, was told that he had but half an hour to live. "Is that so?" he replied; "then take me out of my bed and put me on my knees, and let me spend it calling on God for the salvation of the world." And so they did: he died upon his knees.

The sunset burns across the sky;
Upon the air its warning cry
The curfew tolls, from tower to tower;
O children, 'tis the last, last hour!

The work that centuries might have done
Must crowd the hour of setting sun;
And through all lands the saving Name
Ye must in fervent haste proclaim.

REV. JEREMIAH W. HOLT.

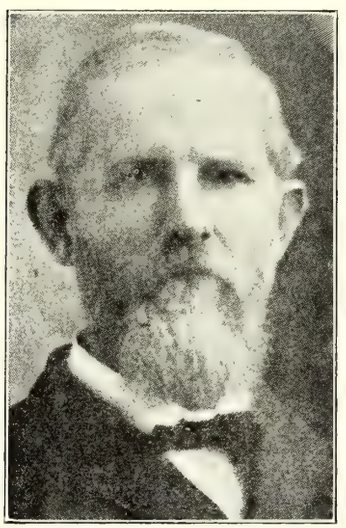
(December 7, 1848—August 3, 1923.)
A Tribute

By. Wm. Thornton Whitsett.

For forty-six years Rev. Jeremiah W. Holt was a well-known minister in the North Carolina-Virginia Christian Conference, and had preached at various times throughout the Churches of the Piedmont section. Born near Burlington, Alamance County, N. C., he grew to young manhood without educational advantages, save those afforded by the local schools. When he determined to enter the ministry, he entered Graham Normal College, and later went to Rutherford College, in order to prepare himself for his life's work.

His education being completed, he settled near Burlington, where he made his home throughout his life, and entered upon an unusually active life's work. For thirty years he conducted a school near his home, and many of the leading men and women of his section well remember him as a faithful and conscientious teacher. His work in the school-room was never allowed to interfere with his preaching, but every Saturday and Sunday found him active in his Church work, and his pulpit was seldom vacant. Living in a day when roads were poor, and automobiles had not come into use, he made long drives with his horse and buggy to reach his appointments in Orange, Alamance and Guilford Counties.

Perhaps, the outstanding trait in his life may be said to be his intense devotion to the cause of temperance. Early deciding that the curse of strong drink should be blotted out, he waged a warfare throughout his life against the evils of



REV. JEREMIAH W. HOLT.

strong drink. His speeches on the subject of temperance were logical, strong, and effective. He gave no quarters and asked none in his warfare. His position being so much in advance of the thought of his times, he was often criticised, and even ridiculed for his intense devotion to what seemed a hopeless cause; but it made no difference with him, the warfare was continued. Time has vindicated the wisdom of his views, and he lived to see his ideas made into law, and in active operation. At one time he was a candidate far Governor of North Carolina on the Prohibition ticket; not that he desired to enter a political life, but that he was willing to stand openly and publicly for the vital cause so dear to his heart.

After seventy-five years of valiant warfare in the causes of right, he passed in peace to his final reward. Gathered for his funeral was an immense congregation, largely made up of former students, Church members, and those with whom he had so long labored. The services were conducted from the Burlington Christian Church by Dr. P. H. Fleming, assisted by Dr. W. W. Staley, Dr. G. O. Lankford, and Rev. P. T. Klapp. Dr. Staley and Rev. P. T. Klapp, both classmates of Rev. J. W. Holt, spoke tender words of appreciation of their life-long friend and early schoolmate.

He was laid to rest under a mass of beautiful flowers in the cemetery of New Providence Christian Church, near Graham, and it may be said in truth that a life rich in good works has passed from earth. One of the most impressive incidents of the funeral service was the reading by Dr. P. H. Fleming of a sketch of the deceased's life, written by himself some months ago when he realized that his health had broken and that he must soon pass away. It was brave, tender and full of the faith that had carried him through a long and courageous life of earnest work.

A TRIBUTE TO JOHN D. GRAY.

John D. Gray was born in Sussex County, Del., April 25, 1870, and died in Sussex County, Va., July 14, 1923, age 53 years 2 months and 19 days. He moved to Virginia when about fourteen years old, with his parents, Mr. and Mrs. Alfred L. Gray. He, with his brothers, Messrs. E. L. and H. A., entered the lumber business as very young men, and through hearty co-operation, hard work, and faithfulness to their company, they have in these years achieved wonderful success. He was a man of clear vision, strong convictions, and splendid judgment. These elements of character were seasoned with genuine Christianity. His was a splendidly rounded Christian character. He joined the Waverly Christian Church soon after the Gray Lumber Company moved to this place, and entered immediately upon the work of the Sunday School and Church by becoming a teacher, which position he held till his death. About ten years ago he was elected to the office of deacon, which office he filled faithfully to the last.

On June 19, 1895, he was married to Miss Mary Johnson, of Isle of Wight County, Va. They have three children—Col. Marvin L. (a member of Governor Trinkle's staff), Alvah, and A. Landon, and Katherine, wife of Marvin. He is survived also by one sister, Mrs. P. Fleetwood, and two brothers, Messrs. E. L. and H. A., all of Waverly, Va.

Deacon John D. Gray was a leading citizen of his community. His influence was always felt on the side of morality and spirituality. He will be missed by his Sunday School class of young men, by his Church that he so liberally supported and faithfully attended, and by the community at large, whose interest he sought to advance.

The services were conducted from the home and concluded at the cemetery by the writer, assisted by Dr. W. W. Staley, of Suffolk, Va., who officiated at their marriage. The attendance was very large. The floral offerings were beautiful. Bro. Gray was very fond of male voices, and a quartet of mem sang tenderly appropriate hymns.

Jas. L. Foster.

FROM DR. D. A. LONG.

Dear Dr. Barrett:

Preached here 11 A. M. Just returned from the funeral of Bro. Mitchell's little boy. Will preach here again tonight. Our Sunday School at this place meets at 10 A. M. every Sunday. Deacon Napoleon House is our superintendent, and Deacon Mitchell, secretary; Bro. Geo. T. Whitaker is teacher of the Bible class. Mrs. Henry Pearce is assistant superintendent. We have a small, but earnest, band of workers. We expect to receive three new members the first Sunday in September. Delightful rains and fine crops.

D. A. Long.

Franklinton, N. C.

Dr. Staley has had a week at Moore's Springs of late. That is regarded as a very remarkable mineral water. It is especially remarkable for its curative powers. Dr. Staley spent a season there last year and was much benefited. We trust he had a very helpful and beneficial visit there this summer.

THE NEW DEPARTMENT OF ADMINISTRATION AND LEADERSHIP TRAINING.

By Rev. H. Shelton Smith, Ph. D.

A few months before my graduation at Yale, last spring, I had the surprise and pleasure of an invitation from the Board of Christian Education, through its general secretary, Dr. W. A. Harper, to become the secretary of "Administration and Leadership Training," on August 1, 1923. After several weeks of deliberation and inquiry, it became clear to me that my duty was to accept the call of my Church and become its public servant in the capacity suggested. Since that decision was made, I have endeavored in every reasonable way to extend my knowledge of our Church's outlook, educationally, and to get more intimately acquainted with the educational needs, problems, and possibilities of our denomination as a whole.

Therefore, I take this first opportunity to state through our periodicals some of the things which the department, as I understand it, wishes me to do, and also to suggest ways whereby members of our Churches and Sunday Schools and Christian Endeavor Societies and other organizations may assist in promoting intelligent administration and leadership training throughout the Christian Church.

Co-Operate with Pastors and Churches in Making Educational Surveys.

The crucial demands of the World War revealed as never before the necessity in the United States for efficiency—physical, mental, and spiritual. Resulting surveys and tests laid bare to us the humiliating fact that vast masses of illiterates were unreached by our educational system and that millions bore in their bodies physical handicaps that were at one time entirely remediable, but who in the crisal hour could not bear a soldier's part in bringing victory to the side of right. Since the war, survey after survey has been made in county, State, and nation to detect weakness, correct malpractice, and institute well-orbed programs of public education with equal privileges to all.

The survey is fundamental also to the Church's future program. As yet but few and scattered attempts have been made to discover her resources and problems, and most of the surveys made so far have dealt with large territories rather than small localities which constitute the ordinary outreach of a local Church. The Interchurch Survey did great good; but its greatest contribution will be missed if the local Churches of all denominations do not institute more intimate surveys designed to show their own specific assets and liabilities.

The Christian Church should employ in a larger way the survey as a preliminary to a more effective educational advance. Your Church wants, for example, to erect a Church building adequate for the needs of your own community or city. What are your needs? Do you know approximately how many people your Church should be expected to accommodate, not only today, but twenty years from now? What size territory is your Church supposed to minister to, and what type and race or races of people do you serve? What other agencies are there in your community besides Churches which may be expected to serve in their chosen fields? Are you avoiding duplication of time, expense, and effort? Numerous other questions occur, but these show sufficiently that every Church ought not only to sit down and "count the cost," but should first make a detailed analysis of the obligations and types of services to be performed in its specific locality. Not to do so is folly.

The Board of Christian Education authorizes me to say that it will assist, through the department of administration and leadership training, any Church that would like to make such surveys with the view to erecting new buildings or altering old ones for new and larger services. I am at your service and will gladly correspond with any who may desire my assistance in this respect.

Suggest Appropriate Building and Educational Equipment for Both City and Country Churches.

After the survey is made, your Church will naturally want to supply the necessary physical equipment by which to accomplish its educational functions. To whom shall you go? To an architect that knows little or nothing about the demands of the modern Church building? Unfortunately, this has been all too frequently done, resulting in an unscientific structure and a prodigal waste of money. I have in mind two Churches in the same city that were designed by the same architect about ten years ago. One of the Churches is now to be scrapped in favor of a more complete structure of forty class-rooms, assembly departments, and preaching auditorium, is gaining in favor and usefulness—the pride of its one thousand Sunday School pupils. The former Church allowed the architect to select what he called a "model" building; the latter selected a competent and consecrated building committee, who, after visiting some of the leading city Churches of the United States, required the architect to design their Church to suit their own far-seeing vision.

It is the purpose of this office to gather, in due course of time, a list of the most reliable Church architects in our country, said list to be furnished to any Church in our denomination wishing to build or remodel its plant. Also an effort will be made to secure pictures and drawings of up-to-date country and city Church plants now in use in the various denominations. These will be at your disposal for the asking.

May I request all Churches that are now in possession of drawings of their Church buildings to favor this office with duplicates if possible, or with the originals when you are no longer in need of them. In this way, our Churches can be of real service to each other. Also try to have a good photographer make several attractive pictures of your plant and send duplicates to this office for the purpose of publication and comment as occasion may arise.

Assist Churches in Organizing Modern Church Schools.

Our denomination is now in the process of erecting several of our greatest Church plants. I have already had invitation from a number of the pastors to assist them, at the completion of their buildings, in organizing their Church schools. Nothing will give me more pleasure than to make myself of service in this way; for a new, handsome Church should be satisfied with nothing less than a thoroughly graded school—organized from the beginners' department to the adult with respect to the religious needs of the several ages registered in the school. I shall be glad to answer any inquiries or make personal visits to any Churches, with new or old buildings, which are in need of assistance. Don't be timid about asking questions whenever information is needed; that is what you elected me for.

Assist Church Schools in Obtaining Adequate Courses of Study.

The successful administration of a school requires not only an adequate physical plant and equipment but also properly selected lesson materials and integrated expressional activities. If you want to establish a completely graded Sunday

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[redacted] of Religious Education, whereby our denomination may greatly increase the number of prepared officers and teachers in the local Churches. Efforts are being made to announce such a program following the meeting of the general board of the Christian Church in October.

To set going the various phases of the program outlined will obviously require not only an unlimited amount of work in the office and in the field, but also much patience and a period of years. To the best of my ability, "trusting in the Lord Jesus Christ for strength, I promise" to give myself unreservedly to this joyous task. I shall

covet at all times the prayers and co-operation of the Church at large, and it will be a pleasure to have suggestions concerning ways of achieving more successfully the work committed to your secretary.

MOSES vs. DARWIN.

By William Jennings Bryan.

(In Three Parts—Part II.)

"I sent my son to college a Christian, and he came back an atheist."

About the time they got settled on the tooth, somebody found the skull of a monkey in Africa. Somebody was digging down in a cave and went down sixty feet and finally came to the skull of a monkey.

Isn't it ludicrous that learned men should get so excited about a tooth or a skull? The fact is, when a fellow gets obsessed with the idea he has brute blood in his veins and he must have come from something somewhere, he is so interested in tracing his family tree and getting it straight that he will go around the world to see a skeleton when he will not cross a street to save a soul. That is what it means. You cannot interest these men in the saving of souls, but they are very much interested in a five-toed horse. They will tell you there is a portion of an ear from an ape like a man's ear, they will say you have canine teeth like a dog, that you wiggle your ears like a horse. They take your child in the school, and day after day they will teach that child, trying to convince him that he came from a monkey or an ape, but there is one fact worth more than all the points of resemblance, and that is they cannot find a species that ever changed, and if they cannot find where two species in the plant life came one from the other, or the two from the common ancestry, why do they try to drag man from his high estate and give him a brute ancestry?

I have had people ask me, "Do you mean to say, Mr. Bryan, that there is no evidence upon which to base this evolutionary hypothesis?" I say, absolutely none that ought to have any weight with reasonable people. How on earth can these intelligent men believe it if it is not true? they ask. I get my first explanation from Tolstoi, who spoke twenty years ago of the "cultured crowd." He says those who belong to the cultured crowd think religion is a superstition good enough for the ignorant to hold in check and restrain them, but who believe when man reaches a certain period of intellectual development he outgrows it.

The first explanation of these learned men is that they are mind-worshipers, and they are trying to substitute education for religion; they believe all you need is to train the mind; that the heart doesn't need to be trained. You have a man, John H. Williamson. I do not know whether he is still the enforcement officer, but he was sent down to the penitentiary with a committee of lawyers to examine criminals. Four were selected from the lot, and three out of four had college or high school training. You cannot go to a penitentiary in the United States but what you will find college graduates, and yet we have men teaching in our schools who pay no attention to the heart, and think all you have to do is to train the mind. If they understood the Bible they would know that "out of the heart are the issues of life," not out of the mind. They would know that "As a man thinketh in his heart, so is he." When the heart goes wrong it takes the mind with it. There is not an ounce of love in all the minds in the world; there is no morality in the human mind—it is a mental machine. It works for its master, and the master has a heart. The man of the trained mind will work just as willingly to plan a burglary or a murder as he will to plan service to society. The first thing is that these men are mind-worshipers. Romances, born in Canada, educated in Great Britain, a prominent biologist, says it was evolution that led him away from orthodox teaching. He went out and wrote a book against the existence of a God. He stayed out for nearly twenty-five years, and when he began to come back as the intellectual prodigal son, he explained his going away, and said that he could not pray for twenty-five years. The reason he thought he could not even pray was because he put too much emphasis upon the reason and not enough upon the will and the heart, and as he came back he found he over-estimated the reason and under-estimated the heart, and that is the way he explained his second view. He quoted the words of Bourdillon:

"The night has a thousand eyes,
And the day but one;
But the light of the whole world dies
With the setting sun."

—and, then, that which he was trying to illustrate

"The mind has a thousand eyes,
And the heart but one;
But the light of a whole life dies
When love is done."
It Simply Cannot be Done.

They are mind-wirshipers, and when Romanes went out and wrote his book, what did he say? He said: "I am not ashamed to confess that, with this virtual negation of God, the universe to me has lost its soul of loveliness * * * and when at times I think, as think at times I must, of the appalling contrast between the hallowed glory of that creed which once was mine, and the lonely mystery of existence as now I find it—at such times I shall ever feel it impossible to avoid the sharpest pang of which my nature is susceptible." They are trying to worship the mind and substitute education for religion. It cannot be done.

The second reason is that evolution flatters the mind of vain man. The evolutionist says to the student: "You cannot understand the Bible; there is the miraculous and the supernatural. You cannot understand them. Let us give something that makes everything plain. Here is evolution; that is a law and when you understand evolution you know everything, for evolution explains everything." It is flattering to the mind and some of their minds are susceptible to flattery. But there is a third reason. I would not want to pick them out and name them, but I think it is a lazy man's theory and is attractive to the lazy man. It is the laziest theory anybody ever proposed. If a man believes he is descended from the animals, all he has to do on Sunday morning is to go out to the zoological garden and stand in front of a cage of animals and speculate on how far he has come. But if he is a Christian he has to go to Church and consider how far he has to go before he becomes perfect. Christianity is no lazy man's job. There never was a religion that stirred to perpetual energy like Christianity does. Christianity presents to us an ascending plane. It tells us that every human being is traveling every day, every hour and every moment, up or down; ever rising to the highest plane that God has made possible, or sinking to the lowest level that man can reach. Christianity gives us ideals that are within sight of the weakest and the lowliest, and yet so high the best and noblest are kept with their faces turned ever upward. Christianity gives us a life of climbing where the scenery grows brighter every moment and the heart is happier for it. Evolution chills hope and courage and ambition. It is the doctrine of fatalism, and if you will take a book on psychology written by a believer in Darwin, you will find he tells you that man is just a bundle of brute instinct, and it is not your fault you do wrong. It makes a wonderful difference whether a man traces his ancestry to the jungle or to the throne of God. We try to live up to our ideals. If they are below us we live down; if above us, we strive to climb upward.

[To be Continued.]

QUIET TALKS ON THE SIMPLE ESSENTIALS OF GOSPEL TRUTH.

By S. D. Gordon.

Delivered Under the Auspices of Atlantic City, N. J., Council of Churches.

(No. 4) The Beginning of Man.

Man is of a princely brood and breed. He is not mere dust and dirt of earth. He's more. He's kin to God.

The story of how man got his start on the earth, and the old Book of God, these two, are tied up together tight. The Book has a story about man's start. It is told clearly, simply and positively. It is put in a leading place, at the very beginning. It dignifies man in a peculiar way.

There's another very different story being told today. It really lowers the dignity of man. It is being told so loudly and dogmatically that people are coming to think, unthinkingly, that it is the only story. Everybody worth while believes it, we are told.

Yet—yet, it is striking, that there are distinct groups of the ablest thinkers among scholars and scientists who don't accept it, but say some very strong things against it, with a quite settled positiveness.

What is this strange modern story about man's start? In a word, it is this, that man evolved by a series of steps, up from the very lowest forms of matter, up through an ascending scale, getting higher and higher, till finally he got up to where he is now. Some put a supernatural creative touch of God at various stages. Some leave God clean out.

Even though weak links in the chain of evidence are frankly admitted, indeed sometimes the distinct absence of links, yet there is a peculiar insistence on the main teaching, quite ignoring the fact that the weak links, the absence of links, completely neutralizes the whole teaching.

It seems as though the process must have stopped, however. New man ought to be continually evolving up from the lower stages. It seems queer that they all come another way. And the other way fits into the Book's story. Rather striking that!

The two teachings are directly opposite. That's clear. The question involves not the present teaching of science on the matter merely, but the status of the Book, whose story is so radically different.

The Book's story is that man was created essentially as we know him today, by the direct act of God. On the lower levels of life, in this creation story, there are distinct forms or kinds. The striking thing to mark is that these never cross. Each kind reproduces after its own kind. It is never after another kind. This is specifically stated nine times. There is no crossing from one kind to another. There are unbridged chasms at certain points.

Then, at the climax, God, by direct act, formed man as a distinct creation. God breathed His own breath of life into man, making him still another kind, distinct from the other lower kind, God's own kind. That's the story.

Of course, the principle of evolution, or growth by development, is everywhere, but always within certain fixed limits. There's growth from early

immature forms, up and up, until full maturity of that particular sort of life is reached. This is in all nature, and in all life. But there's never a crossing over from one form or kind to another.

The attempt at this is always punished by death—death by sterility. The power to reproduce life is lost, irretrievably lost. It's a well-established fact of science that crossing species results in sterility. It is the very thing that stops life, truly a dead stop.

The familiar illustration is the mule. The arbitrary crossing by man of the horse and the ass produces the mule, a peculiarly strong and peculiarly stubborn animal, and, be it noted, always sterile.

At its core, the question is a scientific one. It's a matter of biology, the science of life. And the striking thing to mark carefully is that there is a distinct group of scientists, of highest scholarly rank, in each of the nations of Christendom, who say plainly in print that scientifically this teaching of evolution is childish, wholly unscientific. The biologists among them say it is a biological absurdity, a biological impossiblty.

Some of these have pointed out how the simple creation story of Genesis fits in with the latest findings of science. But the other teaching persists, like a dense fog, settled down, obscuring and quite ignoring, simply ignoring, proven facts.

In the earlier days the teaching was put forward as a "hypothesis"; that is, a supposition, nothing more. It's a strange perversity that now it is taught as an established fact, even with scientific facts against it.

On the other side, the things peculiarly distinctive in man tally with the Book's story. Man is not only superior to all lower creation, but radically different, not in degree, but in kind. There are four distinctive things in man—the mind, the understanding and reasoning powers; language, the power of expressing thoughts in a reasoned-out, intelligent way; conscience, the moral sense; and moral choice, the power to discern moral differences and to decide.

There is absolutely nothing in lower life out of which these could have evolved. Out of nothing, nothing comes. These four things are found nowhere else except, ah! yes, except in—God!

Indeed, these are the distinctive God traits. Here is the link upwards. Man reveals unmistakably the direct creative touch of God upon him in these traits. His make-up tallies with the Book. And this characteristic of the Book. It and man fit together.

And so a man has in his own very self the fact that the Book is reliable. It is indeed the Book of God, dependable at every turn.

(No. 5—"The God-Man.")

THE PEOPLE WHO DO ATTEND CHURCH, AND WHY.

The most efficient agency of human service on earth is the Christian Church, and they who would make their lives count should be counted among those upon whom the Church may count. Every non-attendant upon religious services virtually votes for the elimination of the institution from society. If we believe that the world needs the Church, we have but one clear, unmistakable and unanswerable way of stating it; that is, by regular Church attendance. The man who goes to Church stands for an indispensable institution, even as a good citizen stands for the State by voting.

The great master passions, such as love, honor, justice, patriotism and brotherhood, are kindled at the altars of the house of God. The most expensive thing about a Church from any point of view is the empty pew, and no well-conducted Church can afford it, even on the low plain of business efficiency. Church attendance is conducive to religious thinking. Take God out of the human mind, and you eliminate the greatest incentive to noble thinking and living, and the greatest safeguard of society. A churchless community, a community where men have abandoned and scoffed at or ignored their religious needs, is a community on the rapid downgrade. Church work and Church attendance means the cultivation of the habit of feeling some responsibility for others. At Church we meet and nod or speak to good, quiet neighbors, and go away feeling a little more charitable toward all the world, even toward those excessively foolish young men who regard Church-going as a soft performance. We may not hear what we term a good sermon, but we will hear a sermon by a good man, who, with his good wife, is engaged all the week in making hard lives a little easier; we will hear read or take part in reading some beautiful passages from the Bible and take part in singing some good hymns, all of which are indispensable in the building of Christian character.

I believe that going to Church is a duty we owe to the world, "for none of us liveth to himself, and none dieth to himself." The nature and extent of our obligations to our fellowmen, it seems to me, are rarely considered sufficiently to be adequately understood. How much, and what, do I owe to humanity? Literally, everything I have, everything I am; and this is so literally and so simply true that no man has a right to say, "I will do as I please with my possessions, my time, or my powers." If I have a strong and fair body, have I a right to be proud of it and do what I please with my physical strength? The long struggle and effort of the race in every stage of its progress, from brute propensity toward angel, has evolved whatever is fine and fair in the human form; and it is an outright gift to me. Is my brain-power mine? The human race, from the beginning, has been developing and creating the human brain. When men have tried to think straight and clear, they have been creating brain cells as much as the athlete in his exercises creates lung cells.

Whatever mental ability I have, then, is an outright gift to me. My consciousness of right is largely the result of age-long evolution of the human race; for the human race, from the beginning, has been religious, and it has conveyed all that is high and fine in the religious life as an outright gift to me. Every man that has dared to speak in the face of the opposition of his time, every man who has gone to the prison or the stake, who has been consecrated to the high and noble, has transmitted to me my religious liberty and opportunities, my high and fine aspirations to reverence and worship, as a priceless heritage which I enjoy today. Again, whatever business ability I may have is a heritage, an outright gift to me, an opportunity which I have taken advantage of, every invention that has put its forces within my control has contributed to my success if this should be my lot. So, no man has any right to stand apart from the Church, in isolation and attempted independence, and say, "I will do as I please, and let the rest of the world wag as it will," for he is under the highest conceivable obligation to do what he can to make things what they ought to be. There are many good ways in which I can serve people, but if I serve them in the highest things, I serve them most effectively and in the best possible way. I may train my child to be dependent upon somebody else and lay up provisions for him in such a way that there shall not be an hour in his life when every wish may not be supplied, or I may train him to become master of himself, to use his faculties and powers so as to provide for himself, and in this way I not only supply his wants and needs, but I make a man of him, which is infinitely more important.

Then, in order to serve men in the best possible way and render them the most effective and lasting benefit, we must belong to the Church, and consecrate ourselves to its service. The highest obligation resting upon a man is to be a man, with all that it implies, and to be a man is to be a child of God, a living soul, a spiritual being. The highest and finest things in a man is love, sympathy, tenderness, pity, helpfulness; and when we say that a man ought to be a man, it means that he ought to climb up and live in these ranges of his being. Any creature ought to be what it can. We think that a singing bird ought to sing, a horse designed for the race course ought to be able to run, a pointing dog must point, and a setter dog must set; we claim that a creature ought to be what it is called, and capable of being. A man ought to climb up and live in the spiritual ranges of his being, and if he does not, he is not a man, is not true to the highest and noblest conception of his being. A magnet might as well be called a magnet and not attract anything, the sun a sun and not shine, as a man a man when, in the highest and truest sense of the term, he does not cultivate the highest and finest qualities that go to make up a spiritual being; and which, of necessity, relate him vitally and helpfully to his fellowmen.

The Church is the only organization on the face of the earth that has this cultivation of manhood, this development of the highest and most essential characteristics of men and women, as its one essential aim. It is the place where these faculties and powers are appealed to, where they are called out and developed, where they are directed and brought into play. The Churches are not perfect, they are made up of the kind of people who live in the places where they are organized—they have to be, but they help people think and feel and love and worship and live. The world is full of good things, but the best things can only be found in brave lives, great deeds, the experiences of those who have conquered temptation and difficulty, who have suffered and have not despaired.

All of us have to meet sorrows and endure misfortunes—this is an experience from which no one escapes. This is a strange voyage we have started out on. No matter what the nature of the ship—a great merchant ship, a man-of-war, a pleasure boat, a canoe, no matter what—every craft afloat on this sea of life is doomed to go down before it reaches any visible harbor. When these experiences come, shall we lose heart, "curse God and die," mourn our hearts out, wrap ourselves up selfishly in our personal griefs, and leave the world to its sorrows? I believe that the hopes and thoughts and aspirations and inspirations which the Church stands for have the only sane and divine answer.

The Church stands as a witness to the Fatherhood of God, His eternal love and care; and if I may believe that—and I do believe it—then let my ship sink, that is not the end. I believe that every ship directed by God through Jesus Christ that sinks, sinks to another sea and sails on to some port as yet invisible to us, but finer than anything of which we can dream. The Church is not only a place of instruction—it is a place where you come in contact with the living and active influences of God, under conditions not to be found elsewhere. Among such influences, and under such conditions, attributes and faculties are quickened in you, which otherwise would remain dormant, and gifts are bestowed upon you which otherwise would be withheld.

It is, therefore, an urgent necessity that we should, at frequent intervals, place ourselves within an atmosphere of prayer; for the power to stand firm against temptation, to be just instead of unjust, merciful instead of unmerciful, light on the way, consolation in sorrow, are al-

ways vouchsafed to him who prays. The practical difficulty is, for a man, amid the bustle of active life and absorbed in the anxieties of bread-winning, to make the effort, to find time, or quiet, or any of the conditions necessary, to attune the mind to prayer. The plain and obvious and common-sense way out of the difficulty is to go to Church. There, as nowhere else, the right conditions exist; there, as nowhere else, it is possible for you to comply with them. We should consider it a religious duty, and also a necessity of our spiritual, moral and, indeed, of our physical nature to go to Church every Sunday.

There is a temptation to substitute good reading, and the beauties of nature, for Church-going. The consequence is that, though the books we read may be good ones, what we obtain from them is not the same kind of good the Church has to give. Nature does much for us, contact with her gives strength and health; nevertheless, her methods are those of a relentless mechanism. Her instrument is unfeeling force. It is a fallacy to fancy we can learn from her justice, mercy, faith; that we can draw from cloud, or stream, or tree, the strength to overcome temptation or the hope that will deliver us from despair. So long as men have taken her for their sole teacher they have remained barbarians. It is in conquering nature, not in submitting to her, that the best in us is called forth. There is a tendency to degeneration in the blood, from which the best of us are not free. Vicious, ignoble, selfish habits of thought increase their hold on us, unless we set up a counteracting influence. The most effective one is frequent intercourse with those who are better than ourselves. He who neglects such intercourse will find himself, at the end of twelve months, on a lower level, less capable of worthy effort, more responsive to the solicitations of base things. The Church provides a remedy. Here we are brought face to face with great souls, with the best and worthiest examples—with objects of worship, of adoration—which exalt the mind, purify the heart, and invigorate the will.

We should go to Church for our country's sake. The Church is the solitary institution which holds men fast to the thought of an overruling Providence, which proclaims the constantly forgotten truth that justice and mercy are not things it is permitted us to take or leave, but are expressions of the imperative will of the living God. In a word, the Church keeps alive and spreads abroad the spirit of religion—the spirit which comes from belief in and intercourse with God. Is not this spirit essential to patriotism? From Leonidas to Lincoln and from Lincoln to Woodrow Wilson, the moving force in every true patriot's heart has been a firm faith in God. The conquering nations are the believing nations. Is it not essential to public honesty?

If every official of the State were in reality a Godfearing man, would not dishonest dealing with the interests and property of the people be a thing unknown? Is it not essential to public order? Is it not a public service, then, to support the Church, inasmuch as it maintains that spirit of religion, without which there is likely to be neither patriotism, nor honesty, nor order?

Then, we should go to Church for the sake of the children. If the influences of religion are vital to the best citizenship, should they not be instilled into the minds of those who are to become citizens? Is not the consequence sure to be that our children will grow up irreligious, without that strength to endure misfortune, that power to resist temptation, that sense of responsibility and of loyalty to the right, which a sincere religious faith alone can give? For the sake, then, of the coming generation, for the sake of the children, the Church deserves our strenuous, our faithful, our personal support. How can we support the Church without going to the Church? We may contribute to its finances, but to make its influence felt, we must participate personally in its work and share its responsibilities.

S. L. Beougher.

Graham, N. C.

THE DEATH OF JOHN A. MILLS.

The death of Bro. John A. Mills, which occurred at a hospital in the city of Baltimore on July 12, 1923, was most sudden, and even unexpected to his many friends. He had left Raleigh only a short time before to go to Baltimore for treatment for what he and his friends regarded as only a slight ailment. How true it is that in the midst of life we are facing death, and may be called in a moment.

Years ago, Bro. Mills was prominent in the general work of the Christian Church. He was treasurer of the Southern Christian Convention and was a trustee of Elon College, and was a leading member of the Raleigh Christian Church and was for years superintendent of the Sunday School connected with that Church.

The *News and Observer* of July 13th, in giving account of his death, said:

John A. Mills, railroad builder, manufacturer and one of the best-known business men in North Carolina, died at a hospital in Baltimore yesterday morning at 10:20, following a complication of diseases which took him to the hospital in May.

His four sons, who were with him at the time of his death, will accompany the body to Raleigh, arriving late this afternoon. The funeral will take place Saturday afternoon at 5 o'clock.

Best known, possibly, as the builder of the Raleigh and Southport Railroad, from Raleigh to Fayetteville, now a part of the Norfolk Southern system, Mr. Mills was identified also with a large number of business enterprises. That first line of railroad from Raleigh to Fayetteville was begun in 1895. The first stretch of rail ran to Fuquay Springs, but in 1906 the road was completed to Fayetteville, and in 1911 the sale was made to the Norfolk Southern.

Another railroad venture in which he was interested was the construction of the Elkin and Alleghany Railroad. His interests in this road were disposed of during the war.

At the time of his death, Mr. Mills was director of the Caraleigh Phosphate and Fertilizer Company, the Commercial National Bank, the Morris Plan Industrial Bank, and was interested in other enterprises, including a milling plant near Holly Springs.

During an active life, he found time for public duties. He served for a term as chairman of the Wake County Board of Commissioners, and it was under his administration that the new courthouse and the new county home were built. During the same period, the present good road system of the county was inaugurated.

In addition, Mr. Mills served as president of the State Fair, and at the time of his death was a member of the board of trustees of the Olivia Raney Library.

Mr. Mills, who was sixty-five years old in January, was born and reared in southern Wake County, near Holly Springs, the son of W. J. and Elizabeth (Wilbon) Mills, and was the oldest of a family of nine children, all of whom are living, with the exception of a brother, Wayland A. Mills, who was in the lumber business in Alabama and died there several years ago.

Mr. Mills was for several years engaged in the lumber business in Moore County, moving to Raleigh in the early 90s, where for some time he operated the Mills Manufacturing Company. Soon after locating in Raleigh, he conceived of and began the building of the Raleigh and Southport Railroad, from Raleigh to Fayetteville, operating it until he sold it to the Norfolk Southern Railroad in 1911, it being now a part of that road's western division.

In 1884 he was married to Miss Julian Isabella Johnson, also of southern Wake County, to which union six children were born—a son, Edward, dying in 1905, and an only daughter, Myrtle, in 1907; the surviving children being Mable, Hartwick, Eugene, and Dan. There are four grandchildren.

His mother, Mrs. C. E. Mills, who survives him, now lives at Benson, N. C., with a daughter, Mrs. Utley. Surviving brothers and sisters are Mrs. John L. Rowland, Mrs. D. T. Adams, and June Mills, all of Wake County, and Mrs. H. H. Utley, Benson, Mrs. D. A. McPhail, Florala, Ala.; W. O. Mills, Fayetteville, and W. W. Mills, Barnesville, Ga.

Mr. Mills was a member of the First Christian Church of this city and of William G. Hill Lodge of Masons, and of the Benevolent and Protective Order of Elks.

APPRECIATION OF A BEAUTIFUL LIFE.

On the night of August 15th, the spirit of Nora Lowdermilk Albright, beloved companion of Rufus Lee Albright, passed from earth to her heavenly home. She had been an invalid for two years, confined to her bed. She had the treatment of the best local doctors, who could give only temporary relief. She was carried in her helpless condition to Baltimore, where she was treated at both Johns Hopkins and the Kelly Hospitals, but received very little benefit from either.

Sister Nora lived a beautiful Christian life. She did not need to say, "I am a Christian," for her life and loving deeds proclaimed that to all. We have always loved her. She was so kind, so gentle and pleasant. In all sickness she was cheerful and hopeful, trusting in her Heavenly Father at all times. She was a blessing to her neighborhood and in her home and Church by her noble Christian example, always generous and helpful to those in need. She has left a vacant place on earth in the home and in our hearts. We cherish her loving memory. Heaven is dearer to us because she has gone. We will always remember her as we left her the last time. The sweet smile she wore as we bade her good-by, hoping to see her again; but Jesus wanted her in the mansion above, and we humbly bow to His will. With the same smile so often seen on her face, she fell asleep and awoke in heaven, and that smile remained on her face in death. When we looked on the beloved face for the last time, she looked so much like she was just sleeping, as an infant might have been, one could hardly realize that she would wake no more.

As the sun sank behind the hills, she was laid to rest in the new cemetery at Mt. Olivet M. E. Church, where she was one of the members. Later in life she joined, with her husband, New Center Christian Church. Rev. T. J. Green, assisted by Rev. G. R. Underwood, conducted the funeral services, where a large assembly of friends and loved ones had gathered to pay their last love and respects. The beautiful floral offerings spoke silently in honor and love to her beautiful life, covering her last resting-place, making a lovely picture as the sun cast its last rays over her grave.

We will see Nora in this world no more, but if we are faithful to our Saviour we shall meet her beyond the sunset's radiant glow. We loved her as one loves a sister. She had been in our family over twenty-two years, and as the years passed she became dearer. She was faithful to the Lord's command: "Be thou faithful unto death, and thou shalt inherit eternal life."

Sallie Albright Hattman.

Seagrove, N. C.

RELIGIOUS EDUCATION

MISS LUCY M. ELDREDGE, *Field Secretary,*
1012 E. Marshall Street, Richmond, Va.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

SEPTEMBER 9, 1923.

SUBJECT: John Mark.—Acts 12:12, 25-13:13, 15:36-40; Colossians 4:10; 2 Tim. 4:11; 1 Peter 5:13.

GOLDEN TEXT: "Whatsoever thy hand findeth to do, do it with thy might."—Eccl. 9:10.

DEVOTIONAL READING: Ps. 32:1-7.

JOHN MARK, THE HELPER—THE MAN WHO FAILED AND TRIED AGAIN.

"I hold this truth with him who sings to one clear harp in diverse tones, that men may rise on stepping-stones of their dead selves to higher things."—*Tennyson.*

The wise man is he who can profit by his failures. The real failure in life is the man or woman who keeps on making the same mistake over and over again. The great character has faced times of discouragement and yielded momentarily, but greatness came because he did not give up the whole way because of one mistep. If the story of the life of John Mark had ended when he did not follow Paul and Barnabas into Pamphylia, and if he had returned to Jerusalem to do nothing except perhaps to bemoan his hard lot, John Mark would not be included in this series of great Bible heroes.

The Bible story of Mark is brief. Only ten verses mention him directly, but well do they portray both his deeds and his spirit.

I. *Mark's Home.*—Acts 12:12.

Mark had a godly mother and a Christian home. This was his great birthright. His home was where the disciples met to pray. To his home Peter went directly from prison, for he well knew that there he would find his devout friends. This home may have been the scene of the Last Supper, as it was the place for many holy gatherings. Such a home and mother is an influence which touches most deeply later life. Such a home and mother are happy memories and a precicus heritage, and we find, in the words of Homer in his Odessey: "His native home deep imaged in his soul."

II. *Mark's Early Service.*—Acts 12:25, 13:5.

We may picture Mark as a strong, attractive, as well as a spiritual youth. He must have taken an active part in the prayer meetings. His eager interest in the work led Barnabas and Saul to choose him as a companion and helper. This choice of the Church leaders revealed their confidence in the youth, both regarding his Christiauity and his ability to serve. Young people have much to give to the Church. Enthusiasm, strength, vision, a zeal that is hard to discourage, a faith in themselves and others are among the gifts which youth may contribute to the work of the kingdom. What a great blessing comes to the life which hears early the call of the Master, and to the Church which may train that life for the most effectual and loving service!

III. *Mark's Desertion.*—Acts 13:13.

When Paul and his company set sail from Paphos for Perga, John Mark went home. The reason is not related. It may have been homesickness, or discouragement, or a longing for some other task. He looked back, and he failed to complete his work on that first missionary journey. He deserted Paul and Barnabas not because he had ceased to love the cause, surely, but really because he failed to be close enough to the Christ they were representing. Many have gone far away since the time of John Mark. Many have shunned the call to duty, and have failed in the service of the Lord Jesus. In Mark, they may find a kindred spirit—*but only if they come back.* "Not failure, but low aim is crime," and Mark had an aim and a godly purpose high enough to make of him a loyal Christian worker. Something in Mark's character made him too big to give up wholly to discouragement, and back in Jerusalem he continued to be a *"helper."*

IV. *Mark's Later Service.*—Acts 15:37, 38, 39.

One strong influence which helped Mark to make up for his desertion on the first journey was the always strong confidence of his cousin Barnabas. Barnabas believed in Mark, and was ready to trust him again. How often we feel the need of knowing that somebody really believes in us, and expects us to do something! How many times that feeling comes into our hearts—

"I would be true, for there are those who trust me."

And Barnabas and Mark went to Cyprus. Paul was not willing to trust Mark just yet. Mark paid for leaving him by missing great opportunities on the second journey. Paul had a high standard, and that very standard may have helped Mark to strive to regain his old friend's love and esteem.

V. *Mark's Restoration in Paul's Favor.*—Col. 4:10; 2 Tim. 4:11.

"Receive Him" if he comes your way, was Paul's message to his friends, the Colossians. He was speaking of Mark, who by his faithful service had convinced the apostle beyond doubt of his sincerity. And to Timothy: "Take Mark, and bring him with thee; for he is useful to me for ministering." What a testimony! What greater thing can be said of a person than that he is *useful?* There are many ways of being useful. The saddest thing is for a human being to feel that he is not needed any more by any creature. Just by being, of service, useful, usable, John Mark more than made up for his desertion. All persons cannot be nation figures. All men cannot be kings. But everybody does have the opportunity to be a helper, in the home, in the community, in the State and nation—even to the world may the individual influence reach, if the heart and mind are big enough for a world vision. Let us be "world helpers."

VI. *Mark's Great Friend.*—1 Peter 5:13.

The tenth verse, in two words, reveals Peter's affection for Mark. "My son," he calls him, and from this we may infer that he won Mark to Christ. There must have been a friendly relationship, very friendly, that Peter should look upon John Mark with a fatherly affection. Mark's Gospel presents the teaching of Peter, the first apostolic missionary. Written, with Peter probably, this Gospel presents the deeds of the life of Jesus Christ in a graphic, energetic style. Forty-one times is the word "straightway" or "immediately" used. Mark was a man of action, but a man big enough to forget failure, loving enough to have a friend, serviceable enough to be trusted by great men with worthwhile tasks.

John Mark, the Helper, brings a life-lesson to modern Christians which is fundamental and vital to their Christian growth and influence.

CHRISTIAN ENDEAVOR TOPIC.

SEPTEMBER 9, 1923.

TOPIC: "Different forms of Gambling and the evil of it."—Prov. 16:8; Jer. 17:9-11.

THOUGHTS FOR THE MEETING.

Happiness comes from living in conformance with God's laws. Lasting prosperity for both nation and individual must be rooted in righteousness. Verse 8.

"Great revenues with injustice" is the Bible description of gains from gambling. The extent of the gambling does not matter, nor determine the wrong of it. The Bible makes no distinction between the game at the card table and the chance taking at a Church fair. The gambling may be done in a den of vice, or in the home, or by the roulette wheel or grabbag at a Sunday School social, and yet it is gambling. The principle remains that getting something for nothing is gambling or taking a chance, hoping to get a "great revenue" for small expense is "unjust." Church societies who choose questionable means to secure funds for the Lord's work will do well to consider the influence which such practice may have upon boys and girls, as well as upon men and women. It is easy at the start to create the gambling spirit in a youth's soul, but difficult to reach the confirmed gambler. Verse 8.

A reformed gambler condemns the practice from two viewpoints. First, where there is loss in gambling, worry destroys ability to do other things well. Second, where there is gain, the exultant spirit and thirst for more renders honest work impossible. Verse 8.

Gambling destroys honesty, kindness, helpfulness, thoughtfulness and moral values. We are our brother's keeper. We should work for his happiness. Can we do so without these virtues?

As the bird claims eggs which do not belong to her, so the gambler lays hold of money of another, the bridge-player claims a gift which she has not earned, the housekeeper receives a quilt for which she has not paid. The analogy holds in all forms of gambling. Verse 11.

"We are a temple of the living God." Anything that will mar that temple must not be allowed to enter.

PLANS FOR THE MEETING.

Suggested Hymns.—"Trying to Walk in the Steps of the Saviour," "What a Wonderful Change in My Life Has Been Wrought!" "More Like the Master," "I Gave My Life for Thee," "More About Jesus."

Plan an open forum, or roundtable discussion, led by a good leader who can get people to talk on the general theme: "Why Must I Keep Gambling Out of My Life? How Can That be Done?"

Questions for Two-Minute Answers.—Why is gambling wrong? What responsibility has the Church in regard to gambling? What are some of the most common forms of gambling? How can Christian Endeavor help decrease gambling, and eradicate the evils coming therefrom?

JUNIOR CHRISTIAN ENDEAVOR.

SEPTEMBER 9, 1923.

TOPIC: "The Twin Graces of Kindness and Truth."—Prov. 3:3, 4.

Kindness and truth are two very necessary materials which must be woven into our lives. Truth gives strength which makes folks trust us. Kindness gives sweetness which wins love. Jesus had both of these graces in His character, and we are trying to live like Him. Read John 1:14,

and for the word "grace" there, read "kindness," for that is what it really means. Jesus came to us "full of kindness and truth."

Junior Christian Endeavor is sort of a schoolroom, where we learn about Him, and how to make our lives like His, and today our lesson is how to be true and kind.

CHILDREN'S WEEK.

Time.

"Children's Week" will be observed in October this year instead of in May, as in former years. This time has been chosen by leaders in children's work throughout the country as the best time to observe this important week in the Church calendar. The definite week suggested is October 14th to 21st, but if another week is better suited to the local Church and community, the definite time is left to the local workers.

Reason for Observing "Children's Week."

"Why has "Children's Week" been planned, and why should our Church observe it?" will be a very natural question from pastors, Sunday School superintendents and teachers.

Thirteen million of the twenty-five million children under twelve years of age in our country receive no religious instruction whatever. That the other half and more of our children may have the religious training due them, and that all of the boys and girls may be taught better, the International Sunday School Council of Religious Education has suggested and planned for the observance of this week. For six years, the interest of leaders in this week has been growing, and each year a larger number of Churches introduce its observance into their annual programs. What has been the result? Many children have been brought into the Sunday School as parents have come to see their spiritual needs. Better facilities for teaching those already there have been secured—better equipment, week-day religious instructions, vacation Bible schools. Parents and teachers and Christian workers every where have been brought to see the "child in the midst" and to realize that upon him must our future depend. As he is trained to think and live and do, our country and our Church will go.

The week has been endorsed by the Board of Religious Education of the Southern Christian Convention, and recommended to all thoughtful pastors, parents and teachers as very worthwhile.

Plans for "Children's Week."

Agreeing that "Children's Week" is valuable and worth planning for in every Church, the second question arises: "What can we do about it at B———?"

1. Learn all you can about it. Religious papers will all carry information. Send for "Children's Week" leaflets, which may be secured free through Mrs. Bullock, Dayton, Ohio, or from your secretary, at 715 West Eighth Street, Erie, Pa. There are leaflets on "Preparation" and the "Observance of 'Children's Week' in the Rural Church," which give suggestions for arrangements. There are three leaflets which give material for "Children's Week" talks and addresses —"The Child a Citizen," "Home Training and the Problem of Authority," "The Power of Example." Through your field secretary (715 West Eighth Street, Erie, Pa., address for the present), secure the September number of the *Pilgrim Elementary Teacher* (10 cents), which contains a complete "Children's Week" program, or "Children's Week Plays and Programs," which contains much material, including music (38 cents). This literature will give abundant material for any and all programs.

2. Have a committee on arrangements, consisting of pastor, superintendent, Christian Endeavor leader for children, teachers of children and parents, to make general arrangements for the program in your Church. Subcommittees may be the program, which secures speakers and music for the parents' meeting held during the week; publicity which makes the week known through newspaper notices, posters and announcements; home visitation, which works with the teachers to see that every Sunday School is visited during the week, preferably by his own teacher. Features which have been most helpfully introduced into "Children's Week" programs have been a sermon by the pastor on the Sunday preceding; story hour for children, rally for young people, exhibits of children's work in the Sunday School, parades, and the parents' meeting. This meeting should close with the decision upon some forward step for the religious training of the boys and girls. A committee may well be thinking about this, and propose something very definite for the consideration of parents and teachers to conserve the results of the increased interest aroused during the week. It may take the form of securing better equipment, better organization, a separate primary and beginners' department in your Sunday School, a class for training teachers of children, week-day religious instruction begun or any one thing which you decide to do which is needed most in your own Church and community.

"Children's Week" has a place in our work.

"Children's Week" *can* be observed in any Church that is interested in boys and girls, and interested in securing the co-operation of parents with the Church for their spiritual welfare.

PROGRESSIVE WORK IN SUNDAY SCHOOL IN ALABAMA.

Mr. J. W. Payne, of Wedowee, Ala., a newly elected member of the Board of Religious Education, writes a very interesting and encouraging report of Sunday School work in the Alabama Conference, to which he belongs.

In the spring, the Alabama Conference was divided into three districts, and each district placed under the direction of one member of the Conference committee on Sunday Schools. The plan was to hold an institute in each district during the summer to carry on the work of the Sunday School and Christian Endeavor Convention held in the spring.

Mr. Payne reports an institute held at Antioch the second Sunday in July, with splendid attendance and good interest. A second institute was held at New Harmony August 5th, with Rev. G. H. Veazy in charge. All Churches but three were represented by good delegations, and when the meeting closed late in the afternoon the building was about full of people who seemed intensely interested. The third institute will be held before Conference under the leadership of Bro. Carter. Mr. Payne has also arranged for institutes in the North Alabama work, and a rally will be held at Liberty Grove the fourth Sunday in August, and one also at Pisgah.

These gatherings have been successful not only from the point of view of good attendance, but much real work has been done, and the interest is very encouraging.

COLLEGE DAY OFFERINGS FOR ELON.

The following receipts of money sent to the treasurer of the college and to the president of Elon College and turned into the hands of the treasurer are acknowledged:

Church, name not given	$ 7.52
Church, name not given	2.62
Church, J. B. Chadwick, Treas.	11.00
Church, through Rev. L. L. Wyrick	6.00
Graham Christian Church	13.66
By J. F. Tuck	7.23
People's Church	31.06
Hebron Christian Church	13.57
Providence Christian Church	17.12
Wadley Christian Church	2.25
Lebanon Christian Church	25.51
Shallow Ford Christian Church	6.96
Hines Chapel Christian Church	10.90
Berea Christian Church	40.05
Holy Neck Christian Church	15.00
Rose Hill Christian Church	15.00
First Christian Church	12.00
Mount Zion Christian Church	17.55
Henderson Christian Church	12.00
First Christian Church, Burlington	44.50

The Burlington Christian Church asks that the whole of their fund go to Bethlehem College.

It will be noticed that the names of the first two Churches are not given. Funds sent to the president are receipted for from the president's office and are turned over to the treasurer of the college, and often the name of the Church is not given. In case the treasurer has failed to give the name of the Church correctly or in case of any mistake in any way whatever, if the Church will please notify the treasurer, any and all mistakes will be corrected.

The total amount received by the treasurer from the "College Day" offerings to date is $351.86. As it was hoped this collection would net an average of one dollar a member, it looks as if quite a number of "College Day" offerings must be taken yet.

Elon College is rebuilding, and Bethlehem College is being built. If there will ever be a time in the history of these colleges when they need money, that time is now. The treasurer hopes to report much larger offerings in the future.

With all good wishes to all the Churches, I am,

Fraternally,

T. C. Amick,
Treasurer Elon College.

SPECIAL TO THE SUN.

Our work at Pleasant Grove and Ingram is progressing nicely. The Churches are in good working order. We have just closed a series of meetings at both of the Churches.

The meeting at Ingram started the fifth Sunday in July. Bro. O. D. Poythress, of South Norfolk, came to us on Monday and stayed until Friday night. He did the preaching while with us, and also sang several special pieces for us. Bro. Poythress sings the Gospel as well as he preaches it. His messages were of power and inspiration. There were several conversions during the week. Thirteen joined the Church. One or two went to other Churches after making a profession during the meeting.

The week following the first Sunday in August we held our meeting at Pleasant Grove. Bro. Stanley C. Harrell, of Durham, came over on Monday and stayed with us throughout the week. This is the second time that Bro. Harrell has been with us. His messages were full of power and instruction. As a result of the week's work, there were fifteen added to the Church.

The members of both Churches were well pleased with the preaching, and they seem to be greatly helped also. Our visiting friends of the other denominations were also highly pleased with the preaching and progress. We hope to have these brothers to visit us again.

Joseph E. McCauley.

Brethren, you can leave the spiritual side out of your ministry if you desire, but we can promise you now that it will mean serious loss to your life work. If Christianity is not spiritual, then it is not genuine, but some other thing which is not likely to develop into a Church of Christ.

Christian Orphanage

PLEASANT OCCASIONS.

The writer had a most enjoyable visit to the Virginia Valley Central Conference August 14th to 16th. We went by way of Winchester, Va., and was met there by our dear friend and brother Rev. J. F. Morgan, who is the pastor of the Winchester Christian Church. Brother Morgan looked after us while in the city and carried us to the most interesting points. One thing that interested us as much as anything else we saw was the building occupied by President George Washington when a young man and used as his office while a surveyor and located in that section. The old cannon mounted on wheels now standing on the lawn carried us back many years and brought to mind what crude implements of war were used in those days.

The new school building given to the city by an individual was also very interesting.

The apple orchards, with their thousands of trees loaded with apples, were also interesting to us. While we were passing the orchards and looking at the trees loaded with apples, we wondered what our one hundred children would do if they were turned loose around the trees. We imagine apples would disappear rapidly and hungry children would be satisfied. The children here are so fond of fruit that it is hard to teach them to have patience enough to wait till fruit is ripe before they pull it. If our good friends in the Valley Conference just knew how much the children here appreciate fruit, they would be glad to have the opportunity to ship us some each fall to help satisfy that craving for apples.

Mrs. Johnston (our betterhalf), who has charge of the music department and singing class at the orphanage, was invited to render a program at the Masonic picnic at Pleasant Grove High School, Alamance County, August 8th, and she and the class gladly accepted the invitation and gave a program for the occasion. They all came home very happy for the nice time given them, and complimented the good Brunswick stew they had for dinner. This picnic is an annual affair, and our singing class is often invited to give a program for the occasion.

The orphanage was highly honored by a very pleasant visit from Dr. and Mrs. L. F. Johnston, of our Carversville Christian Orphanage, in Pennsylvania. Dr. Johnston is the superintendent of that institution, and informs us that his people are giving him loyal support, and he hopes to have a great institution at some future day when the people have time to get in touch with the great work and take advantage of the opportunity to help the helpless. We extend to them our very best wishes for a great success in their undertaking.

The Mebane Sunday School held their picnic here on Friday, August 17th, and treated the children to a watermelon feast. The melons had been in an ice house for several days and were cold and crisp, and the little fellows enjoyed them to their hearts' content. We hope our Mebane friends will make this an annual affair. We always enjoy having picnics, and hope more of our schools will come to the orphanage on their annual picnics.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR AUGUST 30, 1923.

Amount brought forward		$10,102.50
Sunday School Offerings.		
North Carolina Conference:		
Hanks Chapel, N. C.	$ 2.50	
Mebane, N. C.	3.00	
Wentworth, N. C.	4.10	
Ingram, Va.	5.00	
Hope Dale, N. C.	3.34	
New Lebanon, N. C.	1.00	
New Lebanon Baracca Class	1.00	
Union Grove, N. C.	3.00	
Amelia, N. C.	2.70	
New Providence, N. C.	4.65	
Sanford, N. C.	5.52	
Piney Plains, N. C.	13.00	
Reidsville, N. C.	1.00	
Palm Street, N. C.	4.22	
Durham, N. C.	10.22	
Zion, N. C.	1.00	
Zion, N. C.	1.05	
A friend from Zion Church	4.90	
Christian Chapel, N. C.	1.90	
Bethlehem, N. C.	3.30	
		76.40
Eastern Virginia Conference:		
Suffolk, Va.	$ 25.00	
Rosemont, Va.	9.43	
Berea, Norfolk	3.00	
Windsor, Va.	2.18	
		39.61
Virginia Valley Central Conference:		
Linville, Va.	$ 3.61	
Timber Ridge, Va.	2.68	
		6.29
Alabama Conference:		
Pisgah, Ala.	$ 5.16	
Kite, Ga.	2.49	
		7.65
Ohio Conference:		
Pleasant Hill, Ohio—July	$ 20.19	
Pleasant Hill, Ohio—August	15.78	
		35.97
Special Funds.		
Sunday School class, Durham	$ 14.00	
Mrs. H. A. Culver, Robinson, Ill.	15.00	
G. L. Gwynn, Newport News, Va.	10.00	
Special collection Valley Virginia Central Conference	34.38	
		73.38
Grand total		$10,341.80

A MODEL FOR OUR READERS.

We have not been under a censorship since I came here, as to our acts, but when you figure the time given outside of the Church and all of the inter-relationships, and all that happens, it would take a page of THE SUN weekly. But I will try to brace up and give you the big things in a word.

Here is a sample week:

Monday—11 A. M., doctor's office for treatment; 8 P. M., board meeting.

Tuesday—In study; try to visit afternoon; 8 P. M., school league (am president); 8. P. M., civic league (on two committees).

Wednesday—Study; calls, prayer meeting; 9-10, entertain friends; watermellons.

Thursday—1-2, lunch at hotel; executive committee of American Legion; 8 P. M., American Legion meeting (chaplain); Jr. O. U. A. M. or F. O. A. (have to divide up); 11 A. M., doctor's office for treatment.

Friday—Go fishing; call after supper.

Saturday—For poor white people and colored folks.

When school is going, one to two mornings, speak to 300 children; school entertainment, by league; athletics; county visiting to be kept up; all the rest; preachers' meetings; when do I read, study?

Last winter I lectured—think of it!—for the lodge boys, $100; at Brambleton, for the orphanage, $130; for a "T. B." brother and family at Lanchet's Point, $20; on a rainy night for our high school library. Have a schedule for the winter.

You see I have had some things to write about. Our meeting at Rosemont last fall, 20 conversions, 23 to Church roll. They insisted on my preaching a few weeks more. Bro. Poythress was hurt, and on that Sunday P. M. I baptized 12 of his members.

On Monday was up at 5 A. M.; went to Halifax County, Va.; held meeting for Bro. C. E. Newman, to keep off a disappointment; preached for Dr. Staley "College Day"; got a preacher to fill my pulpit, and ran over to preach for Smith, when their supplies seemed to have suddenly been lost in "no man's land." All the time trying to forget that my family is realy in want for clothing they should have, and some comforts due them, because home-aid are holding from us $200 (good bucks) due us on salary, and wondering if I have forgiven them, after writing deacons and treasurer for two years, and no answer.

You see, dear Doctor, I am not after blowing my own through the papers, but, after all, think I shall, from this on, write you some of our daily life in the cause that is so dear to me and to you. It may be I will call your attention to some of the wickedness in high places. I have some inside information weekly. Some people sell their souls to His Satanic majesty. Some more "whys" and "how can it bees." For instance, how can we have some stars—not meteors or satallites—but stars, be Unitarian in mind and thought, but perhaps Christian at heart?

How can Methodist Episcopal, Presbyterian, Baptist, Unitarian, Universalist, build a Church and unite—or unite in the "every summer service?"

Why the rave about just a backwoods farmer, like myself, being on a committee to search out and consult with reference to a new building.

You can't get the fundamentals out of books. Why the howl about recruits for missions and the call, as a soul-cry of a mother bird for her young in a storm-cloud, for money to send these volunteers to redeem the heathen? Then when a little advantage comes, they kick out and step in the highest places!

Why some of the rant and storming! Our Convention, with the blood-stained hands from fondling our blood and flesh who have been placed upon the altar of sacrifice, to the extent of making men and women stand up, shout themselves hoarse, then when the hurly burly is done, the ideal fought and won, we take up the paper and glance along the social column, and, behold! the sacrifice is not dead, nor burned, but at a dance party, showing their shapely legs through silk hose, and their backs and fronts in "V" form as far as the law allows.

But the next laundry has come, and I must put it on the clothes line, as my good wife has actually run over to Norfolk for an entire afternoon.

You see I wanted to chat with you, and I did. You are a good sport and a real artist, for you let me talk and I have not heard a word from you all through the chat.

Well, mum is the word on pages 2-8.

Hurriedly,
BENJ. F. BLACK.

FROM DR. R. L. WILLIAMSON.

Revival services were held at Shallow Well last week, closing Thursday evening. Rev. J. Lee Johnson did the preaching. His sermons were powerful and convincing. There were a number of conversions and reconsecrations. Bro. W. T. Scott will assist this week in a meeting at Turner's Chapel. With kindest regards and best wishes for you and Mrs. Barrett, I am,

Yours in His service,
R. L. WILLIAMSON.

LASSITER.

John Q. Lassiter was born October 21, 1853; departed this life August 10, 1923. He leaves to mourn their loss five children—T. H., W. C., J. L, M. L. Lassiter and Mrs. Sallie M. Blanchard; eighteen grandchildren, and one sister, Mrs. John Hafler. He was a faithful member of Damascus Christian Church.

Funeral services were conducted at the old home, where he lived with his son. The flowers were many and beautiful. Friends from far and near were there to pay the last tribute of respect to a good man in the home, community, county and Church. In his last days he suffered very much, but was resigned and ready to go. We laid him to rest in the old family burying ground, beside his good wife, who left him a few years ago to enter the joys that await those who are faithful. Dear loved ones, father, brother is gone. Emulate his virtues; for get his shortcomings. Look not to the cold and silent tomb for comfort, but the the hills of Zion, from which cometh your strength.

B. F. BLACK.

LOY.

George Adam Loy passed from labor to reward August 8, 1923, at his home in Burlington, N. C., in his fiftieth year. His wife, two brothers, one sister and his aged mother survive him. He united with the Christian Church in early life and held his membership at the Burlington Church when death came. In the absence of the pastor, Dr. Lankford, the writer conducted the funeral services in the Burlington Christian Church, assisted by Rev. Mr. Jones and Rev. M. W. Buck. His remains were buried at Shallow Ford Christian Church. George loved his Church and was fond of its services.

P. H. FLEMING.

Burlington, N. C.

CALLED HOME.

Departed this life August 8, 1923, at her home near Union Ridge, N. C., Mrs. Susan Perry, widow of Wesley Perry, in her eighty-third year. Her husband preceded her to the grave by several years. Three children survive her. The burial services were conducted by the writer at Union Christian Church, and the interment was made in the Church cemetery. Sweet be her sleep till He who is all wise and perfectly good bid her arise on the resurrection morning.

P. H. FLEMING.

Burlington, N. C.

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Many Churches have already sent in their "College Day" offerings. How little can yours give and please God?

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Send your contribution to Dr. T. C. Amick, Elon College, N. C.

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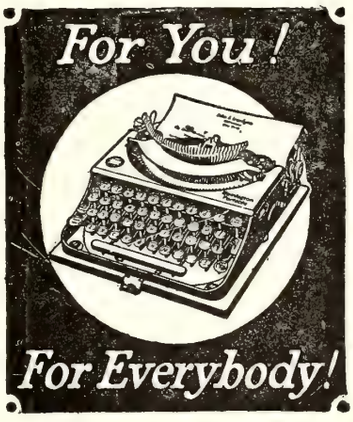

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J. Pressley Barrett, D. D. - Editor.
P. J. Kernodle - - Managing Editor.

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Called Home

ZIMMERMAN.

Mrs. Eliza J. Zimmerman, wife of Mr. W. R. Zimmerman, after a brief illness, died at her home near Gibsonville, N. C., August 13th, aged about seventy. Her death was quite a shock to her many friends and loved ones. Her husband and one daughter survive her.

She was a member of Union Christian Church, and had been for a number of years. The funeral services were conducted from the Methodist Protestant Church at Gibsonville, N. C., by the writer, assisted by Revs. C. J. Edwards, G. W. Clay, and G. W. McClanahan. The interment was in the Gibsonville cemetery. Sweet be her sleep till the resurrection morning.

P. H. FLEMING.

Burlington, N. C.

ROSS.

Died at her home near Union Ridge, N. C., Mrs. Alsie Tate Ross, aged 88 years, 11 months and 27 days. She was united in marriage to Joseph Ross in 1857, and to them were born two children. Her husband and one child preceded her to the grave some years ago. One son, three grandchildren and one great-great-grandchild survive her. She was a member of Union Christian Church and had been for a number of years. She expressed herself as ready and waiting the Master's call. The funeral services were conducted at Stoney Creek Presbyterian Church by the writer, assisted by Rev. A. F. Iseley and Rev. Mr. Roberson. Her remains were laid to rest in the Church cemetery at Stoney Creek. Sweet be her sleep till Jesus bids her arise.

P. H. FLEMING.

Burlington, N. C.

MITCHELL.

Arser Lee Mitchell, son of H. H. and Florence Mitchell, age four months, died at the residence of his parents, August 18, 1923. Funeral services from Mt. Carmel Christian Church, August 19th. The house was filled to overflowing by sympathizing neighbors.

Darling child at rest.

D. A. L.

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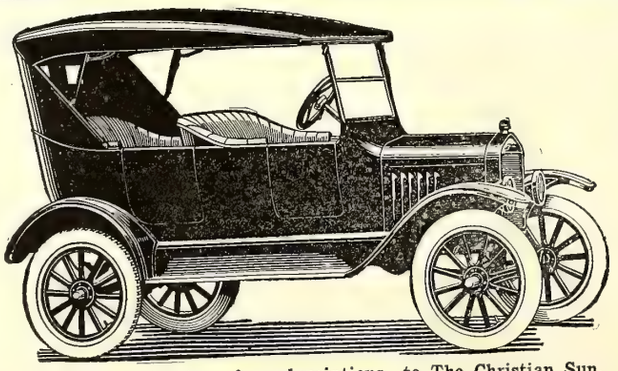

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Official Organ of the Southern Christian Convention

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VOLUME LXXV. | RICHMOND, VA., THURSDAY, SEPTEMBER 6, 1923. | NUMBER 36.

College Library

THE SUN'S OBSERVATORY

Not True to Type.—

"Smell anything, grandmother?" asked the youngster, who was lying on the floor drawing. Grandmother assured him she did not.

The young artist gave a few finishing touches and repeated his question. Grandmother sniffed the air and again declared she smelled nothing.

"Well," said the boy, "you ought to—I have just drawed a skunk."

Jails and Almshouses Closing.—

Prohibition Officer Edward Hall, at Springfield, Mass., is authority for the statement that since the Volstead act went into effect seven jails and nine almshouses in Massachusetts have been closed for lack of inmates. In addition to this and other blessings which have come from prohibition, Mr. Hall pointed out that the orphan asylums and home for deserted children which formerly were overcrowded are now scarcely half-filled.

In the old days there were never fewer than 2,300 men and women at any given time in the State reformatory at Bridgewater. About 25 per cent women. Today there are but 300 prisoners at Bridgewater, and only a few of them are women. The same is true of the Good Shepherd and of women's reformatories in general.

Not Willing to Work.—

One of the discouraging effects of charity is that recipients become reconciled to their fate and lose ambition to become self-sustaining. The curse of alms is its demoralization of character in the recipient.

For ten years, we are told, a Russian immigrant has toiled in this country with the end in view to unite his family in this country. The task has been prodigious, the more so because in addition to saving the money needed, he must assist in feeding and clothing them there. "Starving Russia" was a reality to him, and the constant fear that his loved ones might be suffering was the torturing goad to increased effort and still greater privation on the part of the father that the day might come when, in this land of opportunity, they might be gathered about him and all enjoy the prosperity and freedom found only here.

The day came not long ago. A daughter and her husband were yet in Russia, among those fed on charity. The relief agent who was the messenger of the glad tidings to the family in Russia, reports they refuse to come to America, the man evidently in fear of being compelled to work.

"Let Peter Reisel send food and money, and we are well off in Russia," was the reported answer of the son-in-law to the tendered transportation to America.

What a field for speculation as to human nature is opened in this incident!

Three Biblical Towns Identified.—

Scholars report that they have identified the three Biblical towns of Shiloh, Bethany and Jeshanah, over whose sites American, British and Danish excavators have been digging. Until a few months ago, no archeological work of any kind had been done over the sites of ancient Jewish towns in the highlands of Palestine. Borings over the site of Shiloh, where the Hebrews kept the ark of the covenant, disclosed clear stratification, representing early Israelite, Saleucido-Roman and Arab occupation. In the first stratum a flint sickleedge was found among other relics. This, considered in connection with the fact that iron sickles were not generally used by the Israelites prior to the eleventh century B. C., indicates something of the age of the stratum.

The findings so far are said to agree remarkably well with the biblical data. Bethany, the town in which Mary and Martha lived with Lazarus, has been identified with the village of Ananiah, mentioned in the book of Nehemiah. The original name, it appears, was Beth-Ananiah. In much the same manner, scholars have identified the town of Jeshanah, mentioned in 2 Chronicles, whose site, it is believed, is now occupied by an Arab fort at Buriel-Isannah.

Savings Bank Straws.—

While the outcry against national prohibition is so loud that it seems like a national protest at times, instead of a megaphone yell made by the thirsty along the salt-water coast that bounds a large part of New York City, it is good to notice that the dear people whose personal liberty is being taken away are not going around complaining of increased poverty because of the Volstead act.

The savings and time deposits in all banks reporting on June 20, 1917, when the country was wet, were $10,526,924,627.97. The deposits on June 30, 1922, after the country was dry, were $15,570,160,000 (taken from the annual reports of the Comptroller of the Treasury). That does not look as if the people's pocketbook was thirsty. And, of course, the rummies will say that the increase in deposits is not due to prohibition, but to other causes. But, granting all that, it is also true that national prohibition has not been a financial calamity, as the wets prophesied it would be.

While we are calling attention to these bank straws, it is also interesting to note that since prohibition the consumption of milk has increased from 84,612,000,000 pounds in 1917 to 102,562,221,000 pounds in 1922. A part of this increase is, no doubt, owing to increased use of milk in families which used to drink beer. Also there has been a very large increase in the consumption of milk at soda fountains, and the amount of buttermilk consumed now is almost twice the amount in the days before prohibition.

Put these two straws into your next drink of cool milk. And as you refresh your thirst with a drink that does not make you feel like hitting your wife with a club, reflect calmly and coolly on the magnified cry that emanates from the Atlantic seaboard hoarsely and beerily shouted through the megaphone of the minority wets.—*Exchange.*

"The Town that Forgot God."—

In passing one of our theatres the other day we saw this advertisement on the front and were struck by it. We do not attend the movies, and we don't know what the character of the play is, but it really startled us to find an advertisement like this in front of a movie theatre. It set us thinking; for there are towns that have forgotten God, where the commanding things, which have no relation to God and His will and way, reign. We have not space enough to discuss this question, but there is no tragedy that is more serious than the tragedy of a town that has forgotten God, as also it is true there is no tragedy more serious than a man who has forgotten God. The condition, however, becomes very much more serious when the multitudes have turned away from Him and the moral standards of a community have been broken down; when righteousness is no more the law of home life and does not control in civic affairs. It behooves us, therefore, to consider, you and I, whether the town in which we live has forgotten God, and if it has, the hour is ripe for us in whatever way we may, and to the extent of our capacity, to seek to bring the knowledge of God back to our community.

There is a tendency to let things slide on the part of some very good people. The politician does not want Christian people to try to interfere with the moral character of the community. He wants them to let the community alone for the exploiting of bad politics. He very soon gets into trouble with Christian men and women who feel personal responsibility for the moral character of the community in which they live. We get very weary of hearing these men say the preacher ought to attend to his business and let politics alone. When the politicians let the moral character of the people alone and stop fighting every great moral issue, it will then be time for the politician to say to the people of the Church, "You ought to let politics alone." But as long as they debauch good men and break down the character of a good community for selfish reasons, it is the business of the Church to take its stand against them and whatever influence there is that makes a town "Forget God."—*Exchange.*

NOTES-PERSONALS

Oh, yes, as long as it is you talking about the other fellow, the shoe does not pinch much, but when you are the one talked about, then the shoe does pinch. Better try it on before you try to put it on another.

Rev. John G. Truitt has been very much indisposed since his graduation at Princeton Theological Seminary last spring, but is now very much better and is resting and recuperating at Alleghany Springs, Va. He is just now beginning some very interesting articles for our SUN columns. Give him a good and careful reading every time you have a chance.

If any Church is in need of a pastor, they can learn of a man open to engagement as pastor by sending a self-addressed envelope, stamped with a 2-cent stamp, to the editor of THE CHRISTIAN SUN, Elon College, N. C. This man is a graduate of Elon College and has had two and a half years of training in theological seminaries. He has also had considerable experience in work both in the country and in the city.

"I read your editorial "Fifty Years in the Ministry" with much interest. I could but think of the benefit you have been to me."—*W. A. Crawford,* Geer, Va. If in these fifty years, the servant has served his Master and helped some of his people to a closer walk with God, then that is enough, even though it be not accompanied by human praise, for after all, human praise is a very small thing as compared with the approval of God, if one may be so fortunate as to have His approval.

"My father was a subscriber to THE CHRISTIAN SUN from its first publication in Hillsboro, N. C., and he kept it up till his death; and from that time I have kept it coming till now, and now I am getting more from reading it than ever before. I wish the Lord may bless you with health and wisdom to edit THE SUN yet for many years." —*Hon. I. W. Pritchard,* Chapel Hill, N. C. Just such letters from men of real strength help when the burdens are many and the way difficult. But the better thought is the good that may be done in that home where bright and happy children live and read. What an insentive to do one's best!

"I am here in the Blue Ridge Mountains, teaching a State summer school. This is the second school I have taught this year. The first was in Green County, about four miles from where I lived when you visited me some years ago. I organized a Sunday School here last January and have enrolled seventy-six pupils. I ordered supplies from Dayton, Ohio, for the new school, as well as for our Sunday Schools in Green County." —*W. A. Crawford,* Geer, Va. That is one way our lay brethren can be useful in building up the cause of Christ. How many of our lay brethren will thus enlist in the cause of the Gospel?

We are introducing a new department in our SUN columns, beginning this week, to be known as "The Family Altar," and to be conducted by Chaplain H. E. Rountree, of the United States Navy. We ask the head of each family to give this department close attention. There is matter for every day in the week, and for Sunday, too. We hope this may be the beginning anew of the good old custom of having family prayer every day. Your home needs it and ought to have it, not only for the benefit of father and mother, but family prayer in the home will have a telling and molding effect for good on the children of the household. To neglect family prayer is a step in the wrong direction. Chaplain Rountree provides matter to help out in such worship. He even gives a short prayer for each day; it is too short for the purpose, only because we have not the space to give more room.

We called in the home of the pastor of our Church at Graham, N. C., just for a little brotherly visit (Mrs. B. and myself), and we had a delightful hour there. In talking of the work in the Graham field, Bro. Beougher said several things which impressed us much. Of course, in the days of the long ago, we knew personally many of our people in Graham, but we have not been there but little in more than thirty years, and so most of the acquaintances of those days have gone away to come no more. Only a few are now living that I knew in those days. After these we asked, and the pastor said they are here and doing well as Church attendants. One we asked about was Bro. John D. Kernodle, the editor of the *Alamance Gleaner,* and Bro. Beougher said he is very regular and a good listener. Then I asked after Bro. Lovick Kernodle, who is now very aged, and Bro. Beougher said, for a man of his age, he is quite regular in his attendance on the Church services. Then we asked after the Montgomerys, and again we were assured that they are fine members. It is a real pleasure to hear a pastor give such testimony of his people, and, by the way, their pastor, Rev. S. L. Beougher, is a strong man, and if you wish us to prove it, you just watch THE SUN'S columns from week to week and read his articles and see if you are willing to say that THE SUN editor is not giving him taffy, but telling the real truth as to Bro. B.'s ability. If he can preach as well as he can write, we are not surprised that he has good listeners.

On the fourth Sunday in August, we had the pleasure of preaching for Rev P. T. Klapp's field down at Mebane, N. C. For forty years we had been, now and then, passing through Mebane, but we had not had the pleasure of visiting the town and the Christian Church there. It was a real pleasure to get acquainted with our people there. We preached in the morning and evening. This is comparatively a new Church organization, although they have a very excellent house of worship, and when it is finished it will be a good-looking house. Bro. Klapp has put in some of his best work here, both in pastoral labors and in the pulpit. He has seen in part the fruits of his labors. He has resigned, and means to leave them at the end of the Conference year. It is to be hoped they may find a man who can fill the place, and do as good work as Bro. Klapp has done for them. We had dinner with Bro. and Sister Fowler, and supper with Miss Lillie Fowler and her two sisters, and in both homes we were well cared for. These are relatives of the Rev. Thos. J. Fowler of the long ago, who in the days of fifty and sixty years ago was a man of great usefulness among our people in this part of North Carolina. Although we never met him in person, yet we had heard so much of him from many of the older brethren that we could but feel a deep interest in his memory. He was buried there, and the cemetery is alongside of the Church. I went to visit this grave. I could but feel a deep and loving respect for his memory, and this sense of respect and love was deepened as I stood looking upon the tombstone that marks his grave. It had sculptured into the stone an open Bible, which to this day speaks to those who visit his grave of his love for the Bible as the Word of God. Blessed be the memory of these departed servants of the Lord. Just a few miles out from Mebane is one of our Churches, known as Zion. Bro. Fowler used to preach there. I am told that Rev. J. F. Apple is now preaching there, and that the old Chruch, under the labors of this young man, is building up rapidly. May he and it continue together in the cause of Christ.

On Friday afternoon, August 31, 1923, we journeyed by auto from Elon College to Winston-Salem, N. C., to visit Dr. W. W. Staley in his sickness. Four of his friends accompanied us. When we reached his room in the Lawrence Hospital, he looked up in surprise and said: "Why, where are you all going?" I replied, as did others: "Why, we have just come to see you." "Well, then," he said, if we remember correctly, "where have you been?" and again the reply was given: "We have driven from Elon College here just to see you." And still he seemed hardly able to take it in that we had driven so many miles just to see him. Then he told us of how good the people had been to him since his sickness. He had received so many letters and so many flowers and other kind attentions from his friends. Then, turning to the editor of this paper, he said: "I wish you would express to my friends my high appreciation of all the kind attention they have shown me. Tell them I cannot write now, but that I do truly appreciate all their loving attention to me in my sickness." We assured him his wish should be complied with.

Now, as to his condition. His condition is serious, but his physician is very hopeful of complete restoration to his usual good health. It is expected that he will have to submit to an operation of a rather serious nature, which he will undergo, if present plans are not in some way frustrated, on Wednesday, September 5th. Dr. Stirling, his hospital physician, assured me that he is very hopeful of complete success. He said he had not lost but one patient in his practice in a similar operation, and that he had operated on men eighty-five years of age. He thinks Dr. Staley's condition is very good, although at this time he is far from comfortable, but is considered as doing well.

We ask that the prayers of our brotherhood be offered in his behalf, and let us begin at once, as he will likely go under the surgeon's knift before this request reaches our people. Remember him daily, or oftener, as it may be convenient. Let him not be forgotten. J. P. B.

Some one has asked about the number of years the present editor of THE CHRISTIAN SUN has been in the editorial harness. If that may interest our readers as to our service in the editor's chair, we will give the facts as follows: (1) On THE SUN from February 10, 1879, to February 10, 1881 (two years); (2) on THE SUN from July 1, 1882, to November 19, 1891 (nine years, five months); (3) on THE SUN from June 1, 1922, to September 1, 1923 (one year, three months); (4) on *Sunday School Worker* from July 1, 1881, to July 1, 1882 (one year); (5) on *Sunday School Quarterly* from July 1, 1883, to 1884 (one year); (6) on the *Shining Way,* about 1897 (one year); (7) on the *Herald of Gospel Liberty,* 1907 to July 1, 1919 (twelve years, six months). According to these dates, the present editor of THE CHRISTIAN SUN has given twenty-eight years and two months to editing periodical literature for religious purposes, and that is by the grace of God a longer period by several years than any other man in the Christian Church has given to a similar work, North or South, East or West, in and for the Christian Church. When we think of these long years of service, it may seem that we have been blessed of God with a rare privilege;

and that is true, but do you think of whether we have met these responsibilities in a manner that shall be pleasing to God or not. If we have, then there is cause for real gratitude to God and for real rejoicing personally. We dare not venture to say or do more than hope that at least helpful and acceptable service has been rendered in the name and for the sake of the Lord. If any person who reads THE CHRISTIAN SUN feels that at any time he or she has been helped by this work of editing our Church literature, we ask that you will grant us one simple request, and that is that at least once each day, so long as we may be permitted to occupy the editor's chair, you will engage in prayer, that the Lord will give me wisdom and strength and courage to do His work in His way and for His glory in the building up of the Church. Do not forget this request, please.

BRO. GRAY'S REPORT.

It seems, in some way, the annual report of Rev. H. M. Gray, to the Georgia and Alabama Christian Conference, did not get a place in the last "Annual," and for some reason it needs to be reported; hence we give the following:

Ministerial report to the Georgia and Alabama Christian Conference of the pastoral labors of Rev. H. M. Gray for the Conference year commencing October, 1921, and ending October, 1922:

Churches in charge: Lanett, Langdale, Oak Grove. Sermons preached, 140; conversions in pastoral charge, 135; persons baptized, 30; prayer meetings held, 40; members received, 227; pastoral visits, about 200; burial services, 20; salary received, $1,577.48; paid on Conference requirements, $130.00 in full. I received 9 members for the Methodist Church and nine for the Baptist Church; total for the year, 245, and seven young men have been called to preach from the Lanett Church as a result of the great revival the Church enjoyed. REV. H. M. GRAY.

Lanett, Ala.

VIRGINIA CHRISTIAN CONFERENCE.

The annual business meetings of our Churches will soon be held, and at them the delegates to the annual Conference will be elected. It will greatly help the entertainment committee of the Holland Church if you will send us, as soon as you can, the names of all delegates desiring entertainment overnight. Be sure, too, to send with the names any other information necessary for our guidance in the allotment of homes.

Send communications to—

J. P. DALTON.
REV. J. H. LIGHTBOURNE.

Holland, Va.

BEAMAN AT WAKEFIELD, VA.

The revival services at the Christian Church at Wakefield, Va., closed Sunday night, August 26th. Through the efforts of our esteemed pastor, Rev. A. R. Flowers, we secured the services of Rev. T. E. Beaman, who did most of the preaching. Bro. Beaman is a member of the North Carolina Freewill Baptist Conference, and so far as we can see, preaches the same old Gospel of salvation through Christ that our ministers of the Christian Church have been preaching all these years.

Probably the greatest expression of our appreciation for Bro. Beaman and his services is in the fact that the people of our town unite in the hope of having him again. He has our best wishes in his work. A. H. SPIVY.

ANNUAL MEETING OF MISSION BOARD.

The Mission Board of the Southern Christian Convention is called to meet in regular annual session at the Suffolk Christian Church Wednesday, September 12th, 9:30 A. M. Any person having matters to come to the attention of this board should put same in proper form and place in the hands of the secretary not later than September 5th. Very respectfully,

J. E. WEST, *Chairman.*

Suffolk, Va.

J. O. ATKINSON, *Secretary.*

Elon College, N. C.

NOTICE.

WHAT? Eastern Virginia Woman's Missionary Conference.

WHERE? Wakefield Christian Church.

WHEN? October the fifth.

WHO? Representatives from every woman's, Y. P., W. W. and cradle roll society in the Eastern Virginia Conference.

Let every society endeavor to be in readiness for this meeting. New officers should be elected during September. All reports must be in the hands of the secretary-treasurer by September 30th. MRS. C. H. ROWLAND,

President.

THE SPIRIT AT ELON.

BY MISS ESSIE MAE TRUITT.

In the fall of 1917, when I entered Elon College, well do I recall the lonely feeling when I was nearing the college where I was to spend four years preparing for life's work. Immediately upon arriving, the lonely feeling vanished, for the Y. W. C. A. cabinet members of the college were at the station to welcome us freshmen, introducing themselves and others to us, carrying our handbags, asking for our baggage check, showing us to our rooms, and rendering every kindness at all convenient. We felt the "spirit at Elon" at once.

There was no time to feel homesick, lonely, or blue. In the evening we were invited out on the campus to sing hymns and songs that we all knew. There we seemed to catch the true spirit at Elon, and it seemed as though we were a large body of brothers and sisters, and from the first we shared our happiness with each other; also our troubles, and using them as stepping-stones in life's pathway.

The true "spirit at Elon" is Christian character first and always. There is an atmosphere prevalent which tends to strengthen the spiritual life of the students as individuals, and to bring them closer together in their various activities.

The "spirit at Elon" is to ever push onward and upward to attain the goal which we set out to attain. There are good times—yes! not the time that is wasted in foolishness and lavishness—but good times in athletics, in debates and in college socials, and with these our college career is made a pleasure instead of a drudgery.

After we have finished our college course and have gone from the sacred halls into various walks of life, the "spirit at Elon" still lingers with us. Some of our class-mates or friends may have won honor, or fame, and we may meet them in our travels. Yet they show no distinction toward us, and are willing and ready to aid us in any way. This is one minor reason why it is helpful to go to college.

Elon is calling for young men and women to help them to greater service. Though she has gone through the flames, the "spirit at Elon" is not scorched. So, may we, as a Christian Church, render our full support to our Christian college, and keep the "spirit at Elon" growing.

3,000 THE CHRISTIAN SUN. 9,000

There are between 8,000 and 10,000 families represented in the Southern Christian Convention, which means if a copy of THE CHRISTIAN SUN is placed in each family, a possible subscription list of 9,000 copies. There are now circulated approximately 3,000 copies, or about one-third of our Church families are reached. Hence, there should be added to the list 6,000 new subscribers in order to have the Church paper placed in every family.

Now, the great personal effort required to do this must be rewarded. To compensate this labor, if premiums are given, it will take 20 automobiles, or 40 radio machines, or 50 to 60 talking machines, or 90 to 100 typewriters, or 200 to 300 watches, etc. Don't you think you will have a good opportunity to secure one of these prizes?

But you need not confine your solicitations to your Church alone. You have friends in other denominations who will gladly assist you by giving a subscription. Make your appeal in a straightforward manner. True men and women are interested in the success of their friends and will lend a helping hand.

PREMIUMS GIVEN FOR NEW SUBSCRIPTIONS.

The subscription price of THE SUN, recently reduced, is now $2.00 per year—two six-month subscriptions at $1.00 each count as one year. One person may take as many as he may wish for himself or for others. Those in arrears should pay up and assist the solicitor by taking an advanced subscription.

SCHEDULE.

1. To one securing 350 Subscriptions, a Ford Touring Car will be given ($298.00 f. o. b. factory).
2. To one securing 150 Subscriptions, one Radio Equipment—Westinghouse R-6 Set, complete with batteries, tubes, phone and aerial equipment, the price of which is $150.00.
3. To one securing 100 Subscriptions will be given one Victrola ($75.00), or cash prize of $50.00.
4. To one securing 75 Subscriptions, one Remington Portable Typewriter, with standard keyboard and case ($60.00 f. o. b. Richmond).
5. To one securing 30 Subscriptions, one Gentleman's or one Lady's Wrist Watch will be given, guaranteed by Jahnke Bros., Jewelers, of Richmond, Va. ($30.00).
6. For 25 Subscriptions, one Gentleman's or Lady's Watch ($25.00), likewise guaranteed by Jahnke Bros.
7. To one securing 20 Subscriptions, one Standard or International Dictionary will be given.

To all authorized solicitors will be paid 10 per cent commission on all renewals, and 20 per cent on all new subscriptions. Those receiving prizes will not be entitled to commission.

Two renewal subscriptions will be counted as one in determining the winners of prizes.

Send in your name and address and receive the necessary report blanks and receipt books.

The contest will close on October 31, 1923.

Remittances made on this campaign are to be net. Post-office money orders constitute a safe plan of remittance.

THE CHRISTIAN SUN, 1536 E. Broad St.,
Richmond, Va.

Richmond leads the entire South in printing activities, ranking nineteenth in the United States, with a total production last year valued at $4,688,631.

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor,*
Elon College, N. C.

PHILOSOPHY AND REVELATION IN CHRISTIAN THOUGHT—BUT WHICH?

Fom the earliest days of human thinking there has been more or less of conflict between philosophy and revelation. Philosophy has been defined as the love and pursuit of the wisdom of this world. Revelation, on the other hand, is the expression of God's will as to the works of His hands for His people. Here open to us two fields of unparalleled importance. It is to be expected that man will be interested in human thinking. He wishes to know what his fellow-men are thinking. It is even far more important that men should wish to know what God is thinking. Human thinking is interesting and important, but divine thinking transcends all other thought. The difference between the values of the two is the difference between the spider's web and the planets. The one is very thin and not dependable, while the others are always to be found in their places and functioning to the glory of their Maker.

This comparison will be found, on examination, to represent the situation exactly. Philosophy, as an expression of human thinking, is evanescent, easily broken and soon forgotten. Revelation, as an expression of divine thinking, is always dependable and the same. The reason for this difference is to be found in the nature of the two systems of thinking. Human thought is as changeable as the moon, while divine thought, like the sun, is the same every day. By this we mean that God's thought on a given theme is always the same; but the same cannot be said of human thinking, and it cannot, because it may be here today but gone tomorrow. It is of immense value today, but tomorrow it is not worth the paper on which it may be written. If you wish this position to be defended, take up the history of the two systems of thinking and you will readily see it.

From the beginning, God has been giving out His thoughts to the children of men, and these thoughts are the same today as they were in the beginning. Whatever God thought on the morning when the stars sang together, He thought on the morning when Jesus arose from the dead, and what He thought on that morning, He thought when He closed the last page of Revelations, and that He thinks yet. It is not so with philosophy, for its thought changes almost as often as the weather. What was regarded as true in philosophy ten years ago may be regarded as entirely false today, and a man who keeps well posted might not accept it as truth at all. The philosophy of one generation is the nonsense of the next. That is not true of divine thinking, for what was true in the days of Moses is true today. It may be said that this or that was true in the days of Moses, but not now. Take as an illustration of this fact the Mosaic law, which is now done away even in the Church. Quite true, but that does not disprove the claim, for while the form of the Mosaic law is changed, the truth of that law is still in force. Then the ceremonial law was for the cleansing of the Jewish people and for preparing them for God's highest purposes in them. The form of that law has changed, but its truth has not changed, and is shown in the fact that Jesus became the end of the law to every one that believes. Thus the truth of the atonement, which was established under Moses is perpetuated in Christ. He ended the law by fulfilling it all in Himself.

On the other hand, no such claim can be maintained for philosophy, for as history shows, philosophy has been changing with the coming and going of the years, from the day of its beginning till today, and it is likely to continue to do so till the end of the wisdom of this world shall fold the drapery of its couch about it, and be no more. We believe it can be shown that the leading phases of philosophy have changed at least with the coming and going of each generation. If one would familiarize himself with the changes which have come into the various philosophic systems for the last two thousand years, he would, in taking a retrospect of the same, find a kaleidoscope of such proportions as he could find only in one other field of human learning, and that would be in the twin sister of philosophy —the realm of the scientific, for science changes about as often as philosophy. What is science in one generation is on the rubbish heap when the next generation comes to its maturity.

Now we are facing a puzzle. We have three systems of thinking. One is the philosophic, another is the scientific, and the other is the divine. The puzzle is this: How can any intelligent man or woman, after acquainting himself or herself with the history of these three lines of human thought, and seeing that the first has been checkered from the beginning, with constant changes in its claims to truth, and that the second (the scientific) is no better, being a twin sister of the former, and that the third—divine revelation of the thoughts and purposes of God have always stood the test of the ages; that it is the "same yesterday and today and forever." The puzzle is this: How can men and women of intelligence, cultured minds, choose the first or second method and turn their backs on the third, the divine revelation of God, when His thoughts have always been as firm as the eternal rocks? If some of our scholars will undertake to explain this seeming anomaly and show a reason for clinging to the first and second, and for repudiating the third. If a man had three friends, viz: Thomas, William and John, and he had found in actual experiment that Thomas was disappointing and that William was much like him, while John had always been dependable and true to the right, how we say, would it be possible to cling to the first and second and repudiate the third? That is just what some of our scholars are doing when they hold on to the conclusions of human philosophy and to the deductions of science, while they turn away from the truth of the inspired Word of God that has stood the test of the ages and is yet to be found untrue to the truth, the eternal verities of the Bible.

It would seem to a thinking mind that if we had tried to make a trip at sea in one boat and then in another, and both had failed, burying its passengers in the depths of the sea, and then if the next boat should come along with the assurance that it had safely made every trip for two thousand years and was still in fine shape for sailing the sea, which boat would a reasonable man choose? We fail to see how it would be possible for men of sense to take the one boat that had been safe and sound for two thousand years and commit themselves to either of the other two. You can see the significance of this little parable. Sensible men would travel by the safe boat and avoid the other two that had failed practically in every voyage they had undertaken. We admit that a poor unfortunate who had been born with a badly deficient mind might be induced to travel by the unsafe boats, but the man who is sane and sensible, it seems, could not be induced to make life's journey on one of the unsafe boats while there was at his disposal one that had never failed to make her voyage in safety and had never lost a man.

As we see it, here is the whole difficulty with men who stumble over the teachings of the Bible, but commit themselves to philosophy and science, with such faith as to make it appear to them a bright and shining way. It is not that they have any proof against the accuracy and reliability of the Bible, but having accepted human philosophy and finding that in opposition to the Bible they boldly accept philosophy or science, and it may be both, because they do not agree with the Bible. It is not, as we think, because they really believe the Bible is wrong, but since the Bible so persistently shows men their moral and spiritual wrongs, they feel a degree of pleasure in accepting anything that will condemn the Bible and give them a little shallow pretense of safety for a time, but what a mistake for sensible men! Talk about the consensus of opinion among scholars so agreeing, it looks like it was the consensus of another class of men, whom we will not name, because we wish them a better standing than such a conclusion could possibly give them.

A LITTLE VISIT TO THE OLD HOME.

If there be a man who never had a childhood's home, he is to be pitied, for he can know nothing of the joy of going back to that sacred spot to rekindle the memories of childhood days. What days they were! Days so filled with air castles, promises of the great things that were to come, when he should become a man, or when she should become a woman. Then we saw these air castles, and the beauty of it was we saw all the good and beautiful things that were to come to us some time, and we saw only the good things that were coming to us—not one of the bad things in life did we see in this wonderful picture. No wonder we were charmed with such a prospect—any dear soul would be.

But there were other memories quite as dear. We took one more look at the old house in which we lived in those days. It was very plain, but it was a dear old building, and its dearness remains till this day. As I looked, the scene grew in its loveliness. It was the reproduction of the pictures made on my childish mind away back in the "fifties" and "sixties" of the last century, but what pictures they were! The real scenes have long since faded, but the memory holds them just as sacred as ever, and even more so. As I thought of those days, there we all were in the dear old sitting-room. There was father, sitting in his accustomed chair, and near-by was mother sitting in the old rocking chair, knitting, and the children, they were all there, chatting as children do, with now and then one teasing another, and in the corner opposite father's seat there was my maternal grandmother, aged, but cheerful and bright, and always interested in what we children were doing. Also, so many of these dear faces can now be seen only as they are held in memory. Grandmother was the first to go, then father went away, and years later Brother Joseph was the next, and then mother left us, and then Sister Willie. Of those who remain, I saw Jennie, Robert, Mills and Mattie—the remnants of a once large and happy family. William, though living, was not with us to fill out the picture, but the picture of all the dear ones was easily made out and I could see them, not merely as they were then, but as they are now, and what a change! Once we looked upon ourselves as children, but now we are all wearing gray hairs and the wrinkles on the faces are clearly visible, and with the growing ages some of us have grown to be more like father, and some more like mother, and we all esteem it an honor to be like them. Brother William is now about the age father was when he died, and is more like him in his ways than any other of the boys. To myself comes the likeness of mother and I prize it, for if any boy had a better mother than I had, then he was a fortunate one. The old house in which we all once lived is no longer a place of family resi-

dence, but it has been converted into a building for other purposes and another building has taken its place. This fact, however, could not rob me of the picture of the once plain, but happy, family as we were assembled in the evenings after the day's work was done. How beautiful to my eyes is this family picture, and how I prize it. Until my memory totters and fails, it cannot be taken from me. Other pictures fade, but this one will not.

I was at home this time to celebrate in a quiet way an important event in my life—the fiftieth anniversary of my entering the ministry. I felt I could not do this in a better or more fitting way than to go back to the home and to the old home Church at Antioch, Isle of Wight County, Va., where I spent my childhood in the Sunday School. Through the kind invitation of the pastor, I preached for the home people on Sunday, August 19th. The text was Gen. 35:14. It had no special reference to the occasion. The main reference to the occasion was a little talk of perhaps three minutes preceding the sermon in which reference was made to fifty years in the ministry. My first text was from Heb. 3:1—

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus."

It was preached in Union Christian Church, near Franklin, Southampton County, Va., on Sunday, August 10, 1873. As Dr. Staley has said: "The distance between two points in the future seems long and tedious, but when the same distance is in the past, it seems very short indeed." Looking forward, fifty years seems almost without a shore line, but when it is passed, it seems as if it were but a few months ago.

At Antioch, where this service was held, the day had been named "home-coming day," and there were quite a few there who now live elsewhere. There was an unexpected featur introduced which touched many hearts. Since I was last at home, last December, my brother, Robert H. Barrett and his family had been overwhelmed in a great sorrow. His youngest daughter, Irene, had been burned to death. She lived after the accident three weeks, but died a very beautiful death, when viewed from the standpoint of a Christian. A few hours before she left us, she called her father to her bedside and said: "Papa, I want you to pray that I may go home tonight." He very naturally shrank from the ordeal, but upon her insistance, he tried to pray, as she had asked him to do, and from the time that prayer was offered, her great suffering ceased, and a few hourslater she went home to be with Jesus and the angels. Just before she breathed her last, as her brothers and father and mother stood about her bed, she said, looking them full in the face: "When you come home next summer (as they are in the habit of doing), I want you to remember me." It was felt by some that her request must not be forgotten, and so her oldest brother, Rev. J. Cleveland Barrett, Conshohocken, Pa., and a cousin (Miss Alice Barrett, of Ponce, Porto Rico, sang in acknowledgement of her request and as a tribute to her beautiful and consistent Christian life, "The Old Rugged Cross"—

"To the old rugged cross I will ever be true,
Its shame and reproach gladly bear;
Then He will call me some day to my home far away,
Where His glory forever I'll share."

It was a day of tender memories and of soul-blessing, one that we cannot soon forget; but there cannot be many more such meetings here before some of the rest of us will be called to meet the dear ones who have gone on before.

How true it is of us all that we are—

Drifting today on life's sunset tide,
Drifting far out toward the great divide;
Drifting from friends and loved ones here,
Drifting to heaven and loved ones dear.
Thou art drifting home.

Drifting with Jesus as our faithful guide,
Drifting, yes drifting, on the outgoing tide;
Drifting with heart fixed on things unseen,
Drifting beyond things sordid and mean.
Thou art drifting home.

Drifting with Jesus, yes, hand in hand,
Drifting with Him to that love-lit land;
Drifting to join that celestial choir,
Drifting to things that are purer and higher.
Thou art drifting home.

Drifting with Jesus from sorrow and strife,
Drifting with Him to eternal life;
Drifting with Jesus, His ransomed to greet,
Drifting with Him, thy joy is complete.
Thou art almost home.

Drifting with Jesus, O God, may we be
Drifting with Jesus over life's troubled sea!
Drifting with Jesus, from Him ne'er to roam,
Drifting with Jesus, we shall all reach home.
We shall all reach home.

—*Mrs. Sudie Wayland Day.*

Crozet, Va.

Till then, let us patiently wait in His service, doing His will. J. P. B.

A FEW WORDS TO YOUNG MOTHERS.

It may be that old and experienced mothers will not need the word we are about to give, so we say these words are for young mothers, such as have not had much experience in this wonderfully delicate task of serving as a mother. It is a delicate task, and not a great many are really very well qualified to administer its duties. We have found in the *Sunday School Times* two letters—one is from a young mother, who writes to Mother Ruth to ask certain questions to guide this young mother in training her children. The correspondence follows:

"My dear Mother Ruth,—I want a little advice, as a young married woman. I am very anxious to be a good mother, and I am eager to deal in the right manner with my children. I would like to know if you believe in corporal punishment. I have read so many books on the subject that I am all confused. The different theories I have tried to apply really are ridiculous, if the consequences were not so serious. I want to do the right thing, no matter how hard it is. I will appreciate your opinion.—*Young Mother.*"

"Dear Young Mother,—Your question is a very vital one to the home and to the community at large. Well-trained children make good citizens, and empty reformatories and jails. Oh, the power of motherhood! How I wish the women of our land would study to make good mothers!

"To make a general statement on corporal punishment would be unwise, for children are so different in their needs in training. The great charm and pleasure, for a mother, is to study each child's peculiarities, and direct the life according to the different needs. That I believe in the good, old-fashioned "spank cure," I can say unhesitatingly. And my authority for it is found in the Bible. Read Prov. 13:24, and 22:15, and especially Prov. 29:15, 17.

"The Word of God is the true guide for every mother. We are told there 'Train up a child in the way he should go: and when he is old he will not depart from it.'

"I wonder if you have family prayers in your home. There is nothing to keep the wheels of life running in the right direction like gathering the family around the prayer circle! Oh, little mother, give your child the best in life, and that which comes straight from heaven! Teach them to depend on God, and in the days to come you will not regret it.

"While I believe in proper corporal punishment, I do not believe in hitting or striking with the hand. And I do not believe in ever punishing when not in perfect control themselves. To strike a child in anger is almost impardonable! I know a father who felt a whipping was often necessary to train his ten children in the right way, but he never punished at the time of the wrongdoing, but always allowed a day to intervene before punishing. This was not easy on the father or child, but was a method which made the children know they were never struck in anger. Those children not only loved their father, but believed in his respect for justice, and knew if they disobeyed they must pay the penalty. To the truly loving mother, a corporal punishment is harder to administer than not to do it.

"I know a mother who never punished without going down on her knees in prayer with the child, and there the child learned to know sin and to fight the enemy of her life. Satan wants your child, and you must teach him where he can get power to overcome every sin.

"Yours is the greatest work on earth! Don't wonder if you get puzzled in it. Remember, there is not another child like yours in the world, and you cannot apply any rules to your disciplining; only God who made the child can direct you in guiding it aright. Prayer is your weapon!"

HOW IS THIS WITH YOUR CHURCH?

The Rev. Livingston Johnson, editor of the *Biblical Recorder,* who has just been abroad, going to Stockholm, Sweeden, to attend a great meeting of the Baptists, strikes an important note in one of his letters to his paper at home, as follows:

"Wednesday was 'Missionary Day.' An excellent sermon was preached by Rev. W. Y. Fullerton, of London. He exhibited the old hammer with which William Carey made shoes, and said that William Carey praised God with the hammer just as truly as he did when preaching to the heathen in Burmah, because he was dreaming and planning for the work of the Lord.

"This may be as good place as I shall have to say that European Baptists do not have the craze for boy preachers that we do in America. Mr. Fullerton would be laid on the shelf in our country, and yet we have few preachers who can unfold the Scriptures as he did today. Most of the European preachers here are past middle life and are actively engaged in the ministry. They are great preachers. It may be well to say another thing here: These European preachers give themselves to the ministry. They are not expected to attend to all the business affairs of the Church, visit constantly whether or not they are especially needed in the homes, and snatch what time they can from these semi-secular employments to study and prepare their sermons. They follow the apostolic method of 'giving themselves to prayer and to the ministry of the Word.'"

Bro. Johnson's suggestion as to boys in the ministry is worthy of our thought. If a boy is called to preach, and can, as we sometimes say, "deliver the goods," why we say let him preach. Do not stop him just because he is young. We believe this argument will hold good at the other end of the line. If an old man has been called to preach, and can do it, is in physical and spiritual trim for preaching, we say it is a shame to refuse him the privilege of preaching the Gospel. The truth is the God-called man is always ready to do his part in proclaiming the Gospel—at least as long as he has strength to do it.

Bro. Johnson says that Mr. Fullerton would be laid on the shelf in this country were he here, and yet he regards him as a preacher of remarkable power. Now, why should such a man be required to give up the ministry when he is really in his prime for preaching the Gospel?

CONTRIBUTIONS

SUFFOLK LETTER.

The way one looks, determines the impression made upon the mind. Looking forward in human life and service, that time seems long; looking backward over life's years and experiences, it seems short. The difference is not in facts, but in impressions. God sees "the end from the beginning," and hence "one day with the Lord is as a thousand years, and a thousand years as one day." This leads me to say that right views eliminate the varied experiences that discourage or encourage us. Fifty years seem long at the beginning, and short at the close. These thoughts are intended to introduce to the readers of this letter Rev. J. Pressley, Barrett, D. D., editor of THE CHRISTIAN SUN, who has been in the Christian ministry for fifty years, having preached his first sermon August 10, 1873. He has been in the ministry more than one-third of the age of the United States of America. Many changes have taken place in the nation and the Church during this half-century; but signs of progress appear in all directions. The leaders of that day have passed over the river, and new leaders fill their places and fill new places in the larger sphere of Christian activities. Wellons, Manning, Savage, Duck, West, in Eastern Virginia; Iseley, Holt, Moring, Martin, in North Carolina. Barrett has always been enthusiastic in the advocacy of his convictions, supersensitive in regard to theological dangers, rigidly adhering to fundamental doctrines. He has filled many positions in the Church as pastor, as official, and especially as editor. In the field as pastor, he was devoted, watchful, fearful, and overanxious, making the work a strain on his nerves and his spiritual nature.

The chief line of leadership was in the introduction and promotion of missions. He introduced into the Eastern Virginia Conference a system of missionary contributions in the form of 6 per cent notes, the interest of which was to be paid annually until the term for which the note was given expired. When I began work in Suffolk, that was the only money sent to Conference for missions. I collected the interest on those notes, and that was all that was collected; but it was the beginning, and when those expired (the principal was void upon the full payment of the interest for the full period of ten years), then followed annual offerings for missions. The simple system had cultivated the missionary spirit, and now one Church will send up more missionary money to Conference than the whole Conference did thirty-five years ago. As a rule, the pioneers, the promoters of ideas, the leaders of new movements never receive full recognition for their service. The biggest redwood tree started in the tiniest seed in the earth; so the missionary idea, as a working force in the Church, has had small beginning.

But Dr. Barrett's chief service has been in the editorial field. Editor of THE CHRISTIAN SUN for eleven years, of the *Herald of Gospel Liberty,* Dayton, Ohio, for twelve years and six months, and again of THE CHRISTIAN SUN for two years, his experience and usefulness have been tested in this tripple-tripod service. He has not been as liberal in his theological utterances as the Church which he represents, but he has never been accused of insincerity. His convictions have found expression in his editorials, and his critics have turned upon him the same methods which he has used upon them. There has been the absence of Christian tolerance on both sides; but this is always true in the field of theological thinking and discussion. The other thinker is liberal, if he thinks with us; and illiberal, if he differs from us. But it must be borne in mind that truth emerges from opposite thinking. That Dr. Barrett possesses the editorial gift and has cultivated it, is written in his history; that he has not kept up with the changes in theological interpretation and application of the Word of God may be questioned in the spirit of Christian thinking. It is as difficult for the new generation to enter fully into the ways of thinking and doing of the past generation as it is for the old generation to enter into the ways of thinking and doing of the new generation; but it must be admitted that the new generation discovers new ideas and new interpretations of old ideas, else there could be no progress; and it must be admitted further that there would be no new ideas were it not for the old ideas. The Christian era is the new interpretation of the patriarchal era, and the Spirit gave us a new interpretation of the Christian era.

But this letter did not intend to drift into theological discussion, but to write a line of congratulation to THE SUN'S editor, to express appreciation of his service through THE SUN, the oldest Church paper in the Southern Convention, and the *Herald of Gospel Liberty,* the oldest religious newspaper in the world; and to hope that the second half century, as a minister, may continue for years his great work and usefulness to our beloved Zion.

W. W. STALEY.

PETER'S USE OF "PRECIOUS."

Peter uses the word "precious" seven times in his two brief epistles. He uses it to describe four different things. I have just recently read these two epistles, and I could but notice how like seven great sign-posts the words were on the part of my reading as I went from verse to verse and chapter to chapter.

As I read 1 Peter 1:7 (precious faith), a part of the history of Peter came into my mind. What did he know about the faith? But had he not left his boats and nets to become a propounder of the faith? Had he not in the searching moment of our Saviour's question replied with heaven-given faith: "Thou art the Christ; the Son of the living God?" Had he not seen its power on the day of Pentecost? Yes, brave, impulsive, confident, unstable, affectionate Peter had known full well personally how the faith had saved him both on the Sea of Gallilee when he doubted and on the sea of life when he denied his Redeemer. And now as Peter recounts his experiences with Jesus—some of them sad from his own standpoint, and yet glorious—he thinks of his faith in Jesus as being one of the four things he can justly and conservatively call "precious." Hence, in his second letter, he re-enforces his former statement by ascribing himself "a slave" of Jesus, writing "to all them that have obtained a like precious faith with us in the righteousness of our God and the Saviour Jesus Christ."

As I came to verse 19 of the opening chapter of his first epistle, my eyes fell upon his second use of the word "precious." This time it is "precious blood." How beautiful this phrase is, and especially as it comes from the pen of Peter! By it, he reaches at once the superb core of his letter and the supreme compassion of his Lord. It was the blood that changed Peter forever. After his bitter repentance of his ugly conduct in Pilate's outer court, he was in just the right state of mind to suffer intensely at his Lord's crucifiction. How tenderly he speaks of Him in this verse as "a Lamb without blemish and without spot"! Peter is now old and facing martyrdom, but he cannot forget that day, nor the "precious blood," nor the spotless Lamb! There is nothing uncertain or unsound about Peter's gospel, and dying for the faith he flings it to us unfiltered. God grant that we may not forget the precious blood, nor preach a crossless Christ! There is something beautifully true about the old colored man's paraphrase when he sang "There is a fountain filled with blood, and sinners plunging in." There may be other pleas (?) for the impenitent and heartless, but for the broken and contrite heart, the precious blood is his only plea.

Having obtained the "precious faith," and the "precious blood" applied, it is not strange that Peter should call our attention, figuratively, to the fact that we are become a part of something; that all the foregoing is for a very definite purpose and planned to a definite program. We are become a part of that building which is eternal and whose corner-stone is "chosen of God, elect, precious." How noble of Peter to make it thrice emphatic (1 Pet. 2:4, 6, 7). You remember that many years prior to this, Christ had said to him: "Thou art Peter, and upon this rock I will build My Church." Peter tells us plainly that the Church is built upon a precious, chief, living Stone, and that He is the one who is "rejected indeed of men." Builders may reject this despised stone, but God has laid it in Zion forever! The gates of hell shall never prevail against it. If any one shall try to theorize it out of the way, such an one shall find it "a stone of stumbling, and a rock of offense." A rock in the right place is a good thing; in the wrong place, it is a stumbling block. If we give Jesus first place in our lives, we ourselves are changed from stumbling-blocks in God's kingdom to "living stones * * * acceptable to God, through Christ."

And, finally, in Peter's second epistle 1:4, he calls Christ's promises "precious and exceeding great." Think of the promises He had made to Peter! And think of their fulfillment! Fisher of men! Three thousand in one day! Founder after Christ of the Christian Church! First preacher to Gentiles! Sometimes he was impetuous, weak, and wavering; even after Pentecost he had to suffer a stinging rebuke by a fellow-apostle—but his Lord and Saviour had promised to see him through. Accordingly, he interceded for him even while He was with him on earth. There are said to be 32,000 promises to us in the Bible. Not a single word of God's, or His Son's, shall fail. To keep them, Jesus gave His life on the cross; to keep them He ever maketh intercession for us with groanings that cannot be uttered. When the work went hard with Peter he could, just as you and I can do, fall back of Jesus' promises. When he faced death and needed a friend, he could rely on the promise: "I will supply your every need according to My riches in glory." And no doubt the friend who foretold His martyrdom, stood by his side.

Faith in Christ, the blood of Christ, the living corner-stone, Christ and His exceeding great promises—these are the things Peter calls precious. 1 Pet. 2:7, 8, "For unto you, therefore, that believe is the preciousness; but for such as disbelieve * * * a store of stumbling and a rock of offense."

JOHN G. TRUITT.

Alleghany Springs.

"Booze had to go out when modern industry and the motor car came in. Upon only one condition can the nation safely let it come back. That is, if we are willing to abolish modern industry and the motor car."

INTERPRETATION OF THE BIBLE—No. 2.

By Rev. Julius C. McCaslin,
Methodist Protestant Church, Anderson, Ind.

Wisdom of Man—Foolishness.

Inasmuch as there are two interpreters and two systems of interpretation, it is evident that there are two kinds of interpretation—the man-made interpretation of the natural man and the God-given interpretation of the spiritual man. The natural man, having rejected the guidance of the Holy Spirit, with his heart darkened by sin, his mind puffed up with worldly wisdom, surrounded in his study with the latest books, now proceeds to interpret the Bible according to the spirit and most advanced methods of this cultured age. He interprets Genesis one and two as a primitive account of evolutionary creation, written by ignorant men who did not know what they were writing. He tells us that the sin of Adam and Eve, as recorded in Gen. 3:1-19, was merely an error of mortal mind and never had any disastrous physical, mental or moral effect upon humanity. He explains that the old doctrine of the fall of man is preposterous to the modern mind. He interprets the record of the flood, burning bush, raising of Lazarus and the deliverance of Paul and Silas from prison as folk-lore tales. With a great show of intellectual superiority, he declares that all miracles are myths, that parables have no doctrinal value, that the Bible cannot be taken seriously in this advanced age, and that Jesus Christ, being human, undoubtedly made mistakes and did not know what He was talking about when He discussed His second coming to this world. The natural man makes 2 Tim. 3:16 mean that man, having a divine element in his nature, gave the Bible to the world with the approval of God; that the Bible is inspired only in the sense that other good books are inspired. He also claims that the intelligence, education, attainment and spirit of this age demands a new Bible. With shameless blasphemy, he states that Matt. 1:18-25 and Luke 2:1-8 is a rather unreliable account of the birth of a natural, illegitimate child whose parents, Joseph and Mary, named Jesus. In like manner, he declares that the death of Christ on the cross is a heroic example of supreme sacrifice, but that the idea of His giving "His life a ransom for many" is unthinkable and repugnant to the consensus of modern scholarship, and must be rejected as a vile species of butcher-shop religion. As for the resurrection, intercession and second coming of Christ to establish His kingdom, he dismisses all with a wise nod of his head and a final wave of his hand as he exclaims: "Superstition." With studied finality, he interprets the New Jerusalem and the lake of fire, described in Rev. 21:1-8, as a wild dream of the imagination. Thus man-made interpretation contradicts the plain statements of God's Word. The spirit of this age never hesitates to insult the Almighty.

The spiritual man, alone with God, in the woods or in his study, having asked for wisdom from above and depending on the Holy Spirit to guide into all truth and teach him the meaning of the references under consideration, proceeds to interpret the Word of God. As stated by Dr. C. I. Scofield, concerning the inspiration of the Bible: "The revealed things are communicated in spirit-taught words. This implies neither mechanical dictation nor the effacement of the writer's personality, but only that the Spirit infallibly guides in the choice of words from the writer's own vocabulary." This truth can be applied to the interpretation of the Bible. Human intellect never functions with greater efficiency, never thinks with stronger force, never conceives with deeper thought, never perceives the truth with keener insight, never holds facts and truths in memory with such a masterly grasp, never reasons with such rigid, convincing and conclusive logic; yea, conscience, will, and emotions never function with such brilliancy, effectiveness and power as when under the conscious, personal guidance and teaching of the Holy Spirit.

God reveals to the spiritual man the interpretation of Gen. 1 and 2, as a literal account of the creation of the world, life and man. The man of God, as instructed by the Holy Spirit, tells us that the sin of Adam and Eve is a real fact and that the physical, mental and moral consequences of the fall of man, such as sickness, suffering, struggle, and death, are horrible realities. He states with God-given authority that the flood, the burning bush, the raising of Lazarus, the deliverance of Paul and Silas from prison; indeed, all the miracles recorded in the Bible, actually occurred. With God-given insight, the Spirit-filled man interprets 2 Tim. 3:16; 2 Peter 1:21; John 20:31, and Rev. 22:18-19, and all related references to mean that the Bible is the supernatural, authentic, complete, redemptive, inerrent, verbally inspired Word of God. He places a literal interpretation upon the plain statements of the Bible concerning the virgin birth, perfect life, perfect Gospel, infinite wisdom, deity, crucifixion, substitutionary atonement, physical resurrection, intercession, personal return and kingdom of Jesus Christ. The Spirit-taught man understands the doctrinal value of the parables and prophecies, especially Isa. 11; Dan. 5-9; Matt. 13; Zech. 14; Rev. 2-20, and all related passages, and applies them to Jew, Gentile, Church of God, believers, unbelievers, kingdom of heaven, kingdom of God and the coming kingdom of Jesus Christ, respectively, according to the direct, comparative and special teachings of all the Holy Scriptures.

Two Methods of Interpretation.

There are two methods of interpretation—the method of the natural man and thte method of the spiritual man. Two persons originated the two systems of interpretation. The devil originated the principles and dictates the methods of the natural man. The Holy Spirit created the principles and directs the methods of the spiritual man. Satan is transformed into an angel of light and transforms his ministers into ministers of civic and social righteousness; yea, he makes them popular interpreters of the Bible with the latest scientific methods. The Holy Spirit quickens the mind of the spiritual man and guides him into scriptural principles and methods of interpreting the Bible.

Consider the principles and methods of interpretation which the natural man applies to the Word of God. The directing wisdom of the natural man is the "wisdom of this world, which is foolishness with God." The guiding power of the natural man is the finite power of a well-disciplined mind in command of historic facts, scientific demonstrations, philosophical reasoning and man-made conclusions. The natural man, with a carnal mind and carnal weapons of interpretation "receiveth not the things of the Spirit of God," including the Word of God," for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Yet, in spite of this plain statement, the natural man presumes and proceeds to apply the following principles and methods to the interpretation of the Bible: Exalt man. Magnify the intellect. Maintain the dignity and honor of modern thought. Question the supernatural. Resent divine authority Despise anything dogmatic. Ridicule the orthodox. Square faith with science. Interpret the mind of Christ in the terms of this age. Put God and His Word to the acid test. Look closely for the "contradictions" of the Bible, discrepancies of translation and poor punctuation. Accept as true only that part of the Bible which can be understood by reasoning. Reject as false everything "out of harmony with the spirit of our modern thought and life." As a final issue, whenever modern scholarship says one thing on a certain point and the Bible speaks exactly to the contrary on that point, always accept as authority the statement of modern scholarship and reject as unreliable the statement of the Word of God. Make the Bible mean what you want it to say. The natural man uses man-made methods of interpretation. He emphasizes the human element, the environment and evolution of the men who wrote the various books of the Bible. In fact, he makes the man and his message merely a product of the age in which he lived.

The natural man uses some pet words, terms and phrases, such as scientific, historic, progressive, development, liberal, criticism, environment, evolution, myth, folk-lore, superstition, tradition, comparative, reasonable, assured results, advanced thought, modern scholarship, intellectual honesty, social order, principles and ideals of Jesus, spirit of the age, twentieth-century mind, and the harmonious consensus of reliable opinion.

Dr. French E. Oliver recently said: "The words 'science' and 'evolution' are the most overworked of any two words in the English language, so far as I know. They have become talismanic fetishes among apostate theologians and atheistic educators. They seem to be passports into the circles of scholastic bombast and theological chicanery. They cover oceans of ignorance and mountains of conceit."

[To be Continued.]

AN APPEAL TO OUR SUNDAY SCHOOL SUPERINTENDENTS.

It is sincerely hoped that every Sunday School superintendent in the Eastern Virginia Christian Conference will give sympathetic co-operation in the work of having the children of their respective Sunday Schools respond to the questionnaire being sent to all the schools of the Conference by Rev. James H. Lightbourne, chairman of the Conference committee on education.

The committee has prepared a list of vital questions, seeking to ascertain what the boys and girls of certain ages are actually thinking about, relative to the subject of religion. What impressions have the youth been receiving in your Sunday School as a result of their contact with your teachers? It is expected that the pupils will write their own thoughts on the questions without opportunity for special study, and without consulting their teachers or parents. The answers received will prove of real interest and value to the pastors and all Sunday School workers in the Conference.

The chairman of the committee will give special instructions relative to securing the answers when he sends out the questionnaire. In response to the request of the chairman, I make this appeal to our superintendents and pastors, urging their enthusiastic co-operation in this important work. The information will be of value to the local school, and also to the Conference in enabling it better to plan its program of education for the future.

Roy C. Helfenstein.

NOTICE.

I have been in the revival work for several weeks; have been having very good meetings, of which you will hear more about later. You may state in our paper that I will be open to a call to pastoral work for the coming year.

With very best wishes to you and for your work, I remain,

Yours in the Master's service,

Elisha Bradshaw

Walters, Va.

MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

OUR MOUNTAIN WORK.

The readers of The Christian Sun must miss the news from Fancy Gap since Bro. Bradshaw left the field. While attending the missionary rallies last spring, a number of the friends of our mountain work told me that they looked anxiously for a letter from the workers here.

I am spending the summer at Elk Spur, with the exception of two weeks. One week I spent at Rocky Ford attending evangelistic services. While there, I stayed in the home of Mr. and Mrs. H. T. Rigney, with whom I boarded during the early part of the winter. I visited the different homes of the neighborhood and was very happy in having this opportunity. Bro. Bradshaw's sermons were pure Gospel messages, and altogether we had a spiritual feast.

During our meetings at Elk Spur, we had with us Mr. and Mrs. R. L. Baker and Miss Elizabeth Eley, of Portsmouth. Their singing was a delight to all who attended the services, and they made many friends here in the Blue Ridge who will be glad to have them come again. Mrs. Teague and Miss Clemmer were here for our meetings also, Mrs. Teague remaining for three weeks after the close of the meetings. She and I visited many of the homes in the vicinity of Elk Spur.

On July 16th I went with her to Sandy Ridge, where I stayed a week. On Sunday, July 22nd, we opened a Sunday School, with thirty-four people present. The following Sunday we had thirty-two in our school. The condition of the roads has made it impossible for me to attend since July 29th. Some of the members of our Sandy Ridge Church are trying to keep up an interest without outside help. I am truly sorry that they cannot have the needed help.

Mrs. Teague returned to her home in Burlington on Tuesday, August 2nd. Miss Clemmer left August 21st for Eaton, Ohio. Both worked faithfully while here, and they are missed by those with whom they were associated. I should have been so happy to have them stay for the remainder of the summer, but circumstances would not permit my insisting.

Miss Alice Marguart and Miss Bessie Leavell are in the Elk Spur section for two weeks. They are members of the Christian Church of Springfield, Ohio. Dr. Kendall is their pastor. It is a pleasure to have them with us, and they are enjoying the mountain scenery and the hospitality of these good people. I had hoped that a number of our friends of Eastern Virginia and North Carolina would come this way for a vacation. Am I to be disappointed?

I invited my friends who live here to visit me Saturday afternoon, August 18th. I had forty-four guests, although there was rain during the forenoon and a heavy fog in the afternoon. Our grafonola furnished the music. At 4 o'clock, we had lunch. All were happy, I believe. I should mention that I was "at home" in the old schoolhouse that stands on our mission grounds. Am told that it was built fifty years or more ago.

We are always in need of the prayers of the readers of The Christian Sun.

Margaret H. Morey.

Fancy Gap, Va.

THE BIBLE AND DARWINISM.

Dear Bro. Barrett:

As you grow in age and experience, you seem to grow even stronger and stronger in defending the dear old Book. Single editorials in The Christian Sun are worth the price of the paper for one year.

Keep on hitting your sledge-hammer blows at Darwinism and higher criticism, which is nothing more nor less than infidelity by another name. If I believed either, I would come out flat-footed for infidelity.

Of all the great evils we have to face today, there is none to compare with these. There is some hope for a man that has committed almost any of the other crimes mentioned in the Bible, but, as I see it, there is none for either of these, because they have set aside God's own word and have discarded the most important things of the Bible. It is high time that God's people rise in their might and put down this monster evil, and not patronize any institution of learning that teaches it.

Today Darwinism is taught in many of our schools and higher institutions of learning and a great many of our State universities, which are supported by the taxpayers of the country and their boys and girls are sent to these places and their faith in God and the creation as recorded in the Bible are undermined.

How long will we allow such conditions to exist? School histories are being introduced in our schools that teach Darwinism out and out, under disguise. Books of that kind should have no place in any of our schools.

What we teach our children, the next generation will be.

I was reading editorials in our Baptist brethren's paper last week, and I notice they are greatly alarmed over the same question.

One of the main questions put to any minister when he is ordained should be something like this: "Do you believe in Darwinism or higher criticism?" If he does, drop him right there; he is not fit to enter the sacred stand and proclaim the word of God. But our Baptist brethren say that a good per cent of their ministers are tainted with this giant evil. The same condition, doubtless, exists among many of other Churches. Not long ago I was talking with a young minister in the Methodist Episcopal Church, and we got on the subject of Darwinism and he frankly confessed that there were better grounds for evolution (another term for Darwinism) than there was against it. His Churches are as dead almost as they could be; several of his members have recently left and joined other denominations.

Living where I have most of the time for the last three years, at Morgantown, W. Va., I have been thrown in contact with quite a number of students of the University of West Virginia, and invariably they believe in evolution as taught by Darwin. Two years ago, William Jennings Bryan gave a lecture on Darwinism at the assembly-hall, at the university at Morgantown, W. Va., and for days and weeks it was the leading subject that was discussed, but you would have been surprised to know how many people believed in Darwinism, especially of the student body. If all the people could hear Mr. Bryan's lecture in defense of the Bible against Darwinism, I don't think it would be long till it would be wiped out of universities and higher institutions of learning.

May the good Lord spare your life and give you good health to pursue the same course you have for the last fifty years in the past, and when you lay down your fertile pen, may your mantle fall upon some other brother who, with equal power and fearless manner, will defend the same Book you have so ably defended for over a half a century.

W. A. Crawford.

WALLS OF THE HOLY CITY.

By Rev. Patrick H. Fleming, *D. D.,*
Burlington, N. C.

"And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst."—Rev. 21: 19, 20.

Sitting in my study one day, thinking about the message that I should bring to my people, I thought about the gems that compose the foundation of the wall around the city—the New Jerusalem. And as I thought there passed before my mind the most beautiful picture I have ever seen. I sat and gazed upon the scene. I asked myself, did you ever see anything half as beautiful? Did you ever read anything to compare with this picture of the lonely Seer on the lonely Isle of Patmos? Combine all the beauty of the most beautiful things read and seen—weave them all into one wreath—and will it compare with the foundation and the wall about the City of God—the home of the saints?

I thought of the most beautiful and costly private residence in the world, that of Lord Bute, called Monstuart, in England, covering, as it does, nearly two acres, built of stone, in Gothic style, the rooms finished in mahogany, rosewood and walnut, the halls of marble and alabaster, the fireplaces of carved marbles, antique design. In this I find no comparison, and almost shudder at the thought, for it seems well-nigh sacrilegious, of comparing the most costly private mansion of earth to even the foundations of the wall about the home of the saved of God.

I thought of the most beautiful resting-place of the dead ever prepared by a wife for her husband—one of the seven wonders of the world as reckoned by the Greeks. The Mausoleum at Halicarnassus, a monument erected by Artemisia, the Queen of Caria (B. C. 353), to her deceased husband, Hausolus. It was built of the most precious marble, and the decorations were of the highest Grecian art. Its cost was immense. The philosopher Anaxagoras, upon seeing it, exclaimed: "How much money is changed into stone!" Nothing of it remains. The mind revolts at a comparison here. Within were death and corruption. It has passed away, and though classed as one of the seven wonders of the world by the cultured Greek, nothing of it can be found today.

I thought of a husband's love for his wife, and of the monument erected to her memory, in the city of Agra, in northern India—the Jewel of Agra—said to be the only perfect work of architecture in all the world—the Taj Mahal. The Taj Mahal is the famous mausoleum of white marble, a gem by the great Mogul, Shah Jehan (1628-58) over the grave of his beautiful empress and favorite wife, Mumtazi Mahal. It is the most beautiful tomb in the world. Built under the blue of an Indian sky, its white dome pointing heavenward, seems to float above. It is situated in the midst of a beautiful garden, with flowering shrubs, palms, fountains, and marble tanks in which gold fish play. Within, where rests the dust of his favorite wife and of himself, polished marble and precious stone abound. Jeweled flowers of many precious stones are seen within the building and about the empress' tomb. There are bloodstones, agates, turquoise, and many others. There is said to be one gem flower containing 300 different jewels, forming a beautiful rose. This is the most beautiful tomb that a husband, with love and wealth untold and unmeasured, could build for the wife of his bosom.

There is no comparison here. For within are death and decay. It will one day pass away. The gems will disappear and the flowers will fade.

I thought of the most beautiful display of many colored and tinted lights, revolving in many forms, as seen in the electrical building, Columbian Exposition, Chicago, when the sun was set and the stars came out. It was beautiful beyond description. Yet I see not the faintest resemblance in this to the beauty of the many hues as seen in the foundations of the wall of the beautiful city.

I thought of the beauty of a golden sunset on a beautiful summer's eve, when the flowers are in bloom, and the birds are in tune. The earth about us clothed in garments of green, and the heavens above us a dome of blue; and the sun sinking behind the western horizon, changes the blue above us first into rose-colered, then into deepening red, followed in quick succession by death-like pallor, which suddenly changed into darkness. The stars peeped out. It was night. And as I sit in the afterglow, wondering if such is life, I find no comparison in the wondrous glory of the sunset, to the beauty of the foundations of heaven's walls, for the sunset faded into darkness, and into night.

I thought of the rainbow as it arches the heavens on a dark background of a disappearing cloud. The beautiful rainbow, described by good old Nokomis to little Hiawatha as—

> "The heaven of flowers you see there,
> All the wild flowers of the forest,
> When on earth they fade and perish,
> Blossom in that heaven above us."

The rainbow, with its beautiful tints of red, orange, yellow, green, blue, indigo and violet, give us but little idea of the harmony of the beautiful colors of the twelve different gems in the foundations of the wall of heaven.

And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

Here we have named twelve different gems that are in the foundations of the walls of the city. Let us see the beautiful colors that enter into the foundations of the walls.

There is the variously colored jasper, red, yellow and other dull colors; next comes sapphire with its white, blue, yellow, green, black, violet colors; the third is chalcedony, white, black or colored; the fourth is emerald with its bright green; the fifth is sardonyx, white, black or colored; the sixth is sardius, of a brownish red; the seventh, chrysolyte, yellow or green; the eighth, beryl, with its white, blue, yellow or pink hues; ninth, topaz, white, blue, yellow, green, pink or orange; tenth, chrysoprasus, green; eleventh, jacinth, orange or reddish yellow; and twelfth, amethyst, violet. It may be that all the colors in which these twelve gems are found enter into the foundations of the walls, if so most all of the twelve gems would have several colors. But, taking the usual color of the gems, we have red, blue, white, bright green, reddish yellow, rich brownish red, green, bluish green, yellow, grayish green, orange and violet. We see here the five simple colors—red, orange, yellow, green and blue. I ask, do these, the usual colors of the gems, harmonize to the human eye? There are two color theories. The first is that harmony is produced by the blending of closely related colors, such as red, orange and yellow. The second is that harmony is produced by the contrast of opposites or complementary colors, softened, toned down and run together, such as green and red, yellow and blue. One of the best classification, perhaps, is into warm and cold colors. The warm colors are reds, orange and yellows. The cold ones are blues, greens and violets. It is generally believed that a predominance of warm colors relieved by cold ones; or of cold colors relieved by warm ones produces harmony.

Let us apply the test of harmony produced by opposites. Then we have red, a warm color, and blue, a cold color. Harmony. Red and and blue are complementary—that is, they produce white. The next in order of the gems as named is white. The next comes bright green, a cold color, and reddish yellow, a warm color. Next is a rich brownish red, a warm color, and green, a cold color. Next, blueish green, a cold color, and yellow, a warm color. Next, grayish green, a cold color, and orange, a warm color. The last-named is violet, which harmonizes with red in the beginning, and shows that there is perfect harmony of color from beginning to end. The city lieth four square, and so the violet-colored amethyst at the last would come next to the red-colored jasper at the first. In the rainbow, we find the red color at the first and the violet color at the last, and the other colors between. There is perfect harmony in the colors of the rainbow. So in the foundations of the wall about the city of many mansions —the Christian's home—there is perfect harmony, and the blending of beautiful, tinted gems from beginning to end. The city is pictured as having twelve gates of pure pearl, as being a square 12,000 furlongs or 1,500 miles around. That would make each side 375 miles long and as each side hath three gates it is probable that there are 1,000 furlongs or 125 miles between each of its twelve gates. The twelve foundation stones, each one is represented to be a special jewel, supposed to reach from gate to gate, and on them were the names of the twelve apostles. The walls are of jasper, the gates are pure pearl, and the streets like transparent gold. The length, breadth and the height are equal. Here is faultless symetry.

I have been deeply impressed, as this subject unfolded, by the harmony and beauty in the foundations of the walls about heaven, and especially so when I think of the fact that an old man on a lonely isle wrote the words concerning the walls of the city of God. But he had been with Jesus. He was in the Spirit. He saw the city. He talked with God's messenger. That explains it all. The Builder of that city told him what to write. And so, as I look at the beautiful foundations, I am wont to exclaim that the Icelanders expressed a beautiful thought when they spoke of a "land where all the rainbows that have ever been or are yet to be, forever drift to and fro, vanishing and reappearing like immortal flowers of vapor."

There appears something else of striking interest to me to the building of that beautiful city. It seems that every land hath yielded and given of its most precious gems for the foundation, walls, gates, and streets of the city, it gathered on earth, would come from many lands and countries.

There is yet another thought connected with these gems. They each have a language of their own, and whether the Seer had such in mind when he wrote does not matter. All the good that the language in the gems in the foundations of the wall speaks of is true and found in heaven. From the earliest times, gems have been given symbolical expression. Jasper signifies courage and wisdom; sapphire, constancy, truth and virtue; chalcedony disperses melancholy; emerald, immortality, incorruption, conquers sin and trial; sardonyx, happiness; sardius, prevents misfortune; chrysolyte, gladdens the heart; beryl, happiness and everlasting youth; topaz, friendship and happiness; chrysoprasus scatters gloominess; jacinth signifies modesty; amethyst, deep and pure love. The material out of which the city is built tends to promote joy and to drive away sorrow. This, then, is a city where all the material used in building are emblematical of that which is purest and best.

This is a beautiful home prepared by a beautiful King for a beautiful people. A home prepared by a loving bridegroom for his faithful bride. Christ is the King and Christians are the beautiful people. Christ is the loving bridegroom, and the faithful Church is His bride. He said to His disciples ere He ascended to His Father: "I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto Myself, that where I am there you may be also."

Ere the scene closes, I ask who shall inhabit that city? And the answer comes, "They who came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." I ask again, who shall enter the beautiful home? The answer comes, "And there shall in nowise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's Book of life."

Will you, will I, enter that holy city, whose walls are of jasper, whose streets are of gold, whose gates are of pearl?

FROM REV. B. J. EARP.

I wish you could have been at the dedication of Bethlehem Church last Sunday, August 26th. It was a wonderful day in the history of that Church. The pastor, Rev. T. E. White, presided and did his part in making every one feel at home. Rev. S. C. Harrell, of Durham, N. C., preached the sermon, and in the absence of Dr. Staley; who was detained in the hospital because of illness, Dr. N. G. Newman read the dedication formula, setting apart the building to the glory of God. In the afternoon, Mr. W. E. MacClenny gave the history of Bethlehem Church. His paper proved to be an exceedingly interesting one. Many Churches in the Eastern Virginia Conference were represented there. There were thirty members and pastor of the Newport News Christian Church there, and when you consider the distance I think our Church was well represented at the dedication. We enjoyed the day very much.

We have had a fine vacation, and are now back trying to advance the cause of Christ as best we can. The Newport News Christian Church has extended us a call to serve them another year, and the call has been accepted. These Newport News people have been very nice to us. If the Lord gives us the health and strength, we hope to work still harder next year.

Week after the second Sunday in August we were with Rev. and Mrs. J. L. Foster in a meeting at Spring Hill. We had a mighty fine time in the service of the Lord. We surely did enjoy it. There were six members added to the Christian Church. Five joined Spring Hill and one was transferred to Waverly.

This week, after exchanging appointments with Rev. B. F. Black (September 2d), I shall be with Rev. W. B. Fuller, at Johnson's Grove, near Sedley. This is one of the Churches you served as pastor when a younger man than you are now. I trust you will remember us in prayer.

Now, a word about THE SUN. I like it. I am proud of it. Long may its pages shine, sending forth their rays of truth, to brighten homes, to cheer heavy hearts, and to advance the kingdom of our Lord Christ.

Your brother in the King's service,

B. J. EARP.

NOTE.—Yes, Johnson's Grove was our first pastoral charge. How I wish to visit that Church once! Wish you may have a good meeting, winning many to Christ.—*Editor.*

FAMILY ALTAR

Conducted by H. E. Rountree, U. S. Navy.

"In Thee and in Thy seed shall the families of of the earth be blessed."—Gen. 28:14.

MONDAY.

"Worship the Lord in the beauty of holiness." —1 Chron. 16:29. (Read 1 Chron. 16:23-31.)

Did you worship the Lord yesterday, and do you wish to worship Him today? If so, do not think it is a type of piety you must engage in which is repulsive, useless and interfering with your pleasure. It is bowing to Him in complete adoration for what He is and what He does for you.

A close touch with Him takes away unbecoming pride, breaks down obstinacy, shames indifference, forgives guilt; and to bow down and worship in adoring love is not only our highest privilege, but our duty to ourselves that we may attain unto the highest state of life and possess the sweetest pleasures known to man. He has promised this, and has never failed to give "love, joy, peace and goodness" to all who seek it.

To touch Jesus, gives one character that attracts highest graces, makes the soul as pure as a flower, and sweetens everything around about it. The beauty of making surroundings beautiful is the supreme beauty of holiness. Therefore, the beauty of holiness is no creation of the fancy, but a blessed, winsome reality. Nothing is more lovely than purity. Nothing is more winsome than humility. Nothing is more beautiful than abundant love, patience toward the erring, and helping those who are in need. These are the things that enoble and make happy. God does it. Whatever else you do, worship Him.

Prayer.

Dear Heavenly Father, help us to think about the good things of life, and enable us to do our best in turning everything with which we have to do into that which is beautiful. We adore Thee today, our God, through Jesus Christ our Lord. *Amen.*

TUESDAY.

The Way of Happiness.

"When a man's ways please the Lord, He maketh even his enemies to be at peace with him." —Prov. 16:7.

There is a difference in our way of happiness—the way we think we get it—and God's way. We are all seeking happiness, some in autos, some at the beach, some in the mountains, some with friends, some hunting, some fishing, some at the watermelon feast or at the candy-cracking and the dance. In a thousand different ways all are in quest of what they think is happiness. With many, it is like the bunch of steers I have seen that went to a dry trough for water, and finding none turned away in utter disappointment and dissatisfaction. It is all empty, and the soul is poorer. We find satisfaction only in the ways and things of God.

Please take the time to read the following messages today: Ps. 146:5; John 16:22; Ps. 128:1, 2; John 4:14; Prov. 16:20; Job 36:11; Prov. 29:18; Job 20:5; Ps. 84:10.

Prayer.

Our Heavenly Father, teach us that Thy presence in all our experiences is the only thing that gives us the true and lasting pleasures of life. If Thy grace alone sustains our souls unto the true joys of life's varying way, dear Lord, give us this. We thank Thee that thou hast not cut us off in our wrong-doings. We abhor our sins. Forgive us and forget our slowness to see Thee as our Guide. We have followed too much our own devices and pleasures. Oh, help us to follow Thee and so shine in our lives that we may walk without stumbling. *Amen.*

WEDNESDAY.

Christ's Way.

"I have given you an example, that ye should do as I have done to you."—John 13:15.

(In addition to the above, will you not also read the following: Lev. 19:18; John 13:35; 1 John 4:7, 8; Deut. 10:12; 1 John 5:3; Rom. 8:28; John 13:35.)

We need Christ's way today more than ever before. Can't we have it? Do not think of Him with a halo over His head, separated so far from you that you can't touch Him, and God whispering into His ear His will, while you struggle on with a thousand voices and cries in your ears and despair is dangling before you, and you are waiting for His will too, and you have no answer.

Our problem is bread and butter, to keep the wolf from the door, the many ups and downs of life. Remember that He had all those experiences too. He was a carpenter's son, who worked for his living, and there is not an experience known to us that is not known to Him also. In them all He showed us the way out, and it was the simple method of seeking God's will and following it, unwaveringly, it mattering not what the consequences would be.

His way was to put Himself in the place of others, to give the square deal, the Golden Rule, and to forgive all penitents their trespasses; and He wanted all men to do likewise. Let's try to be all that today.

Prayer.

Our Father, we praise Thy name, that no ill can touch the soul of those who trust in and follow Thee. As we undertake the day's duties, teach us how, and enable us, to respond to the call of right and promote justice, kindness and truth in all things. We ask Thee for Thy way. Grant it, Lord, for Christ's sake. *Amen.*

THURSDAY.

"We know that if He shall be maniftsted, we shall be like Him."—1 John 3:2.

Christ is manifested in everything that reveals him and His goodness. When we turn to Him and engage in the things of Him, He is manifested to *us*, and then we are becoming like Him. Some one has beautifully said: "Every act of goodness is a step toward heaven." Every manifestation of Christ in us is a step nearer to the time when we shall be perfected and be like Him.

We may never fully attain the character of Christ, but, by carrying on, we can (as Paul says) come to the measure of the stature of the fullness of Him. As we strive for this, we grow more sensitive to wrong, suffer more keenly for sin's damages, and the passionate devices of wickedness strikes us down all the more quickly; and yet the stronger are we able to rise against it. In this, Christ is manifested and shall be triumphant. If the world is ever to be saved, it is to do every day what He has said do. "He that would come after Me, let him deny himself, take up its cross and follow Me."

"If Jesus Christ is a man,
And only a man, I say,
That of all mankind,
I will follow Him,
And to Him will I cleave alway.

"If Jesus Christ is God,
And only God, I swear,
I will follow Him through heaven and hell,
The earth, the sea, and air."

Prayer.

Dear Father, Thou who are the light of the world, the way of life, the path of right and truth, inform our minds, enrich our hearts, and light our pathway all the way. Dispel all the shadows that come from any cause whatsoever. Forgive us and let not our souls be tainted with sin to leave us hopeless in the future.

May we consecrate our seconds to Thy thoughts, our minutes to Thy service, and our hours to Thy will. Thy name be praised forever. *Amen.*

FRIDAY.

The Golden Rule.

"All things, therefore, whatsoever ye would that men should do unto you, even so do ye also unto them, for this is the law and the prophets."—Matt. 7:12.

Nineteen centuries of the Golden Rule have engaged the attention of men. No philosopher or teacher before Jesus Christ or since ever proclaimed anything equal to it. It is a principle of life all men are charged to reduce to action. Because, first, it enjoins regard for the rights and feelings of others. Our personal habits show themselves in intimate relations. If we show no regards for the rights and feelings of others we soon become an irritating factor. It is a small matter to take the best piece of cake. You may deserve it, but it is a serious matter to make self first. It is a small matter to shirk your share, or seek the best seat, but it is a principle which makes a tyrant. If you wish to know whether you are a Christian or not, ask yourself honestly if you are comfortable to get along with.

One of the greatest menaces to the American soul-life today is the small-family, and apartment houses, because it is developing a selfish and a pleasure-loving people and depriving the world of the effectiveness of the Golden Rule; and the big family is the finest opportunity for the training of citizens in the Golden Rule. Any place can be made heaven or hell, as the Golden Rule may be practiced or not. Civilization begins where we trust one another, and it stops where it closes. Be selfish and gain all one can, if you please, but then when one has done so, there remains only the lot of the rich man, who hugged his own casket and left the pearls in the road.

Prayer.

Dear Father, we have erred from the life we ought to live, and, like lost sheep without a shepherd, we have gone astray. We come to Thee today. Save us, use us and keep us for the good of others, and not ourselves. This we ask in Jesus' name. *Amen.*

SATURDAY.

The Purpose of Christ in the World.

*"The fruit of the spirit is love, joy, peace, long-suffering, kindness, meekness, self-control * * *, etc."*—Gal. 5:22.

"To this end came I into the world, that I might bear witness of the truth."—John 18:37.

"That they may know Thee, the true and living God."

From the first to the last of Christ's ministry, He was interested chiefly in doing the will of the Father. His work was to make men know the will of God; to cause folks to live in the spirit of friendly co-operation and good will, and He traversed the Galilean highways and the despised Roman provinces to ask men every where to join Him in making the world honest and right and safe for this. And He is asking you today to devote your life to this. Are you joining him fully?

Prayer.

Father, into Thy hands we commit our spirits

just for today. Make us all that Thou wouldst have us be. *Amen.*

SUNDAY.

THE COMING OF THE KINGDOM.

"The kingdom of God is within you."—Luke 17:21.

If the above Scripture is true and the parable of the leaven means anything at all, it is that we shall see the kingdom of God come to fruition just in the same way we see seed germinate, grow and mature and bear fruit. It is not to be understood that there is some great day to come when wondrous things shall happen, and a mighty deliverer shall rise up and smite the enemy, suddenly transforming the righteous and bringing them into the possession of the world. Jesus says the coming of that time is within you; that it is to develop in you as the tree develops within itself by virtue of the very power within it, or as the leaven leavens the whole lump. The coming of the kingdom of God is the spiritual reign of God within you now.

It is frequently asked, "When will it come?" If our text means anything, the answer is, "It is within you." "It's up to you." When will righteousness, joy and peace come? "It's within you." "It's up to you." When will God control the lives of men? "It's within you." "It's up to you." When will all co-operate and be brothers? "It's within you." "It's up to you." When will war cease? "It's within you." "It's up to you." The world is to be made good by goodness. When goodness comes, then Christ is coming and the kingdom is come. Get busy and bring it.

PRAYER.

Our Father, if the kingdom is up to us, forbid that we shall stand in the way. Enable us to bring it to pass in our little circle. This we ask for Jesus' sake. *Amen.*

A CHRISTIAN COLLEGE IN THE VALLEY.

All Christians, as well as many members of other denominations, will be glad to know that at the Virginia Valley Central Christian Conference, held at Timber Ridge, August 14-16, a committee was appointed to look into the matter of erecting a college somewhere within the limits of the conference.

That committee will consider some of the many opportunities that the far-famed Valley of Virginia has in store for such an institution. They will also take up the matter of finance, the getting of students, and the very limited number of colleges throughout the Valley that are now available for students from Virginia, Maryland and West Virginia.

It is hoped that somewhere in the Appalachian Mountains a Christian College will tower high above the surrounding hills and bid welcome to many students who are now seeking a better education than the State is endeavoring to give. Further, that such a college, with Christian character as her goal, will mean the dawn of a new day for the Virginia Valley Central Christian Conference.

W. M. CLEM.

Woodstock, Va.

According to figures gathered by the National Health Council, the average span of human life in the United States has increased in ten years from 54 2-3 years for each individual to 58 years. This substantiates a prophesy made at the annual meeting of the American Public Health Association a year ago that the average span of life could be lengthened by twenty years in half a century, it was said. Most of the gain was made during the earlier years of life.

Christian Orphanage

WILL WE DO AS WELL THIS YEAR AS LAST?

DEAR FRIENDS:

Our financial report for this year, up to and including this report, carries us up to $10,528.69. This is less than our report showed at this time last year. We always like to do better each year. As the crops are much better this season than last year and tobacco and cotton selling for excellent prices, we hope that our income from now until the end of the year will be much better, and that we will yet be able to do as well or better than last year.

When our people learn to tithe their income and set aside the part that is due the Lord, then the little orphan, helpless children will no longer cry for a home and bread, but will be able to eat and be satisfied.

"Thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates; and the stranger, and the fatherless, and the widow, which are within thy gates (territory) shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest."

When you sell your tobacco and your cotton this fall, and gather in your bountiful crops that the Lord has so richly blessed you with, don't forget the little orphan children at the Christian Orphanage.

We met a man some time ago. He was a poor man, so far as this world's goods are concerned, as it had not been possible for him to accumulate much in this life, but he gave me a dollar without my asking, and said he was left fatherless and motherless at a very young and tender age, and he knew something of the hardships, disappointments and loneliness that a fatherless child had to go through with, and he wanted to contribute a little, that it might make the lives of these helpless ones a little more cheerful. While it was a small amount, yet if we could get every member of the Christian denomination in the Southern Christian Convention to send to the orphanage just one dollar, it would make nearly thirty thousand dollars. Just think of it!

It is the little things in life that make big things. Enough pennies gotten together in one pile will count big things. The great mountains are composed of small particles. The mighty oak is composed of small limbs, twigs, leaves, etc., and has grown from a small acorn and has added to itself perhaps for a hundred years. The world itself is composed of tiny particles of matter, but putting it in one large globe it makes the beautiful world in which we live.

Some twelve years ago, the Christian Orphanage received a little girl in its care. This little girl came from very humble surroundings, without a chance in life. She was bright, energetic and a whole-hearted little girl. She did her part while in the institution and completed her grammar education while here. Last year she completed a business course in one of the leading schools in the State and is now holding a splendid position with one of the departments of a great State. You invested a few of your dollars in a little orphan child. You gave to the world a beautiful, refined, sweet, whole-hearted young woman, who will be a credit to the institution which reared her and a credit to the community in which she lives. Do you regret you made this investment?

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR SEPTEMBER 6, 1923.

Amount brought forward		$10,341.80
Sunday School Offerings.		
North Carolina Conference:		
Shiloh, N. C.	$ 2.50	
Liberty, Vance, N. C.	3.70	
Shallow Well, N. C.	2.65	
Wake Chapel, N. C.	5.62	
Pleasant Grove, Va.	3.00	
Pleasant Union, N. C.	8.00	
Christian Light, N. C.	2.70	
		28.17
Eastern Virginia Conference:		
Franklin, Va.	$ 25.00	
Union, Surry County, Va.	1.00	
		26.00
Valley Virginia Central Conference:		
Newport, Va.	$ 3.33	
Winchester, Va.	7.40	
Wood's Chapel, Va.	1.00	
		11.73
Georgia and Alabama Conference:		
Beulah, Ala.	$ 1.20	
Wadley, Ala.	1.58	
Mt. Zion, Ala.	2.61	
New Hope, Ala. (birthday and monthly)	5.60	
		10.99
Special Offerings.		
Wm. Lee Anderson, Raleigh, N. C.	$ 5.00	
Ladies' Bible Class, New River, N. C. (pledge at S. S. & C. E. Convention)	5.00	
Dr. T. Edwin Baird, Norfolk, Va.	100.00	
		110.00
Grand total		$10,528.69

THE HAW RIVER MEETING.

Our protracted meeting at Haw River, N. C., began on the third Sunday in August, and closed on Monday after the fourth Sunday in the month. Dr. W. C. Wicker was with us on the third Sunday and preached to good acceptance. On the following Monday, Rev. P. T. Klapp came to our assistance and remained till the close of the meeting. His sermons were earnest, forceful and helpful. There were about thirty professions. One member was received on the fourth Sunday evening, and four were received at the close of the meeting. Two members were baptized at the closing service. The outlook for the work at Haw River is good. Considerable improvements, in the way of a furnace, memorial window to the "White Pilgrim," lights and interior decorations, are under consideration.

P. H. FLEMING.

Burlington, N. C.

CONFERENCES MEET.

Alabama Conference.—Christian Church at Cragford, Tuesday, October 16, 1923, at 10 o'clock A. M.

Georgia and Alabama Conference.—Vanceville Christian Church, Tuesday October 23, 1923, at 7:30 o'clock P. M.

Eastern Virginia Conference.—Holland Christian Church, Tuesday, October 30, 1923, at 10 o'clock A. M.

Eastern North Carolina Conference.—New Hope Church, Tuesday, October 23, 1923.

Western North Carolina Conference.—Christian Church at Ether, Tuesday, November 6, 1923, at 10 o'clock A. M.

North Carolina and Virginia Conference.—Bethlehem Christian Church, Alamance County, N. C., ——— —, 1923.

North Carolina Conference.—Wake Chapel, Tuesday, November 13, 1923.

RELIGIOUS EDUCATION

Miss LUCY M. ELDREDGE, *Field Secretary,*
1012 E. Marshall Street, Richmond, Va.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

September 16, 1923.

Subject: "Luke, the Beloved Physician."—Luke 1:1-4; Acts 1:1-5, 16:9-18; Col. 4:14; 2 Tim. 4:11.

Golden Text: "A friend loveth at all times; and a brother is born for adversity."—Prov. 17:17.

Devotional Reading: Ps. 91:9-16.

Reference Material: Acts 20:5-21:19, chapters 27 and 28.

The Service of a Friendly Physician.

The village Church had an eloquent pastor. Week after week, his members listened with eager interest to his great sermons. With pride, they took visitors to hear his masterpieces of oratory and rhetoric. But the time came when he felt called to leave the village Church, and to begin his work. Some time later, the former pastor visited his old field. He was interested to know of the progress made and to know what had been done. And he also wanted to know of the sermons of his successor, and this was the answer to his inquiry of an old friend: "When we heard your sermons, we enjoyed them, and went home saying, 'What a great preacher we have'! Now, after a sermon, we go home saying, 'What a wonderful saviour we have'"! Like the spirit and service of the second preacher was that of Luke, the beloved physician, the kindly friend. He has not been studied as often as other Bible characters. It is new to have a whole lesson given to the survey of his life. His words, written by the inspiration of God, we read over and over again, but their message is always of the "Wonderful Saviour" and the "Hero Paul," rather than dwelling on their writer. In the words of Dr. Geikie: "As with many other noble spirits to whom the world is indebted for the greatest benefactions, Providence has seen fit to let His work be His only record, veiling personal details in impenetrable obscurity, as if to remind us that fame on earth is not worth seeking; work for God carrying its high reward here in the good done, and hereafter in the welcome accorded the faithful servant."

"Friendly service" seems to be the phrase which will best sum up the life of Luke, and kindliness one of his leading virtues.

Luke was the friend of all in his writings, the gospel of St. Luke and the acts of the apostles. Both are dedicated to Theophilus. Both begin with a direct reference to the purpose of his writings, to instruct and confirm in the faith those who had accepted the truth. Keeping self in the background, he tells the beautiful story of the life of Jesus, revealing those details of his early life, and of his ministry, which the other writers omit. Or he tells of the heroic career of St. Paul, and of the other apostles, referring to himself only by changing the pronoun to a modest "we." Little progress is made in friendship, or in anything else worth while in life, when the emphasis is all on self.

"Others, yes others—
Let this our motto be;
Help us to live for others,
That we may live for Thee."

The true friend gives. Luke gives much in his gospel. He was not with Jesus from the beginning (Luke 2:1), but eyewitnesses furnished him much material that is not given any place else. Luke is fullest in describing our Lord's private prayers, giving eight instances of his devotional life. He gives us great hymns, as "Ave Maria," the "Gloria in Excelsis" and the "Magnificat," and others. Dr. Farrar includes among the special messages of Luke, Christ's ministry to the world, the sacredness of infancy, the gospel of womanhood, and the mercy of the Saviour toward the needy.

Luke was a friend of missions. His Christianity could not be held to refer to only those nearby. When Paul had the vision of the need in Macedonia, Luke was there ready to start at once (Acts 16:9, 10). "When he had seen the vision, straightway we sought to go forth to go." Always there must be some one with a vision—a vision of need, a vision of opportunity and responsibility. And just as surely, there must be those to respond to the vision. Paul had a vision, and heard a call, and then he found a friendly helper to meet the need, and do the task well. To many other places Luke went to help tell the "good story" (Acts 20:5-13, 21:1-18, 27, 28). Luke was especially well-fitted to render service as a physician. The medical missionary has always helped in carrying the banner of the cross. Luke has had many successors, and the call still comes for the men and women who can reach the soul by relieving the suffering body, and tell the healed one of the greatest of physicians, the Lord Himself.

Luke was a personal friend. Paul found in Luke a loving friend. "The Beloved Physician" was the title He gave him, and such titles reveal much of the personal life. Paul needed a doctor friend, for his body must have been full of pain often, from disease and from his strenuous life. Luke was a sympathetic friend, for he loved the same Lord, and must have liked to sit and talk of Him. Luke was a loyal friend, for Paul writes "Only Luke is with me." He did not grow tired by the way, nor lonesome for other friends or tasks, nor covetous for a great career by himself. He was always there—just where he is needed. Love, sympathy, loyalty! In these are true friendship rooted. The Christian physician has an opportunity to be a friend. "Ian Maclaren" (Dr. John Watson) once declared that his story, "A Doctor of the Old School," had brought him many letters from all parts of the world. The burden of their message was, "How came you to know our doctor? He was just like that."

Luke, the slave lad, perhaps trained by a kind master to be a great physician, is a character to stir the imagination of the ambitious boy. Luke, the accurate writer of lofty purpose, brings a message of salvation to a needy world. Luke, the medical missionary, was a pioneer in a great field of service. Above all, the friendly, kindly Luke, who was always true, appeals to Christian hearts who know him through the words he wrote, and which they love, takes his place as one who drew the never-to-be-forgotten word-portrait of the Great Physician, whose teachings guided his own life, and whose principles were Luke's own. For Jesus Christ was the friend of Luke, as of all others who loved Him.

"I've found a friend; oh, such a friend!
He loved me e'er I knew Him;
He drew me with the cords of love,
And thus He bound me to Him.
And 'round my heart still closely twine,
Those ties which naught can sever,
For I am His, and He is mine,
Forever and forever."

CHRISTIAN ENDEAVOR TOPIC.

September 16, 1923.

Topic: "How apply religion to manners?"—Prov. 1:8, 9; Luke 14:7-11.

Thoughts for the Meeting.

A little lad of five years old was taken one day to a wise teacher who was asked to begin his education. "How old is the boy?" was the teacher's question. "Five." "It is just five years too late," was his reply. The lad's training had been begun and well-carried on during that five years. If his father's instruction was wise, and his mother's law true and just to him and to others, the foundation of his manners and religion, as well as other education, had been well laid. Verse 8.

The teaching of the home, where Christ is the Ruler, is a great blessing and will greatly enrich the later life. Verse 9.

Others judge our homes, and even our fathers and mothers by our manners. It is only fair that we strive to live up to their best teaching. Verse 8.

Jesus went to social affairs, and always seemed at home in them. At the feast, He "marked" how they acted. If Jesus were to attend your next Christian Endeavor social and stand and see how things were going, would He approve the plans and program? This question is the best test of the right kind of a social. Verse 7.

It is more honor to be invited up higher, to be called from the lower position to the higher. It is better to have another praise you than to be continually reminding folks how good and great you are. "Let another man praise thee." Verse 8.

The Gospel approves the humble man rather than the proud and vain. "Blessed are the meek." This does not mean to ignore and fail to develop one's capacities, but rather to lose self in service to others, to forget self when the heart and mind are full of the needs of others. Verse 11.

"Manners must adorn knowledge and smooth its way through the world."—*Chesterfield.* Knowing how to live to the fullest must include religion, expressed in worship and service, which will direct the doings of every day in a courteous, kind manner.

"Manners are kindness in action." So-called good manners are so because, by following them, you are kinder to other folks, and make them both more comfortable and happier. Courtesy to the aged, thoughtfulness for comrades, kindness to servants, help for the weak are all good because they help everybody to enjoy life more.

"Good manners are made up of petty sacrifices."—*Emerson.* Sacrifice also enters into religion, for our Christian religion is possible because of the great sacrifice of Jesus Christ Himself. His rich blessings more than make up for the sacrifices which may come to our lives.

"Evil companionships corrupt good morals." "Evil communications corrupt good manners."—1 Cor. 15:33.

Plans for the Meeting.

Occasionally try a "leaderless meeting." This would be a good topic for such a meeting. The program will be very carefully planned by the prayer-meeting committee, with somebody responsible for every part, so it is really a "many-leader meeting." The program will be on the blackboard or a big chart before the meeting, and at the time for opening, the song leader of the so-

ciety will lead in the first song, or some one chosen before will lead in a Scripture call to worship according to the plans for the meeting. During the week before, a card will be sent to each member, suggesting some part for him to take in the meeting, and inviting him to be present early.

The following outline for a program for this meeting is suggested, and other special features, as special music or talks may be easily added, according to the time allowed for the meeting:

Call to worship—Psalm 100, in concert.

Hymn—"Come, Thou Almighty King."

Prayer—Some one appointed in advance, closing with Lord's Prayer.

Scripture lesson for the evening—Read by one, or two, one reading the verses from Proverbs, and the other from Luke.

Hymn—"Is Your Life a Channel of Blessing?" or "More Like the Master."

Three-minute talks—What spirit lies behind good manners? How do manners indicate unselfishness? Good manners of others that have impressed and helped me, and why? (Give this to three members.)

Hymn—"What a Friend we Have in Jesus!"

What part does the home have in applying religion to manners? What part does the school have in training in good manners? What part does the Church have in linking up religion with manners?

Hymn—"You May Have the Joy Bells" (two verses).

Brief thoughts by all members and visitors.

Season of sentence prayers for God's help in shaping our own lives, and influencing and training others for the right.

Closing hymn—"Blest Be the Tie That Binds."

Mizpah benediction.

CHRISTIAN ENDEAVOR FOR GIRLS.

[The following was prepared and delivered by Alberta Atkinson, an Elon College junior, at the North Carolina Convention, at Catawba Springs, in July.]

Girls are accused of talking more than boys. That is because girls have more things worth saying than boys. Women are said to talk more than men, and that is because they have better things to say than men. Christian Endeavor brought to girls and women the opportunity to take a public part in Church service. It may be said that Christian Endeavor means the opportunity for girls to express themselves on topics of righteousness, duty and service now, as well as on topics of social gossip of so little worth. But expressing herself has not been without other and better fruits, both to herself and to Christian Endeavor.

In the first place, many of us girls have learned how to pray. Christian Endeavor gave us the opportunity, and we entered in. If it had done nothing else than this, it would have been worth all that it has cost. Time was when women, and girls in particular, did not think it worth their while to try to pray to God publicly. But Christian Endeavor came, and if we endeavor to be Christian—that is to say, if we are Christian Endeavorers—then we must pray, must learn how to express in words and through supplication the anxiety, the joy or the burden of our own hearts. There are thousands of Christian Endeavorers today who are better in their own lives, more willing and anxious to do the will and work of God because they learned through Christian Endeavor to pray in public. Robert E. Speer says that the greatest need of the Christian world today is prayer, and that the greatest contribution that we can make to Christian service is the right sort of prayer. Many Endeavorers, even among the girls, have often repeated the words of those who devoutly came to Christ while here on earth and said, "Lord, teach us how to pray." In turn, many of us have heard through Christian Endeavor the words of our Saviour saying, "Our Father, who art in heaven, hallowed be Thy name." And thousands have said this, and are now saying, "Thy kingdom come, Thy will be done." And having said this, they are willing and anxious to do what they can to help the kingdom to come. This at least is what Christian Endeavor has done for some girls, and is doing for thousands.

In the second place, we have not only the heart to pray, but through our societies have learned to go forth and endeavor to do the Christian deed in His name. James tells us that "pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction and to keep himself unspotted from the world." Christian Endeavor has sent many a girl on a friendly visit to the fatherless and the widow, carrying not only joy and sunshine, but often flowers and food and clothes as well, and such deeds have helped to keep us unspotted from the world. It is said, not in boasting, but in pardonable pride, that Christian Endeavorers seek, or should seek the relief of human suffering and distress, of the sick and the needy, for this is such work as our Saviour did, and our society teaches to do it. And in doing these things, Christian Endeavor means something to us, even something of joy, happiness and the more abundant life.

In the third place, Christian Endeavor has made an invaluable contribution to girl-life in that it has led us to the Bible and to search the Scripture, "for in them do ye think ye have eternal life." If we live up to our Christian Endeavor pledge, we seek daily to read something from the pages of this the best and most worthwhile book ever written. More Bibles are printed and demanded today than ever before, and Christian Endeavor has helped to make this true. I am not exaggerating in saying that one of the greatest contributions that Christian Endeavor has given to girls is the vow to read daily from the Book.

Only eternity can tell what Christian Endeavor means to the girls in bringing them daily in contact with the Bible and causing them to read some verses from its sweet and solemn pages every day.

VALLEY LETTER.

The Virginia Valley Central Conference met August 14-16, at Timber Ridge, Hampshire County, W. Va. The session was well attended throughout. More people than usual went and stayed through the entire session. Of late years, a very noticeable bad habit has grown up among us, that of going to Conference only one day, usually getting there an hour or two after the morning session opened and leaving an hour or more before the afternoon session closed. The experience was then usually spoken of as "having been to Conference," whereas it was more automobile trip than it was Conference." Timber Ridge, being somewhat off to one side from the main body of our Churches, did not offer much inducement along this line, and hence people went and stayed to the close. Let us do fully as well next year, even though the session will be held at antioch, close to a number of our other Churches.

We were greatly helped during the recent session by Dr. W. H. Denison, Dr. J. O. Atkinson, Prof. P. J. Kernodle, Charles D. Johnston, and Prof. A. L. Hook as visiting brethren. Miss Pattie Coghill, field secretary of young people's and women's work in the Southern Christian Convention, was also introduced to the Conference, and is now visiting Churches in the Conference in the interest of her work.

Rev. Wm. M. Clem, who was licensed as a probationer at last Conference, was ordained at this session. Bro. Clem expects to spend two years in Yale yet, as a further preparation for his work in the ministry.

Bro. John W. Henderson, a railroad man and member of the East Liberty Church, was recommended for licensure. He will be licensed in the near future by his pastor, Rev. R. P. Crumpler. Indications are that Bro. Henderson will make a useful man in the ministry.

Rev. D. B. Seal was admitted to full membership in the Conference, coming to us from the Regular Baptist Church. Bro. Seal has done excellent work during the past year among some of our Churches in East Rockingham, Green, and Albemarle Counties.

A committee was appointed to consider the advisability of establishing a Christian college somewhere within the bounds of the Conference. The committee is composed of W. C. Wampler, W. M. Clem, James Bradford, Nelson F. Richards, A. W. Andes, J. F. Morgan, and R. P. Crumpler.

The following officers were elected for the ensuing year: President, Dr. W. T. Walters; vice-president, Rev. J. F. Morgan; secretary, Rev. A. W. Andes; assistant secretary, Rev. R. P. Crumpler; treasurer, Samuel Earman. Officers for the woman's board: President, Mrs. B. R. Richards; honorary president, Mrs. W. T. Walters; vice-president, Miss Ora Scott; secretary, Mrs. B. F. Frank; treasurer, Mrs. R. A. Larrick. Superintendents: Young people's work, Mrs. A. W. Andes; literature and mite boxes, Miss Ella Pickering; cradle roll, Mrs. R. P. Crumpler; women's work, Mrs. N. M. Hasler.

The apportionments for this year stand almost the same as last year, only a few minor changes being made.

The committee on resolutions presented, among other things, the following resolution: "That the Virginia Valley Central Conference hereby expresses itself as heartily believing in the full enforcement of the eighteenth amendment to the Constitution and the Volstead act. Representing more than 2,000 members, we are opposed to any weakening of said act. We call upon those who represent us to stand squarely upon this issue and not be influenced by the wet propaganda now being used. We pledge co-operation to all officers who faithfully perform their duty in law enforcement."

The following Churches paid all Conference apportionments in full, and are enrolled as banner Churches: Bethlehem, Christian Chapel, Concord, Dry Run, East Liberty, High Point, Island Ford, Joppa, Mayland, Newport, Palmyra, Timber Mountain, Whistler's Chapel, Winchester, Wood's Chapel. The Church paying the largest amount per member on Conference apportionments is Bethlehem—$1.30 each. Next on this line is Winchester—86 cents each. The average for the entire Conference for apportionments is 54 cents each. That almost represents our answer as a Conference to the great command: "Go, ye, into all the world and preach the Gospel." Think of it, 54 cents each in a whole year! This for the Conference apportionments or, generally speaking, the mission funds of the Conference.

When contributions for all purposes are considered, Winchester takes the lead, with $17.59 per member, and Mt. Olivet (G) comes in with $10.74 per member; Antioch, $6.30 per member, and Bethlehem, $5.85 per member. The average for the entire Conference is $4.94 per member.

The Conference will meet next year on Wednesday, Thursday, and Friday before the third Sunday in August.

A. W. Andes.

Harrisonburg, Va.

MARRIED.

A marriage of much interest to their many friends was that of Miss Myrtle Watts and Mr. William Howard Crowder at the Rose Hill Christian Church parsonage on Saturday evening, August 11th at 7 o'clock. The ceremony was performed by Rev. R. A. Whitten, pastor of the Church, in the presence of a few intimate friends of the couple.

Mrs. Crowder is a consecrated member of the Rose Hill Christian Church, and at present has charge of the beginners' department of our Sunday School.

Mr. Crowder is a splendid young business man, connected with the Central of Georgia Railway Company in Columbus.

After a bridal tour of several days, they will be at home to their friends at 1305 Twentieth Street, Columbus, Ga.

R. A. WHITTEN.

BRADY—FORKNER.

Mr. E. Carl Brady and Miss Ora Viola Forkner, both of Bennett, N. C., were united in matrimony at the residence of Mr. R. W. York, August 25, 1923, at 7 o'clock P. M. Ceremony by the writer; prayer by Rev. J. Lee Johnson.

Happiness, longevity and prosperity be theirs.

T. J. GREEN.

TOKYO IN RUINS.

Tokyo, proud capital of ancient Japan, lies in ruins, the smoking piles of debris and heaps of silent dead giving tragic indication of the woe worked in the citadel of a nation's pride and power. Yokohama is destroyed; hundreds of villages are one with Ninevah and Tyre. The fourth strongest people of the world have lost their vaunted place in the sun; great business houses are no more; entire families have been wiped off the face of the earth; cable lines across the Pacific are filled with news of the greatest catastrophe we have known. It is probable that within a few hours more damage has been done to life and property in Japan than was done along the western front during the late war in a whole month.

The second largest tree in the world, a giant California sequoia, was recently renamed as a memorial to President Harding.

This tree, 32 feet through and 280 feet tall, is 5,000 years old, and still a youngster. There'd be a great national howl if a lumber company cut it down, and yet we watch without protest the destruction of our forest wealth which was millions of years in preparation, getting the soil ready for the trees. A treeless America is ahead unless we replant on a big scale.

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173 SPECIAL PEACH TRAINS OPERATED BY THE SOUTHERN

To put Georgia peaches on the distant markets of the East and West in the fast time necessary to insure their arrival in good condition, the Southern Railway system operated 173 special peach trains during the season that has just come to a close. All were run from Atlanta, 106 going to Potomac Yards, Va., and 67 to Cincinnati, the Southern having handled altogether 5,700 cars of this highly perishable fruit with practically 100 per cent efficiency.

DRIVER.

Dorilas J. Driver was born October 2, 1859, and died July 30, 1923, making his age, therefore, 63 years 9 months and 28 days. He was a prominent and extensive farmer and stock dealer, a good citizen, and highly respected by a host four sons, and two daughters, and one of friends. He is survived by his widow, sister. He will be greatly missed in his home and community. A large congregation attended the funeral services at Fairview Church of the Brethren, near his home, July 31, 1923.

A. W. ANDES.

WYMER.

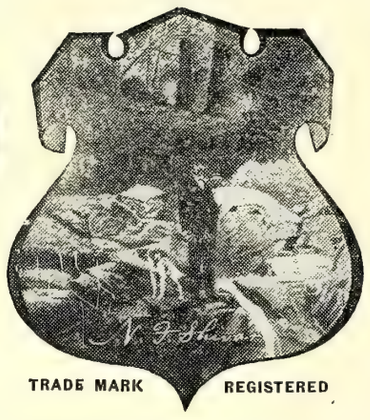
Hilda Myree, little daughter of Mr. and Mrs. Green Wymer, of Whistler's Chapel, was born April 14, 1923, and died July 28, 1923, aged 3 months and 14 days. Funeral services at Whistler's Chapel July 29, 1923.

A. W. ANDES.

Wash the Poisons of RHEUMATISM

SCIATICA, NEURALGIA AND URIC ACID

Out of Your System With Shivar Spring Mineral Water.



SHIVAR SPRING AS NATURE MADE IT. NOW PROTECTED BY SANITARY SPRING HOUSE.

The Guarantee.

Think of it! A mineral water of such wonderful blood-cleansing power that it is actually shipped to every state in the Union and even to foreign lands under a positive guarantee that the price will be refunded, should the user report no benefit.

Shivar Mineral Water is unquestionably the greatest of all American mineral spring waters and there are thousands who contend that it is the best mineral water in all the world.

In Rheumatism and in other forms of auto-intoxication such as Sciatica, Neuralgia, Chronic Headache and Uric Acid Diathesis, Shivar Mineral Water has succeeded where every known medicine had failed. Physicians attribute this to its peculiar power of dissolving and completely washing out of the system the leucomaines, or body poisons that cause these diseases.

Delightful to drink, wonderful in its blood-cleansing power, Shivar Spring Water may be shipped any distance, at any season, without losing its virtues in the slightest.

Though a thousand miles away, you may use it in your home with identically the same results, as if you drank it at the Spring.

The Results.

Read the following letters which are fair samples of tens of thousands that are received at the Spring, then accept our guarantee offer. It gives you the equivalent of a three-weeks' visit to this celebrated Spring, with no charge for the water if you report no benefit. Sign your acceptance on the coupon below.

Fremont, North Carolina.
After using Shivar Water my rheumatism has almost entirely disappeared. When I commenced to take it I was unable to turn myself in bed. I am now going where I please. Wishing you much success in your noble work, I am
Very respectfully, J. H. B.

Scranton, South Carolina.
My wife has been a sufferer of rheumatism, and after drinking twenty gallons of your Mineral Water was entirely relieved of the horrible disease. J. D. M.

Bishopville, South Carolina.
The Water has done more good than any medicine I have ever taken for rheumatism. Have been drinking it three months and am entirely free from pain. I stopped the medicine upon receipt of the first Wate H. S. C.

Fredericksburg, Virginia.
Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement. Wm. C. C.

Lexington, Virginia.
I know of several who were relieved of rheumatism by this water. Please ship at once and oblige. J. P. R.

Roper, North Carolina.
I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism Mrs. H. C. E.

Sign the Coupon.

Leeds, South Carolina.
I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent result. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter. C. A. C., M. D.

Union, South Carolina.
I have suffered from headaches for the past ten years, due to constipation, but since using your Water I have been greatly benefitted and scarcely have headaches at all. It has made me feel better in every respect and has given me a fine appetite, something I did not have before. C. B. C.

Warrenton, Virginia.
It is doing my rheumatism so much good. My limbs are beginning to feel like new ones.
MRS. J. R. C.

Chancellor, Alabama.
I have been for many years affected with uric acid and kidney trouble, and the Mineral Water has helped me more than anything I have ever done for them, and therefore heartily recommend same to all who need a speedy relief.
W. F. M., M. D.

Florence, South Carolina.
I suffered with indigestion and kidney trouble and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your spring water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it.
Mrs T K.

Atlanta, Georgia.
In the interest of the afflicted I cheerfully state, seeing your advertisement in the Wesleyan Christian Advocate, I decided to try Shivar Spring Water in the case of my daughter, who had been a sufferer from a malignant type of sciatica, and could get no permanent relief from medicine. After using the Water a few weeks she has almost entirely gotten relief from pain. In this case it has been a great blessing.
REV. M. L. U.

Fill Out This Coupon and Mail It Today

SHIVAR SPRINGS,
Box 16-L, SHELTON, S. C.

Gentlemen: I accept your guarantee offer and enclose herewith three dollars (check or money order) for ten gallons of Shivar Spring Water. I agree to give it a fair trial in accordance with instructions contained in booklet you will send and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within thirty days.

Name_____

Address_____

Express Office_____

ALBRIGHT.

Mrs. Nora Hannah Albright was born November 6, 1875, and departed this life August 15, 1923, age 47 years 8 months and 9 days. She was the youngest daughter of Mr. and Mrs. Emsley Lowdermilk.

In early life, she professed faith in Christ and was for some time a member of Mt. Olivet Methodist Church. Later she moved her membership to New Center Christian Church, of which she was a member until death.

On June 2, 1901, she was married to Rufus L. Albright. To this union was born two children—Clarence Rufus and Farrell Emsley. She was a loveable wife and mother and a true Christian character. In the absence of her pastor, Rev. F. J. Green conducted the burial service, assisted by Rev. G. R. Underwood, both former pastors of hers. Interment was made at Mt. Olivet Methodist Church. May the Heavenly Father comfort the hearts of her loved ones.

T. J. G.

CLEMENTS.

Funeral services of Irene P. Clements, daughter of the late Brooker and Sister Eustace Clements, and the only surviving member of the family, were conducted at Mt. Carmel Church, Walters, Va., August 16, 1923. Irene was fifteen years of age and had been in declining health for several months. She was the granddaughter of Mrs. Nannie Clements, of Antioch Church, and Mrs. Irene A. Duck, of Mt. Carmel; both of these have been active in the work of their respective Churches and both survive her. We cannot understand why the young are called away just in the morning-time of their lives, but we believe that in God's wise providence, He doeth all things well, and the value of our lives cannot be measured in days. Services were conducted by the writer, in the absence of the pastor.

C. H. ROWLAND.

Franklin, Va.

HOLLAND.

Sister Martha Holland, wife of R. T. Holland, New Hill, N. C., died August 17, 1923, age sixty-three years. She leaves to mourn their loss her husband, three daughters and one son and one adopted son, and a host of friends. Sister Holland was truly a good woman. She was loved and respected as a Christian by all who knew her, but most by those who knew her every-day life best. She was a faithful member of New Hill Christian Church. We shall miss her so much, but heaven is richer, and many more will reach its portals because she has lived. A large crowd attended the funeral services, held at Shady Grove Baptist Church.

BOWMAN.

Mrs. Catherine E. Bowman was born August 25, 1841, and died August 17, 1841, and died de.. - shrdl cmfw shrdlt 1923, aged 81 years 11 months and 22 days. Deceased was a member of the Methodist Church in Powell's Fort. She is survived by six sons and one daughter. Death occurred at the home of her son near Palmyra. Funeral services were held at Joppa, August 18, 1923.

A. W. ANDES.

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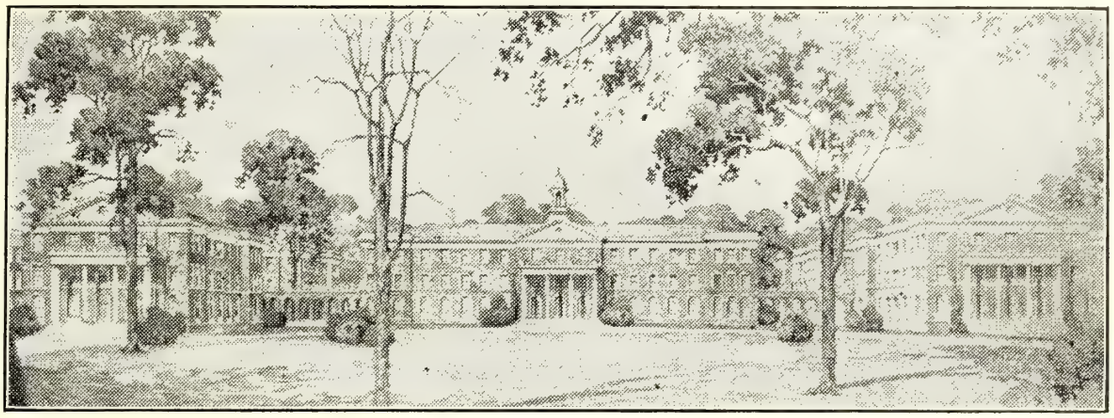

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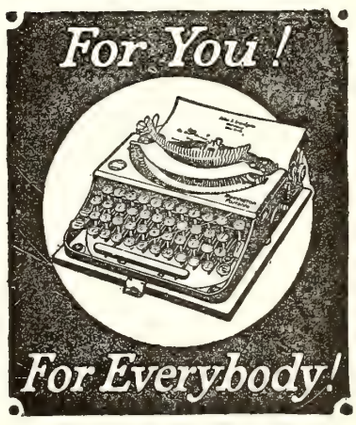

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Called Home

ANDERSON.

Ina C. Anderson was born April 29, 1900, and died August 3, 1923. Her age was 23 years 3 months and 4 days. She was a member of the Timber Mt. Christian Church. Before her marriage a few years ago to Mr. Harry Anderson, she was Miss Ina Whitlock. At the time of her death they were living in Winchester. She was much loved by all who knew her, and her funeral was one of the largest and saddest I have attended in a long time. She is survived by her widowed mother, her husband and one little child. Funeral services were held at Timber Ridge, August 5, 1923.

A. W. ANDES.

BAKER.

Robert Wesley Baker, youngest son of Mr. and Mrs. Robert Baker, near Palmyra, was born May 1, 1920, and died August 7, 1923, aged 3 years 3 months and 6 days. Surviving, besides the sorrowing parents, are two brothers and five sisters. Funeral services were held at Palmyra, August 8, 1923.

A. W. ANDES.

MADDEN.

Departed this life at her home, near Union Ridge, N. C., Mrs. Margaret Ann Elizabeth Madden, August 23, 1923, age 62 years 5 months and 12 days.

She was united in marriage to Mr. John Madden on November 2, 1884, and to them were born five children, four of whom are living.

She was a devoted member of Union Christian Church and had been for a number of years. She loved her Church and delighted in its services. A good woman, friend and neighbor has fallen asleep. She leaves a husband, two sons and two daughters who mourn their loss.

P. H. FLEMING.

Burlington, N. C.

HENTON.

Mary Arbutus Henton, infant daughter of Mr. and Mrs. Jesse Henton, was born July 24, 1923, and died July 26, 1923. A brief burial service was held at the grave at Antioch, July 27, 1923.

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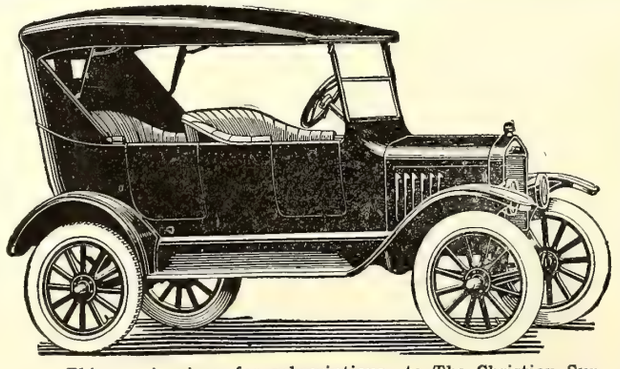

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VOLUME LXXV. | RICHMOND, VA., THURSDAY, SEPTEMBER 13, 1923. | NUMBER 37.

THE SUN'S OBSERVATORY

A Marvel in Palesttine.—

The Marconi Wireless Company is now starting negotiations for establishing in Palestine a powerful wireless telegraph station. This wireless station will be able to send out telegrams to all parts of the world. Should this be realized, it would greatly improve the position of Palestine as a commercial center.

The Murder Record.—

Insurance investigators say that 10,000 persons are murdered in the United States every year. This record, they add, shows an attitude of lawlessness and disregard for human life without parallel in history.

Many causes may contribute to this record, but one thing is certain, namely: that we need to teach our children the sanctity of law and of human life. Murder indicates that there is something wrong with our children's emotional life. It is selfishness and hatred in the very highest degree. It can only be uprooted by a revival of spiritual religion.

Our schools cannot cure the evil. Influences far more tender must do the work. It is real religion our children need, not merely education. In one word, they need the ideals of Christ implanted in their hearts and made a part of their lives. And that is the task of the Church and of fathers and mothers the country over.—*C. E. World.*

Getting a Living.—

The *Dearborn Independent* discusses this practical subject from an unusual angle, namely: that of unnecessary expenditure of power. People would not be made so tired by the effort at securing a living if they did not expend so much useless energy. It says: "When you measure the human energy expended and analyze the purposes for which it is used, you discover that about 1 per cent of all effort is expended for the production of food. * * * More mental energy is wasted in fear concerning our living than is actually used in securing a living."

If this be the scientific statement of percentages, it would be the wise thing to stop any "leaks" through which energy might drip away, increasing by so much the effort we must put into our living. Just as the problem in mechanics is to minimize losses through friction and the like, so in life we might well save the power that goes into fear and worry and anxiety and other waste.—*Presbyterian Banner.*

A Newspaper Standard of Ethics.—

The American Society of Newspaper Editors recently adopted certain standards of ethics that deserve hearty commendation. Eighty-two per cent of all the metropolitan journals in all the cities of this country with 100,000 or more population, were represented in the convention that adopted the following ethical standards:

(1) Responsibility.—A journalist who uses his power for any selfish or unworthy purpose is faithless to a high trust.

(2) Freedom of the Press.—It is the unquestioned right to discuss whatever is not explicitly forbidden by law, including the wisdom of any restrictive statute.

(3) Independence.—Partisanship or comment which knowingly departs from the truth does violence to the best spirit of American journalism.

(4) Sincerity, Truthfulness, Accurateness.—By every consideration of good faith, a newspaper is constrained to be truthful. Headlines should be fully warranted by the contents of the articles which they surmount.

(5) Impartiality.—Sound practice makes clear distinction between news reports and expressions of opinion. News reports should be free from opinion or bias of any kind.

(6) Fair Play.—A newspaper should not publish unofficial charges affecting reputation or the moral character. A newspaper should not invade private rights or feelings without sure warrant of public right as distinguished from public curiosity. It is the duty of a newspaper to make prompt and complete correction of its own serious mistakes of fact or opinion, whatever their origin.

(7) Decency.—A newspaper cannot escape conviction of insincerity if, while professing high moral purpose, it supplies incentives to base conduct such as are to be found in details of crime and vice, publication of which is not demonstrably for the general good.—*Methodist Protestant.*

Love for the Old Home.—

The editor of the *Presbyterian Banner* recently made a visit for the last time to the old home of his childhood. It was his last visit, because the home had passed into other hands and the last member of his father's family had died; henceforth it would not be home. He says:

"Last week we gathered at the old homestead for the last time. It was for the funeral services of its last occupant. It was built in 1822, when our grandfather, on our mother's side, built it and took his bride to it. The direct offspring of that union, born in that home and married in it, lived in it until July, 1923, having survived all her father's family and all her own. There were other brothers and sisters, but they wandered from the old threshold and set up their own homes; but this one daughter remained behind, cared for the grandparents until they passed on, welcomed back her brothers and sisters until they, in their turn, passed on, and then kept the old homestead open to their children and their children's children unto the first generation. Our eyes turned to that old home as to a kind of a mecca—a holy place. We never crossed its threshold but what we held converse, through the pictures on the wall, the old door-frames and furniture, and, too, through the reminiscent talk of our little old auntie—with the revered souls of an earlier day. We shall miss the atmosphere of this old home—an atmosphere which was generated by its very age and especially by the spirit of its last and beloved occupant, who so profoundly revered all the past with which the home had been associated, and taught us reverence for it also, and for all, whether in persons or things, that has the touch of age upon it."

Mr. Bryan's Critics and their Guesses.—

The *Methodist Protestant* says: William Jennings Bryan was recently termed "an exceedingly dangerous character in religious thought" by the Rev. Edmund D. Soper, professor of the history of religion at Northwestern University, in an address before a Methodist camp-meeting. That was because Mr. Bryan has said that man must choose between the Bible and evolution. Dr. Henry Van Dyke, in a sermon in New York, upheld evolution as a part of divine truth, and referred to Mr. Bryan as being among those "who talk much and read little." Dr. S. Parkes Cadman, in his address at the commencement of our own Western Maryland College, also derided Mr. Bryan because of his opposition to the doctrine of evolution, and like Dr. Van Dyke, attempted to convey the impression that the great commoner was a veritable ignoramus as far as scientific knowledge is concerned. Criticising Mr. Bryan seems to have become a very popular pastime with a certain class of preachers and educators. It seems rather absurd, however, to refer to one who is as well read as Mr. Bryan as a man "who talks much, but reads little," and the general public will not be greatly impressed by the unworthy effort to discredit the intelligence and discount the learning of one of the greatest characters of American history. And in the meantime Mr. Bryan goes serenely on, challenging the preposterous theories of the Darwinian doctrine, and waiting in vain for a satisfactory reply to his assertions. As he so forcefully says: "There is no antagonism between religion and real science. Science is classified knowledge, therefore nothing is scientific unless it is true. No truth can hurt the Bible, no truth can hurt Christianity. Our objection is to unsupported guesses put forth by scientists in the name of science. The guess to which we most object is the guess that a man is a descendant of the brutes. We object to this guess because it is unproved and demoralizing. It leads man to look downward for interpretations of himself instead of looking up for inspiration."

NOTES-PERSONALS

The opening services of the First Christian Church of Richmond, Va., will be held on September 30th. Announcement regarding the opening will be made in next issue.

Rev. John G. Truitt, since his sickness this summer, is not certain that he will go abroad for study this fall. If he does not go abroad for study, he will study yet further in this country before accepting a pastorate.

Rev. H. S. Hardcastle has entered upon his work as pastor of the Suffolk Christian Church, succeeding Dr. Staley, who remains as pastor emeritus of that Church. Bro. Hardcastle is well qualified from the educational standpoint, and we hope to hear of a great work wrought through him in that field.

Rev. J. U. Newman, Ph. D., D. D., is the only man in the faculty of Elon College who has been in the faculty continuously from the organization of the college. That is a name worth having, and then he has done his work so well as to have won for himself and the college many friends. He is perhaps the best-versed man in the Greek language, and also the Hebrew, of any one man in the Southern Christian Convention.

President W. A. Harper, L L. D., of Elon College, is one of the readiest men in our connection —we mean ready for work—and being ready, he does the work, and does it so well and so quickly as to honestly earn his distinction among our brethren. We saw the proof of these statements for a few days before the recent opening of Elon College. It seemed that the work needed to be could hardly be guessed at—and yet he was the generalissimo, having in charge the work in general and in detail in hand. He could put more men to work and keep more quiet than any other man on the field. He not only knows how to do work himself, but he knows how to have it done by others.

Prof. J. A. Dickey, of Cornell University, has been a busy man during his vacation period. He served the United States government in a tour of inspection of the various camps in the Southern States, finishing this work on September 1st. Then he had to get his vacation and get ready to leave for Cornell before the 15th. He is one of our most promising men, and we believe the day is not far distant when the Christian Church will find some important work for him to do. The fact that he is now a teacher in Cornell University, in the State of New York, shows that he is a man of much capability. He is an untiring worker, with fine prospects before him. Prof. Dickey is a graduate of Elon College and of the University of North Carolina.

Rev. A. H. Sheppard, of Columbus, Ga., has undertaken, for THE CHRISTIAN SUN, a canvass of the Georgia and Alabama Conference territory. We commend his most worthy efforts to the hearty support of our people in the two States, and wish he may be very successful. It is a great undertaking, and we are looking for rich results, not merely to the publisher, but to the people of these two States as well. Wherever the Church paper is taken and read, we may count on a decided increase in the interest of the people in our work. This is so because the regular reading of the Church paper awakens interest on the part of its readers in the work of the Church. By all means, brethren, give Bro. Sheppard a helping hand, for in helping THE CHRISTIAN SUN, he is helping the work of the Christian Church in both Georgia and Alabama.

Prof. O. W. Johnson, of Virginia, is one of the new members of the faculty of Elon College, and begins his work with the beginning of the present session. He succeeds Dr. W. C. Wicker as professor of education. He has been teaching for several years, but last year, in order to fit himself for wider usefulness, he took a special course in the University of Virginia. We understand he comes to his new position in Elon's faculty with a strong recommendation by President Alderman, of the University of Virginia. We wish him great success in his new field. He is a son of Deacon J. C. Johnson, of Isle of Wight County, Va., and a brother of Rev. I. W. Johnson, D. D., of Suffolk, Va.

It did not seem natural in the opening of Elon College this fall not to have Rev. W. C. Wicker taking his usual place in the college faculty. He was one of the strongest men in the faculty, but felt impelled to devote his time to other work. He had been in the college for many years, and had done a fine work as a teacher. He was one of the few men who kept on preparing himself each year for his work of the next year by attending and taking work in the summer school at Columbia University. As an evidence of his fitness for his work as a teacher, for the last few years he was one of the men chosen to give instruction in the summer school of that university. He thus went from the student's chair to the professor's chair and acquitted himself well.

We understand that Rev. H. Russell Clem, pastor of the First Church of Greensboro, N. C., is soon to retire from that pastorate. Bro. Clem is a Virginian by birth, and though he spent several years in Ohio, he is still a Southern man and has been very active in the work of the Church. He built a very handsome house for our Springfield brethren in Ohio, while he was pastor of that Church. If your Church is likely to need a pastor, you may do well to have a committee appointed to visit the First Church at Greensboro and hear him preach Sunday morning and at night, not allowing your presence to be known till later, for then you will get to hear him as he is. We say this not only with reference to Bro. Clem, but with reference to our ministers generally. If you wish to have him preach, why go and hear him when that is practical, for you will come much nearer to getting at the character of his preaching than if you have him come and preach a trial sermon in your own Church. A hint ought to be sufficient for wise people.

At this writing we have not heard of the result of the surgical operation for Dr. Staley, but we hope to have good news from his bedside before this issue of THE CHRISTIAN SUN goes to press, and if so we will report it at once, that his many friends may have news from him. Many prayers have been and are yet being offered for him.

Later: We spent a short while in Dr. Staley's room, in the Lawrence Hospital at Winston-Salem, on Sunday afternoon, September 9th, but found him asleep, and on that account we could not talk with him, but Miss Annie Staley, the doctor's daughter, said he had improved during the last few days. However, the surgical operation was put off for several days, possibly till September 12th, and of course that is the moment of danger in this case. Let our friends continue to pray for him.

Dr. Staley has had a temporary operation, and is resting nicely. The major operation will not be performed until the last of this week or the first of next week. We are hopeful of his recovery. [The above message was received by telephone from Dr. Staley's physician in Winston-Salem at 10 o'clock Wednesday morning, as the last form of THE SUN *goes to press.*—MANAGING EDITOR.]

WINCHESTER LETTER.

Our Church here at Winchester has been very fortunate in recent weeks in having a number of distinguished visitors. These were Dr. and Mrs. W. T. Walters, of Richmond, Va.; Dr. W. H. Denison, of Dayton, Ohio, our "forward movement" superintendent; Prof. A. L. Hook, dean of Elon College, and Miss Pattie Coghill, our field secretary for young people's work in our Southern Christian Convention.

All these friends brought messages of wonderful help and inspiration to our people. Dr. Walters preached for us, and all enjoyed his message and were delighted to have the founder of the Church here and its first pastor with them again. Mrs. Walters led a most interesting Endeavor meeting for our young folks, and Miss Pattie Coghill delighted the Young People's Missionary Society with a fine and most helpful address. Dr. Denison brought us two great messages on Sunday, August 19th, that were immensely helpful and a great inspiration to all who heard them. We were also delighted with an illustrated lecture on "Christian Education" by Prof. Hook. Dean Hook is a Winchester boy, and was visiting his mother at the time. It was indeed a great pleasure to have him speak in our Church and to welcome him back to his old home again, and we hope he will visit us often.

Our work here is opening up in a splendid way after the warm vacation days, and we believe all departments of our Church will take on new life as we enter on the fall season. We are delighted to have two of the very finest young people of our Church here in Elon College this year—they are Miss Frances Hook and Mr. Robert Hook. We are sure that both are going to make good and will reflect honor upon their Church and home community.

J. F. MORGAN, *Pastor.*

BRO. MacCLENNY AND BRO. JOYNER.

DEAR DR. BARRETT:

In reply to Bro. Jason Joyner's criticism of my paper on the "History of the Churches in the Eastern Virginia Christian Conference," published in your edition of October 26, 1922, I beg to advise that I now have before me the manuscript from which this was printed, and the printer followed it exactly, as the paper mentioned will show. I said as follows: "Johnson's Grove was organized by Rev. Thomas W. Joyner, and admitted in 1868, and he was the pastor for many years. It has had several pastors since."

In regard to Mt. Carmel Church, I beg to advise that I quoted under this Church from *Kernodle's Lives of Christian Ministers,* under Mills Burwell Barrett, on page 283, which is as follows: "In 1871, Mt. Carmel was received into the Conference at Berkley, Va., and Rev. M. B. Barrett, who had been instrumental in its organization, became its pastor." From the text, it appears that Prof. Kernodle had before him the "Annual" for that year.

However, it is possible that Rev. Thomas W. Joyner was the man who started the movement for the Church there, as Bro. Joyner suggested, and we are always glad to get hold of first-hand information, for none of us are infallible.

W. E. MACCLENNY.

The Editor's Pulpit

A Weekly Presentation of Truth for the Christian Life.

THE NEED OF THE HOLY SPIRIT IN THE BELIEVER'S LIFE AND WORK.

"Have ye received the Holy Ghost since ye believed?"—Acts 19:2.

The man who attempts to shoot without powder is doomed to a dismal failure. He may have a gun and shot, and all that in perfect order, but without powder, execution will fail. Everything else may be in order, but without powder and its power properly exerted, nothing can be accomplished. It is that way in the life and work of the believer. Without the power of the Holy Spirit, the Christian is helpless and, of course, fruitless.

When Paul met with the disciples at Ephesus, he was greatly disappointed to find them so completely without power—spiritual power. In his disappointment, he came at once to the main point of his thought by asking them: "Have ye received the Holy Ghost since ye believed?" It is true that our modernist friends claim that this question is not quite correct. They say that text should read: "Did ye receive the Holy Ghost when ye believed?" We cannot accept that translation, but if we did, the difference is very small. Suppose these Ephesians had answered: "We did not"; then they must receive this gift afterwards, if at all, and of course that would be receiving the Holy Ghost since they believed, and so if we accept this later translation, it does not destroy the sense of the one we have in the Authorized Version. So, for all practical purposes, the Authorized Version stands essentially correct, as I think.

The one great thought with Paul was to make sure that the Ephesian Christians had received the Holy Spirit, for without the enduement of the Spirit their lifework would be barren and fruitless for good; so he comes right to the point and makes it practically impossible to dodge the issue any longer. They must face the truth and decide whether they had had any such experience as receiving the Holy Spirit, and they admitted they had not even so much as heard whether there be any Holy Ghost or not. It must have been then, as now, many of the teachers of the Scriptures had badly neglected a most important duty, for they had not even taught the Ephesian Christians that there was such a person as the Holy Spirit at all. How unfaithful these teachers and preachers must have been?

With the Ephesian believers, as soon as they knew that they had not even heard that there was such a thing for them as the Holy Spirit, the first thing was to seek and receive the Holy Spirit. (See Acts 19:1-7.) That was the sensible thing to do, and just what we all ought to do in case we have not received this precious gift of God, for the Holy Spirit is God manifested in the life of the believer. The believer's power is not his own—it is the gift of God to enrich the believer's life and to make his labors fruitful. Thousands of our present-day Church members seem to lack this gift of the Holy Spirit, if we may judge by the lack of power in service. How many, alas! how many of our Church members of today have no power in doing the Lord's work? Why is it thus? Oh, beyond all doubt, if they had the gift of the Spirit they would immediately become fruitful and find the way to larger usefulness. The one thing all such believers need is to face honestly and earnestly the same question which Paul pressed upon the Ephesians to answer.

Let every believer face this question, and truly try to answer it:

Have I ever received the gift of the Holy Ghost? Did I receive it when I believed or have I received it since?"

Every unfruitful Christian needs to give much time, thought and prayer to answering that question. It is amazing how slow the professing people of God have been in seeking to make sure that they have received the Holy Spirit as the one essential of usefulness in the Christian life and service. If you are going to be a Christian at all, why not seek to be a Christian right, equipped with power from on high to do the work God calls you to do? Without the gift of the Holy Spirit, you can do no more in the service of your Lord in winning this world to Christ than could the gunner do in shooting his gun without powder. The gift of the Holy Spirit is just as essential for the believer as is powder for the gun that is to do effective work in its line.

We hear much of nominal Christians. Who are they? Oh, they are the men and women who belong to the Church; at least their name is on the Church roll, but you cannot induce them to take any active part in doing the work of the Lord. That is because they have not received the Holy Ghost. There is no clearer truth brought out in the Scriptures than that the believer must receive the gift of the Holy Spirit if he would be useful. We do not now recall ever having known a man or woman who had received consciously the gift of the Holy Spirit whose usefulness in the Lord's vineyard was not greatly increased by the gift, no matter what was his degree of intelligence. Then, do you ask: Why does not the Lord bestow this gift upon all believers? That is a good question, and it must be answered. If God should give the Holy Spirit to all of the profession Church people, it would be much like the proverbial act of "pouring water on a duck's back"—it would all be lost. Now, the Lord gives the Holy Spirit, as we understand it, only to men and women, as a rule, who have diligently and in faith sought for the gift. And there is a reason for this, viz: until one greatly desires the gift, he will not be prepared to receive it; and till he is prepared to receive it—till his heart has been made ready—he cannot get the gift, as he has nowhere to keep it. It was said of Josiah, the king of God's ancient people, that he prepared his heart before the Lord. The heart of the average believer must be prepared to receive the gift of the Holy Spirit, or he cannot receive this marvelous gift from God. We cannot receive that for which we have no capacity. If you should offer an idiot the best education it is possible to give, he could not receive it; not because he does not need it, but because he has no capacity to receive it. So, in a different sense, the believer cannot receive any gift of God for which he is not prepared, and because of that fact, the Lord does not bestow upon these deficient ones the great gift of His Spirit. That is why I think the disciples just before Pentecost were told to tarry at Jerusalem till they were endued with power from on high—through a study of the truth and much prayer, they were to prepare their hearts for the reception of the Holy Spirit. When the disciples heard this command, they immediately set out to get ready, and in a few days they were ready, and they received this gift of the Holy Spirit in such power that the day of Pentecost quickly followed when 3,000 souls were added to the Lord. In Acts 8:14-17, we are told that the disciples *believed* and *received* the Spirit. Believing must precede receiving.

Jesus expressly promised the gift of His Spirit to them that believe on Him. (See John 7:38-39.) Read what he there says for yourself. He went further, and said: "And I will pray the Father, and He shall give you another Comforter, that shall abide with you forever." Then, in 1 John 3:24, He tells us how we may know of such a gift, when He says: "And hereby we know that He abideth in us, by the Spirit which He has given us." You see, when we have prepared our hearts and have received the Spirit by faith, the Spirit tells us that He has come to abide with us.

Do you ask: What is this gift? Well, to make it plain, let us say that it is God giving Himself to the believer. If the sun can give itself to the flower and give the flower life and beauty, do you not think the Son of Righteousness can do as much for us if we will prepare our hearts to receive Him?

On one occasion, as I was starting from home to go to Church, I saw a beautiful flowering plant, one of great fragrance. It had been neglected and was withered, as if its life was gone. It appealed to my pity. I stopped long enough to give it a plenty of water, and when I returned from Church, the plant was all aglow with life and beauty and fragrance. It is so with the Christian—filled with the Spirit, he lives and blooms and fruits to the glory of God in Christ.

ELON'S THIRTY-THIRD OPENING.

The many friends of Elon College always look to each successive opening with increasing interest. They wonder if the college will have as many students this year as it had last year. The opening for 1923 was no exception to the rule. The fact that Elon met with the sorest calamity in its history in January last, rather increased the interest its friends had in this opening. The disorganization of its working force by the disasterous fire in the early part of the year and the consequent inconvenience of the scholars, to say nothing of the faculty, made the work more difficult, and yet through it all not a single person deserted his or her post, every one standing by the work nobly, even heroically. Of course, the rebuilding of the administration building and the construction of four other new buildings have necessarily required so much of the time of the president that he could not give the time to looking after students as he has done in other years, and yet, we are glad to report that the opening this year is better than last year—that is, the number matriculating at the opening was larger than it was last year. Of course, a great many are expected to come in later, so that we are likely to have as many as the present accommodations can take care of. The new buildings are not ready, but the first and second floors were so near ready that Dr. Harper moved into the president's office on the last day of August, and then by September 5th a part of the second floor was temporarily ready for the opening service, where a large congregation assembled on the morning of September 5th for the opening exercises. The administration building, it is supposed, will be ready in forty-five days, at the latest, for permanent occupation. The outlook is most gratifying as to a large attendance.

VIRGINIA CHRISTIAN CONFERENCE.

The annual business meetings of our Churches will soon be held, and at them the delegates to the annual Conference will be elected. It will greatly help the entertainment committee of the Holland Church if you will send us, as soon as you can, the names of all delegates desiring entertainment overnight. Be sure, too, to send with the names any other information necessary for our guidance in the allotment of homes.

Send communications to—

J. P. Dalton.
Rev. J. H. Lightbourne.

Holland, Va.

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor,*
Elon College, N. C.

WHAT ARE YOUR RELATIONS AND DUTY TO THESE FACTS?

We are having so many serious questions to consider nowadays that it is almost bewildering to make an effort to discuss even the most important of these questions. Again, it seems as if one must almost make himself a sort of a public censor of things in general to undertake to tell the people who read after him what is right in this and what is wrong in that, and yet where moral questions are concerned, what else can one do than to do his best to serve the best interests of his readers, even if some good people do think that he is assuming too much authority in doing so. We have been led to this expression by an article in the *Herald of Gospel Liberty* in a recent issue. For once we are in hearty agreement with both of the writers quoted. The Rev. S. Parks Cadman, D. D., says a few very pointed and much-needed things as to the public press in this country. As quoted in the *Christian Century,* Dr. Cadman says:

"Letters come to me from New Zealand and the ends of the earth crying for a journalism that exalts the power of God. In my city we have the Brooklyn *Daily Eagle* that is doing untold good in this line. One-half of what you read in the United States today is not news, but propaganda. I despise the weak-kneed attitude of the press on public and moral questions when the purse is at stake. In Germany, not one in ten knows what placed their great nation in chains. I have obtained every possible bit of information, and the blame seems to be upon a reptilian press that lies to the public. It is more anxious to defend the Kaiser and his cohorts than to tell the truth. Give us a press in America that does not cater to the vulgar instincts; one that does not deal in foam and froth and is not a picture sheet for the movie theaters. The *Manchester Guardian* in England does not bow its head to any influence, and is a second Bible to thousands in the British empire. I question whether any minister, be he a Spurgeon, Campbell, Beecher, or MacLaren, has the regal authority of a great editor. Journalism is the mighty fourth estate, and cannot be ignored by the Christian ministry."

In commenting upon this statement, Dr. Kerr, of the *Herald of Gospel Liberty,* says, and well says:

"If this be true, as undoubtedly it is, why is it that Christian preachers are so very slow to agitate for a cleaner and more reliable press; and why is it that pastors of Churches are so chary about using this fact as a basis for insisting upon the extreme importance of having at least one high-class religious periodical in every Christian home? The *Herald* is very honest when it voices its conviction that the relation of the press to public opinion, and the utter unsavoriness and unreliability of many periodicals, makes it a most pressing duty of every pastor to teach his Christian homes to take at least one religious periodical which attempts to give a sane and careful Christian interpretation of present-day conditions and duties."

For once we accept these utterances as our own, and gladly say "Amen" to what these brethren have said so well, and when so much needed. Let us say "Amen" a second time.

PREACHER, IS THIS YOUR WAY OF PREACHING?

You may have your way of preaching the Gospel, provided your way is an effective way for good. If it is not effective for good, then you had better drop your way and try to learn a better way. The late Rev. Charles G. Finney, possibly the greatest evangelist of Protestantism since the days of Paul, tells the preachers "How to Preach so as to Convert Nobody." The points he makes are certainly worth the attention of every man who ranks as a preacher of the Gospel. Hear Mr. Finney as follows:

"1. Let your supreme motive be popularity, rather than salvation.

"2. Study to please your congregation and to make a reputation, rather than to please God.

"3. Take up popular, passing, and sensational themes to draw the crowd, and avoid the essential doctrines of salvation.

"4. Denounce sin in the abstract, but pass lightly over sins that prevail in your congregation.

"5. If asked, 'Is it wrong to dance, play cards, and attend the theater?' answer very pleasantly: 'O, that is a matter for private judgment. It is not for me to say you shall or shall not.'

"6. Preach on the loveliness of virtue and the glory of heaven, but not on the sinfulness of sin and the terrors of hell.

"7. Reprove the sins of the absent, but make those who are present pleased with themselves, so that they will enjoy the sermon and not go away with their feelings hurt.

"8. Make the impression on worldly Church members that God is too good to send any one to hell, even if there is any hell.

"9. Preach the universal Fatherhood of God and brotherhood of man so as to show that no second birth is really needed.

"10. Do not rebuke the worldliness of the Church, but fall in with the amusement policy. Instead of meeting for prayer, let the people 'sit down to eat and drink and rise up to play.'

"11. Avoid seriousness, alarm, and earnest efforts to pull sinners out of the fire, and the old-fashioned idea that the Church is a rescue mission."—*The Bible Champion.*

Now, do not make the mistake of supposing that Mr. Finney is telling you how to preach so as to win men to Christ, but remember that what he is telling you is the way to preach so as *not* to win people to Christ. What every true preacher of the Gospel most wishes to know is how to preach the Gospel so as to win men and women to Christ. One way to find out that is to learn how to preach so as not to win the people to Christ, and when you know that, you will be at least prepared to avoid the ways of failure in the preaching of the Gospel. Then, turning your efforts in the opposite direction as the surer way to win, you may help your fellowmen. May God help us preachers to do our best to learn how to preach so as to win the people to whom we preach to Christ and to a closer walk with God.

PREACHER, IS THIS YOUR WAY OF PRAYING?

It is important for the preacher to preach the truth in the best way possible for him, but is it not even more important that he should pray aright? If the preacher is a poor prayer, then he cannot preach truly well, no matter how much he may know. The truth is, the most of us preachers do too little praying—far too little—and that weakens our hold upon God, from whom all of our real power must come; and not only so, but it weakens our hold upon and influence over men. If the preacher is to have power *over* men, he must have power *with* God. What is the greatest weakness in your preaching, brother? To confess the truth, is not your greatest weakness as a preacher of the Gospel the fact that you spend so little time with God in true and earnest prayer? No doubt, when we get up high enough in the divine life to look back over all the way we have come, we shall see how great opportunities we lose because we did not have power in prayer; and we did not have power in prayer not because we might have not have had it, but because we did not train ourselves in prayer under the leadership of the Son of God. How sad is such a failure!

The *Watchman and Examiner* puts the matter to preachers in this way:

A minister of experience, himself a teacher of preachers for many years, once remarked in our hearing that the average minister can preach a great deal better than he can pray. Years of observation have confirmed the truthfulness of that remark. Often we are charmed by the sermon of a minister. His thinking is straightforward and logical, his diction is admirable, his sentences orderly and well arranged. But when he comes to his prayer, he seems to "fall down" woefully. He halts and stammers as though speaking in a language with which he is not entirely familiar. His sentences are crudely put together—they lack sequence and progression. It seems as though he had no clear idea of what he really wants to talk to the Lord about, and is simply uttering whatever comes into his mind on the instant. The sermon is the expression of the careful and diligent thinking of a cultured mind; the prayer is the more or less crude utterance of a young convert just beginning to learn the language of prayer. Why is this? Does the average minister spend as much thought on his pulpit prayers as he does upon his sermons? Is the sermon of greater consequence than the prayer? Is it more important that the preacher shall know what he is going to say to the people about God than it is that he shall know what he is going to say to God about and for the people? This is not a plea for "written" prayers. It is simply a suggestion of the need of more prepared praying.

What Say You as to the Best Sermon?

There can be humanly no "best" or "greatest" sermons which will satisfy any universal standard. In any Church there remains the possibility that for any given hearer any preacher may next Sunday preach the greatest sermon that man ever heard or will hear. The study of other men's sermons ought to help each man in preaching his own "best" sermon; if it should hinder or discourage him, he has missed the meaning of greatness in sermons. Any editor has the right to list great sermons, but never to imply that there might not be for other men greater ones. He knows that in the only sight which is final, the greatest and best sermon on any Sunday may be preached by some simple-hearted minister in an obscure pulpit, a sermon that sets the bells of heaven ringing.—*Continent.*

WHY WE SO OFTEN FAIL.

There is little or no success when the worker is separated from the source of power. If the band break, the saw will not do its work; if the water power be turned off, the wheel will not turn; cut the wire and the lights will go out; turn off the electric current, and the machinery will stop. We must have power in the secular life if we would accomplish the task in hand. It is just as true in the spiritual life that we must have power if we would do our work. It must be the power of the hand, or of the foot, or of the mind, or the work cannot be done. It is just as true in the spiritual life. A minister must have power from on high if he would do the

work which has been handed to him. Without power, a man, or beast, or machinery is utterly powerless. If you are to work, then you must have power. Not only so, but you must have the right kind of power—the power that will enable you to accomplish the task in hand?

We are going to give you here some of the views of great leaders who had power and who did achieve great things in their day and generation. If you can learn just one lesson from the thoughts they present, then it will not be in vain that you gave yourself to the study of this matter. Just as these other men had power to do their work, so you must have power to do your work. It may be that your work may require more power, or possibly less, but you must have the power your work requires, or your work will go undone and your life will be largely a failure, not because God did not give you a work to do, and not because He did not offer you the power with which to do your work, but it will be because you did not seize and use the power that was at your command.

The Rev. H. A. Brown, Winston-Salem, N. C., writing to the *Biblical Recorder,* gives the following thoughts, which are likely to be helpful to all who will wisely and truly use them in meeting the needs of their life-work. The first thing for any worker to do in beginning is to qualify himself or herself for the task in hand, and having qualified oneself, then he may go to work in earnest. Bro. Brown says:

Paul said: "I am crucified with Christ." We hear a great deal about the crucifixion of Christ. We preach Christ crucified. It ought to be the one great theme of evangelical preaching. We see paintings of the crucifixion in many Churches; we see pictures of it in many homes, in books and Sunday School papers. The preachers sometimes give us graphic descriptions of the crucifixion of Christ, in minute detail, and it is well. But there is another crucifixion of which we do not hear so much, and that is the crucifixion of ourselves. If we are real Christians, we are crucified with Him. Our crucifixion is a process. We are dying to the world, the flesh, the carnal desires that mar our spirituality, the pride of life, and the ambition that would dethrone Christ and exalt ourselves. If we are crucified with Him, we shall also be exalted with Him. If we suffer with Him, we shall also reign with Him.

"Must Jesus bear the cross alone,
And all the world go free?
No; there is a cross for every one,
And there is a cross for me."

William Carey said: "Expect great things from God, and undertake great things for Him." He was in early life a shoemaker and an humble minister of the Gospel. As he sat on his shoe bench, he had a map of the world stretched out before him. His heart was stirred within him as he thought of the nations in heathen darkness. He acquired a knowledge of foreign languages, went as a missionary to India, translated the Scriptures into many languages and dialects. Through his efforts, millions of human beings may have the privilege of reading the Bible in their own tongue. He is justly regarded as one of the prominent leaders in the great modern missionary movement.

How much we all might do for God and humanity if we would carry out William Carey's suggestion! Many a man has been an utter failure in life because he never expected anything and never undertook anything really worth while. We fail because we do not make our plans large. We do not get much because we do not expect much or undertake much. It is easier to do a big thing than a little thing, because a big task challenges our faith and effort. Mountains of difficulties vanish before men who have faith and courage. It remains yet to be seen how much we can do if we expect great things from God and undertake great things for Him.

Dr. John A. Broadus said: "The question is not whether the heathen will be lost without the Gospel, but whether he will be saved if we do not send them the Gospel." If God has commanded us to send the Gospel to the nations of the earth, how are we to raise new issues and suggest inexplicable difficulties? It is God's prerogative to command; ours to obey. Jesus said why do ye call me Lord, Lord, and do not the things I say? Ours is not to ask the reason why; ours is not to make reply—ours is to do and die.

A careful census will show that those who are the most interested in giving the Gospel to all the world may be depended on to do their full duty to those who are near-by. The good Samaritan did not ask the nationality of the stranger into whose bleeding wounds he poured the healing oil. It was enough for him to know that the stranger was wounded and in need, while he had the ability and the willingness to help him. The light which shines brightly the farthest away will shine the more brightly for those who are at home.

Mr. Spurgeon said: "Rome was not built in a day, nor much else, unless it be a dog kennel." Things which cost no pains are slender gains. Where there has been little sweat, there will be little sweet. There is no abiding success without a determined and continuous effort. The Bible teaches, "In the sweat of thy face shalt thou eat bread." No farmer may hope to fill his cribs with corn who spends long hours in the summer under the shade of the trees while the grass grows unmolested in his fields. No great writer has written books that molded character and left deep impressions on passing generations who did not often grow pale under the midnight oil.

Many of us are in too big a hurry to finish our job. We forget that Benjamin Franklin said: "By diligence and patience, the mouse ate through the cable." We are like children who can't wait for the fruit to get ripe on the trees, but must pluck it off and eat it while it is green, and then suffer pain and aches as a reward for our lack of patience.

ASKING A STRANGE QUESTION.

It is said that any one can ask questions, and that may be true; but it is not true that just any one can ask sensible questions—questions which rightly demand an answer. As an instance of this sort of questioning, the *Literary Digest* asks:

"Can Christianity Live Without a Creed?"

We suspect that the trouble in asking that question is the fact that a just discrimination between human creeds and the Bible as a creed is not kept in mind. To one who, like this writer, has been reared and trained to have little respect for human creeds, but to make the Bible the creed of the Christian life, the asking of such a question seems little short of the ridiculous. Can Christianity live without a creed? If you mean can Christianity live without a human creed, we should unhesitatingly answer: Most certainly it can and will. If you mean can Christianity live without a divine and God-given creed (the Bible), then we answer just as positively: No, it cannot live without the Bible as its creed. In the Bible we have the revelation of the true Christian life. Take the Bible away from us, and soon we should not only have no creed, but no Christian life. On the other hand, if you take from us human creeds entirely, leaving us in possession of the Bible as the true and everlasting creed of the Church of Christ, the Church will live more freely and truly than now. The Bible is the creed of the Christian and of the Church of Christ, and to give it up would mean the slow death of the Church. We can live without human creeds, but not without the creed as given of God in the Bible.

We are wondering what is the trouble with the *Literary Digest.* It seems to have fallen on an interrogation point. It asks another question, which, it seems, must answer itself to any intelligent mind. It is this:

"Do they (the creeds) formulate and hold all the truth, and is belief in them (the creeds) essential to the salvation which humanity instinctively seeks?" If the reference is to human creeds, we should unhesitatingly say: No, they do not hold all the truth, nor are they essential to the salvation which humanity so truly seeks. If the reference were to the Bible, as the creed of the Church of Christ, then we should say, with equal certainty: Yes, the Bible, as the creed of the Church of Christ, holds all the truth bearing upon the salvation of the soul and the nourishing and building up of the body of Christ.

The trouble—at least, the main trouble—of the creeds' question comes to us in the fact that we do not distinguish between the pseudo-creeds of Christianity and the real, the genuine, creed of Christianity. The many are at a discount in the market of the Christian world; but the one, the real and genuine creed (the Bible), is above par value and without a discount of any kind throughout all Christendom.

So the answer to the question asked by the *Literary Digest* must depend largely upon what is meant by the creeds. If it be human creeds (as most likely it is), then the Church will live and be more fruitful without it than with it, provided, in giving up the human creeds of the Churches, the Christian people of the world will seize, hold, believe and live the teachings of the true creed of Christendom—the Bible, the revealed will of God.

The difficulty, as Prof. Cadbury suggests, cannot be removed by any reformulation of the creeds, for such a reformulation would still leave as an incubus upon the Church of Christ the curse which human creeds have laid upon it. The remedy must be more radical; human creeds must be abandoned and *the* creed—the Bible—must be given a chance to shape the opinions and faith of the people of God, as not since the days of Constantine. If the present upheaval in theology could result in a displacement of man-made creeds and the substitution of the Bible as the God-made creed of the Church, then, no doubt, a great blessing would result even from the present shapeless mass of creedal thought. The divinely given creed is a human necessity in the salvation of the world, but the man-made creeds of Christendom can be easily abandoned, and with great advantage to the cause of Christ.

It looks like the people of God in Kentucky are in a great and a most important fight for righteousness. A correspondent of one of the papers in Kentucky, writing of the situations in that State, says: "This is written Monday morning, August 6th, and on the face of the returns the Kentucky Jockey Club have nominated their man, but the fight is just begun. A fair, clean election and the forces for righteousness would have triumphed. Be not dismayed. To arms! Let this be the slogan of the host that love righteousness and hate iniquity. The aftermath of this primary is to be dreadful for those who, by tactics the most reprehensible, have seemingly had their way. There is fine fighting ahead, and a great victory awaits us. Legalized race-track gambling is doomed, and the end is in sight. Some of us are just learning how to fight for the right."

CONTRIBUTIONS

ELON LETTER.

Elon begins her thirty-fourth fall term on September 5th. The prospect is that we shall have an excellent session. Faithful and efficient service has been rendered on the part of the office force. Their work should be rewarded with a splendid opening.

There are a few changes and additions to the faculty and administrative force, though the great majority of those who served Elon last year will serve her again. It takes a continuing personnel to make a really great college. In this respect, Elon is fortunate. She is fortunate, too, in the class of added officers of instruction and administration listed below.

Prof. H. Babcock, M. A., becomes head of the new department of English language. Dr. Lawrence has for a long time needed an all-time professor to handle this work. Prof. Babcock is a born teacher, graduate and former instructor in Elon, graduate of the University of Virginia, and comes back to Alma Mater from William and Mary College.

Prof. O. W. Johnson, M. A., Elon and the University of Virginia, succeeds Dr. Wicker as head of the departments of education and philosophy. He has had twenty years' experience as a teacher, and is highly recommended by the University of Virginia for this position.

Miss Lydia A. Berkley, graduate of the music departments of Hiram, Oberlin, and the Cincinnati College of Fine Arts, becomes head of the piano and organ departments here. She has filled many college positions, and is eminently qualified for her work.

Miss May L. Stanley, graduate of Yale University and special student of violin in Berlin and Austria, who has had several years' experience in college teaching and is excellently qualified for her work. She becomes head of the violin department and assistant in piano.

Miss Deloris Morrow, A. B., Elon, and special student of Columbia, becomes head of the domestic science and physical culture departments.

Senor Manuel Rodriguez, of our Porto Rican Church, becomes instructor in his native tongue (Spanish), succeeding Victor M. Rivera, who returns to Porto Rico as a missionary to his own people.

Mrs. Mary B. Runge becomes resident nurse and matron. She is a former student, knows Elon, and loves it.

Miss Louise Savage becomes dean of women and head librarian. Dr. Helfenstein's work in Latin and expression grew to such proportions last year, with promise of still larger growth for this session, that she did not feel she could care for her teaching work and deanship at the same time. Dr. Helfenstein will also teach public speaking. Miss Savage accordingly becomes dean of women. She is a devout member of the Liberty Spring Christian Church, and loves young people. She has had several years' experience as dean of the Fort Loudon Seminary, Winchester, Va. She comes to Elon aflame with enthusiasm for her work, and determined to meet every requirement. She is fully qualified to do so. Miss Savage was trained in Randolph-Macon and the University of Virginia.

Prof. Paul S. Kennett becomes professor of social science in addition to his regular former work in history.

Dr. N. G. Newman is to give a course in the history, principles, and polity of the Christian Church. All ministerial students will be required to take this course before graduation. Any others who desire may elect it.

Mr. and Mrs. J. H. Dollar become the managers of the Men's Co-operative Club.

W. A. HARPER.

NAMES JESUS GAVE TO HIS DISCIPLES.

A name describes a person's character. What sort of name has he? A good name? A bad name? A name is a sort of family history in a word.

A name not only indicates what a person is, as: Isa. 9:6, "For unto us a child is born, unto us a son is given * * * and his name shall be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace"; but it is also indicative of what he will do, as: Matt. 1:21, "And thou shalt call His name Jesus; for it is He that shall save His people from their sins."

Jesus called His disciples different names, and a study of these names shows what He wished them *to* be and *do*.

Servant.—"If any man serve Me, let him follow Me; and where I am, there shall also my *servant* be: if any man serve Me, him will the Father honor" (John 12:26). Already Jesus has set the example of service, being the suffering Servant of all time. Jesus wanted His disciples to be leaders by the servant route and right. He never once taught them bigotry. That they had a great temptation to self-elevation by virtue of the fact that they had been the special associates of the Son of God is obvious, but Jesus, both by example and precept, guarded them against any such error. "If any man would be first, he shall be last of all, and servant of all" (Mark 9:35). "For the Son of man also came not to be ministered unto, but to minister, and to give His life a ransom for many" (Mark 10:45. They saw Him die on the cross as a final fruition of this most glorious utterance. So in after years, with bowed heads and burning hearts, they ascribed themselves "*slaves* of Jesus Christ." Oh, what a privilege! what a position! what an honor to be a servant of Jesus Christ! This honor comes by obedience.

Friends.—"No longer do I call you servants; for the servant knoweth not what his lord doeth: but I have called you *friends;* for all things that I have heard of My Father I have made known unto you" (John 15:15). Here an advancement has been made in the greatness of the name Jesus has applied to His disciples. In the Old Testament only two are called the friends of God—Abraham and Moses. But here Jesus has called all His disciples, indiscriminately, His friends. "A friend is one who knows all about you and stll loves you." Jesus knows all about us indeed, and yet how He loves us! While we were yet enemies, He gave His life for us! Have you ever been alone with Jesus, and in spite of all your past sins of denial and neglect, in spite of all your doubts and fears, heard Him call you His *friend?* This honor comes by obedience. "Ye are my friends if ye do the things which I command you" (John 15:14).

Brethren.—"Go unto *My brethren* and say to them, 'I ascend unto My Father and *your* Father, and My God and your God'" (John 20:17). After Jesus' death on the cross, He had the right to add this still more gracious name to those which He called His disciples. Have you ever faced a great crisis? Have you languished on a bed of affliction? Have you ever been sneered at on account of your orthodoxy? And heard the resurrected Lord speak to your troubled soul and call you "brother." Then, somehow, some way, in spite of all your tests, you have obeyed. This honor comes by obedience! "For whosoever shall do the will of God, the same is My brother, and sister, and mother."

So whether we are Jesus' *slave, friend,* or *brother,* we attain these high and gracious places by obedience. Jesus Himself obeyed the Father. "If ye keep My commandments ye shall abide in My love; even as I have kept My Father's commandments and abide in His love" (John 15:10). If we strive to keep His commandments, He will not allow us to fail, because He loves us so. "Even as the Father hath loved Me, I also have loved you: abide ye in My love" (John 15:9). "These things I command you, that you love one another" (John 15:17). Oh! Jesus, help us to truly obey you in order that we may have the names you have chosen for us; yea, the names which were purchased by Thee on the cross for us, and Thy name shall be above every name, blessed forevermore. Amen.

JOHN G. TRUITT.

THREE INTERESTING RELIGIOUS BOOKS.

BY WM. THORNTON WHITSETT.

IN THE BREAKING OF THE BREAD is the title of an interesting religious book written by Rev. James I. Vance, for nearly twenty years pastor of the First Presbyterian Church of Nashville, Tenn. The book is from the presses of the Fleming H. Revell Company, New York. Dr. Vance is well known as a platform speaker, as well as one of the leading Southern pulpit orators; he is a brother of Rev. Joseph A. Vance, who for the past ten years has been pastor of the First Presbyterian Church of Detroit, Mich. Both have written a number of books on moral and religious topics, and both rank with the first ministers of our day as clear thinkers who are able to put their thoughts into printed pages. Dr. J. I. Vance has taken much interest in Oglethorpe University, and once taught homiletics in Vanderbilt University.

The book named is a series of addresses prepared for the services in connection with the Holy Communion, and the addresses are designed to lead the mind to appropriate meditations as preparatory to this service. The topics discussed are "The Holy Supper," "Mystical Friendship," "Cross Bearing," "The Human Christ," "The Divine Christ," "The Upper Room," "Inside the Cup," "Suffering and Glory," "Memory and Hope," etc. As a suggestive book for other ministers, and for use by those who wish to give themselves to meditation before entering upon the celebration of the passion and death of Jesus, the book will be found to be very helpful. The style is clear, and the thoughts are presented in logical, attractive manner.

A CHILD'S RAMBLE THROUGH THE BIBLE is another Fleming H. Revell Company book, issued by their New York house, that will interest all who try to teach the Bible to children. It is written by Rev. Robert C. Falconer, pastor of St. Paul's Congregational Church, of Nutley, N. J., after he had made quite a notable success in making short addresses before his junior congregation at St. Paul's. In fact, he took his original addresses, and after revision and certain changing has embodied them as the subject matter of this book. There are nearly forty of these short addresses, and each is so simply told and so well conceived that it is a certainty that they will hold the attention of any intelligent child. Each is based upon a text, and each sticks close to the text, and insures close interest and attention. Some of the interesting topics are "Noah's Ark," "Joseph the Dreamer," "Moses in the Bullrushes," "The Fall of Jericho," "Gideon's Army," "The Man with the Big Body and the Small Soul,"

'The Boy who Lived in a Church," "The Giant-Killer," "Fighting and Building," "Esther," "A Man or a Mule," "Walking with a Wobble," "Daniel in the Lion's Den," etc.

By-Paths to Forgotten Folks, by Coe Hayne, comes from the Judson Press, Philadelphia, and is the story of real life as found in certain home-mission fields in the Baptist Church. The book is divided into five sections, and contains 200 pages of very interesting matter. Beginning with the Sunset Indian mission work, it tells the story of the last of the Yosemites, the waifs of the Sierras, and other stories of Indian mission work. This is followed by a history of the work in Arizona and among the Navajos. The work on mountain and prairie, in Nicaragua, and in the Imperial Valley complete a book that carries much information gathered from actual contact with types of Western life. The work illustrated represents the labors of the Northern Baptist Convention through its missionary boards to help the Indians of the Northwest, and the Southwest, the remote settlers of distant regions, the children of Alaska, the Hindus of the California valleys, and the foreign-speaking people that throng our Eastern industrial centers. It makes an appealing story, rich in human interest. There are more than a dozen pictures taken on the spot, and giving unusual glimpses into the life and habits of many of the regions described in the book.

MOSES vs. DARWIN.

(In Three Parts—Part III.)

By William Jennings Bryan.

"I sent my son to college a Christian, and he came back an atheist."

Most Ridiculous.

I am telling you what the professors teach your children. Do you know that they actually believe the eye came by development; that God did not make man as he is, but, according to Darwin's hypothesis, everything we see came from things invisible and by slow and gradual change. This is the explanation of how the eye came to be: There was a time when no animal had an eye, and at that time a little animal without eyes discovered a piece of pigment or freckle on the skin, and when the rays of the sun were traveling over the body and came to this piece of pigment they converged there more than elsewhere, and they made it hotter there, irritated the skin more than elsewhere and brought out a nerve, and out of the nerve came an eye.

A man by the name of Fosdick, a preacher in New York City, and he also teaches in a theological seminary, wrote a little book on the meaning of faith. He says that evolutionists tell you that if a man has eyes it is because the light waves beat upon the skin and the eyes came out; if he has ears it is because the sound waves were there first and the ears came out to hear; that everything a man has, has come out in response to environment. Think of it, friends, if the light waves beat upon the skin, why do not eyes come out all over? And then men can believe that and teach it when they cannot believe the miracles of the Bible. Two of his students showed me what they had written down in his class, and what did he say? "Miracles, scientifically improbable, historically unreliable, practically undesirable, and therefore unbelievable." He cannot believe in the miracles of the Bible, but he can believe that the light waves tickled the skin and an eye came out.

In a Sunday School convention last June at Kansas City, my name was up for one of the speakers, but was withdrawn, and the reason given was that they wanted only experts. I have been teaching Sunday School since I was a boy, and my weekly talk on the Bible lesson is read by more people than any talk in the world; I am just stating this to show that I might be considered somewhat of an expert, yet this was the reason given for withdrawing my name. They had an "expert" who had a chart, showing man's progress from a monkey.

The Danger Point.

But the chief objection to this belief is that it is destructive. I did not say that every one who believes Darwinism and takes it seriously loses his religious life, but I do say that the tendency is to undermine faith in God, in the Bible and in Christ. When I tell you I believe in quarantining against smallpox, do not say I said everybody who takes smallpox dies of it. We quarantine against, not because everybody dies, but because some do. I am opposed to Darwinism not only because it is untrue, not only because it is absurd, but my principle objection is because it is dangerous.

In the first place, it killed Darwin spiritually, which I can show by his own testimony. He began life as a Christian. His father wanted him to become a minister, started him out to study for the ministry, and he was not pleased when he turned aside to study science. When Darwin was a boy he believed all that was Christian. If you doubt it, read his own letters written just befor he died. He says: "When I went South (that is, when he was young) on board the "Beagle," I was laughed at by the officer and called orthodox because I quoted the Bible as an unanswerable authority on some point of morality;" but in a letter later he denies that there ever has been any revelation; he discredited the Bible as the Word of God by the inspiration of God, and with it he discarded Christ. In that same letter, written just before he died, he says that it was since he wrote the "Origin of Species" that he gradually weakened, and says: "The mystery of the beginning of all things is insoluble by us; and I for one must be content to remain agnostic." He says: "Can the mind of man, which has, as I fully believe, been developed from a mind as low as that possessed by the lowest animals, be trusted when it draws such grand conclusions?" He brings man down to the brute beast and then judges man by brute standards and shuts the door to heaven. Now, if there is any atheist who wants to quote Darwin he can do it, but let no minister quote Darwin unless he tells his congregation what Darwinism did to Darwin. Isn't that fair? I tell you the spiritual mortality is greater among the believers in Darwin than physical mortality is among those who have smallpox.

James H. Leuba, teaching psychology at Bryn Mawr College, writing seven years ago, said that belief in immortality and belief in a personal God and a personal Christ is dying out in the educated circles in the United States, and to prove it he finds the names of 5,500 scientists in a book which, he says, contains the names of practically all the scientists; he writes to them and gets their answers, and on their answers to him he states that over half of them tell him that they do not believe in a personal God and a personal immortality. Then he takes out nine representative colleges and universities and writes to the students themselves, and on their answers he says that 15 per cent of the freshmen, 30 per cent of the juniors, and 45 per cent of the graduates tell him they have discarded the principles of Christianity. And the reason they do it is because they have come under the influence of cultured men. That is what Leuba says.

It Don't Help a Fellow in Peril.

But you don't have to go to him for evidence. You can just go to the parents who send their children to college. They will say: "I sent my boy and girl to college Christians, and they came back atheists." I was in the town of Wilmette a year ago, speaking in a union meeting, and a few weeks after I had a letter from the man who invited me, enclosing a clipping, and it said that a boy who had taken up with Darwinism and was very much impressed by what Mr. Bryan had said, was drowned, and the man gave me the further information that two boys were in a boat which capsized; one was drowned and the other escaped. When the boy who was drowned was struggling in the water, he said to the other: "If I ever get out of this I am through with evolution." It doesn't help a man in a time like that. I believed that the professor that robbed that boy of his hope of immortality and planted in him the doctrine of the brute, will have the blood of his soul on him when he comes to the bar of God. And yet these men tell us they have a right to teach this doctrine and to demand pay for it from Christian parents! It has been hard to get people to understand what is going on.

I believe in freedom of conscience. If a man wants to be an agnostic he has a right to be, just as much right as any man has to be a Christian in this land. That is the law, and I will help to enforce it as the law. We give them every right we ask for ourselves, but is the time coming in this country when the atheist and the agnostic have higher rights than the Christian? The Christians build their own colleges to teach Christianity—the Methodists, Baptists, Lutherans, etc.; they go down into their own pockets for the money to build them, and they put above the door the kind of instruction given so that those who send their children there will know what the child is being taught. All we ask is that the atheist and the agnostic shall do the same. Let them go down into their pockets and build atheistic colleges and hire atheistic teachers to teach atheism to atheistic children. But there are no atheistic colleges. Why should there be if the atheists and the agnostics can save their money and draw public salareis for propagating their doctrines?

If there ever was a time when we cannot afford to allow the faith of people in God and in the Bible to be destroyed, it is now. We have come out of a war, the bloodiest war that the world ever saw. We look back and find that thirty million human lives were lost, three hundred millions of dollars in property were destroyed, and the debts of the world are three times as great. We find that the world has been bearing the devil's burden and she cannot bear it any longer. To whom shall she turn? There is only one. That is the one reared in the carpenter shop, whose "yoke is easy and whose burden is light." And remember it wasn't ignorant men who brought the world to ruin. It was college graduates who built the dreadnaughts and the superdreadnaughts, and it was the scientists who made the poisonous gases and the liquid fire. It was worldly-wise men who made the war so hellish that the world was about to commit suicide.

Evolution would rob Christ of the glory of the virgin birth; it would rob Him of the majesty of His death and of the triumph of His resurrection. That kind of a God cannot save the world. Today we need the Christ of whom the Bible tells, the Christ whose blood has colored the stream of time, the Christ whose philosophy fits into every human need; that is the Christ of whom the Bible tells.

I am glad to plead with the world to get back to God. I believe in a real God, and when the world comes back to God it will be looking for the Word of God, and it will find it in the Bible, the revealed will of God. There it will find the story of the Christ, the only hope, whose teachings can solve all the problems that vex our hearts and perplex the world. I am for the Bible against all those who oppose it.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

A CALL FOR HELP IN THE HOUR OF DISTRESS.

A cablegram from Japan advises that none of our missionaries lost their lives in the great catastrophe which has befallen that land recently through earthquake, tidal wave and fire. However, there is much damage to property and dire need on every hand among the people with whom our missionaries are working in Tokyo and Yokahama, where we have many Christians and extensive work. According to reports through the daily press, which are yet meager, this is the greatest destruction of life and property from natural cause of which there is any record. America is called upon to help this stricken and distressed people. This call should meet with quick, liberal and universal response. If SUN readers will send their money to the undersigned, acknowledgment of the same will be given in THE SUN and the entire amounts forwarded to our foreign mission secretary, Dayton, Ohio, who will immediately transmit the amounts to the most needy and deserving peoples and places. Even before this notice is written, Bro. W. H. Freeman, Star, N. C., sends $5.00, which we acknowledge with pleasure. Let all who feel that they can help a people in dire distress and great need send their contributions in as rapidly as possible to J. O. Atkinson, Mission Secretary Southern Christian Convention, Elon College, N. C.

J. O. ATKINSON.

SUNDAY SCHOOL MISSIONARY OFFERINGS FOR AUGUST.

Ramseur, N. C., $2.30; Linville, Harrisonburg, Va., $2.96; Timber Ridge, High View, W. Va., $1.35; New Providence, Burlington, N. C., $3.23; People's Church, Dover, Del., $8.33; South Norfolk, Va., $4.65; Holland, Va., $5.00; New Lebanon, Wentworth, N. C., $3.00; First Church, Portsmouth, Va., $6.37; Leaksville, Luray, Va., $4.11; Richland, Ga., $1.63; Berea, Norfolk, Va., $5.00; Palmyra, Edinburg, Va., $4.30; Zion, Moncure, N. C., $2.55; Durham, N. C., $11 01; Pleasant Hill (A), Liberty, N. C., $2.01; Bethlehem (Nansemond), Suffolk, Va., $3.00; Rosemont, Berkley, Va., $11.64; Reidsville, N. C., $5.39; Beulah, Girard, Ala., $1.34; Wadley, Ala., $1.18; Liberty, Vance, Henderson, N. C., $3.69; Berea (Nansemond), Driver, Va., $9.00; Pleasant Grove, News Ferry, Va., $3.00; Elm Avenue, Portsmouth, Va., $3.80; Franklin, Va., $100.00; Dry Run, Seven Fountains, Va., $2.60; Winchester, Va., $7.41; Ramseur, N. C., $1.77; Linville, Harrisonburg, Va., $6.15; Burlington, N. C., First Church, $55.29—total, $283.06.

Thanks, dear Sunday School workers and friends. Your loyalty and devotion to a great and good cause are appreciated.

J. O. ATKINSON, *Mission Secretary.*

IN THE MOUNTAINS OF VIRGINIA.

It was on the morning of August 31, 1923, at the beautiful town of Mount Airy, Northwestern North Carolina, that a young man in a Ford roadster from Carroll County, Va., called for me. I had arrived by train at Mount Airy the night before at 9 o'clock. Because I was a stranger in that town, I had taken a jitney for the Blue Ridge Hotel, but, finding this chief hostlery of the town overrun, lodging was found for me in the delightful home of Mr. W. E. Lindsay, a manufacturer of cotton goods.

My mission on this trip was, as substitute for Dr. J. O. Atkinson, to visit and address audiences at two Christian Churches—Rocky Ford and Elk Spur—some fifteen to eighteen miles to the northwest, in the Blue Ridge Mountains of Virginia. My chauffeur, I found to be an artist at the job of driving over a perilous mountain road. Too, he was a splendid companion. I had often heard the word "guy" applied in an uncomplimentary way. But my chauffeur was a most estimable Guy (Guinn), a bright, normal young man of a little less than twenty summers.

Our first stopping-place was Rocky Ford, where, through the agency of the Mission Board of the Southern Christian Convention, a Sunday School and a Church have been organized, and where as yet no house of worship other than an adjunct to one of the humble mountain dwellings, has been provided. A site for a Church building has been selected, however, and excavations made for the building. It is very difficult to find level land enough in one place in these parts on which to erect even a small house. This location is on the State highway, built by Virginia from the North Carolina line across the Blue Ridge through what is known as Fancy Gap. This highway winds up the mountain through picturesque gorges and around precipitous mountain spurs at a comfortable grade of perhaps five per cent. Notwithstanding dangerous precipices, often rising abruptly from the ribbon of roadway or descending almost perpendicularly from it for hundreds of feet to the dark depths of a shadow glen, there is a great deal of motor vehicle and other forms of travel on this highway, and there is likely to be much more in the coming years. The State of Virginia, I am told, is already constructing this into a splendid modern highway.

The hour for services at Rocky Ford was 10 o'clock. The small auditorium was filled to its capacity. Simple Gospel hymns were sung with a spirit of worship that was uplifting. In that small audience—and the entire audience was a choir—were two young men, apparently in their teens, who were able to play these hymns with surprising skill. It was soulful to hear a sweet-toned organ above the voices of the congregational choir, and both above the sound of mountain rills in a wild, sparcely settled mountain glen, perhaps a mile wide and almost as deep. The sincerity and heart-to-heart reverential touch of that worship I shall not forget.

On leaving Rocky Ford, Guy drove some five or six miles farther up the mountain to his home at his grandfather's—Mr. McMillain's. Here is where Mrs. Morey, the most estimable supervisor of the work of the Mission Board at these Churches, makes her home. A good dinner was ready for us. We were now on the crest of the Blue Ridge, and the wealth of scenery over the wild waste of land piled up by the hand of God was sublime. After a short, but most hospitable stay in the McMillan home, we went to the handsome Church and school building combined, only a few hundred yards away, for another service at 2 P. M.

It was at this point, now called Elk Spur, that Miss Iola Hedgepeth only three or four years ago began work as a teacher of a day school. Her beginning has grown into blessing of educational opportunity of scores of young people and older ones, too, in day school and Sunday School.

Three Churches have been organized. Miss Hedgepeth is now Mrs. Merideth, and resides in the immediate community. While domestic ties occupy her time now, yet there is still keen interest in the work she initiated. The services at Elk Spur were wholesome and sympathetic, as they had been at Rocky Ford. Here, the singing was good, under the leadership of Miss Meredith, who presided at the organ also. A large class of children, both boys and girls, showed excellent training in two songs well rendered. It was a pleasant surprise to find at the close of the service that in the audience there had worshiped with us two members of Dr. Kendall's Church, Springfield, Ohio, Misses Alice Marquart and Bessie Leavell. They were spending a vacation in the delightful climate of these parts. They were kind enough to express appreciation of the services, and Miss Marquart was very complimentary of our missionary family, the Barretts in Porto Rico, where she visited since the Barrett daughters came to Elon College. So much pleased with the other members of the family, she was anxious to know about these two daughters.

For fear that my account of this Carroll County trip shall prove too long for the space allowed for it and as rambling as the mountain road, I shall have to say that Mr. Strickland, a former teacher of this county and a most agreeable gentleman and pleasant traveling companion, together with his little daughter, Gladys, brought me back to Mount Airy by nightfall. I came away feeling that the Church should continue this field of work.

W. P. LAWRENCE.

Elon College, N. C.

MEN AND MILLIONS RECEIPTS.

We are hopeful that many who could not pay their Men and Millions pledges during the summer will be able to send in liberally now that the fall has opened.

Bro. Chas. D. Johnston, executive secretary, reports the following as received during the month of August:

North Carolina Conference.		
Burlington	$139.60	
Pleasant Hill (A)	32.25	
New Elam	20.00	
New Center	5.60	
Happy Home	10.00	
Henderson	70.30	
Pleasant Grove, Va.	10.00	
Ramseur	3.60	
Elon	40.00	
Union, Va.	10.00	
Parks Cross Roads	25.00	
		$ 366.35
Eastern Virginia Conference.		
Ivor	$ 25.00	
Liberty Spring	110.00	
Holy Neck	75.00	
Danville, Third Church	66.50	
Bethlehem	40.00	
Berea, Norfolk	34.75	
Johnson's Grove	3.00	
Oak Grove	1.80	
Windsor	5.00	
		361.05
Valley of Virginia Conference.		
Dry Run	$ 16.00	
Concord	2.50	
Antioch	50.00	
Mayland	2.40	
Palmyra	17.07	
Leaksville	2.00	
Mt. Olivet (G)	3.00	
Bethlehem	7.00	
		99.97
Georgia and Alabama Conference.		
Beulah	$ 39.00	
Noon Day	2.00	
Oak Grove	16.75	
		57.75
Total for month		$ 885.12

We will greatly appreciate every dollar that can be paid on these pledges within the next few months, and are exceedingly grateful to those who are making faithful efforts to meet their pledges.

J. O. ATKINSON.

HISTORICAL SKETCH OF THE BETHLEHEM CHRISTIAN CHURCH, NANSEMOND COUNTY, VIRGINIA.

By Wilbur E. MacClenny.

[This paper was prepared by Mr. MacClenny and was read by him on the occasion of the dedication of the third house of worship built for that congregation since it was originally organized by the late Rev. W. B. Wellons, D. D., in October, 1847. Bro. MacClenny makes the story a most interesting one, or rather he writes the fine old story of Bethlehem in a way to add interest to its many substantial facts. We have read it with growing interest from beginning to the end, and we can but believe it will prove of real interest to many who have never known the old Church and its many splendid achievements.—Editor.]

Members of Bethlehem Christian Church, Friends and Visitors:

Your humble servant is delighted to be with you on this momentous day at this place, for it was here that he attended Sunday School and Church services in his youth. He well remembers coming here with his mother and father the day on which they cast their lots with the Christians at this place. Well does he remember coming here also as a small child and attending the service in the original Church which stood just north of the present building, and in the crowd while going out, after the service, he became lost from his father, and as is the case with all small children under similar circumstances he was almost frightened to death when he realized that he was lost.

Many are the hallowed and treasured memories and the pleasant reminiscences of your speaker that center around this Church and community, for this was the first Church to which he ever belonged. But with all these things in mind there is a feeling of sadness, for many whom he has known in the short space of his life have been called to that land from whose bourne no traveler returns; yet with this there is the bright and happy thought that many are not enjoying the splendors of that country where nothing impure can enter, where there are no partings, no sickness, suffering nor death, and where everything is in a state of perfection not known to mortals.

Out yonder in your cemetery, and in the different cemeteries of this section we find the small mounds which show to the living where many were laid, some being marked, and some not, but all are awaiting the great reveille or general resurrection. To some who are now gone on before, we believe this occasion would be one of the greatest pleasures that earth could afford, yet they are now resting from their labors, which were faithful unto death, and are no doubt rejoicing with you on this occasion in another sphere. Many others with whom your speaker was associated in young life, and who are still numbered among the living are scattered to the four winds of the earth, yet we hope that the sacred memories of this place will be to them in the turmoil, strife and storms of life as an anchor to the soul, both sure and steadfast, and that many of these will come from the East and the West at the final day and be able to sit down with Abraham, Isaac and Jacob in the kingdom of heaven, and that they will be able to look back to this spot, as did Jacob after his dream, and say this was the very gate of heaven to them.

Your speaker regrets that the limitations of his vocation prevent him from giving you at this time a paper worthy of the occasion, and wishes that this task had fallen to the lot of a master instead of to him. Yet as he has been asked to give a sketch of Bethlehem, he will endeavor to do his best, and it is hoped that this may serve to make each member more loyal to his Church and denomination.

It might be interesting to some to speak of a few incidents in the early history of this community, how it was transformed from a howling wilderness, inhabited only by the fox, the bear, deer and the Indians, to what it is today. Again, it might be interesting to speak of some of the early settlers and their struggles in subduing the earth, or how this section became, as it were, the seedbed for the families that went to other parts, and there furnished men who have held high station in practically every walk of life. Rev. Elisha Battle, the early Baptist, was from this section, and went from here to North Carolina. The Meade family, that has furnished so many famous men in the nation in military, civil and religious life, had their original home at 'Mount Pleasant," on the creek between Lake Kilby and Pitch Kettle Road, the land now being owned by Bro. Jos. T. Williams. But we cannot, for the want of time, go into all these things, and so we will only attempt to give a sketch of the community as it was found by the late Dr. William B. Wellons when he was a young and vigorous man, called to preach the Gospel of the blessed Saviour of men.

In 1846, he could, like John Wesley of old, be seen often traveling from place to place in this and the adjoining counties of Virginia and North Carolina. He rode in a sulky, which, from his diary, was often broken down, and carried his Bible and hymn-book, going hither and thither, preaching the Gospel, and his whole desire and prayer to God seemed to be to help poor fallen humanity. With no reflections upon any one, it must be said that he soon became the greatest leader the Christian Church produced before the War Between the States, if not the greatest up to the present. He had great personal magnetism, and seemed to draw men and women to him, and no matter where he was seen, his presence was felt, and the whole assembly was eager to follow him as a leader.

He traveled through this section of the county, and it is told of him that, as gentle as he was, he was actually afraid to pass this way at night. A contemporary writer of the times uses these words: "Previous to the organization of this Church, the community around here was very immoral and irreligious—indeed, noted for dissipation and vice. But soon, under Dr. Wellons' faithful ministrations, a great reformation was brought about."

From the old Church record, which we have seen, we get the words that have meant more to this community than any other proclamation ever penned. They are these: "The following are the names of members of the Church at Bethlehem, who agree to be known by no other name than Christian, and to have no other rule of faith and practice than the Holy Bible." Following this we find these names: John Copeland, Elisha Everett, Ann Eliza Everett, Angeline Holland, Louisa Kellam, Martha Ashburn, Mary E. Ayers—all of these are put down as joining on October 9, 1847, and on November 14, 1847, George Murphy and Charlotte Milteer joined. From this, we believe that October 9th, or the second Sunday in October, 1847, was the day that this Church was first organized, and the first seven mentioned were the charter members; and on the second Sunday in November the latter two members joined, and these were all that joined until the next year.

Among those who joined this Church later, we find the following males: John W. Turlington, Thomas J. Kilby, Richard Copeland, Joseph W. Ballard, Henry Lassiter, James Johnson, William Gwynn, Stephen Harrison, James Redd, James Norfleet, Jacob Willis, Michael King, William Eley, Jesse Ballard, John A. Norfleet, John G. King, John Gwynn, Sylvester Ashburn, William F Milteer, Etheldred Marvel, Francis Monell, Carr Holland, Wiley Rawles, Richard E. Aires, William Henry Eley, Thomas S. Kilby, Isaac P. Luke, James M. Pruden, Aaron Archer, William Turlington, Theddeus G. Williams, John R. Copeland, Allen Redd, James Holland, William Cooper, James King, George T. Faulk, Mills Pruden, Richard Bartlette, Harrison E. King, William T. Duke, Robert J. Bartlette, William Coleman, Richard H. Baker, James V. Luke, Elias Beale, Abram T. Norfleet, William Baker and Allen Powell.

Among the female members, we find the following: Jane Knight, Ann P. and Mary A. Knight, Delilah Redd, Mary A. Norfleet of N., Andrewetta Ballard, Elizabeth A. Dildy, Mary A. Lassiter, Rebecca Coleman, Ann Eliza King, Susanna Holland, Judith A. Copeland, Martha E. Norfleet Redd, Mary Copeland, Rebecca Monell, Rachael Norfleet, Mary L. N. Monell, Louisana Kilby, Martha King, Elizabeth Bartlette, Lydia D. Clay, Ann U. Kilby, Margarite A. Turlington, Edith E. Archer, Mary J. Williams, Harriett Faulk, Camilla Goodson-Council-Peel, Martha Hedgepeth, Elizabeth A. Bartlette, Median Powell, Cornelia Hodges, Elizabeth Kellam, Ann Kellam and Kisiah Johnson.

The exact date that the first house was erected has not been found, but some years ago we called upon an old ex-slave, Uncle Washington King, who joined this Church, by the record now extant, June 12, 1853, for some historical date relative to this section, and he gave me the following account of how the first Church was built at this spot. Said he: "As soon as Dr. Wellons, who came down from Southampton County, began to preach in this neighborhood, and proposed to organize a Church, "Silver-Haired" John Copeland (he was the father of Col. John R. Copeland, of the Farmers' Bank, of Nansemond, and grandfather of Mrs. M. C. Riddick, now living in suffolk), Mars, Mike King, Elisha Everett, Col. William Eley, Capt. Richard Copeland, Judge Thomas J. Kilby, John Turlington and many other prominent men of the community, came together, and with their own efforts and that of their servants, put the house right up." No doubt, Uncle Washington King did a good deal of the hewing for the new Church, as that was his trade. Each year after the Church was built, revivals were held, the first being held in 1848, and members were added to the membership. Tradition says the first house was dedicated by Rev. Mills Barrett. He also said that Dr. Wellons was the best preacher he ever heard. Rev. Isaac N. Walter, the great revivalist of Ohio, was here several years during the fifties. In 1849, two years after the Church was organized here, the Eastern Virginia Christian Conference met with the Church. This shows that the growth had been phenomenal for it to be able to entertain that body so soon. But we must remember that there was no Christian Church in Suffolk until much later, and all the members of the Christian Church in the town belonged to Bethlehem, and this added to its strength. It might be said that Bethlehem and Cypress Chapel are the mothers of the Suffolk Christian Church.

In 1849, while holding the second revival here, Dr. Wellons suffered a partial stroke of paralysis, and was taken out apparently dead, but he rallied and was able to attend the last day of the meeting In 1856, Rev. Samuel Copeland, a member of this Church and a brother of Capt. Richard Copeland, who lived where Bro. Jesse Joyner now lives, whom so many of the older members knew so well, was licensed to preach, but he passed away before the next Conference met.

Suffolk, Va.

(To be Continued.)

FAMILY ALTAR

Conducted by H. E. Rountree, U. S. Navy.

"In Thee and in Thy seed shall the families of of the earth be blessed."—Gen. 28:14.

MONDAY.

Our Responsibility for the Kingdom.

"Those who labor for the kingdom sake shall receive manifold more in this time and in the world to come."—Luke 18:29, 30.

Humanity (and, therefore, you and I) is face to face with the responsibility for the coming or for the delay of the kingdom of God. If the kingdom is righteousness and we are the means of its progress, it behooves us to work at the job. What are you doing to effect right in everything? That only will bring the kingdom, and without it life is without hope and God in the world.

Prayer.

Our Father, may we begin the week aright. Give unto us the true idea of the kingdom, our part in it now, and full grace to do it? This we ask for Jesus' sake. *Amen.*

TUESDAY.

The Light of God.

"In Thy light (O God) shall we see the light." —Ps. 36:9.

Jesus says (please read consecutively the following passages: Jno. 6:12; Luke 8:16; John 1: 4, 9, 3:21; Eph. 5:14).

What is this light? It is the saving knowledge of the world. It is the way out of and deliverance from sin. It is a heavenly ministration that brings comfort in our sorrows and troubles. It is the understanding of infinite truth. It is the potentiality of purity. It is intelligent holiness that satisfies and is more to be desired than the unsatisfactory pursuits of life. It is that something all along that points to the right and brings joy and gladness.

By an understanding of astronomy, the seaman understands the starry heavens and knows how to pilot his ship. That is light, and saving light. By the science of mathematics, the architect knows how to build a house. By the plumline, the builder knows how to set it right. By the light along the way, the engineer knows how to hold his throttle. Through Christ and His teachings, and through following him, we know how to live right, become like Him, and reach God.

Prayer.

Heavenly Father, Thou hast provided everything in this world for the perfection of it and ourselves. Thou hast set comrades and friends beside us and Christ before us, as lamps to our feet. Make us certain of the victory because Christ is ahead of us, going forth conquering and to conquer. *Amen.*

WEDNESDAY.

"Work out your own salvation with fear and trembling."—Phil. 2:12.

Living a Christian is not eating peptonized food which makes no demand upon our mental mastication and digestion. We must think, we must study, and we must work hard to get it. When the Lord called us to follow Him, he did not promise us riches, fame and an easy, luxuriant life. Easy ways means invalidism. He does not do the work for us, nor even the thinking. There is not a single instance when one came to Him with problems that He solved them Himself; but He never left them empty-handed. He gave them the light, and then left them to work it out for themselves. For example, he said: "The kingdom is within you." And again it is explained, the coming of the kingdom is "up to you." There is absolutely no hope for one in this world or in the world to come until he takes Christ and works out salvation himself. There is no hope for the tree until it takes the earth and the atmosphere into its own life and then within itself it finds its own salvation. So it is with us.

Prayer.

Our Father, in the name of Jesus Christ, who hast taught us that we may have life and have it more abundantly through Him, purify and enlarge our vision, we pray Thee, that we may wholly and perfectly abandon ourselves to Thy will, Thy way and work out our own salvation. Forgive us, we pray Thee, and teach us how to find the full consummation of all true happiness. *Amen.*

THURSDAY.

Fearing God and Obtaining the Light.

"The fear of the Lord is the beginning of wisdom."—Ps. 111:10.

Please read also the following passages: Ps. 19:9; Prov. 3:13, 10:27, 14:27, 19:23, 23:17.

The fear of God is either filial or servile. Filial fear is a holy affection and gracious habits of life which are wrought in the soul by unswerving loyalty to God (Jer. 32:40), whereby one is inclined and enabled to obey all God's commandments—even the most difficult of them (Gen. 22: 12 and Eccl. 12:13). It is that something which whets our sensibilities to sin and engenders a hate for and a desire to avoid it.

Servile fear is that slavish sort which is the consequence of guilt. It is the judicial kind, which trembles at the majesty of heaven. It is that alarming something within that disturbs the peace of a sinner. Though this kind of fear may often lead one to the mercy and grace of God, it is the filial kind that is being spoken of in the text.

Prayer.

Dear Heavenly Father, give us this day a yearning for the first love—God our Father—and for an abundance of His light all along the way. And then help us to love men as Thou didst love them. Enable us, as we are passing along, to have the spirit of Thy compassion and be a minister of Jesus and of His light all along the way. Keep us from wounding any heart, or burdening any life, and when each day is done, if we have cheered any one, Thine be the praise and the glory. *Amen.*

FRIDAY.

Doing Our Best.

What is "best?" There are many ways in which one thinks he has done or may do his best. He who thinks he can, and spares nothing to achieve something better all the time, is near the accomplishment of doing his best.

Oliver Cromwell wrote, I am told, in the flyleaf of his Bible, "If I cease to become better, I will cease to be good." Christian character is a living thing, growing and constantly changing, and if it is not growing better it is growing worse. In order to grow better, there must be a deep feeling and belief that we must become better. Each day's inventory of ourselves should be: have I more self-control, more patience, more sympathy, more kindness than I have had? Am I more unselfish? Am I looking for truth more? and so on. It is not a question of degree, but one of improvement. The moment one becomes satisfied to grow no better or is indifferent to it, that moment the decay of his character sets in and he actually grows worse. As long as one is dissatisfied with himself, his desire to grow better is stimulated and he actually improves.

Prayer.

O God, we know Thou hast placed many possibilities with us, and each day brings us a thousand joyous opportunities. Help us to make the most of ourselves and everything else with which we have to do. Grant that our eyes may all the day long behold Thee, and that we may press on towards the mark of the highest calling in everything. Grant that each day we may draw from the treasure of Thy storehouse and be glad. In Christ's name we ask it. *Amen.*

SATURDAY.

The Man with a Margin.

"Abstain from all appearance of evil."—1 Thes. 5:22.

The man with a margin is one who has a line drawn between right and wrong and maintains a safe distance between him and the line where he would be in the wrong. We all know where the shore-line is that divides the land from the sea. We are apt to know the line between our State and the adjoining one. We do not always seem to know the line between right and wrong, and we need to know this as well. There is no safe place except a safe distance from that line so that no risk may be run in crossing it. The man who has not this margin lives too close to it. There are some who live so close to this line that, in the dark, they have time to step over and come back again without being seen. He is a man of no margin, and there will come a time when some one will suspect him of doing so and distrust will follow. This is the kind of man that is described in the parable of the house built upon the sand. It must fall. Here the Bible injunction applies: "Be sure your sins will find you out."

Prayer.

O Lamb of God, that taketh away the sins of the world, have mercy upon us and help us. Enable us to have mercy upon ourselves and live so that sin is far away from us. This we ask for Jesus' sake. *Amen.*

SUNDAY.

God's Rivers.

"He that believeth on Me, from within him shall flow rivers of living water."—Jno. 7:38.

Please read the following passages: Ps. 46:4; Ezk. 47:9; Isa. 32:21; Jer. 31:9; Ezk. 34:13.

A river denotes subsistance, plenty, constancy, refreshing, happiness, prosperity and good will. The Indian named the lake "Winnepesaukee," which means the smile of the great spirit, and I sometimes think that they knew more about water than we do.

The Scriptures very strongly represent God to us as a river, or as waters. A river is sovereign in its source and power, plentiful in its gifts and graces, abundant in its refreshing, eternal in its smile and benefits, complete (if not perfect) in its goodness. And God has said that his children shall be like a river, and like a tree planted by the river, like a river in a dry place, and that our righteousness shall be like the waves of the sea. Is there a more beautiful symbol for all the graces of God for man?

Every life is sovereign, out of which the issues of life pour forth or emanate like a river, and no one is a stagnant pool. Every one is good or bad, according to what is at the source of those issues. Some people's lives are sewers and vehicles of putrifaction. Others are as pure as the crystal fountain. If God is at the source—on the throne—"Out of the throne then proceeds a pure river of life, clear as crystal."

Prayer.

Dear Father, we commit ourselves to Thy keeping and ask Thee to give us the river whose abiding waters give us rest of mind and soul, and strength that is not selfish power. Stimulate our courage, bestow on us true ideals, inspire our lives, calm our souls, and may we daily eat of the fruit of Thy garden. In Jesus' name we ask it. *Amen.*

Christian Orphanage

WHAT WOULD YOU DO?

DEAR FRIENDS:

Fourteen applications in one day makes the superintendent wish he was worth a million dollars. We would build new buildings and give the little folks a home. We have had more than fifty applications in the last three months. Most of them pitiful indeed. Think of a widow with two or three little children, and cannot make enough to care for herself and children! Do you have sympathy for her?

A man came to see me a few days ago and begged me to take his four children. He lost his wife a year ago. He has done his best to care for the children. The people with whom they are living tell him he must take them away, as they cannot care for them longer. He is up against this proposition. He must get them in an orphanage or give them to a children's home society and let them be adopted to some one else, and then he will not know where they are placed.

Dear readers, suppose you were in his place, and you loved your little children as this man loves his. Would it not make you feel very kindly toward mankind if some provisions could be made to help you till you could get on your feet again and perhaps get your home re-established?

These are pictures that have been presented to us this week. Shall we turn them away? I dare say every one who reads this letter will say, lend them a helping hand, but we have one hundred children and our expense account is more than our income. Unless our income increases we cannot give them a home.

It is up to our Church and denomination and friends of the little children. I am doing my very best with the funds we have.

Will you increase your contributions and make them larger and help us to lend a helping hand to these children?

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR SEPTEMBER 13, 1923.

Amount brought forward		$10,528.69
Sunday School Monthly Offerings.		
North Carolina Conference:		
Mt. Auburn	$ 5.76	
Morrisville	2.00	
Ebenezer	6.00	
Patterson Grove	3.50	
Seagrove	1.50	
Burlington	47.82	
Ramseur	3.66	
		70.24
Eastern Virginia Conference:		
Mt. Carmel	$ 3.86	
Mt. Carmel, Class No. 6	1.20	
Isle of Wight	2.50	
		7.56
Valley of Virginia Conference:		
Centerville	$ 2.00	
Dry Run	3.77	
		5.77
Special Offerings.		
A. M. Allred	$ 30.00	
W. H. Thomas	25.00	
W. W. Brown	15.00	
Interest on loan	60.00	
Irene Reiber	15.00	
Interest on money in savings dep't.	73.31	
		218.31
Grand total		$10,830.57

FROM DR. LANKFORD.

I write this line to say that my vacation has ended in a great way. On my return from Georgia and Alabama my Church presented me a nice new 1924-model Buick sedan, five-passenger capacity. I have been on the ground, but my good folks have put me on wheels. Such evidence of appreciation of the service I am trying to render makes my heart swell with gratitude. How I desire to do my best for my people and for God!

I had a fine trip to the far South. The meeting at Antioch was a great feast of spiritual things. Doubtless, Bro. Hunt will write of this. The reunion of the family at my father's was the best day we have ever spent together. Out of five boys, three are now preachers. The oldest, W. W. Lankford, was recently ordained to the ministry in the Baptist Church. A younger brother, Shaffer D., has been licensed to preach in the Christian Church, and will enter Bethlehem College September 12th. He hopes to come to Elon later. This makes me very happy.

With every good wish, and praying God's blessing upon you, I am,

Yours in Christ,
G. O. LANKFORD.

Burlington, N. C.

THE GOOD WORK IN THE SOUTH.

Our revival began at Bethany, July 21st. Rev. J. D. Dollar assisted us in this meeting. On account of our appointment at North Highland, we did not get to Bethany until about noon Monday. We arrived in time to be in the close of a good spiritual service. The interest was good in the beginning and continued to grow until the meeting closed.

We are truly glad of the unity and sweet fellowship that exists in Bethany community. We had the co-operation of the Methodist and Baptist, which added very much to the services. Bro. Dollar did some splendid preaching, which was enjoyed very much by all who heard him.

There were six accessions to the Church, who confessed Jesus as their Saviour. The meeting closed Friday at noon, and everybody went home rejoicing, because Jesus of Nazareth had passed that way.

We received four members at Bethany the second Sunday in August, which is our regular appointment, and makes a total of ten additions for the year.

The dear Lord has wonderfully blessed us in our work this year. Brethren, pray for us.

A. H. SHEPPARD.

Columbus, Ga.

NOTICE.

WHAT? Eastern Virginia Woman's Missionary Conference.

WHERE? Wakefield Christian Church.

WHEN? October the fifth.

WHO? Representatives from every woman's, Y. P., W. W. and cradle roll society in the Eastern Virginia Conference.

Let every society endeavor to be in readiness for this meeting. New officers should be elected during September. All reports must be in the hands of the secretary-treasurer by September 30th.

MRS. C. H. ROWLAND,
President.

The truth is mighty to the pulling down of the strongholds of evil, but to do that you must have a man of character and of fearless bravery to handle the truth. Even a sword will not do its work without a swordsman to handle it, and no more can you expect truth to do its work till a man who is able to handle it is found. Truth by itself is helpless, but truth in the hands of a true man is mighty.

IN MEMORIAM.

Benjamin Franklin Ayscue was born October 20, 1842, and died June 8, 1923, at his home near Epsom, N. C., age 80 years 7 months and 19 days. He had been in declining health for several years, but only grew rapidly worse about twelve days before his death. He was married November 14, 1867, to Miss Bettie Ayscue, and unto this union God gave four loving children, namely: Margelia, Ollie, Laudia and Sallie. There is an old saying that we have to live with a person to know them best. The companion's wonderful, but sweet, testimony is, after more than fifty-five years spent with him: "If Frank has not gone to heaven, we need not try to get there."

He leaves to mourn his death a devoted Christian wife, four loving children, five grandchildren, one great-grandchild, three brothers, a sister and quite a number of relatives and friends. He was a veteran of the Civil War, having gone through the war and was present at Lee's surrender. Best of all, he was a faithful and loyal soldier of the cross. Bro. Ayscue united with Liberty Christian Church, Vance County, N. C., more than sixty years ago, and was deacon for about fifty-two years. He served on the graveyard committee for thirty-five years, always willing to give efficient service. For some time he was not able to attend Church very much, but whenever he felt like going, the loving children would carry him, helping him along, in order that he might be at service.

This writer has known him personally for more than twenty-five years, and never knew a better man, a more devoted Christian home. A home where all the children honored father and mother with the love, loyalty and devotion due them. They said after he was gone: "We know he is better off, but we are not, for a word from his was a priceless gift to us." They had not a doubt about him, and as he had asked them not to weep, they tried to carry out his wish in the the best way possible. There is no one that can say that they ever heard a word against him. He was loved by all, and his loving and wise counsel was accepted and appreciated by many. He trained his children in the nurture and admonition of the Lord, and his life of Christian service helped them to become Christian men and women.

The two oldest, Margelia and Ollie, never married or left the home, but was there with him to the end to comfort and cheer him and mother. Their loving care and help was more than words can express. Ludia married Mr. Leola Stainback, and Tollie, Miss Bertha Smith, making two more devoted children in the home. These lived near the old home, where Bro. Ayscue had lived for fifty-three years.

Funeral services were conducted from his Church Saturday, June 9, 1923, at 4 P. M., by Rev. C. E. Newman and J. G. Green, both former pastors, with Rev. J. E. Franks, his present pastor. The testimony of these three good men, who spoke the sentiments of a large number of friends and loved ones who gathered to pay the last tribute of respect, made us remember that a good name is rather to be chosen than great riches. While Bro. Ayscue is with us no more, his works will live on, and his wise counsel will be an inspiration to us to work for higher and nobler things. He will be greatly missed as a deacon, a faithful husband, a loving father, and one that was considered to be the father of our Church. May God's richest blessings comfort the bereaved ones, and especially may He give grace sufficient to sustain the dear companion, who is nearing the seventy-ninth mile-stone in life, is the prayer of the writer. May we realize that our loss is his eternal gain, and let his life be a signboard to follow, leading us on to a land of perfect day, where all sorrow will pass away.

ONE WHO LOVED HIM.

RELIGIOUS EDUCATION

Miss LUCY M. ELDREDGE, *Field Secretary,*
1012 E. Marshall Street, Richmond, Va.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

September 23, 1923.

Subject: "Timothy, a Good Minister of Christ Jesus."—Acts 16:1-3; Phil. 2:19-22; 2 Tim. 1:1-6, 3:14, 15.

Golden Text: "Be thou an example to them that believe in word, in manner of life, in love, in faith, in purity."—2 Tim. 4:12.

Devotional Reading: Ps. 119:9-16.

A Youth Called and Trained to Serve.

Today much stress is being placed upon the opportunities before youth. More and more is said and written regarding preparing them for responsibilities which will be theirs. Laws are being passed to protect their physical well-being. Schools are being built, and teachers trained, to guide their mental development. Church gatherings which did not devote much time to young people not so very many years ago, are now thinking about them and their needs, and stressing Christian education as a very vital part of the program of the Church.

The apostle Paul must have realized much of this need long years ago, as he called young men to help him in the service of God, and when he both inspired their lives by his words and had a share in training them as ministers and workers. In our minds, Timothy is always asociated with his "spiritual father" Paul. Frequently he is mentioned by Luke in the account of Paul's travels. Again and again, Timothy is referred to with a word of commendation by Paul in his messages to the Churches. Two books of the Bible are devoted to Paul's personal letters to Timothy, giving counsel helpful to youth of all times. "Keep that which is committed to thy trust"; "Stir up the gift that is in thee"; "Endure hardness," was his advice to Timothy, timely to all, like him, who are eager to give their best. Paul realized that Timothy needed to trust God implicitly, to love Him, and then as a "true soldier of the Lord Jesus," serve Him by serving others.

This lesson comes as a challenge to those who wish to see the kingdom's work go forward. To such Christians, no greater opportunity is given than to influence a young life to serve God where and how he may be most needed. The friendly association of Paul and Timothy, as revealed in New Testament Scripture, shows effective ways by which this Christian influence and training may be accomplished.

"From a Child Thou Hast Known the Holy Scriptures."

Timothy had a faithful mother, and a devout grandmother (2 Tim. 1:5). From the time he was a little child, he had been faithfully taught from the Scriptures. Paul reminds him of this, and urges that he continue in those things which he had learned. Some one has declared that whatever is put into the very first of life can never be taken away. That teaching is a part of the very life, given at a time when the childish mind is impressionable and eager to learn. As with other of our Bible heroes, Timothy had the advantage of an early training that influenced his whole career. This is our most powerful weapon to use in developing Christian characters, and producing Christian leaders.

"Behold, a Certain Disciple was There" (Lystra).

When Paul found Timothy at Lystra, he found a faithful disciple. He saw his worth, and called him to go out with him in the work. They went through many cities, established Churches, and received new members. All along the way, Timothy shared the work of the journey, learning as he served. He came to take a share in having charge of the work, and in visiting the Churches founded. To the Philippians, Paul wrote: "I trust to send Timotheus shortly * * * for I have no man like-minded, who will naturally care for your state." Wherever Paul mentions Timothy, it is with pride. But Timothy's larger service was possible because a man like Paul trusted him, gave him wise counsel, and gave him work to do. Many a Christian worker will testify today that he is serving because some older Christian was wise enough to discover in him powers to stir into action. Most of us need encouragement at times, and the expressed confidence of one in whom we believe, helps much. Timothy seems to have been shy, for Paul urges him to "endure hardness." He may have been timid about going ahead with the work in strange fields, but Paul trusted him. His nature was that of the normal youth, eager to do something, ready to sacrifice for the worth-while, responsive to encouragement. His life is an incentive to those who are thinking of life-investment, for the same Heavenly Father who guided him stands ready today to lead His children and show them how to serve Him best, and where.

God needs "Timothys" today. He needs young people who will hear His call to discipleship. He needs young people who are willing to heed the command: "Study to show thyself approved unto God, a workman that needeth not to be ashamed." He needs young people who are seriously thinking of Paul's injunction to Timothy: "Neglect not the gift that is in thee," and are considering thoughtfully how that gift in their own life can be best used. It is the "God-planned life," of which James McConkey writes that Timothy found, and hosts of others are seeking. They need to see that God has a plan for every life, a plan which no other person can fulfill. Through the heritage of a Christian training in youth, through hearing the call to follow Jesus and be His disciple, through being faithful workers, eager to learn and love and serve, the "Timothys" of 1923 are coming forward gladly to take their places, inspired by faithful "Pauls" who have confidence in them and love for them.

CHRISTIAN ENDEAVOR.

September 23, 1923.

Topic: "Gems from books we have read."—Prov. 25:11; 1 Tim. 4:13.

Thoughts for the Meeting.

Books make our lives richer. They introduce us to great men and women whom we could never see nor know. Their words bring to us beauty as that of "apples of gold in network of silver." Verse 11.

"Fitly spoken" words are food for the mind, which needs nourishment as well as the physical body. Verse 11.

The "word fitly spoken" brings us the message we need, coming as cheer in sadness, comfort in sorrow, joy in gladness. Books can be our helpful companions at all times. Verse 11.

Reading is a means of education which is at the disposal of all. All men cannot go to college, but some good book can be secured which will give some measure of knowledge. Carlyle declared: "The true university of these days is a collection of books." Verse 13.

"Books are legacies that a great genius leaves to mankind."—*Addison.* So Paul exhorts Timothy to read, knowing that through books he can be inspired by great men of genius. Verse 13.

"Books should, to one of these four ends, conduce
For wisdom, piety, delight or use."
—*Sir John Denham.*

"Some books are to be tasted, others to be swallowed, and some few to be chewed and digested."—*Bacon.*

"Reading is to the mind what exercise is to the body. As by the one health is preserved, strengthened and invigorated; by the other, virtue (which is the health of the mind) is kept alive, cherished and confirmed."—*Addison.*

"Books, we know,
Are a substantial world, both pure and good:
Round these, with tendrils strong as flesh and blood,
Our pastime and our happiness will grow."
—*Wordsworth.*

"That is a good book that is opened with expectation and closed with profit," says Alcott. Can you test your reading by this feeling of expectation, and realization of profit?

Is it fair to judge a man by the book he reads most? By the kind of books he likes best?

The Bible contains all forms of literature. A more careful reading of the Book, as we keep our Christian Endeavor pledge, will give the mind many gems of more value than precious jewels.

Plans for the Meeting.

Choose for the leader of this meeting the member who reads good books, one who is best able to direct a discussion. High school students taking advanced English courses will be interested in telling of books required in their courses, and telling of the ones which mean most to them. Ask the members in advance to come prepared to tell frankly the book which has helped them most and why.

Have the good literature committee, if your society has this committee, or a special committee appointed for this meeting, present a list of books which should especially appeal to and help Christian Endeavorers in your society. Perhaps they can secure a few copies of good books to start a Christian Endeavor library to encourage good reading. Look in the *Journal of Christian Education* for the list of books included in the reading courses for certificates and diplomas, and discuss this list in your meeting.

Send a special invitation to this meeting to all the school teachers and high school students in the community. Make them feel that you want them in the society as active members during the time they are living near you. A little card cut in the shape of an open book, with the subject and Scripture reference on, makes a fitting invitation to this meeting; or, better still, a topic card, with the topics for all winter printed on.

Questions for Discussion.—"The book I like best, and why." "How can books be our good friends?" "My favorite poem (with quotation), and why." "How can Christian Endeavorers help direct the reading of our junior boys and girls?"

Suggested Hymns.—"Faith of Our Fathers," "He Leadeth Me," "More Love to Thee," "A Charge to Keep," "Joy to the World."

JUNIOR CHRISTIAN ENDEAVOR PRAYER-MEETING TOPIC

SEPTEMBER 23, 1923.

TOPIC: "My favorite hymn, and why I like it." —Ps. 66:1, 2, 4.

Juniors have hymns which they love. And boys and girls love the best hymns when we sing them in our services. In a camp of younger girls on the shore of one of our Great Lakes, I listened the other day to a group of girls singing their favorite hymns, and they were: "This is My Father's World," "Lead On, O King Eternal," and "Break Thou the Bread of Life." And a few days later I heard those same girls singing the same beautiful hymns as they went about their daily work and play, and I wished so very much that every Junior Christian Endeavorer could know those great hymns. Let us begin to learn one of the great hymns of the Church in this meeting, and learn it so we can sing it wherever we may be. What hymn do you like best, Junior Endeavorer, and why do you like it? Come ready to tell at the junior meeting!

RELIGIOUS EDUCATION DOINGS.

Rev. H. M. Gray, the loyal pastor of the Lanett, Ala., Christian Church, reports the recent organization in his Church of three Christian Endeavor Societies—junior, intermediate and senior. All societies are doing fine work. This Church has many fine young people who are being well trained through these three societies.

The *Christian Endeavor Herald* is a new paper, giving the C. E. news of the Winchester, Va., Christian Church. It is issued each week by the society's information committee—R. A. Larrick and J. A. Spaid. Notes on the topics, announcements and Church news appear in an attractive way on its pages. This society has a large Christian Endeavor Expert Class, taught by the pastor, Rev. J. F. Morgan.

One of the best Junior Christian Endeavor Societies in the North Carolina Conference is in the Palm Street Church, Greensboro, where Miss Lettie Scott is the happy superintendent of forty active juniors. Most of them are present every Sunday night at the junior meeting.

THE YOUNG PEOPLE'S WORK IN THE VIRGINIA VALLEY.

I have just returned from a visit to the Valley of Virginia Central Conference and to a number of the Churches of that Conference, which I was privileged to visit as your new field secretary. I was very much pleased with the entire trip and encouraged and thankful for the interest and enthusiasm for missions which I found there. It seems to me that there are good reasons for hopes of great things in missionary endeavor in that Conference, and I was glad to note the progress which is being made in both interest and endeavor.

In the first place, the Conference itself was filled with missionary thought, the program providing for a number of inspirational addresses on that subject, a meeting of the woman's board, and an evening devoted entirely to the work of the women and young people. In the thirteen Churches which I visited, I found ten of them giving one Sunday's offering each month to missions and one to the orphanage, and several of these with a missionairy superintendent furnishing a five-minute talk on mission Sunday. In a great number of these Churches there are missionary organizations either for the women, the young people, or both.

We had a wonderful trip up there on a car with Prof. and Mrs. A. L. Hook. It was just the time when the mountains are the loveliest, the grass green and the weather beautiful. The Valley people are indeed wonderfully blessed by Mother Nature, and should be able to gather from the surroundings an inspiration to do much for the Master.

My first meeting was with the Timber Ridge young people the evening after the Conference closed. This splendid group of young people were eager to organize and begin work. The organization was completed with the following enthusiastic and capable officers: president, Marvin Seldon; vice-president, Lester Seldon; secretary, Lacie Brill; assistant secretary, Bessie Wathey; treasurer, Walton Brill.

The following Sunday morning, during the regular Sunday School class period, I met with the ladies of the Woman's Society of the Winchester Church. They have been organized for some time and are continuing to do a great and good work. They are planning a mission study class this winter under the leadership of the president, Mrs. J. F. Morgan.

On Monday evening the Young People's Society met at the home of Mr. and Mrs. Russell Cather. They have as members of that society one of the finest groups of young people I have ever met. During the evening they reorganized, with the following officers: president, Madeline Muse; vice-president, Grayson Sheetz; secretary, Russell Cather; treasurer, Irvine Cather. While in Winchester, I was very royally entertained at the home of Mr. and Mrs. Harry Seabright.

At Leaksville, one of Rev. R. P. Crumpler's Churches, there is a woman's missionary society doing splendid work, with a good membership, under the leadership of the president, Mrs. Jenkins.

My next visit was among the Churches of Rev. and Mrs. A. W. Andes' pastorate. They were especially good to work with, because of their faithful devotion to their work, which is a very hard work because the Churches are scattered. Mr. Andes is interested in missionary work and is encouraging it in his Churches, and Mrs. Andes is especially interested in young people's work and is faithfully performing her duty as superintendent of young people's work for the mission board.

At Bethlehem, there is a growing missionary society, listed as a young people's society, doing a good work for the children and older people, under the leadership of Mr. R. C. Myers. At Concord there is also a young people's society, which endeavors to give missionary inspiration and endeavor to the young and old. This is a rather good plan, as it more or less makes the entire Sunday School interested. There is no missionary society at Whistler's Chapel, but they have a good Christian Endeavor Society there, which is endeavoring to do both kinds of work.

The next three days I was privileged to visit three of Rev. W. O. Hook's Churches, namely: Antioch, Linville and New Hope. They are all putting on missionary programs and doing a very good work. Each one gives one Sunday's offering each month to missions and one to the orphanage. Miss Vertle Showalter is president of the Antioch society; Miss Ora Scott, at Linville, and Mrs. Jerry Bryant, at New Hope.

Saturday night and Sunday were spent in Powell's Fort, with Wood's Chapel, Palmyra, Joppa and Dry Run. At each of these Churches the appointments were the regular preaching services, and we had large congregations and much interest manifested. Dry Run has a very pretty new Church building and fixed nicely on the inside. Dry Run has a young people's society, which at the present is unorganized, but they promised to reorganize as soon as they can conveniently get the group together.

The women from various Churches throughout the Valley Conference are eager for a woman's missionary conference, or some kind of rally, to be held annually for the promotion of the work. This will be a great thing for the women and young people there, and we want to work together toward this end.

PATTIE COGHILL.

FROM BRO. VEAZEY.

I have thought for some time that I would report my work of the summer, but have neglected till now. We began our revival at Forest Home the fifth Sunday in July. Rev. J. H. Hughes did most of the preaching. We had a good meeting, with three additions to the Church.

We held our Sunday School institute at New Harmony the first Sunday in August, which was a success in more than one way. I helped the pastor, Rev. C. W. Carter, in the revival the week following.

We began our revival at Christiana the third Sunday in August, and continued till Thursday at noon. The Church was greatly revived. Rev. A. C. Huckaby preached one time. I had to do the remainder of the preaching. We did not receive any members; however, the Church is in better working condition.

Last Sunday, September 2nd, Rev. J. H. Hughes and myself spent the day in Alexander city, where we have a number of members, but no organization. However, we think the opportunity is great if we could only place a man in the field. This is a manufacturing town and is growing rapidly.

We are very thankful for what the Lord has done for us. GUY H. VEAZEY.

FROM DR. J. W. WELLONS.

DR. BARRETT:

I want to say through THE CHRISTIAN SUN that I have spent the summer at the Masonic and Eastern Star Home, in Greensboro, N. C., as the chaplain of the home. I have enjoyed the summer very much with the dear brothers and sisters in this institution in trying to make myself as useful as I could to the dear old afflicted members of the home.

I wish to say that the officials of the home, and also the guests of the home, have made my stay here very pleasant indeed; and their care of me and their treatment toward me has been all that I could ask for.

I leave here the 4th of September for Elon College, to spend the session in connection with the college work and any other work I can do in my capacity. My address will be Elon College, N. C., where I will be glad to hear from any friends who may wish to correspond with me.

J. W. WELLONS.

Greensboro, N. C.

ANTIOCH.

We held our home-coming day at Antioch last third Sunday, and it was a success. Everybody present seemed to enjoy themselves fine. Rev. J. F. Barrett, D. D., was with us and did the preaching, and it was fine. Everybody loves to have Dr. Barrett to come home. Hope he will come often to see us.

Our revival meeting will commence at Antioch next third Sunday (September 16th). We desire the help of all who can come. We are praying for a good meeting, and we are looking forward for a gracious revival of the Church, and we hope many sons and daughters may be born into the kingdom of our Lord.

Rev. Elisha Bradshaw will be with us and do the preaching.

H. H. BUTLER, *Pastor.*

INTERPRETATION OF THE BIBLE—No. 3.

By Rev. Julius C. McCaslin, *Pastor*
Methodist Protestant Church, Anderson, Ind.

Right and Wrong Reasoning.

There are two systems of argument concerning the interpretation of the Bible. The natural man tries to reason with a carnal mind from man to God. The spiritual man accepts the Bible as the final, authentic, inspired revelation from God to man. He obeys the divine injunction to "earnestly contend for the faith once for all delivered to the saints." Consequently, the arguments with the infidels of this age who scoff at the Bible as the very Word of God.

There are two classes of conclusions relative to the interpretation of the Bible. The conclusions of the natural man and the conclusions of the spiritual man are sure to be quite different. Such was to be expected, considering the personality of the interpreters and their methods of interpretation.

The natural man concludes that the fundamentals of Christianity are only questionable matters of interpretation, speculation and difference of opinion. We find his conclusions clearly stated in another quotation from Dr. Pitzer: "The wise men of this world, filled with philosophy falsely so-called, ask, first, that we give up the miracles of the Old Testament; then the imprecatory psalms; then the "immoral parts" of the Scriptures; then, the "vindictive and bloody laws of Moses;" then Moses himself; then, all the prophets; then, the miracles of the New Testament; then, the Apocalypse; then, the doctrine of eternal retribution; then, the Holy Ghost; then, inspiration; then, Jesus Christ; then, God Himself—this is the modest demand of the unbelieving wisdom of our day and generation; this is substituting "knowledge of nature for faith in God; this is progress; this is advanced thought—and so the race is left, its 'grave without a resurrection,' its 'universe without a God.'" These are the apostate conclusions of the "modern mind."

The spiritual man concludes that the fundamentals of Christianity are so closely stated in the Bible, with the authority of Jehovah, that they are far beyond the province or power of finite wisdom, interpretation, speculation and opinion to change or destroy. As he interprets the Bible he is led by the Holy Spirit to the conclusion that the following are the fundamentals of Christianity: the trinity of the Godhead, composed of God the Father, God the Son, and God the Holy Ghost. The virgin birth and deity of Jesus Christ: that He is very God, by whom and for whom all things were created. The Bible is the Word of God, the supernatural revelation of Jehovah, verbally inspired by the Holy Ghost and infallible in authority. The substitutionary atonement of Jesus Christ who gave His life a ransom for many and died for our sins according to the Scriptures. The physical resurrection of Jesus Christ from the dead according to the Scriptures and the resurrection of the bodies of the dead in Christ when He comes again. The personality and deity of the Holy Spirit who convicts of sin, moves to repentance, regenerates the heart, indwells the believer, imparts power for service and gives grace for a life of victory over Satan and sin. The absolute necessity of the new birth by the power of the Holy Ghost for all who enter the kingdom of God. The true Church is the body and bride of Jesus Christ, and is composed of regenerated, consecrated, spirit-filled people. The actual separation of believers in Christian fellowship from infidels and idolaters according to 2 Cor. 6:14-18. The second personal, visible, pre-millennial and imminent coming of our Lord and Saviour Jesus Christ to establish His kingdom on earth. The everlasting existence of the Spirit, the life everlasting of believers, and a heaven of celestial bliss for the children of God. The reality and personality of Satan, the reality and pollution of sin, and the conscious endless punishment of the impenitent. The depravity of the carnal nature, the filthiness of self-righteousness, salvation by the grace of God, cleansing from sin by the blood of Jesus Christ, not by works or a second chance after death, lest any man should boast. The maintenance of good works, consistent walk and conversation in view of the coming judgments and strict obedience to the great commission which our Lord has given to His Church to evangelize the whole world. These are the Spirit-taught conclusions of the spiritual man.

The results of the interpretation of the Bible and the conclusions of the natural man are appalling. Satan has his forces well organized. Modern infidels very shrewdly fight the fundamentalists instead of the fundamentals of Christianity. Through political pulls, these agnostic critics and carnal interpreters of the Bible have captured the official positions, educational institutions and literary productions of many of the larger denominations. Rank infidels occupy many of the most influential pulpits in America. From these strategic positions, they direct the revolt against Christ, creed and the Bible. While making strong pleas for regularity, loyalty and cooperation in denominational work, these higher critics are striving by tyrannical and political methods to force their views and interpretations of the Bible upon the whole Church. Men who stand true to God and the Bible are being forced out of the pulpits of many large Churches. Positions of influence are closed to men who believe in the fundamentals of Christianity. Consequently, Jesus Christ is the Rock upon which the true Church stands. He is also the Rock upon which the professed Church is split. Between the natural and spiritual interpreter of the Bible, a great gulf is fixed. No bridge of compromise between the interpretations of modern scholarship and the interpretations of the Holy Spirit can be built, nor is such a bridge desired. The Church is in the midst of a terrible crisis. The apostasy is incurable. The falling away from the faith has come to stay. God pity any man who wants to compromise with the devil and betray the Lord who bought him to those who scorn His blood with the foul kiss of popularity. Now is the time for all who interpret the Bible as the Word of God and believe in the fundamentals of Christianity to put on the whole armor of God, stand firmly together in the fellowship of Christ's sufferings and "earnestly contend for the faith once for all delivered to the saints." Let us faithfully and boldly interpret and expound the Word of God as directed and unctionized by the Holy Ghost. [The end.]

CONFERENCES MEET.

Alabama Conference.—Christian Church at Cragford, Tuesday, October 16, 1923, at 10 o'clock A. M.

Georgia and Alabama Conference.—Vanceville Christian Church, Tuesday October 23, 1923, at 7:30 o'clock P. M.

Eastern Virginia Conference.—Holland Christian Church, Tuesday, October 30, 1923, at 10 o'clock A. M.

Eastern North Carolina Conference.—New Hope Church, Tuesday, October 23, 1923.

Western North Carolina Conference.—Christian Church at Ether, Tuesday, November 6, 1923, at 10 o'clock A. M.

North Carolina and Virginia Conference.—Bethlehem Christian Church, Alamance County, N. C., ——— —, 1923.

North Carolina Conference.—Wake Chapel, Tuesday, November 13, 1923.

3,000 THE CHRISTIAN SUN. 9,000

There are between 8,000 and 10,000 families represented in the Southern Christian Convention, which means if a copy of The Christian Sun is placed in each family, a possible subscription list of 9,000 copies. There are now circulated approximately 3,000 copies, or about one-third of our Church families are reached. Hence, there should be added to the list 6,000 new subscribers in order to have the Church paper placed in every family.

Now, the great personal effort required to do this must be rewarded. To compensate this labor, if premiums are given, it will take 20 automobiles, or 40 radio machines, or 50 to 60 talking machines, or 90 to 100 typewriters, or 200 to 300 watches, etc. Don't you think you will have a good opportunity to secure one of these prizes?

But you need not confine your solicitations to your Church alone. You have friends in other denominations who will gladly assist you by giving a subscription. Make your appeal in a straightforward manner. True men and women are interested in the success of their friends and will lend a helping hand.

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The subscription price of The Sun, recently reduced, is now $2.00 per year—two six-month subscriptions at $1.00 each count as one year. One person may take as many as he may wish for himself or for others. Those in arrears should pay up and assist the solicitor by taking an advanced subscription.

Schedule.

1. To one securing 350 Subscriptions, a Ford Touring Car will be given ($298.00 f. o. b. factory).
2. To one securing 150 Subscriptions, one Radio Equipment—Westinghouse R-6 Set, complete with batteries, tubes, phone and aerial equipment, the price of which is $150.00.
3. To one securing 100 Subscriptions will be given one Victrola ($75.00), or cash prize of $50.00.
4. To one securing 75 Subscriptions, one Remington Portable Typewriter, with standard keyboard and case ($60.00 f. o. b. Richmond).
5. To one securing 30 Subscriptions, one Gentleman's or one Lady's Wrist Watch will be given, guaranteed by Jahnke Bros., Jewelers, of Richmond, Va. ($30.00).
6. For 25 Subscriptions, one Gentleman's or Lady's Watch ($25.00), likewise guaranteed by Jahnke Bros.
7. To one securing 20 Subscriptions, one Standard or International Dictionary will be given.

To all authorized solicitors will be paid 10 per cent commission on all renewals, and 20 per cent on all new subscriptions. Those receiving prizes will not be entitled to commission.

Two renewal subscriptions will be counted as one in determining the winners of prizes.

Send in your name and address and receive the necessary report blanks and receipt books.

The contest will close on October 31, 1923. Remittances made on this campaign are to be net. Post-office money orders constitute a safe plan of remittance.

The Christian Sun, 1536 E. Broad St.,
Richmond, Va.

GRAY.

Whereas, the certain, though mysterious, hand of death has entered our midst and taken from our Church and Sunday School our beloved friend and co-worker, John D. Gray; and,

Whereas, his passing away, while yet in the prime of life and active service, seems mysterious and beyond our power to comprehend, yet we have faith in an all wise and benevolent Father, "who moves in mysterious ways His wonders to perform"; therefore, be it resolved:

First, That in the falling asleep of Deacon John D. Gray, this Church has lost one of its most loyal members, one who was ever faithful to its every call for service, regular in attendance, loyal in devotion and liberal in support of the institution which he loved.

Second, That our Sunday School has lost one of its most punctual teachers, one who was conscientious in his instruction, one who, by precept and example, infused into the minds and hearts of his class of splendid young men "the Fatherhood of God and the brotherhood of man."

Third, That a copy of these resolutions be spread upon the records of this Church, a copy upon the minutes of our Sunday School, that a copy be sent to the bereaved family, to whom we extend our most heartfelt sympathy, and that a copy be published in The Christian Sun.

MRS. W. H. JOHNSON,
MRS. J. L. FOSTER,
B. E. WHITE,
J. F. WEST, JR.,
Committee Waverly Christian Church and Sunday School.

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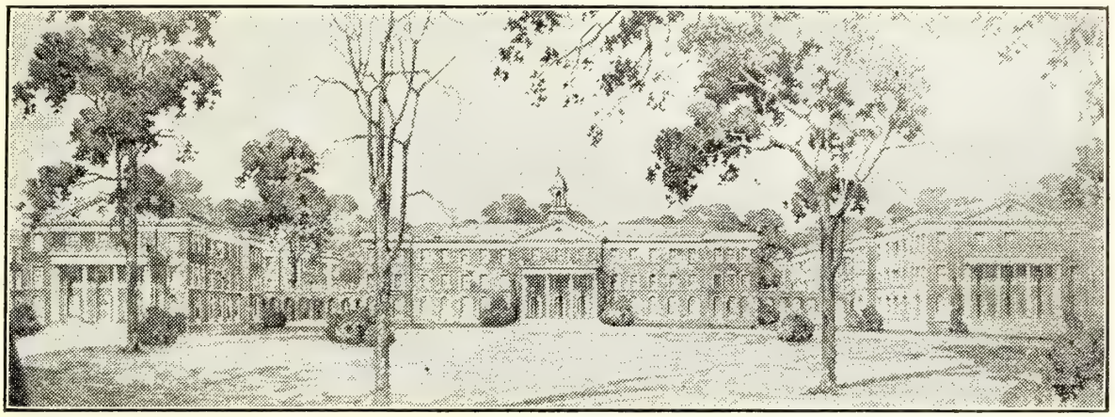

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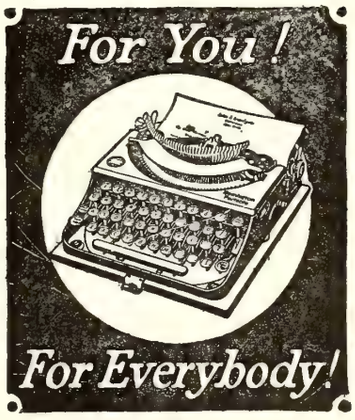

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J. Pressley Barrett, D. D. - Editor.
P. J. Kernodle - - Managing Editor.

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Advertising Rates: "Want Ads" 2 cents a word an insertion. Display Rates quoted upon request.

Called Home

HART.

Mrs. Havana Atwood Hart was born March 9, 1891, and died August 14, 1923, at her home in Hoke County, N. C., her age being 62 years 5 months and 5 days. She was a member of a family of six children, only two of whom survive her—a brother and sister.

She was married to J. H. Hart October 3, 1889. To this matrimony were born six children, three of whom preceded her to the spirit land.

Sister Hart professed faith in Christ early in life, and united with Mt. Pleasant Church in 1888, shortly after it was organized. There are surviving her a husband, three children, seven grandchildren, a brother and sister, a number of relatives and a host of friends.

She loved her Church, was highly esteemed by her friends and neighbors, and a real mother in the home. She will be missed. She had been in declining health for about ten years. Her body was laid to rest in her Church Cemetery. A memorial of her life was conducted by the writer, her pastor, September 2, 1923.

May the Lord comfort the bereaved.

L. L. WYRICK.

WRIGHT.

Mrs. Sarah Lucinda Wright was born October 7, 1856, and died June 12, 1923, at her home in Hoke County, N. C., her age being 67 years 8 months and 5 days. She was a member of a family of six children, a brother and two sisters living. She was married April 27, 1882, to James T. Wright, who died some several years ago. To this union were born ten children, seven living and three dead.

Sister Wright professed faith in Christ early in life. She was among some of the first persons to join Mt. Pleasant Christian Church in its beginnings, where she remained loyal and faithful until the end came.

She was highly esteemed in her neighborhood. Her home was open to ministers of hers and other Churches. She was very patient during her illness. She was buried in the family cemetery. Peace be to her soul.

L. L. WYRICK.

PERKINSON.

On the 19th day of August, Bro. Vines Ruffin Perkinson departed this life in answer to the call of Him who knows and doeth all things well. He was a devout member of Youngsville Christian Church, having joined that Church forty-five years ago.

A widow and five children mourn his loss, but may they be comforted by the thought that their loss is heaven's gain.

Funeral services were conducted by Rev. T. S. Coble, pastor of Youngsville Methodist Church, with interment at the family burial ground, near Youngsville.

J. F. JOHNSON.

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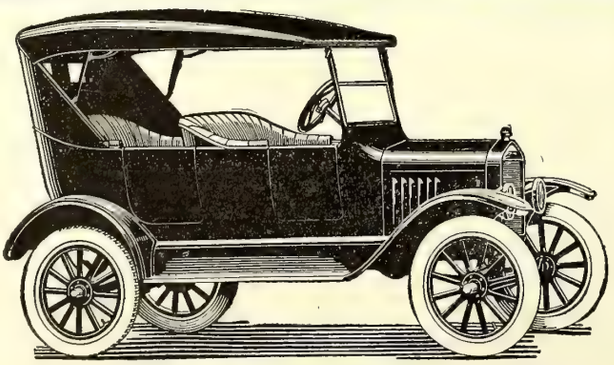

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Official Organ of the Southern Christian Convention

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VOLUME LXXV. | RICHMOND, VA., THURSDAY, SEPTEMBER, 20, 1923. | NUMBER 38.

THE SUN'S OBSERVATORY

Another Wonder in Palestine.—

The *Palestine Weekly* says that the giant grapevines, with their enormous yield, of which we read in the Bible, have their modern counterpart, for such vines even now exist, having branches thirty-five to fifty feet in length, with clusters of grapes weighing twenty to thirty pounds, growing two or three on the same branch. According to that, the old pictures in the Sunday School books of the spies returning after their survey of Canaan, with huge bunches of grapes, each suspended from a pole carried on the shoulders of two men, were not far wrong. Verily, it is a goodly land that the Lord gave to His people!

Decreased Production; Increased Cost.—

The July crop report of the Department of Agriculture forecasts this year's corn crop at 2,877,000,000 bushels, or 14,000,000 bushels less than last year's crop, and this season's potato production at 382,000,000 bushels, as compared with last year's record production of 451,185,000 bushels. On the other hand, reports to the Department of Labor from all sections of the country show that the retail cost of food is steadily increasing. Prices for June were higher than for May, as well as from 1 to 7 per cent higher than for the same month last year. These two reports, studied together, constitute a clear case of cause and effect. Decreased production very naturally results in increased cost of foodstuffs. There are doubtless other contributing causes, but we can hardly expect food prices to decline very materially when production continues to decrease.

"Sow the fields, and plant vineyards, which may yield fruits of increase."—Psalm 107:37.—*Methodist Protestant.*

Pensioning Old Ministers.—

According to the statement of Dr. Hingely, the chairman of the Interdenominational Secretaries' Conference, in charge of the Church pension fund, the following endowments and subscriptions for endowments have been provided by the denominations mentioned for the support of ministers who can no longer preach:

Northern Baptist, $9,000,000; Southern Baptist, $975,000; Congregational, $5,750,000; Disciples, $175,000; Lutheran, Augustana, $337,000; Lutheran, Missouri Synod, $2,500,000; Lutheran, Norwegian, $500,000; Lutheran, United, $150,000; Methodist, Canadian, $2,500,000; Methodist Episcopal Church, $17,500,000; Methodist Episcopal Church, South, $2,000,000; Presbyterian Church, Northern, $8,105,000; Presbyterian Church, Southern, $1,400,000; Presbyterian, United, $327,000; Protestant Episcopal, $13,520,000; Reformed Church in the United States, $191,000; Reformed Church in America (Dutch), $395,000; United Brethren, $100,000—making a total of $65,423,000.

Watering the Desert of Sahara.—

The suggestion has been made by prominent engineers that large tracts of the Sahara Desert may be made fertile by artesian borings similar to those employed in the arid parts of Australia. Pointing out that the sinking of such wells had made Australia one of the greatest pasture countries in the world, Goston Imbeaux, chief engineer of the public works department of the French government, says that similar methods would cause a number of fertile oases to spring up in the Sahara, providing pasture for sheep. He also stated that large reserves of water undoubtedly exist under the great sand wastes of Africa, and that if the French authorities would undertake to sink shafts to these subterranean wells, the future success of the projected trans-Sahara railroad would be assured, as the line would be furnished with the necessary water at regular intervals. Scientific methods of irrigation have transformed other arid regions into fertile gardens, yielding abundant returns of grain or fruit, and there is no reason to doubt the possibility of accomplishing the same thing in the great desert of Sahara. At least it is worth the effort.

"In the wilderness shall water break out, and streams in the desert."—Isa. 35:6.—*Exchange.*

How Shall We Settle It?—

Dr. Malcolm J. MacLeod, pastor of the Church of St. Nicholas, spoke out recently on a subject which is nearer the hearts of clergymen much more often than it is discussed in the pulpit—the underpaid preacher. In the United States the preacher receives smaller reward for his services than the members of any other profession; smaller in many casaes than the wages of common laborers in his parish, and never commensurate, even in the richest communities, with the position he holds.

The reasons for this situation are various and disputable. It may be, as Dr. MacLeod hints, that the Church members want their pastor to hold a somewhat subordinate and parasitic place in the social realm. The more secure a man's financial standing, the more independent he is likely to be in his criticism of contemporary customs and morals. Or it may be that the Churches pay little because preachers aren't worth so much as others on the market.

Whatever the cause, the effects are patent. Because of his small salary, the minister has a constant fight on his hands to maintain appearances and at the same time keep clear of debt, to educate his family and buy needed books without mortgaging himself for more than he will ever be able to meet.

"How can any mortal interpret the laws of civic betterment," Dr. MacLeod asks, "not to speak of the laws of the kingdom of God, if he cannot favorably look his fellow-man in the face? How can a woman be a leader in the missionary society if her husband owes the butcher and the baker, [boilerplate: College Library] down in front listening to her?" Here is a reform which can begin only within the Church.—*N. Y. World.*

What America has Done for Europe.—

Figures speak louder than words in the matter of the so-called American isolation. It might be thought, from what is sometimes said, that, since the war, America has been standing off selfishly, and, with its great gold reserve and other prosperity, has been watching, more or less indifferently, torn and distracted Europe.

We still hear the inquiry, Why does she not do something? Just as if, because she has not done certain particular things very much in the public mind, she had not done anything. This is not to say that her attitude has been, in every respect, impeccable. The most philanthropical are not beyond criticism, but, so far as giving actual relief is concerned, which, after all, is the practical test of unselfishness and sympathy, the record of America in the more than four years since the armistice, does not savor of "isolation" at all.

The cold facts are, as given by the *New York Herald* in great detail, that America has given to Europe, since November 11, 1918, eleven billions of dollars, half of it by the administration, raised by taxation, the other half by free-will contributions. In other words, there has been a per capita gift from every man, woman and child of $100.00.

This amount is entirely distinct from the cost of the war, which was seven billions in loans and fifty billions for our own effort.

These eleven billions, given since the war for relief and for the support of tottering governments, are summarized as follows:

Government credits since armistice	$ 2,500,000,000
Interest remitted since armistice	4,000,000,000
Spent by government and private agencies in relief work	2,250,000,000
Private loans to Europe	1,000,000,000
Spent by American travelers in Europe	1,250,000,000
Total	$11,000,000,000

After the reduction of the national debt, which now stands at $22,000,000,000, if we had used as further reduction the amount above, given to Europe, our debt would now be $11,000,000,000; and if from this amount were subtracted our loans to Europe, some part of which will never be repaid, our present bonded debt would be little more than $2,000,000,000.

There never has been the equal of such philanthrophy in the history of the world.—*Presbyterian Banner.*

NOTES-PERSONALS

Winter days are not far away. Now is a good time to get ready for the cold winds of winter—and that is true of the soul as it is of the body.

Elon College is a busy place. The workmen are driving ahead on the four buildings already under construction, and then the busy young men and young women, almost 300 strong, are very busy getting on the study harness for much and real work. It looks good for Elon.

Jesus said, when on earth: "I am the Vine, ye are the branches." He did not say that He was a part of the vine, but He was all of it. So we might say that the root is the vine, the stem is the vine, and the branches are the vines—He is all the vine, and we are the branches. He gives us the life, and then we are to bear the fruit for Him. It is not ours to try to take the place of the vine. We are rather to give ourselves to the work of the branches—we are to bear the fruit.

We keep talking missions, and that is right; but where are the fruits of our talk? Where there is so much talk, there ought to be some fruit—we ought to be doing more real missionary work; we ought to be reaching new fields and building up new Churches—but we cannot do all this by simple talk. Let us get down to real effort and see if something cannot be done to make the acquisition of new territory possible. It is high time we were acting.

A talented young minister recently, in a letter to the editor of this paper, said: "God is so good to me. With my parents, He gave me a home, poor in this world's goods, but rich in true religion. With Mr. and Mrs. ———, I have a home of culture and comfort, and also true Christianity. Both of these homes are family-altar homes, and what one began for me, the other is completing. I have written at length to you as a father and good friend. I have never seen you much, but I have always loved you for your loyalty to Christ."

We understand that Rev. W. D. Harward, D. D., has tendered his resignation as pastor of the Elm Street Church in Portsmouth, Va. We regret that Dr. Harward feels it necessary to retire from that field, but this will make another chance for some of our many needy fields to secure another pastor, for Dr. Harward is a strong preacher and a man of flawless character. He may be addressed at 1508 Elm Avenue, Portsmouth, Va. His retirement from this field will call for another man to occupy the place he now holds. We are anxious to have the Elm Street well cared for in its work.

Bro. L. E. Newsome, Lucama, N. C., only a short distance from Wilson, is expecting soon to see an independent Church organized near Lucama, and while it will be independent and interdenominational, it will embrace many of the features which are prominent in the Christian Church. We wish these dear people may abundantly do God's will and that the cause of Christ may greatly prosper. Bro. Newsome and his wife visited our Chautauqua in August and made many friends among our people. He is a layman, but a most useful man in the Lord's work. We wish him and his associates great blessing in doing the work before them.

The *Greensboro Daily News* tells how a Carolina College has met disaster face to face. It says: "Disaster in Carolina proves a blessing more often than a handicap. The harder Carolina institutions are hit, the higher they bounce. If a good, going industry is burned out, it comes back with a bigger and better plant. Elon College, one of the State's best schools, had a fire in January. Five buildings are nearing completion. The aggregate cost is $300,000. The case is typical of the 'made in Carolina' spirit. Carolinians interested in any activity rally around when it is threatened. The college has opened, and soon will occupy all the new buildings, completely."

Rev. J. O. Atkinson, D. D., is pushing his work for the Men and Millions call. Our brethren are beginning to get back into shape, so they can begin to make payments on their pledges. We urge them to do all they can in this line of work, for the enterprises of the Christian Church are needing all the help we can give them. As an encouragement to our readers, we wish to let them know something of what their sacrifices for this fund has meant. The money paid in so far has given much real support to some of our enterprises which it really looks like they could not have lived but for the help which has come to them from Men and Millions. It has been a most timely contribution to our cause.

The recent earthquake disaster in Japan grows more appalling, if that be possible, than it was at first. We are sending to THE SUN today for publication a sort of interview with Dr. Jno. R. Mott as to the true character and damage done in Japan by the earthquake. It is very interesting, and we hope that our readers may find it both interesting and instructive. Rev. W. P. Minton, according to the *Herald of Gospel Liberty,* thinks that, while our missionaries in Japan are safe, that our property has been destroyed or badly damaged. We hope later news may be yet even more favorable. We rejoice that none of our missionaries were called upon to lose their lives in the great disaster. They will, undoubtedly, need financial relief as early as possible. Let us not leave them helpless in this time of sore need.

I have read several articles along the lines of better laws for the preservation of the institution of marriage, and I find myself asking myself: "Why does not the Christian Church become interested and get busy on the job of trying to have better laws?" Especially does it seem strange that such a course lacks a following, since our women have the same privilege as do the men in this matter? No two standards of moral laws for me, if you please—one for men and one for women! Sometimes editorials bear repeating. You know, we have to have line upon line and precept upon precept, here a little and there a little, till we reach a high standard that shall be for both the men and the women. Why should men have laws for them which are less exacting than the laws for women? I mean laws for the control and direction in the same matters of human conduct.—*Mrs. Jason I. Joyner,* Sedley, Va. We give unqualified endorsement to the thought of this sister; we do not need any two sets of laws—one for the women and one for the men. No, we need one standard for both men and women.

RICHMOND CHURCH TO OPEN SEPT. 30TH.

The First Christian Church, of Richmond, Va., will have its formal opening September 30th. The Richmond work has been under the auspices of the Mission Board of the Southern Christian Convention and has been made a special by the Woman's Home and Foreign Mission Board of the Southern Christian Convention. A number of prominent speakers are to take part in the services. In addition to those from our own Church, there will be those from other denominations in Richmond. A large crowd is expected to attend the opening exercises. Numbers from different sections of North Carolina and Virginia are planning to come, and the two mission boards named above are to be largely represented, and many Richmonders outside of our Church have expressed their intention of being present.

The First Christian Church building is one of the most beautiful in the city, and represents a value of approximately $100,000.

A cordial invitation is extended the members and friends of the Christian Church to attend the opening services.

W. T. WALTERS, *Pastor.*

Richmond, Va.

THE OPENING OF THE FIRST SESSION OF BETHLEHEM COLLEGE.

The opening of Bethlehem College, Wadley, Ala., was to take place yesterday, according to schedule. We have no particulars of the opening thus far, but we hope to have good news from that source by the time our next issue goes to press. We regard the undertaking of Bethlehem College by our brethren in Georgia and Alabama as a big forward step for the Christian Church in that part of our territory. We wish it the highest possible success, and shall await reports of its progress with real interest. Every lover of the Christian Church ought to be interested in the success of this institution, for its success will not only mean good to the cause in Georgia and Alabama, but it will add to the vigor of the whole body. Let us do our best for it.

AN AWFUL EARTHQUAKE IN JAPAN.

On Saturday, September 1, 1923, Japan was visited by one of the severest earthquakes in the history of the world, so far as we are informed. It is supposed that as many as 250,000 people lost their lives, and damage to property was immense. So far, we do not know that any of our missionaries or any of our mission properties were destroyed. We are hoping that all escaped, but we may as well prepare for alarming news very soon. It is not probable, though possible, that in such destruction we escaped entirely unhurt. We hope soon to have news from our missionaries.

VIRGINIA CHRISTIAN CONFERENCE.

The annual business meetings of our Churches will soon be held, and at them the delegates to the annual Conference will be elected. It will greatly help the entertainment committee of the Holland Church if you will send us, as soon as you can, the names of all delegates desiring entertainment overnight. Be sure, too, to send with the names any other information necessary for our guidance in the allotment of homes.

Send communications to—

J. P. DALTON.
REV. J. H. LIGHTBOURNE.

Holland, Va.

NOTICE.

I have been in the revival work for several weeks; have been having very good meetings, of which you will hear more about later. You may state in our paper that I will be open to a call to pastoral work for the coming year.

With very best wishes to you and for your work, I remain,

Yours in the Master's service,

ELISHA BRADSHAW

Walters, Va.

The Editor's Pulpit

A Weekly Presentation of Truth for the Christian Life.

THE BELIEVER'S MOST PROFITABLE SERVICE.

"Epapras, who is one of you, a servant of Christ, saluteth you, always laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God."—Col. 4:12.

Who is Epaphras? First of all, he was a servant of Christ. He had been a preacher of righteousness, and he was on the occasion of the text, only at that time he had quit public preaching, not that he might go at something else to make more money, but he had quit temporarily, because he was a prisoner and was not allowed to go on the highways to preach the Gospel—a prisoner for preaching the truth. But his ministry, as a believer, did not cease because he was in prison. If possible, he is now more than ever in active service—he is engaged in the ministry of intercession, praying. Our text says that he was laboring fervently for his brethren in prayers, that they might stand perfect and complete in all the will of God.

Do you wish to know who Epaphras was, and what he was doing for the people of God?

Epaphras was a member of the Church at Colosse, and he was also a servant of Christ, a minister of the Gospel, though without a pastorate at this time. As such, he was laboring fervently in prayer that the Church at Colosse might stand perfect and complete in all the will of God. Why was he praying for the Church at Colosse? It was that the Colossian Christians might stand perfect and complete in all the will of God. It was not prayer for a special friend, but for the Church, the whole Church. And what did he so much wish for the Church at Colosse? He desired to see the whole Church come to be clear and definite in *Christian experience.* If there is any one thing that constitutes the pressing need of the Church of Christ today, it is a definite and living experience in the Christian life. How many seem to be Church members, but give out little or no real and vital experience! If the present membership of the Churches had a definite Christian experience, the present Church could win the world to Christ, perhaps in a single generation. Did you ever think about the saving of the world for Christ? Did you ever think that if the Christians now living do not bring the world to Christ for salvation in this generation, they never will? When the people now living are dead, they can do nothing further in winning the world to Christ, and therefore what they do not do while living they will not do at all.

The labor of Epaphras was for the good of the whole Church. He was definitely praying, not merely that they might become Christians, but that they might become *mature* Christians. Mature Christians is the need of the Church today, for mature Christians are the only ones who can win the world to Christ, not merely in name, but in fact as well. Then he was praying that the Church at Colosse might live in peace and grow in grace. If there is one thing to be definitely avoided in the Church it is a Church fuss. If Christians do not reach a maturity which will enable them to live in peace and to grow in grace, then they are far off from a real and living Christian experience. But this is not all that Epaphras was praying for. He was also praying that these Colossian Christians might become fruitful in life and service. What a marvelous scene would the Church present if its entire membership could be brought to great fruitfulness. It would astonish the world to see such a sight. But Epaphras is not through with his praying, for I think he took in one other point, and that was that the Church at Colosse might be kept in the midst of all trials, temptations, afflictions and persecutions which might come to them—that they might be kept in the truth. This is the need of tens of thousands of today. Perhaps there was never a day when the truth was so thoroughly and continuously assailed as in this early part of the twentieth century. Nothing can take the place of the truth. The great truths of God are His diamonds, and He wears them continuously. He gives these truths to us and He wishes us to wear them in the life and service. The truth of the divine life is the one essential in the life of the people of God.

Truth is the very basis and essence of Christian experience, for without the truth you cannot become fruitful. Now, Epaphras was praying for the whole Church; he desired to see them all become fruit-bearers in Christ. To this end, he was very fully with them. Being a true yokefellow, he gave his brethren and sisters, first, his fullest sympathy. He gave them his love, and then with it all he gave them real love for God and His people, and being truly in love one with and for one another, they found it a delightful thing to co-operate in the work of the Lord. Paul tells us elsewhere that the people of God were knit together in love, and being knit together in love, they could pull together and pull mightily for the spread of the Gospel and for the strengthening of the Church of Christ on earth. A certain man had two horses. They had long been worked together. One day, as he drove up to his farm, he saw the hired man seeminly engaged in burying something. As the owner drew nigh he saw that one of the horses was dead. While they were burying the dead animal, his mate, the other horse, came and stood by the grave, looking in on the dead body of his mate, and the owner said: "I believe Dick loved Billy." Then said the man who had handled the pair of horses for years: "Of course, Dick loved Billy, for they had pulled together for twenty years." Oh! if Christians could only pull together, how they would learn to love one another and what great things they would accomplish in the Master's vineyard. Let us seek to be knit together in love in God's service.

Epaphras was not much known in the early Church, except about Colosse. He is mentioned only a very few times in the New Testament. He was a local man in a way, but the little said of him shows the high estimate in which he was held in the Church. He was a minister, but he was also one of them—one of the Colossian Church members, but he was a man of prayer, a servant of Christ and always laboring fervently for his people in prayers, and the one thing which burdened his thought was that the members of the Colosse Church might be able to stand and be perfect and complete in all the will of God. Suppose we had a whole membership of any given Church who were such people as Epaphras was, and the world could not resist such lives. Even one Epaphras in every Church would revolutionize the work of Christianity and show forth the glory of the Lord in a marvelous manner. Would you like to be an Epaphras, dear reader? Then study his character and obey the voice of God. Real prayer is the most profitable work of the believer. Do not neglect it.

BRO. McCLENNY IS NOT MISTAKEN.

DEAR EDITOR:

In reply to the article of Bro. Jason I. Joyner in THE SUN of August 23rd, I wish to reply to mistake No. 2, and say that Bro. McClenny was right in saying that Rev. M. B. Barrett was the first pastor of Mt. Carmel Christian Church of the Eastern Virginia Conference.

I am giving below a copy of the first two meetings of the Church as recorded in the Church book, which I think will explain that Bro. McClenny was right:

"Conference proceedings of Mt. Carmel Church, August 26, 1871.—Conference met, with Rev. W. B. Wellons in the chair. After some preliminary remarks by the chairman, twenty-six persons who were members of others churches united themselves together and formed a Church at this place; then after short religious exercises, conference proceeded to business. On motion, Irvin W. Duck and Geo. M. D. Watkins were chosen deacons. On motion, Thomas M. Murray was elected secretary, also treasurer and collector. On motion, Mills Britt was elected sexton. On motion, Conference adjourned. W. B. Wellons, chairman; Jessie T. Whitley, acting secretary."

Second meeting:

"Mt. Carmel Church, October 14, 1871.—Conference met; Deacon I. W. Duck in the chair. After a few remarks by the chairman, Conference proceeded to the election of a pastor for the term of one year; the vote was taken, and after being counted, Rev. M. B. Barrett was declared elected. On motion, Bro. I. W. Duck was appointed a committee to wait on Bro. Barrett and inform him of his election. On motion, B. T. Carr and Virgil E. White were appointed with the deacons as a standing committee. On motion, Bros. I. W. Duck and T. M. Murray were elected delegates to the next session of the Eastern Virginia Conference to ask admission to membership in that body, with B. T. Carr and Matthew Carr as alternates.

On motion, J. E. McLane, I. W. Duck, C. W. Bailey, Odum Bradshaw and Virgil E. White were appointed a committee of asasessment.

On motion, the Church decided to hold its quarterly meetings, embracing the first Sabbath in December, March, June and September. On motion, Conference adjourned. T. M. Murray, secretary; I. W. Duck, chairman."

The records show that at the next regular Conference, which was on December 2, 1871, Rev. M. B. Barrett was present and chairman of the meeting.

I think that from the minutes of these two meetings that I was right in saying that Bro. Barrett was the first pastor of Mt. Carmel Christian Church. I will state that I cannot find any record of the Sunday School that was carried on at this place before the Church was organized, but I found out from the older people of our Church today, who were members of Sunday School at that time, that the Rev. Thomas W. Joyner did make some address at the Sunday School before the Church was organized, but there is no record of Bro. Joyner ever being there after the Church was organized.

OTIS V. JOYNER.

Walters, Va.

[After all, it may be that both of our brethren, Jason I. Joyner and Otis V. Joyner are right. The editor of this paper well remembers the Sunday School organized and conducted by Maj. I. W. Duck. It was held at Paradise Grove, if I remember correctly. At least, it was held on the public road from Windsor, Va., to Blackwater Bridge. This was before the Mt. Carmel Church was organized, and it is most likely that what Bro. Jason I. Joyner says took place before the organization of the Church and while the Sunday School was at Paradise Grove. If this be correct, as we thing it is, then both of these brethren may be right, or nearly so.—EDITOR.]

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor,*
Elon College, N. C.

LET US HAVE THE FACTS IN THE CASE.

We live in an age of contention, and it seems very difficult to get along without misunderstandings. We are persuaded that this is the work of the enemy of souls. If God's people should be able to see the truth in its right light, and so be able to stand together for these great truths, the wicked one would soon feel that he was about to be out of a job; but as long as we can be kept misunderstanding one another, just so long will the enemy be found fully enlisted in the undertaking of new schemes for the destruction of the Lord's work, or at least for the confusion of the workers. It is time we should make an honest effort to put an end to this sort of work, and for the reason that it hinders us and makes us seem to be all at sea as to what we are doing.

We have in mind the contention so often in evidence among us—between one side of the brotherhood and the other. Take as an example the contention as to whether the world is getting better or worse from a moral and spiritual standpoint, and that is the cause of much discussion and of many divisions among brethren. That just suits the devil, but it plays a sad havoc with the work of the Lord among men. There is no need for such a mixture of ideas, if we might all get our wits together and see the truth just as the facts will reveal the truth under the blessings of the Holy Spirit—the great illuminator of the people of God. If one brother thinks the world is getting better, we call him an optimist; if another thinks the world getting worse, we call him a pessimist. And what is meant by an optimist? The optimist is one who sees things as they ought to be, and the pessimist is one who sees things as they are, and so thinks that all is going to the bad. But does he really so think? We doubt it. Now, we are persuaded that both of these brethren can do better than act this way toward one another and toward the cause we love. Let us see what are the facts in the case.

We think the whole trouble arises in the fact that we do not get a true view of the situation as a whole. We do not mean the whole of any one country, but we mean we do not get a true view of the whole of the history of the Church of Christ from the beginning of that Church till the present. We get a partial view, and that divides us. Let us take in the full view, as far as we may, from the day of Pentecost till today, and let us see who is right when we get such a view of the whole Church. We need not stop at Pentecost. It were better to go back to the beginning of the history of the people of God, and, as far as possible, get a full view of the situation from the time of Adam till the present time.

The optimist declares that the world is getting better.

The pessimist affirms that it is getting worse and worse.

Now, what is the safe thing, to believe in the presence of two such decidedly opposing views? Can it be possible that the optimist is blind to facts? That seems unreasonable. But is it any less possible that the pessimist is also blind to the facts in the case? Now, for an impartial facing of these facts with the one purpose to make the situation plain.

The trouble with the optimist and the pessimist may be found in the fact that both men are taking a very limited view of the facts involved. But is it possible that two men of such opposing views can be led into opposite errors by the same mistake. That, we confess, seems a bit unreasonable; but that it is true, we believe, can be shown beyond question.

The optimist views that section of the world in which his own life moves and he sees, as, he thinks, a fact, and that fact is the world is getting better; but his view is limited to the small space in time in which he lives, and his observation is narrowed down to the horizon of his own vision. The pessimist is surrounded by the same limitations, and he is said to declare that the devil has got the world in his own hands. The optimist ridicules the pessimist by declaring that his view would give the devil charge of the earth, so ruling God out. And the pessimist declares that the optimist is shutting his eyes to the facts. Can this complex situation be explained justly and truthfully? A broader view of the situation will explain the difficulty, we believe, and at the same time set both sides measurably right.

Now, keep in mind that these two men are judging their viewpoints by the little world in which they move and by what they have seen. This is a mistaken policy, and will inevitably lead both astray. That the drift of humanity, whether up or down, goes in periods, we think, is true. From the beginning till now there have been undulating waves in human society. Yesterday things were better. Today things are not so hopeful. Any opinion formed upon these two facts will be speedily confusing unless we take into consideration the fact that the drift in human affairs has been that way from the beginning. It is, therefore, not a question of what was the moral and spiritual condition of the world yesterday or of what it may be today. When you affirmed that the world was getting better yesterday that made an affirmation of only one little speck in human society and that is limited to only one little life, but that cannot be a standard by which to judge the whole world. It is a mistake to decide that the world is getting better or worse by what is taking place in one lifetime. That we had the worst war in the world's history is an awful fact, but that does not prove that the world is gradually growing worse. On the other hand, the fact that the United States had a time of great prosperity and marvelous development from the close of the Civil War in 1865 till the breaking out of the World War in 1914, is not evidence that everything is getting better. It so happened that in one little spot on the earth's surface here were many evidences of great progress, but that is far from evidence that the world, as a world, was getting better in all that time. Then, the opposite is just as true. The fact that from 1914 to 1919 we had one of the most terrible wars in all history, proves only what was taking place at that time, but those five years were only a spot on the face of time.

Another fact must be taken into consideration, viz: this up-and-down tendency has been going on from the days of Adam till this day. From Adam till the flood there was great prosperity. From the beginning of the flood through its entire course there was a backward tendency. During the times of the oppression of the Israelites, including the forty years' wandering in the wilderness, there was a time of depression, and there was seemingly no hope for any great things to come to pass. In the reign of Solomon as King of Israel, there was a time of great prosperity, but this was succeeded by the conflicts of human passion in the day of Jeremiah, and that has been the course of human progress all through the ages. So to say that the world is getting better or worse, basing the assumption on what has taken place in any one age, or in any one part of the world, is a great mistake. In one period, the optimist seems to have the best of it, but in the succeeding age the pessimist has the best of the argument; so it is more than folly to have a contention over these questions so long as the undulating waves of human progress continue as they have been from the beginning to this day—up and down!

Taking this view, no man can tell whether the world is getting better or worse. Only God can do that, and instead of wasting time and strength over such questions, it were far better to bend ourselves to the task of discharging our duties and wait till the end of the world, and then God will announce the facts in the case and His judgment will be correct; but poor, puny man cannot settle it, never can, and for the reason that his vision is so limited that he cannot judge of the world as a whole. It may be that in your county or in your State things are getting worse morally and spiritually, but that is as a drop in the bucket as compared to the world. We believe that there has been a drift in the affairs of our United States and some other parts of the world since the year 1914, but that is not the world, nor is it all of time. At best, it is but a small space of time, and what we see may be speedily overbalanced by what is taking place in some other parts of the world. So what one man can see will by no means settle the question as to whether the world is getting better or worse—we cannot decide this momentous question. God will do that at the right time and in the right way. We shall do well if we may leave this question to the Father of us all to decide it, for we cannot do it. We may settle the question so far as our limited vision may be able to grasp it, but that will in no way settle the matter for the world.

According to the Bible, in the last times there will come an apostacy from the Christian faith—there will be a falling away, but that of itself cannot settle the main question. It can and will settle the matter for that particular period, but not for all time and for all the world. The average optimist does not seemingly take into consideration these facts, and so he says the world is getting better. The average pessimist does the same thing, and he declares that the world is getting worse and worse. That may be true for the little world he lives, but he cannot affirm it is true of the great world God has made and put his people into. When the apostacay, just mentioned, sets in, then we shall have a time of terror, and when it ends, it will end with the glorious cause of Jesus in the ascendancy.

The average pessimist is classed as a man who believes that the Christian world is doomed and going to wreck as fast as it can for the time. Even he does not mean it is going to end in a loss to the Lord. Oh, no, for he believes in the final triumph of the cause of truth and righteousness; not in its present triumph, but in its final triumph over sin and Satan. The final triumph is yet to come, and it must come!

A DETERMINED BATTLE HAS BEEN WON.

For twenty or more years we have been trying to get our people to awake to the dangers which confront our faith as God's people. But for twenty years or more we have stood with but little encouragement in this direction. It is but natural, therefore, when we see eyes opening, as to this matter, that we should be glad and take courage for the future. The danger has not been a denominational matter, and yet practically all denominations are involved in the present situation.

In July of this year our Baptist brethren held a great meeting in Stockholm, Sweeden, and in that meeting came a test of the same matter. It was a spectacular effort for ascendancy of one side or the other. It was in some important respects the greatest battle that the world has seen over a fundamental view of Christianity, and it was a conflict between members of the same denomination—the Baptist World Brotherhood. The conflict was sharp, and somewhat protracted. It

came in the election of the president of the Baptist World Alliance, resulting in electing a conservative from the southern part of the United States—Dr. E. Y. Mullins, president of the Southern Baptist Theological Seminary at Louisville, Ky.

Referring to this matter, Rev. Livingston Johnson, editor of the *Biblical Recorder,* who was present as a delegate from North Carolina in the Stockholm meeting, has this to say:

"We would just as well recognize the fact that the war is on between the conservatives and the liberals, and at Stockholm the conservatives won a signal victory. This is written in no spirit of boastfulness, but of profound gratitude. Instead of exultation, all lovers of the truth should rejoice and be filled with gratitude that the Baptists of the world have put themselves on record as believing in the great doctrines of grace as set forth in the report of the commission on statement prepared and sent out to the world, and it is cause for gratitude to God that in the election of Dr. Mullins, the most outstanding defender of the faith has been put at the head of the world conference of Baptists. Let us thank God and take courage."

It has taken a long time to bring out such a statement as that, although brethren in most of the denominations have been pushing such a confession far away from them, and perhaps wisely, for they are more than reluctant to admit that such an element is at work among them, seeking to pull down the influence of the Christian faith. It may be, though we confess we do not think so, that we have been unwise in persistently warning our people against the dangers arising among us from such a propaganda as that of evolution, new theology, materialism, etc. But at last a man serving a much larger people comes out and admits that the issue is squarely before us, and now the fight is on. It will not do to object to controversy now, as the very vitals of the Christian teaching are assailed, and with such vigor and persistency as to indicate there will be no let up till one side or the other is driven from the field. It is largely with the people of God to say who shall be driven from the battleground. It must be the one side or the other—the conservative or the liberalist.

If we stand still and allow the liberalites to drive the conservative and the truth he stands for from the field, then a dark day will seem to impend. If we bestir ourselves and do our part, trusting God to lead the way for us, then the liberalist will be driven from the field, and at once the Christian skies will clear and a glorious day will dawn in which the truth of God will go marching on to the ends of the earth. Bro. Johnson admits that war is on between the liberalist and the conservative among our Baptist brethren. He also declares that in their first great world-wide battle the conservatives won the victory. This is cheering, but we must not take it as assurance that we shall win in every battle that may come on this line, for we are dealing with men of real ability and with a determined purpose—they mean to drive conservative truth from the field and so give liberalism, or modernism, the right of way to the hearts and minds of the people. Let us remember that all the ability is not with them. We have more men who will stand for conservative truth than will likely stand with them, and then what is of far more importance, the Lord our God has not as yet forsaken His truth or left it to go down beneath the unhallowed feet of men and women who seemingly have no regard for the truth which has not changed from the beginning till now.

It was only a few weeks ago that Bishop Cannon, of the Methodist Episcopal Church, South, virtually admitted as much for the situation in the Methodist Church as Bro. Johnson has done for the Baptist. The Presbyterian Church is in the hottest part of the battle-line for the preservation of the fundamental truths of Christianity. Now here are three of the leading denominations of this country who recognize the fact that the battle is on between the liberalist and the conservative. They not only admit it, but they have gone into the battle in earnest and are doing valiant service for truth and righteousness. Will our own beloved brethren, who have been in doubt as to the wisdom of such a struggle for several years, now that the leading denominations of the common country admit the need for such a course, and have themselves plunged into the battle to save the Holy Bible from the despoiling of unholy hands, will you not now, brethren, lend a helping hand in the great effort which practically all Christendom is now laboring together to stay this black tide of unbelief? The day is rapidly coming when the line of demarcation will be sharply drawn between these two elements in the membership of the Churches, and every leading man will find it necessary to show his colors and take his stand with the liberalist or with the conservative as to the issues at stake. It is even possible that the day will come when the different denominations will, by this very issue, under the blessings of God, be driven into one fold, divided only by the line which separates the liberalist and the conservative. We have been intimating such a course for more than ten years, and today the facts seem to point that way.

ARE WE RELEGATING THE CHURCH TO THE BACKGROUND?

The world seems to be in a crisis, and at present no way out seems to be in sight. The truth is, there is a tendency to try everything except the one thing which can and will bring good results, if it can ever get a chance to be tried. It is true we have a chance now, but there is, so far as we can judge, but little disposition to try it in earnest.

The Rev. Frederick Lynch, D. D., editor of *The Christian Work,* has a few words along this line which are well worth our consideration. It looks as if Dr. Lynch is himself beginning to see light from another standpoint. We hope others may get to see as he does, and that we may speedily begin to look at the situation from a more practical standpoint. Dr. Lynch says:

"Perhaps the note which will be most missed by Christian people throughout the country is that of religion. Few of our baccalaureate sermons have much to say upon the distinctively religious life. Is it an indication that the trend in our Protestant Churches today is to consider service and devotion to high ideals as the sum and substance of religion? I have been reading two or three of the baccalaureate sermons preached in the Roman Catholic colleges, and the contrast is very striking. The Catholic sermons lay great stress on the inability to live a life of consecration to humanity and service to the world unless it is fed from contact with God and the divine sources of power. This note is almost absolutely lacking from the baccalaureate sermons in our Protestant institutions. Also, I note that there is hardly any reference to the Church in these various sermons I have been reading. Many lines of service are pointed out, but service through the Church is hardly mentioned. Is this an indication that our Protestantism is relegating the Church to the background and holding up all other channels of service as offering greater opportunity to the youth of today? I have just been reading the votes of one of the senior classes in one of our large American colleges. The answers to the questionnaire sent out to the members of the class are exceedingly interesting. If I thought that these answers to these senior questionnaires amounted to very much, I should be very much discouraged, but even a college senior is still considerable of a boy and his answers should not be taken too seriously; but in this particular questionnaire it is noticeable how few of the seniors have very much room in their lives for the Church, and have a great deal of room for other things. Sixty-two per cent of them have room for drinking; seventy-two per cent have room for smoking; over fifty per cent have room for gambling—but very few seem to care very much for the Church, and some ninety per cent expressed doubt as to various religious beliefs. I cannot help wondering whether our Protestant colleges are not—I will not say—over-emphasizing service as the chief aim of life, but under-emphasizing those divine sources, the loss of which would soon put an end to service and consecration in the lives of our youth. I do not wish to end this article in a pessimistic vein at all. Most of these baccalaureate sermons strike a very high idealistic note, and their continued emphasis upon freedom of thought and courage to undertake new and divine adventures is most hopeful and commendatory."

Dr. Lynch, do you not think that the real trouble with our preachers is the fact that they are preaching too much philosophy and too little religion, or rather too little of the real Gospel, which is the power of God unto salvation to them that believe it?

There can be no doubt, we think, that we are preaching too much service, while we are leaving out the service which is basal to all other Christian work. It was Jesus Himself who said: "This is the work of God, that ye believe on Him whom He hath sent." This is a working age, but the work is at the wrong end of the row. Jesus knows better than any of us just what He wishes at our hands, and He declares that the work of God on the part of His people is believing on Him whom God hath sent. That being true, it is practically certain that He did not mean that no other work was to be done in His vineyard, but *believing* on Jesus is the basal ideal for service. In other words, if a Christian truly believes on the Lord Jesus Christ in a high degree, therein he gets qualification for all other work which may be called for in the Christian life. In this day of human rushing, we forget, or we seem to forget, the fact that true service cannot be rendered the cause of Christ till first we believe in this high degree on the Son of God. It is believing in this high degree that prepares us for other service in the Christian life. Well does Dr. Lynch declare that we are over-emphasizing service as the chief aim of life, and that is a real mistake, for the first and great service of any life is believing on the Son of God, and that in itself is opening the doorway into the multiplied service of the Christian life. The beauty in the service thus rendered is the fact that he who is well prepared from this standpoint is the best prepared for all the service to which the Master may call us in this life.

We fear that too many of our preachers who are called to preach the baccalaureate sermons before the graduating classes of our day are trying to preach to please the scholarly folks on such occasions. Brethren, even the scholars need the Gospel of Jesus Christ. Our commission as preachers of the Gospel is to preach the Word. Never mind about what scholars may say, but let us preach the Word of God and commit results to Him. Let us not forget that the biggest service we can render is to believe on the Son whom God has sent into the world to save the world from sin and death.

CONTRIBUTIONS

AN EXCELLENT SPIRIT.

[The opening address delivered by President W. A. Harper, LL. D., on the occasion of the recent thirty-fourth opening of Elon College.]

Daniel: *"An excellent spirit was in Him."*

Spirit is eternal. We cannot see it, but we can feel it, know it, act in harmony with or opposition to it. Spiritual values are real values. All experience testifies to the verity of this statement.

Many of you have only recently come into this community. There is a spirit regnant here. Even the chance visitor cannot fail to become conscious of its presence. You have already sensed it and are rapidly becoming a part of it. This spirit has been resident here in embryo since 1889. During these thirty-four years it has developed and evolved until now, to those choice souls who have experienced the Elon spirit, it is a hallowed benediction. I came under the influence of this spirit in 1894. I have seen this spirit assailed from within by students and faculty members, and from without by those incapable of appreciating it, and I have seen these same assailants converted to ardent friends and devotees when time for reflection had come. I have seen the administraation building around which this spirit had its central seminary and dwelling-place, go up in smoke, and I have seen this same spirit, undaunted, set about the reconstruction of a more ample and benefitting home for itself. You could destroy every building on this campus, and the Elon spirit will phoenix-like arise from the smoldering ruins to incarnate itself more befittingly in other buildings better adapted to its needs. It is an excellent spirit, and it cannot perish.

For some years now I have had it in mind to undertake to interpret this spirit in an opening address. I have hesitated to do so, because the interpretation of a spirit is not only difficult, but sometimes dangerous. The beauty of the flower is in its wholeness of impression, and not in its parts. So the beauty of the Elon spirit is in its unity, and not in its ingredient principles. I can only hope and pray that the beauty of what you have already begun to experience may not be marred for you by the analysis to which we shall now subject it. I shall speak of only five constituent elements of it. There are others which you will yourselves add to the list, but these five, all will agree, stand out on the horizon of the Elon spirit like Pike's Peaks in the Rockies.

And first among these constituent elements of our college spirit I would place the atmosphere of the home which pervades our institution even as the aroma of the flowers pervades the air we breathe, borne in to us on the gentle zephyrs of the spring. Elon is a college with the home quality, and it takes this quality to ripen youth into manhood and womanhood ready to grapple with and solve the complex problems of life. As go the homes, so goes the nation. Manifestly, a college with the home atmosphere is a primary need in the life of any people. So many times young people from good homes lose themselves when they go off to college. They miss the cheering, saving atmosphere of home and fall almost unconsciously into habits undermining character. To move among those who know us intimately, appraise us charitably, and love us devoutly is the strongest character-making influence touching our lives in the fateful days of youth. Here we are all members of the same family. The professors stand in loco parentis to you and your fellow-students are your brothers and sisters in the college household. It becomes each of us to contribute all we can to the success and happiness of our home. "Mother Elon" the alumni affectionately style the college of which you are now a part. Love her as you would your mother. She will be to you all a mother can be, and through the encroaching years you will ever recur to the days spent in the atmosphere of your college with pleasant memories associated with ideals that have meant your life's success.

But a college is a place for study, a place to face the questions and problems and facts of life. The Elon spirit is in this regard permeated with the attitude of reverent scholarship, of reverent search for truth. No half-truths are taught here and none are safe here. All sham and pretence are sure to be exposed. Every realm of knowledge is subjected to most painstaking analysis, and only that which can stand the test stands. There is only one question we are unprepared to examine after this manner and that is the existence of God. Elon is a Christian college. Just as the chemist assumes his electron and the physicist his molecule, so we assume God as the synthesizing fact of the universe. We just cannot get along without God here, and we make that assumption and offer no excuse for it. The Bible assumes that God is, and labels him a fool who denies it. That is our position. It would be presumptuous to undertake to discuss a spiritual concept here today without taking for granted that the Father of spirits actually is. We do not object to your using every means you can conceive of to prove or disprove this assumption, but we are convinced that you will, if you are wise and honest, necessarily arrive at our axiomatic attitude, that all is vanity without God and that all is reality with Him. Elon takes her stand here, and, God helping her, can do no other. This assumption lies at the basis of all Christian colleges. It must lie there, else why maintain such colleges at all?

You can see now what we mean by saying that Elon is characterized by the reverent search for truth. We mean being firmly convinced that God is and that the spiritual life is a real life, we are willing to investigate any problem, question, theory, or fact and to render verdict respecting it in terms of our fundamental conception of God as the source and author and synthesizer of all truth. Elon is not afraid to teach geology. What is geology? Nothing more nor less than the effort to learn how God made the world. We are not afraid to teach biology. What is biology? Nothing more nor less than the effort to find how God made our bodies and how life goes on in them. We are not troubled about evolution nor about the higher critics. We examine their theories, but we cannot accept any mechanical origin for the world, because we know that God is our Father and we constantly find Him present as the creative and directive spirit in every science, in all philosophy, in all art and history. We are convinced that there is nothing to fear from science, and that there can be no conflict between science and religion. God is the author both of scientific and of religious truth, and God is not inconsistent with Himself. When science and religion seem to conflict, we hold fast to our fundamental concept and know it will come out all right. We do not know enough of any science, yet to be dogmatic about its conclusions, nor has God ceased yet to speak to His children new conceptions of His spiritual truth. Jesus told His disciples He had things to say to them that they could not bear and promised that the Holy Spirit would lead us into all truth—all truth, that is it—and trusting such a leader we cannot greatly err even momentarily, and ultimately we shall not err at all. With God, all is well; without Him, all is ill. So let me repeat that this college is permeated with the spirit of reverent scholarship, a scholarship that takes its point of departure from the settled conviction that God is our Father and that He is the author of all truth. Such scholarship has in each recurring age made the universe more and more the servant of the life of man, and such scholarship shall in the fullness of time make this world the kingdom of our God. Be earnest and faithful in the service of such scholarship during your college days. You will never regret it.

You have already seen the Elon spirit displaying itself in athletics. Wholesome sport and recreation are cardinal principles of the Elon spirit. The human body is the temple of the living God. As such, it demands every consideration at our hands. We dare not desecrate it. We are to use and develop it—yes, beautify it. But we are ever to keep in mind that it is a Christian temple. High sanction by this concept is given to sport and athletics. Every student here is required to engage in some form of physical exercise under trained direction and supervision. This is a Christian duty, and no Christian college can shirk this duty and please God. But our athletic teams are not ours in spirit when they resort to un-Christian methods to win victories. We rejoice in victories, as much so as any college. We want to win, but we want no victory at the expense of Christian character. The wholesome principles of co-operation and sacrifice, other names for Christian brotherhood, are the very heart of college athletics. As such, we welcome athletics to our college life and duly honor those who wear maroon and gold on the gridiron, the diamond, the court and the track. We make no apology for the high estimate we place on athletics here. But we do not oppose athletics to scholarship. We believe in and aim at the scholarly athlete, and are never happier than when Elon produces an athletic scholar.

Elon is a co-educational college. It could not be other and be a college with the home atmosphere, for sons and daughters, with fathers and mothers, make up our homes. Equal education without restriction or distinction growing out of sex is natural education, is Christian education. But since Elon is a co-educational college, the social question becomes an important item in the college life and spirit. This is natural, and right, and Christian. Young men cannot sin in the presence of a pure Christian young woman. That is why gentility, refinement, courtesy, fraternity loom large in the Elon atmosphere. To be sure, social restrictions are necessary to keep the social nature in proper relation and proportion to the other interests and concerns of the college life, but wholesome social intercourse is urgently desired and definitely planned for here. A cynic recently found fault with Elon as a courting school. Well, courting has to be done, and I do not know a better place to do it than in the delightful atmosphere of the Christian college, with proper supervision. There are other aims in social intercourse, however, than the directly and intimately personal one of courting. Learn to love the association of clean, pure, high-minded young people of the opposite sex as well as of your own sex, my young friends. Place this association on the high plane of Christian brotherhood. The world stands sorely in need of this spirit today. Let not classism and the clean spirit sully your social life. Be a brother and sister to all. Such is the basis on which the entire social fabric of your college is erected. It

is a safe and sane basis for you to build the edifice of your character upon.

And this brings me to the final ingredient of our excellent Elon spirit about which I am to speak at this time—the ingredient of Christian character. When I say this I say all. The end and aim and purpose of education is the production of character and the only enduring, satisfying character is Christian character. Your college motto is, "Christian character first and always at Elon," and around the hope of realizing this splendid product in the lives of those who resort here for study, all the activities and life of this college are organized and on it focussed. If Elon fails here, lamentable will be her plight. She will have failed in her major purpose. It is the earnest, prayerful, expectant hope of this Christian faculty and of these Christian trustees that no student should leave these walls consecrated to God and the young life of the world without having definitely and personally dedicated himself or herself to the program of Jesus. Strong and courageous and consecrated Christian manhood is Mother Elon's aspiration for each of you. The world needs you and the service of your promising lives motivated in terms of Christian idealism.

An excellent spirit is this of our Elon, in the joyous presence of which you now find yourselves with a year of hopeful endeavor challenging you. Be brave and strong as Daniel was. He purposed in his heart not to defile himself. Make this same splendid resolution here and now, young friends, on the threshold of your college days. I congratulate you on coming under the beneficent influence of such an excellent spirit, and I congratulate Elon on the privilege which is hers to bring her spirit to bear upon your young lives radiant with hope and big with possibilities as they are for God and brother-man. Happily are you and the Elon spirit met. Happily may you dwell together, and unitedly may you rejoice over the good consequences of your mutual contact and association together. May God bless you and Elon in the days and months and years that lie ahead.

CONCORD.

Since there was any report from this place the Church has been painted on the outside nicely, and money is being raised to cover the house in a short while.

The revival meeting began at Concord July 22nd and closed July 26, 1923. On Sunday, at 11 o'clock, Rev. J. F. Isley, a former pastor, preached a very able sermon. The Church was very glad to have a visit from Bro. Isley, for he is held in very high esteem there.

Rev. G. C. Crutchfield was our helper. He is one of our promising young ministers. His messages were strong and very appropriate. His personality was very acceptable to the Church. He made many friends during the brief stay. May the Lord bless him in his labors of love elsewhere.

There were three conversions, three additions, and the Church was much revived. All honor and praise to our Heavenly Father for what was done!

L. L. Wyrick.

MT. PLEASANT.

The work of the house here is moving along nicely. It was in shape to be used by the first Sunday in August. This addition was greatly needed and is a great help during special services. The work will be completed at a later time.

The revival meeting began here August 5, 1923, and closed Thursday night following. Attendance was very good, considering the excessive hot weather and busy season in housing tobacco with many.

Rev. T. J. Green, Ramseur, N. C., came on Sunday night and remained until the close of the meeting. Bro. Green did some plain preaching. His messages were practical and seasoned with the Holy Spirit. He made many friends. May the Lord bless his efforts elsewhere.

There were six reclamations and one conversion. The Church was revived. Although the meeting was as much as we expected in results, it was a good meeting. The word of God was surely sown.

The music was good, and the singing improved from service to service. We are greatly indebted to Miss Bertha Cameron, Vass, N. C., for rendering us good instrumental music.

We have been called back for another year to each of my Churches, and we know of no reason why we should not serve them again. Thanks to our Heavenly Father for all of His rich blessings.

L. L. Wyrick.

Elon College, N. C.

WARREN G. HARDING.

By Howard W. Pope.

Of all the noble Presidents,
Who from us have been torn,
No greater has God ever sent
Than the one we now mourn.

He was by far the kindest man
The White House ever knew;
He hated to refuse a plan
Or person who seemed true.

He loved all men, both high and low,
And treated with respect
His barber, diplomat or foe—
Each knew what to expect.

He knew the perils we now face,
And bore them day and night;
He wore his life out keeping pace
With problems, never light.

He was a true American,
And loved this land the best;
He had a heart for every man
From North, South, East and West.

And now our noble President
Has laid his burden down,
Responding to a call God sent
To take instead a crown.

GENERAL COMMITTEE ON ARMY AND NAVY CHAPLAINS.

The general committee on army and navy chaplains, co-operating with the departments, asks your help in finding just the men needed. The men and officers of the navy should have the best ministers the Church can provide.

Navy chaplains should be well educated, having not only a college degree, but a full course in some theological seminary. It is also highly desirable that they should have experience in work for men and in athletics. The type of man required is virile, red-blooded, broad-minded and genuinely consecrated; tactful and a good mixer, but standing foursquare, and not easily led away by surroundings. He must be a real man, and a man's man. Such a man will appeal to officers and enlisted men alike. The navy desires and will accept only the finest and best-equipped men for chaplains.

The maximum age limit for chaplaincy in the navy is 31½ years. One enters with rank of junior lieutenant; after seven years' service, is promoted to lieutenant; after four years as lieutenant, or eleven in all, to lieutenant-commander; after which time promotion is according to record by selection. At present, the highest rank to be reached is captain, which corresponds to that of colonel in the army.

3,000 THE CHRISTIAN SUN. 9,000

There are between 8,000 and 10,000 families represented in the Southern Christian Convention, which means if a copy of The Christian Sun is placed in each family, a possible subscription list of 9,000 copies. There are now circulated approximately 3,000 copies, or about one-third of our Church families are reached. Hence, there should be added to the list 6,000 new subscribers in order to have the Church paper placed in every family.

Now, the great personal effort required to do this must be rewarded. To compensate this labor, if premiums are given, it will take 20 automobiles, or 40 radio machines, or 50 to 60 talking machines, or 90 to 100 typewriters, or 200 to 300 watches, etc. Don't you think you will have a good opportunity to secure one of these prizes?

But you need not confine your solicitations to your Church alone. You have friends in other denominations who will gladly assist you by giving a subscription. Make your appeal in a straightforward manner. True men and women are interested in the success of their friends and will lend a helping hand.

Premiums Given for New Subscriptions.

The subscription price of The Sun, recently reduced, is now $2.00 per year—two six-month subscriptions at $1.00 each count as one year. One person may take as many as he may wish for himself or for others. Those in arrears should pay up and assist the solicitor by taking an advanced subscription.

Schedule.

1. To one securing 350 Subscriptions, a Ford Touring Car will be given ($298.00 f. o. b. factory).
2. To one securing 150 Subscriptions, one Radio Equipment—Westinghouse R-6 Set, complete with batteries, tubes, phone and aerial equipment, the price of which is $150.00.
3. To one securing 100 Subscriptions will be given one Victrola ($75.00), or cash prize of $50.00.
4. To one securing 75 Subscriptions, one Remington Portable Typewriter, with standard keyboard and case ($60.00 f. o. b. Richmond).
5. To one securing 30 Subscriptions, one Gentleman's or one Lady's Wrist Watch will be given, guaranteed by Jahnke Bros., Jewelers, of Richmond, Va. ($30.00).
6. For 25 Subscriptions, one Gentleman's or Lady's Watch ($25.00), likewise guaranteed by Jahnke Bros.
7. To one securing 20 Subscriptions, one Standard or International Dictionary will be given.

To all authorized solicitors will be paid 10 per cent commission on all renewals, and 20 per cent on all new subscriptions. Those receiving prizes will not be entitled to commission.

Two renewal subscriptions will be counted as one in determining the winners of prizes.

Send in your name and address and receive the necessary report blanks and receipt books.

The contest will close on October 31, 1923. Remittances made on this campaign are to be net. Post-office money orders constitute a safe plan of remittance.

The Christian Sun, 1536 E. Broad St.,
Richmond, Va.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

THE SITUATION IN JAPAN.

Dr. John R. Mott, who has just returned from Canada, was consulted with reference to the effect of the great disaster in Japan upon the work of the Young Men's Christian Association in that country. He replied that, after taking counsel with the present executive head of all the American Young Men's Christian Association work throughout Japan, Mr. G. S. Phelps, who is in New York on a special business errand, and also Mr. Galen M. Fisher, his predecessor in Japan during a period of over twenty years, apparently the Young Men's Christian Association in Japan has suffered incomparably the greatest loss in the history of its world-wide work.

There is good reason to believe that the American and Canadian Y. M. C. A. secretaries in Japan are all safe, since they, together with many other foreigners, were spending August and early September at conferences in hill-towns outside the zone of destruction. The secretaries and their families were located for the summer as follows: In Karuizawa, Mr. H. S. Sneyd, formerly of Edmonton, Alberta; Mrs. H. S. Sneyd, formerly of Toronto, two children; Mr. Franklin H. Brown, New Britain, Conn.; Mrs. Franklin H. Brown, Rochester, N. Y., one child; Mr. Guy C. Converse, Hillsdale, Mich.; Mrs. Guy C. Converse, Minneapolis, Minn.; Miss Elizabeth Taylor, Victoria, B. C. At Nojiri, Mr. Arthur Jorgensen, Lincoln, Neb.; Mrs. Arthur Jorgensen, Madison, Wis., four children; Mr. George D. Swan, Clinton, Wis.; Mrs. George D. Swan, Madison, Wis., two children; Mr. G. Ernest Trueman, Strathroy, Ontario, two children; Mr. R. L. Durgin, Newark, N. J.; Mrs. R. L. Durgin, Northfield, Mass. In Takayama, Mr. W. R. F. Stier, Sayerville, N. J.; Mrs. W. R. F. Stier, New York City; Mr. R. H. Stanley, Carthage, Ind.; Mrs. R. H. Stanley, Carthage, Ind; Mr. and Mrs. George S. Patterson, Toronto, Ont.; Dr. and Mrs. D. E. Yarnell, of the American Marine Y. M. C. A. at Yokohama, had returned to Yokohama from Shanghai when last heard from.

The cables already received from Tokyo and Yokohama indicate that the Y. M. C. A. suffered enormous losses, as virtually all of its modern buildings in the devastated area were totally destroyed. In the capital alone, there were five main buildings and several branches. All the main buildings were in the burned area. The imposing city Y. M. C. A. buildings in Yokahama faced the public park, where so many casualties have been reported. All the homes of the secretaries, including the modern apartment house finished only a few weeks ago, are undoubtedly total wrecks. The large brick and concrete association buildings at Kyoto, Osaka, and Kobe are probably not seriously damaged. The replacing of the buildings destroyed or damaged is conservateively estimated to require over a million dollars.

The central association building in Tokyo had withstood all previous earthquakes and fires. It was one of the most famous structures in the empire, having been the gathering-place of scores of national and international assemblages. The similar student building opposite the Imperial University had rapidly come to supply a similar center for the social and religious self-expression of Tokyo's student body.

The association gymnasium in Tokyo, a concrete structure, was the only one in the empire when it was opened in 1914. It has been one of the chief training centers for athletes participating in the Far Eastern Olympic games, and has been constantly visited by army officers, educators and social workers as a model.

The salaries of the dozen American and Canadian association secretaries in Japan and part of the cost of the buildings have come from America, but the Japanese manage the city and national organization and raise all their current budget, which amounted to $240,000 in 1922. The American and Canadian secretaries pioneered the association, but they have from the beginning left the executive power in the hands of Japanese. Among the Japanese secretaries and trustees are men of exceptional ability. The national general secretary, Mr. Soichi Saito, is now approaching New York, on his way back from several international gatherings in Europe, where he played a distinctive part. His closest American colleague, Mr. G. Sidney Phelps, chairman of the American association in Tokyo, is now in America on a business errand, and expects to hasten back to Japan immediately, in company with Mr. Saito, in order to take a hand in the urgent measures of relief and reconstruction. Great anxiety is felt for the safety of Mr. Saito's family, who lived in one of the districts of Tokyo reported destroyed.

When asked what the plans of the American Young Men's Christian Association movement are to help in the present emergency, Dr. Mott replied that it has been the settled policy of the organization to place itself back of all of the great emergency undertakings of the American Red Cross, and that he was fully confident that all of the associations throughout the country would, in this case in particular, place their entire leadership and organization at the disposal of the national and local Red Cross agencies and render every service in their power. In view of this policy, the international committee does not contemplate projecting a relief appeal of its own. Obviously, it will be necessary for it in due time to help the shattered Jaapanese associations to restore their facilities for service in the different cities.

F. C.

New York City.

QUIET TALKS ON SIMPLE ESSENTIALS.

BY S. D. GORDON.

Delivered Under the Auspices of Atlantic City Council of Churches.

(No. 5) THE GOD-MAN.

The blacksmith was right. Ignorance, blasphemous, he railed on the man trying to sell him a Bible. The man deftly left a copy behind as he slipped out. The blacksmith began reading. Caught, surprised, startled, he sprang up, crying: "There's a man in the book."

Yes, there is a Man in the Book. That's the outstanding thing. Look at him. Born in obscure poverty, cradled among cattle, his home in an unsavory village, among people intensely clannish, he had no touch with schools, never traveled far, had no book, except one, and wrote none, left no organization, and died a death of peculiar shame. Yet within three days after, He was seen alive, and within three centuries He changed the calendar of imperial Rome.

It is fascinating in these older leaves to get fleeting glimpses of an unusual Man. He talks with childless Abraham under the blue, and used the twingling stars to number Abraham's unborn heirs. He wrestled one dark night with crafty Jacob, and gives the strange soft touch which bends that rugged chieftan's will. He meets intrepid Joshua at Canaan's gateway, calmly gives orders, and is obeyed.

He talks with cautious Gideon and the nation's long captivity becomes overwhelming victory. Strong Samson's father is overawed to find the Man talking with him strangely no mere man. The Jewish statesman administering the world's empire of the Euphrates is dazed by a Man of fire in a blinding blaze of light.

At first it is simply a man, in outer appearance, in tone of voice, in garb, in the interest shown. Then, quietly, unmistakably, comes indescribable, overpowering evidence that He is not simply a man.

And there is something more that runs along with these fleeting glimpses. There is an unusual Man coming. These glimpses merely illustrate the meaning of that. That same childless exile of Ur is told that through his unborn son will come a man who will bless the race.

Sightless old Israel, on the Nile, sees a Man coming to lead the race. The foremost racial lawyer speaks of a Man coming to do for all what he does for the Hebrews. The royal poet sings sweetly of a Man coming to rule, and do it right, and be as a benediction to the earth, fragrant of the dew of the new morning.

Then—then, the Man is here! He is born in a way unknown before, and unrepeated since. He grows up in the simple Nazareth home. Thirty out of thirty-three years, ten-elevenths of his life, is spent in a whitewashed stone cottage and a carpenter shop.

Nazareth means a commonplace life, in its outer circumstance, lived truly for God. Look a moment: rising in the morning, the kindling, milking the cow likely, hanging the kettle over the fire maybe, down the street with a cheery "Good morning" to His fellow-craftsmen.

Then the carpenter shop, amid the odor of the pine shavings, hammering nails, gouging with a chisel, pushing a saw, polishing off the leg of a table for a crusty customer. Back at night, stretching weary muscles, the evening meal, talking over with the mother of the home the small, big, home problems, rent-day maybe, making both ends meet.

And then off sharing sleeping space on a pallet in a corner with a brother. And that not for a year—thirty of them. The Father's plan for the God-Man's life down here meant just that—living, simply living a truly human life, commonplace in its outer round.

Then there was the smaller part, measured in years. Feeding men's hunger, healing the maimed and lamed and diseased, robbing the grave of its victims, comforting sore hearts, talking over personal problems in the doorway, teaching by the roadside.

Is it any wonder the Galilean hills rang with praise of this Man, faces brightened at the mention of Him, homes echoed glad songs, little children came a-running, strong men and women came and listened and went with a peace within.

Then the opposition. Of course. The enmities aroused, the selfish ambitions blocked, old prejudices rudely jolted, cherished plans threatened. And then the climax. Ten times the leaders tried to do Him to death, and are held off with an unseen power they can't understand and can't resist. Then He allowed them to take Him and do their worst.

And He did it, He said, for us. There was some terrible need that it be done—that dying. So He died. And when the tomb had quite done its work, He quietly let himself up, up toward His true center of gravity. No tomb for Him when that one had done its work.

Truly he was the God-Man, and is, as human as though only human and nothing more; as really God as though only God and nothing else. Jesus was the Face of God looking into men's faces. He was the Voice of God talking into men's ears. He was God Himself in human shoes, hand-pegged, and in human clothes, home-spun, hand-stitched.

ELEMENTS OF TRUE GREATNESS.

As God in His greatness looks down on the world, it is not flattened to Him, as it is to us from an elevation, but there are greater and smaller men in His sight. No epithet is more misused and misapplied than that of "a great man." Every little man that makes a noise for a while gets the ribbon hung about his neck. Think of what sort of a set they are that are gathered in the world's Valhalla, and honored as the world's great men. There are two sandards of greatness—the world's false estimate of greatness and God's estimate.

We naturally appreciate greatness. Jesus Christ did not condemn His disciples for seeking it, but simply rebuked their false conceptions of it, and their wrong methods of seeking it.

If we measure man by the quantitative standard, he is one of the most insignificant objects in the universe. When we compare him with the magnificence of yonder sun, he is too little to think about. But when we measure him by the qualitative standard, he outweighs the whole universe of matter. I know what the sun is; I know its orbit and can calculate its movements and changes in the years to come; but it can have no such knowledge of men. The sun's existence is limited to the realm of matter, but there is open to me a universe of mind and spirit. I am endowed with eternal faculties which connect me with God's moral government, enabling me to distinguish between the true and the false, the right and the wrong.

The materialist says: "The only difference between man and other animals is a difference in degree. That the ape takes his place in our ancestral tree, and that the sheep becomes our distant cousin." If we accept this view of life, what answer can we give to the question, "How much is a man better than a sheep?" The flocks that fed on the pastures of Bethlehem got just as much physical happiness out of existence as the Shepherd David, who watched them. They could give all their attention to eating, drinking and sleeping, which is the materialist's chief end of life. According to the commercial view of life, we must admit that there are times when the sheep is the more valuable of the two, for sheep of rare breed have been sold for six thousand dollars, while men of common stock have been sold for a rusty musket or a piece of cotton cloth.

A few years ago a scientist attempted to put down in money values the worth of an average man. His conclusion was that he was worth about $7.50. Taking an account of the material body, the average man contains enough oxygen, hydrogen and nitrogen to make $2.45 worth of illuminating gas, and yet he may not be bright enough to throw light on any subject. He contains enough carbon to make 9,360 lead pencils, yet he may not have a thought worth noting by a single lead pencil. He contains enough phosphorous to make 800,000 matches, and yet he may be a poor stick, and therefore a very poor match for any girl. He contains about 60 lumps of sugar, and yet he may be sour-tempered. He contains enough iron to make a spike that will hold his own weight, and yet he may be a man of putty. He contains a lot of starch, and yet he may have no starch in him. This, however, is taking an account of the material man only, and not the fact that he is worth all he does and all he is capable of doing. Joseph brought about twelve dollars when his brothers sold him, but they did not know that, in selling the lad, they were selling the future saviour of many people. Every human being has a certain value which can be set down in dollars and cents. If your salary is $1,000 a year, this is the interest at 4 per cent on $25,000, and if you could turn yourself into capital this would be your commercial value. Whenever you increase your energy, intelligence, or effectiveness in your business, you capitalize yourself at a higher figure. When you pull down $4,000 a year from your services you can set down your personal valuation at $100,000.

True greatness is inherent. It is in man, not in the raiment he wears. Good clothes on some people remind you of pretty labels on empty bottles. Nor is true greatness in the property that one owns or in the office that he holds. There are judicial vagabonds, congressional tramps, senatorial boobies, ecclesiastical imbeciles, royal idiots and millionaire simpletons.

To possess money is not an element of greatness. The world's great torch-bearers, deliverers, and reformers have had neither the time nor the inclination to make money. I would not cry out against money-getting, but I would, like the Teacher of Galilee, give instruction in money-using. Earn all you can, but do not "can" all you earn. Men are not in this world to make money, but money is in this world to make men.

You cannot make a man great by giving him a great man's name. You can find John Wesleys among bootleggers; John Miltons among circus clowns; George Washingtons among chicken thieves; Thomas Jeffersons among society dudes, and Abraham Lincolns in chain-gangs. It is not the name that you give your boy, but the character that he builds for himself that determines his position in the world here and hereafter. Near the close of our Lord's ministry there was a strife among some of His disciples as to which of them should be accounted the greatest. Many an ignoramus today will be satisfied with his ignorance if some college will only confer on him the degree of D. D. or L.L. D. Many a man who never saw a battlefield or read a book on military tactics is satisfied so long as his neighbors and acquaintances salute him with the title of colonel or captain.

We know of no great men except those who have rendered great services to humanity. Men are measured by what they do, not by what they possess. "He shall be great in the sight of the Lord," spake the angel who foretold the birth of John the Baptist. The elements that entered into his greatness were: unwavering and immovable firmness and courage; clear elevation above worldly good; fiery enthusiasm for righteousness; and absolute humility of self-abnegation. The greatest man is the best servant of God and humanity. In time past, a man's greatness consisted in his ability to make men serve him, but in the golden age to come, a man's greatness will be measured by his ability and willingness to serve others. This century is furnishing magnificent opportunities for the display of those virtues that made Jesus Christ the greatest of mankind. If a pure Gospel is to be preached, if spiritual religion is to be preserved, if infidelity is to be smitten with the paralysis of death, if free-loveism and all its kindred evils are to be uprooted from the American soil, if despotism is to be overthrown, if the prohibition law is to be enforced—these reforms must be accomplished by men who possess the same virtues that made Jesus the Prince and Master among men. This age needs manhood. We need manhood to secure and maintain that righteousness which exalteth a nation.

The pyramids of Egypt will one day sink beneath the sands of the desert. The creations of genius which adorn the art galleries of the world will fade from the canvas in the still lapse of time. The proud structures of stone and steel, which kiss the clouds in their loftiness, shall be leveled to the ground. The words, "passing away" are written on all material things; but he who helps restore a soul to the image of God is doing an imperishable work—the fires and tempest of the earth cannot harm it, and it will outlast sun, moon and stars.

S. L. Beougher.

Graham, N. C.

A PRAYER FOR A YOUNG PREACHER TO USE.

[Let the young preacher commit this prayer to memory and repeat it over and over till it gets to be his own prayer, and then as he goes here and yonder he can in silence pray it as the prayer of his heart. Other people may do the same, and great benefits will follow its sincere and frequent use.—Editor.]

Lord, let me do my little part
With courage and a willing heart.
Open my eyes, that I may see,
However dark the day may be;
However rough the road I fare,
The purpose of the cross I bear.
Lord, let me wake when morning breaks,
Undaunted by my old mistakes.
Let me arise as comes the sun,
Glad for the task that must be done,
Rejoicing I have strength to give
Some beauty to the life I live.
Lord, let me hear the kindlier things,
The morning song the robin sings,
The laughter of the children near,
Their merry whisperings in my ear,
My neighbor's greeting at the gate—
Let these shut out the speech of hate.
Lord, let me see the beauty here,
The sky above me bright and clear,
The smile upon a friendly face,
The charm of health and all its grace,
The roses blooming everywhere,
In spite of hurt and grief and care.
Lord, strengthen me, that I may keep
My faith, though bitterly I weep;
Grant me undaunted to remain
Through every storm of care and pain.
Lord, let me do my little part
With courage and a willing heart.

Dear Editor:

I have entered the campaign for The Christian Sun, a short time ago, but haven't had time to work very regularly; have only sent in $29, but I feel very greatly encouraged over the undertaking of getting our paper in the homes of the membership of our dear Church.

I am going to canvass the membership of the Georgia and Alabama Conferences personally, as much as possible. I have set the goal for 350 new subscribers in Georgia and Alabama. I am asking an interest in your prayers for me in this great undertaking, and any words that you speak for me through the columns of The Sun I assure you will be very much appreciated. I am praying that Jehovah may open up the hearts and pocketbooks of our Church members, and that we may succeed in getting more than 6,000 new subscribers by October 31st.

May the Lord richly bless you in the great work of editing such a great and good paper.

Wishing you the very best of health, I beg to remain, as ever, A. H. Sheppard.

NOTICE.

The board of trustees of the Christian Publishing Association will meet in regular annual session in the chapel of the Christian Publishing Association Building, Dayton, Ohio, on Tuesday, October 16, 1923, at 2 P. M. All persons having business to present to the board will either be present at that time or have these matters in the hands of the secretary before the above-mentioned date.

O. W. Whitelock, *President.*
H. Russell Clem, *Secretary.*

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE, U. S. NAVY.

"In Thee and in Thy seed shall the families of of the earth be blessed."—Gen. 28:14.

(Use this in your daily devotions.)

MONDAY.

THE DUTY OF GOOD WILL.

"And whosoever shall compel (Greek: "impress") *thee to go one mile, go with him twain* (two).—Mark 5:41.

These words are among the first utterances of Christ, setting forth one of the first principles of good will towards others.

Mark Twain was once asked by his friend to go with him for a walk. Twain declined, saying that he was too tired. The friend said: "If I can prove to you by the Bible that God commands you to go with me, will you do it?" Twain said that he would. Whereupon, the friend quoted the above text, and Twain took the walk.

Some think that duty is doing exactly that for which they are personally responsible, or what a just law requires, and no more. They calculate it to a nicety and pay the full toll, no more and no less.

In the Russo-Japanese war, a Japanese student at Auburn College, N. Y., went home immediately. When asked why he did, he said: "I have a letter from my father who has said: 'Any son of mine will be on hand, not when he is called for, but in advance of his duty.'" When this man was gone, his friends knew that, dead or alive, this man did his duty, and then some. This is the law of character. Christ said: "What do ye more than others."

PRAYER.

O eternal God, our everlasting Father, we praise Thee, we adore Thee, we worship Thee. Forgive us our selfishness and make us good stewards of Thy boundless compassion, who, in Jesus, went about doing good. May we be faithful, and not fall short of not only our duty, but of all that we may do for good. Through Jesus Christ our Lord, we ask it. *Amen.*

TUESDAY.

"GOING THEM ONCE MORE."

"What do ye more than others?"—Matt. 5:47.

These words are among the same utterances as those of the above lesson, and Jesus is talking about the spirit of retaliation, and of the attitude we should have toward our enemies. It is the same as referred to when He said that the old law was "an eye for an eye," etc., "but I say unto you, love one another." He knew that love settles all disputes and knows no limits. Love does not work with the clock. A mother nursing a sick child does not begin and stop with the clock. Other folks may do that way, but do you?

Andrew Carnegie once said: "There are three classes of men: those who do not do their duty and are taking short cuts; those who do their duty and stop there; and those who do more than their duty. No one can cheat the latter out of success."

PRAYER.

Dear Father, give us Thy thoughts, that we may be lead into the realm of love, success and glory. Search us and know our hearts, try us and know our thoughts; and see if there be any wicked way in us, or anything short of our best, and lead us into the way everlasting. *Amen.*

WEDNESDAY.

CHRIST THE REST-GIVER.

*"Come unto Me * * * and I will give you rest."*—Matt. 11:28.

The multitudes were burdened with labor, with making a living, with diseases, with searching for relief, rest and pleasure, and Christ knew that they were seeking it in the wrong ways, so thus he bids them "Come to Me."

The multitudes of today are in the same way, and they need the same thing that those of the apostolic age needed—that is, find it in the things that spring out of Jesus. There is very little satisfaction in the superficial things that bring pleasure but for a moment. Water is not to be found in a broken cistern. The appetite is not satisfied with ashes, and an unsatisfied appetite is God's retribution for those who trust to false and unholy things.

PRAYER.

Dear Father, Thou alone knowest what is good for us. Open Thou our lives to these things, that we may adore all that comes from Thee, and that Thy will may be done in us. Give us the wisdom to know what are the satisfying and transforming influences of life, and, instead of running into the meaningless things, may we turn to Him who is all wise and good, and all-satisfying—Jesus Christ. *Amen.*

THURSDAY.

THE END OF VAIN PURSUITS.

"Sin, when it is finished, bringeth forth death."—Jas. 1:15.

The modern speech version of the Scriptures says: "Desire conceives and breeds sin, while sin matures and gives birth to death."

The delusions of sin have been often illustrated, but in the following from "In the Heart of Africa," by Sir Samuel Baker, the illustration gains power: "In crossing the Nubian desert, a regiment of soldiers was restricted to a limited allowance of water, and they suffered from extreme thirst. In the distance they saw what appeared to be a lake, and they insisted upon their guide to take them there. They were told that it was not a lake, but in vain. In their sufferings for water, intensified by the sight of what appeared to be water, words led to blows, and the guide was overruled and abused, and the whole regiment turned from their track and rushed for the welcome waters. More thirsty and faint they grew, heavier and heavier their footsteps became, hotter and hotter their breath, and farther and farther from their right track they went on, until at last almost dead with famish, the lake that glistened in the sunshine and tempted them, vanished. It was only burning sand."

PRAYER.

Dear Father, as we cannot live without Thy care, as we cannot thrive without Thy presence; as there is no satisfaction in life only as lived in Christ; as there is no remission of sins but in Him who said, "Come"—help us to do the things that connect us with Thee, in whom is the happiness of the world, and when night comes may it still be light to our souls. *Amen.*

FRIDAY.

INCREASING LIFE.

"And he called ten servanats of His, and gave them ten pounds, and said unto them, trade ye herewith until I come."—Luke 19:13.

"Grow in grace and knowledge of our Lord Jesus Christ."—2 Peter 3:18.

*"The Lord make you to increase and abound in love one toward another * * * that He may establish your hearts unblamable in holiness * * * at the coming of the Lord."*—1 Thess. 3:12, 13.

(Read also, please, the following: Jno. 1:4, 3:36; 1 Peter 2:1, 2; Eph. 4:15; 2 Cor. 9:10; Isa. 29:19; 1 Thess. 4:10.)

The parable of the talents was the last one our Lord gave. In this it comes rather like a benediction. He urged upon all that they must increase or the kingdom would not be served. Jerusalem had failed and was likened unto a barren fig tree, which, because it did not increase and bear fruit, must be cut down and be done away with. In this He taught that life belongs to God and not to ourselves. This He is teaching today, but, like as unto that day, it is our hardest lesson to learn that we belong to God and not to ourselves. But the message goes on, and we are still being urged to fit our lives to one another, abolish jealousies, envies, hatred, and respect one another's rights. Still we are being urged that the supreme purpose of life is adjustment and harmony? He urges that we should know that the things He taught were to enable us to enter into business with one another, trade and get gain, and at the same time get a character that will meet the approval of God.

PRAYER.

In the need of help, dear Lord, we come to Thee, asking that Thou wilt grant us visions of the true values of life, and diligence to strive for them. Remove from our minds and from our hearts the things which burden, and awaken within us the power to dare and to do right. This we ask for Jesus' sake. *Amen.*

SATURDAY.

SOME MORE LIFE.

"Let each one of us please his neighbor, for that which is good."—Rom. 15:2.

(Read Rom. 15:1-9.)

Cain and Abel could not live together because they could not respect one another's rights. It is the same as the parable of the talents. The Master's reckoning says that he who will have no faith, will not believe in gain, and has no care about the welfare of others, must be judged and lose what he hath.

If life were money, it would be different, for God would show us how to dig it up and have a plenty of it. But the values of life are not such at all; even the value of money is not in its purchasing power, but in its use as a stepping-stone to character.

PRAYER.

Dear Father, exalt Thyself in our thoughts, proclaim Thyself in our speech, and energize Thyself in our deeds, that the little world we live in may know that we have seen Thee and that we love and serve Thee. This we ask for Jesus' sake. *Amen.*

SUNDAY.

PROGRESSIVE FAITH.

"Have faith in God."—Mark 11:22.

(Read also, please, the following: Matt. 17:20; Hab. 2:4; 2 Peter 3:18; Rom. 4:16.)

Jesus said that our faith should be like a grain of mustard seed. The mustard seed grows into a tree. Does thy faith grow? Read Isa. 53:2; Hos. 14:5; Eph. 4:15.

What is faith? For the sake of a concrete understanding, I think we can say that faith is that function of the soul—the spiritual self—that receives the truths of the spirit world. Our bodies receive the truths of the material world through the sensations of touch; our minds receive the facts of the mental world through reason; and our souls receive the facts of the spiritual world through faith; therefore, we can say that what reason is to the mind, faith is to the soul. Faith is the reasoning function of the soul.

Dare to live a godly Christian life, and thy faith will function well, for to such God gives a consciousness of His being, a knowledge of His will, and a power to respond to the call of spiritual life.

PRAYER.

Dear Heavenly Father, give us a faith in Thee that will acquire all spiritual blessings possible to us here, and at last completed in Thy presence, when faith has lost its sight and thou hast said, "Thou hast been faithful over a few things * * * enter thou into the joys of Thy Lord." Impart to us this day Thy abundant fullness of faith, that out of its abundance we may impart it to others. This we ask for Jesus' sake. *Amen.*

Christian Orphanage

SCHOOL OPENS.

DEAR FRIENDS:

School opened on September 10th. It is books, and more books, pencils and tablets. Pen and ink without end. One hundred children in school! I have already spent more than two hundred dollars for books. Think of it! What if your family dug into your bank account that much? I expect you would call for help.

If books were the only expense we have, it would be different. Cold weather is in the near future; shoes, hose, clothes, wraps and many other things to make a hundred and five children warm. Then, too, we cannot help but think of the forty little fellows who are calling to us to give them a home and we have not been able to do it. A friend of mine came to see me a few days ago in behalf of a little girl whose father and mother are dead and she has no home, and when he told the story of how the little child had been sent from place to place for the last three years, it made my heart ache. It would make yours ache, too. The little girl, a beautiful child, was with him, and said to me: "Please give me a home; I have nowhere I can call home." When I looked on her beautiful, sweet face, just as innocent as a little lamb, how could I say, "No?" If such appeals could reach our Church folks in person, I believe our income would be more than $191.58 per week to care for 105 children. Friends, I appeal to you to open your hearts and have some sympathy for the little children who are helpless and cannot help it. It is no choice of theirs; just circumstances they can't help, and beyond their control.

"Defend the poor and fatherless; do justice to the afflicted and needy."—Psalms 82-3.

Have you defended the little children at the Christian Orphanage with a contribution during the last year? If not, won't you get your checkbook and write a check, made payable to the Christian Orphanage, and mail it to us at once? Do this and have the satisfaction of knowing you had a part in giving them protection.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR SEPTEMBER 20, 1923.

Amount brought forward		$10,830.57
Sunday School Monthly Offerings.		
North Carolina Conference:		
Monticello	$ 2.10	
Randleman	2.00	
Catawba Springs	8.35	
High Point	3.25	
Lea's Chapel	5.00	
Palm Street, Greensboro	7.42	
Reidsville	1.00	
New Lebanon	1.00	
Baracca Class	1.00	
Pleasant Hill (A)	1.25	
		32.37
Eastern Virginia Conference:		
Holland	$ 8.50	
Portsmouth, First S. S.	4.95	
Oakland	9.97	
South Norfolk	4.02	
Norfolk, Berea	3.00	
Ingram	5.00	
Nansemond, Berea	10.00	
Portsmouth, Elm Avenue	4.23	
Bethlehem	10.83	
Richmond, First S. S.	5.70	
Wakefield	4.66	
		70.86
Valley of Virginia Conference:		
Lineville	$ 3.00	
Mt. Zion	5.35	
		8.35
Special Offerings.		
J. L. Andrews	$ 20.00	
A Friend, Durham	15.00	
R. W. Thompson	30.00	
Rent	15.00	
		80.00
Grand total		$11,022.15

AN OPEN LETTER.

TO THE CHRISTIAN SUN:

In a recent issue of THE SUN (August 30th), an item in the personal columns, relative to the new building of People's Church, Dover, Del., was worded in an unfortunate manner, as it might be interpreted in the wrong sense. The item in question stated that People's Church was building "a sort of a parish house," the possible inference being that it was but an excuse for the real thing.

The fact is, the new building is to be the most modern parish house, or Sunday School and social center building not only in the State, but as two of the leading national religious educational authorities of two other denominations commented after studying the plans for the building, "It is to be one of the most up-to-date buildings for religious education and social service in the entire country." Naturally, we do not want any one to think that it is to be but "a sort of a parish house."

Another statement made in the item referred to was that "People's Church is a wealthy congregation, and quite able to build such a house, but Mr. Eldridge R. Johnson, president of the Victor Talking Machine Company, has stepped up and given the neat sum of $70,000 to complete the enterprise."

The fact is that, so far as material things are concerned, People's Church is not a wealthy congregation; but, so far as love for the kingdom and loyalty to the progress of the Church are concerned, the congregation is rich indeed. It is not a wealthy congregation. If it had been, Mr. Johnson would not have been interested to such an extent in this new enterprise. Though the Church has but few wealthy members, it has a large number of tithers, and members who were willing to give to the point of sacrifice in order to make the new building possible.

When the campaign for the new building was launched, the first goal being $30,000, a few of the strongest givers did not think the Church could raise more than $10,000. But feeling the need of such a building, in order that the Church might more adequately express its interest in the community, the members responded in their pledges with such enthusiasm and sacrifice that the pastor felt justified in seeking co-operation from Mr. Johnson, a former Dover citizen. Mr. Johnson did not merely "step up and give $70,000," but, the project having been carefully laid before him, and after thorough investigation and consideration, it appealed to him so strongly that he made the magnificent offer that if the Church would raise $30,000 within sixty days that he would give an additional $30,000. The committee had $22,850 raised when the offer was received, and immediately a special effort was made to raise the balance of the amount needed to secure th additional thirty thousand dollars so as to erect a larger and more efficient building than originally contemplated. Within eight days, the committee had secured bona fide pledges totaling nearly $33,000.

These pledges meant real sacrifice on the part of many. Some of the members postponed certain remodeling work on their homes in order to make as large a pledge as possible. Others postponed buying an automobile. Others changed their vacation plans, and others made personal denials of various kinds.

It was because of the loyal and sacrificial response of the congregation in giving so worthily that Mr. Johnson made his generous offer. And because of the magnificent way in which the congregation met the condition of his offer in so brief a time, and because of his appreciation of the plans submitted for the building later, and his deep interest in the progressive program People's Church is seeking to put on in his boyhood city, that he made an additional gift of $40,000 in order that the building might be what the Church had hoped for and needs in the interest of a modern program of religious education.

The building is now under course of construction, and the total cost of the project will be a little over $115,000. Of this amount, nearly $110,000 has already been raised. The plans include an extensive remodeling of the present building, in addition to the erection of a beautiful memorial tower and parish house, or Sunday School and social center building.

The pastor and members of People's Church feel confident that God Himself has directed in the campaign, and in securing the generous gift from Mr. Johnson. And the pastor realizes that because the congregation did its best, God deemed the Church worthy to receive the timely help, and hence made it possible. The Church attempted a great project for God—greater than the Church by itself could accomplish—and God met them and honored them in it. Augustine was right when he declared: "You must attempt great things for God if you expect great things from God."

The different letters that I have received, and the different comments made relative to the item referred to as appearing in the August 30th issue of THE SUN have made me feel the need of writing these lines in explanation, by way of correction.

Coveting the prayers of THE SUN readers to the end that God may continue to bless People's Church and enable it to win many souls into the kingdom of our Lord, I remain,

Sincerely,
ROY C. HELFENSTEIN.

EXPLANATION.

As to the sense in which I used the term "a sort of a parish house," let me say: The phrase "a sort of a parish house" did not mean to say the building was ordinary, or a common affair. That thought was not in the mind of the writer. I had read an account of the institution in some paper, and, as I understood, it was to include more than the ordinary parish house idea, and I used the phrase "a sort of parish house" as including some other features in addition to the parish house idea, and in no sense as indicating that it was a common affair. I am unable to see how our brother got that thought into his mind, for the fact that it was to cost at least $100,000 shows that it could in no wise mean it was a common affair. Not recalling, from what I had read, the exact nomenclature as to the name of the institution, I used the phrase "a sort of parish house" to make room for the additional features which, I understood, were not exactly parish house features.

As for saying the Dover Church is wealthy, I really so understood, and did not dream of misrepresenting it in so doing; but if I was mistaken, it was an honest mistake, and being mistaken, as Dr. Helfenstein asserts, I beg pardon of both the Church and the pastor for saying they are wealthy when they were not. I did think the Church was wealthy, and believing it, on what I regarded as good grounds, I thought I was telling the truth.
—*The Writer of the Objectionable Paragraph.*

RELIGIOUS EDUCATION

Miss LUCY M. ELDREDGE, *Field Secretary,*
1012 E. Marshall Street, Richmond, Va.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

September 30, 1923.

Subject: "Review—Great men and women of the New Testament.

Golden Text: "Therefore, let us also, seeing we are compressed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."—Heb. 12:1.

Devotional Reading: Heb. 11:13-16, 39, 40.

Life Lessons from This Quarter.

"Breathe the air of the mountains, and their unapproachable summits will lift you to the level of themselves."

For three months our lessons have clearly portrayed how men and women, closely associated with Jesus Christ, become like Him. They come to have His love and zeal for the kingdom. They come to have His ideals to guide their own lives. Without Him, they might have been ordinary men and women, never heard of beyond their own neighborhoods. With Him, they have a place in this great New Testament "hall of fame," inspiring lives who live many centuries after they have gone.

It is always interesting to study the lives of men, to discover the influences which developed them, to search for the motives which impelled them to action. But the chief value of such study comes when, through it, our own lives are enriched, and when the past, as revealed in history and biography, is made to contribute helpfully to the present and to the future. Through these lessons, have we come to know the heroes and heroines well enough to make this contribution of life lessons in such a way that the lessons will affect daily living now? Through coming to know these fourteen of the most intimate friends and workers with Jesus, have we come to know Him better, and to desire for ourselves that intimate companionship with the Master, which made them great? If so, the value of this quarter's lessons can never be overestimated.

Life lessons come as examples to be followed, ideals to be developed. The review lesson offers another opportunity to apply to today the virtues and good qualities to these fourteen characters. Among them we find two who came before Him and lived close to Him, six who were among his most intimate friends and helpers, and six who helped as leaders to carry on His work after the ascension.

In the first group is John the Baptist, the fearless preacher, the advocate of temperance by his very habits of life, the foe of evil, and the humble forerunner of the one he desired to honor. Never thinking of self even, he gave his whole life to preparing the way for the Christ. And then there comes the mother of Jesus, Mary, whose name is synonymous with purity of womanhood, and with love and beauty, the most highly honored of women, who cared for the boy Jesus, and was deeply concerned in the work of the Man, and connected with the followers who carried on His work after His death.

In the second group are the three helpers—Peter, John and Matthew—and the three women who were loving friends—Mary Magdalene, Martha and Mary of Bethany. The great secret of their title to a place in this hall of heroes is found in Mark 3:14, they were "with him." Being with Jesus makes any life great. It made Peter, the rash fisherman, the great preacher of Pentecost. Impulsive, but enthusiastic Peter, a very human disciple, who made mistakes, as we make them, but came back in penitence to be a bigger man. John the "Beloved" was first in the affections of His Lord. Think of living a life which would entitle you to the place of a John with the Master, and yet He is eager to be that loving friend of all if He is only permitted to be so John's great message to us, as to the Ephesians when he was there in person, would doubtless be, "Little children, love one another." For love is the power which will most greatly enrich lives and bring men close to a loving Christ. Matthew was the man with a handicap. Despised, distrusted, he heard the call of Jesus, and left all and followed Him. In spite of his past life, Matthew became one of the most helpful disciples, leaving a great Gospel with his story of Jesus. In any community, men and women may be found whose entire lives have been changed and made more useful because they have heard that divine call and heeded its loving summons. Completing the second group of six, we have the three women friends—Mary Magdalene, the example of penitence and constancy, the loving woman who served as she was able, sorrowing at the crucifixion, rejoiced at the resurrection; Martha and Mary of the home in Bethany, which was the the refuge of Jesus, presenting problems of the home, showing how glad Jesus is to be an honored guest where He is welcomed. The Martha who overvalued service, activity for the guest, and the Mary who sat at His feet are contrasted in the lesson which brings the great truths that Christians need in their lives both worship and service. Worship to derive power; service to put into expression the impulses and ideals which come from true worship.

The last six characters are connected with the early Church and the missionary program of that Church, carrying out the great commission. Stephen is a combination of tenderness and heroism, lovingkindness and bravery, which remind us of the lines of Bishop of Exeter, "Tender as the brave are only." His was a faith which could not be overcome by discomfort or sacrifice, but endured even to death for the sake of the Gospel. Barnabas, Mark, Luke and Timothy were all great men by themselves, but with Paul is their work most associated. They had the great gift of working together, and as helpers their greatest service was rendered—Barnabas, the generous, giving his possessions, his sympathy and interest, his time and talents; Mark, always found helping, facing opportunities, but not always taking full advantage of them, yet changing failure to success by his persistent and consecrated desire to help in the work; Luke, the "Beloved Physician," the great writer, the missionary traveler; and Timothy, the youth who chose the path of Christian service to follow throughout his life. All have "life-lessons" to teach. All leave great examples to follow. And Paul, the "many-sided Paul" the Christian, enthusiastic, and devout; the missionary traveler dauntless and unafraid through danger and persecution; the great writer and orator; the founder of Churches and the friend of younger workers. Through many avenues he pressed on to the "prize of the high calling in Christ Jesus," ever exhibiting his wish to be obedient to his heavenly vision through self-sacrifice and love and service.

As breathing the air of the mountains may bring us nearer to their summits, and as being with Jesus Christ may make us more like Him, these lessons may help to lift our lives to the higher plans. Never, after thinking of their devotion, their heroic love, their unselfish work, can we be willing to be narrow in our thought, selfish in our love, nor lack diligence in our service. No one lesson can serve to impress fully their great natures, but it will take a life of study and effort to inculcate the great virtues of Peter and John and Paul and Mark, but such a study and such effort will make any life better and richer and more Christian, and therein lies the great aim of the Christian heart.

CHRISTIAN ENDEAVOR.

September 30, 1923.

Topic: "Recent triumphs of missions at home and abroad."—Acts 14:19-27.

Thoughts for the Meeting.

Among the greatest heroes of the world have been the missionaries. They face opposition and persecution of all kinds, and in their natures must be developed both physical and moral bravery. Verse 19.

God cares for His workers and helps them to do His work. Verse 20.

Preaching and teaching go together to make missionary work go forward. God can use all workers in His service, and the preacher, and teacher, and doctor and nurse, and farmer and machinist may all invest their lives on the mission field, for all are needed. Verse 21.

Christianity is not always the easy way, but it is the worth-while way that leads to life. Few things of real value in this world are "easy." Few blessings are really appreciated unless they call for some work or sacrifice or patient waiting. Verse 22.

Missionaries need the prayers of the Christians at home. All cannot go, but all can pray, and live in a larger world, because they are serving the whole world through their prayer life. Verse 23.

There is an "open door" now opened by God that His children everywhere may hear the wonderful story of life. Many open doors are filled with anxious faces looking for the one who will tell them of Jesus. Many homes are filled with concerned hearts eager for salvation. There have been great triumphs where the doors have been entered. When will the others be satisfied? Verse 27.

Last year the Protestant Churches of America spent $40,000,000 on the work of their 17,000 missionaries in all the different types of ministry to human needs.

Within this generation Korea has gathered three times as many Christians as there were in the world a century after the time of Christ, and India has the largest Church in the world, at Ongole—a Baptist Church, with 45,000 members.

The mission-study books for the coming winter show the many open doors in Japan, and tell in a fascinating manner of the fight that is going on in that land between the steadily growing forces of the Christian influence and the old militaristic spirit. Read "Creative Forces in Japan" and "The Woman and the Leaven in Japan," and receive a new vision of missionary triumphs in Japan.

There are also great triumphs on the home field. Denominations are working together better, and more work is being done. Our own Church is just beginning co-operating with the work with the American Indians, by sending Miss Elizabeth Howsare, a Defiance graduate of last spring, as a teacher in their work.

Five young people are ready to go, or have

gone to Japan and Porto Rico for the Christian Church this year. Write to Dr. Atkinson for the leaflet, "They are Ready," and read of their lives and pray in your society for their usefulness and successful service.

PLANS FOR THE MEETING.

Secure information about our own missionary work through Dr. J. O. Atkinson, Elon College, N. C., or Dr. W. P. Minton, Christian Publishing Association, Dayton, Ohio, for this meeting. Much information can be secured from the *Christian Missionary* which will make this meeting interesting and helpful. Have this information presented in story form as much as possible, getting people so interested in the missionary work that they will just talk about it informally, instead of just reading clippings. By giving the material out in advance, this can be done, and the meeting be made much more interesting.

If your Church has a young people's missionary society, get the officers of that society to plan a special program for this Christian Endeavor missionary meeting. These societies should work very closely together, for their work is much alike, and both are vitally interested in presenting the missionary message in a way that it will grip the young people, and enlist their giving of money, prayers and life to the great work of the Church toward evangelising the whole world.

Questions for Thought and Discussion.—Is our Church a missionary Church? What missionary work is it doing? Is our Sunday School a missionary Sunday School? How can it become more missionary? How can we come to know more of missions ourselves? Why should our Christian Endeavor Society be very interested in missionary triumphs at home and abroad?

Suggested Hymns.—"The Whole Wide World for Jesus," "My Jesus, I Love Thee," "Onward, Christian Soldiers," "Missionary Doxology," "I am Happy in the Service of the King."

JUNIOR CHRISTIAN ENDEAVOR TOPIC.

SEPTEMBER 30, 1923.

TOPIC: "Children in Africa."—Isa. 9:2.

Every month we have been having one meeting to study children in other lands, from China to India, and from Alaska to our own cities and country places. Everywhere we find boys and girls, much like us because they eat and sleep and play, but very different in the kind of houses they live in and the kind of things they have to do. Today we are glad that (Isa. 9:2) the boys and girls, who lived in the darkness of Africa, many of them, have seen a great light, because men and women have gone to them with the story of Jesus and His helpers.

Ask your superintendent to send to Mrs. Emma Powers, C. P. A. Building, Dayton, Ohio, and get from her the picture, "The Hope of the World," and the leaflet that goes with it, "They Love Him, Too," and read the stories of the children all over the world. (Cost 45 cents). There you will hear about the little boy from Africa who heard the story, and saw the great light, and you will know again that—

"Jesus loves the little children,
All the children of the world—
Red, and yellow, black and white,
All are precious in His sight:
Jesus loves the little children of the world."

THE IDEAL SUNDAY SCHOOL.

[NOTE.—North Carolina Sunday School workers are coming to look forward with eager interest to the annual messages delivered by their president, C. H. Stephenson, of Raleigh, at the annual North Carolina Sunday School and Christian Endeavor Convention. The following message was delivered at Catawba Springs, Wednesday, July 11th, and voted published, because the members of the Convention felt that it would be read with interest and profit by Sunday School workers throughout the North Carolina Conference and the Southern Christiana Convention. The Board of Religious Education is glad to have it for publication in THE SUN.—L. M. E.]

MY FRIENDS:

Those of you who attended the Convention last year remember that I talked to you in my annual address about "Heart Service." As a logical outgrowth of the message of 1921, which was based on "Loyalty," we found that "heart service" is the way to every Sunday School's success. This year I want to carry the same thought one step further, and present to you my conception of "The Ideal Sunday School," notwithstanding the fact that a friend of mine, when asked to define the ideal Sunday School, remarked that no such thing existed. But to me the ideal Sunday School is the natural third step. It is the final achievement growing out of loyalty, through heart service.

Then, what are the necessary elements of the ideal Sunday School, or Christian Endeavor Society?

First of all we must have *interest.*

We live in an age of advertising and keen competition. Before any business concern can sell its wares, it must compete with other firms in its field, in attracting the attention of the public. Corporaions use every conceivable method for this purpose. An interested public means prospective customers. This is done through the newspapers, the magazines, and the moving pictures, through billboard advertising, and the like.

Before a speaker can drive home a message to his audience, he must secure their interest. Before a promoter can interest a client in his schemes, he must draw his attention and arouse his interest.

And so it is in the Sunday School and Christian Endeavor Society. Before we can hope to build up an ideal school or society, we must have the interest of the people within and without the organization. We must make people talk about us, and have them become concerned in our respective schools. This can be done in many ways.

The big Churches of the country have taken one lesson from big business concerns, and have begun to advertise extensively, both in the newspapers and by means of billboards. Billy Sunday is today perhaps as good an advertiser as William Wrigley.

At first, orthodox Church people rather abhorred the idea of putting the Church in the newspaper and flashing in on the screen, but we are coming to realize more and more that the Church, like every other organization, must compete with all institutions that seek to draw men's attention, in order to do its full duty in arousing the interest of people every where in the great work that it has to do.

And so, the first step that I suggest for your consideration is this: Arouse the interest of all the people in your community in what you are doing; both those who are in the Sunday School, whether active or inactive, and those who are without the Sunday School, whether intentionally or unintentionally.

Then, when you have secured attention and aroused interest in your school, you are ready for my second step, which is *determination.*

Determination is, to me, one of the finest qualities of which a Sunday School can boast. It is interest intensified and made dynamic. It is interest directed to a fixed purpose, or toward a fixed goal.

Determination is resolution to serve and to achieve; and we need it most when things seem most adverse, and when the Sunday School is fighting for its very life.

Then it is that those vitally interested should manifest such determination in putting their program across as to attract the attention and enlist the interest of those who have been careless, indifferent or inactive. I think the stamp of determination governs almost exclusively the measure of a Sunday School's success.

If we go into this business of interesting all the good people of North Carolina in active Sunday School service halfheartedly and without determination, then our fate is marked out for us before we begin. But if we resolve at this Convention to show our interest in our respective schools and societies to make them to go, and to grow, and to glow (as Mr. Marion Lawrence puts it), both individually and collectively, then the Sunday Schools and Christian Endeavor Societies of North Carolina can look forward to a year of real achievement and can report a vast progress to the Convention of 1924.

Speaking of progress, I wonder if you realize the wonderful progress that North Carolina has made in the past ten years. Recent statistics show that our cotton mills have increased in capital $95,000,000, and in output $178,200,000. Our knitting mills show an increase in capital of $32,100,000, and in output of $21,000,000. Our furniture factories show an increase in capital of $7,000,000, and in output $19,000,000. Our State banks, exclusive of the national banks, show an increase of $180,000,000, while our building and loan has more than doubled itself in organizing, and show an increase of $41,000,000, or 40 per cent per year, and is patronized by 100,000 citizens. Now, how do these figures compare with our Sunday School progress?

Five years ago, at Shallow Well Christian Church, we held our first North Carolina Sunday School and Christian Endeavor Convention. At that time we had 92 Sunday Schools in the State. Thirty-five of these schools were represented by 101 delegates, 17 ministers and 7 superintendents. Later, we received enough reports to make the total 47 schools.

Today we have 100 schools in the State—a gain of 8 scholarships in five years—and so far we have reports from 43 schools which are represented by 88 delegates, 18 ministers and 11 superintendents. Some progress! you say, and I must agree with you; but it reminds me of a little incident I read a few days ago.

A government inspector was sent to Ireland to seek out illicit stills. As he was a new man on the job, he was particularly anxious to make good, and so he decided to try to bribe one or two men to give information. After visiting a factory, he called two or three of the hands to him and said: "I will give five pounds to the man who can show me a private still." One man said that he could, so the two set out to find it. They walked for miles and miles over broken ground until a town came in sight. Just before they reached the town they came to some barracks. "This is the place," remarked the guide to the inspector, and they climbed over the wall. In the yard, a squad was being drilled, and the Irishman, pointing his finger to one of the soldiers, said to his companion: "You see that man in the last row? He is my brother, and has been in the army twenty years—and is a *private still.*"

Now, I ask you, in all earnestness, if your Sunday School or Christian Endeavor Society is a "private still"—just where you were ten or twenty years ago? Honestly and candidly, don't you think we have too many "private still" Sunday Schools in the bounds of this Convention, and especially when it comes to getting up a report and attending the Convention? Don't you think it is high time for promotion, or do you think that some of our Sunday School superintendents would do well to subscribe to an undertaker's

magazine, and learn how to put away dead things?

Do you realize that of the two million white people in North Carolina, only 621,502 are enrolled in the Sunday Schools? Only one in three! Why not back up the slogan of the North Carolina State Association, and do our denominational part in winning the "other two-thirds?" Why have the Sunday Schools and Christian Endeavor Societies of this Convention been so slow in making the progress they should make? Simply because up to this time we have not been possessed of the spirit of determination in our efforts to *interest actively those outside the Church and Sunday School in our cause.*

But interest and determination are not all. They alone would be relatively ineffective without my third suggestion, which is *equipment.*

And by equipment, I would not limit the term to physical equipment, although this is very important, but I also include mental and spiritual equipment.

When the first colonist to this country landed at Jamestown, in 1607, the first thing he did was to build a crude shelter to protect him from the weather, and the second thing was to build another shelter under which Almighty God could be worshiped, according to the dictates of their own conscience, and where the colonists could thank Him for their deliverance from the restrictions and persecutions of the Established Church of England. Crude though it was, they felt the need of equipment. And every institution, organized for business or for pleasure or for the advancement of God's kingdom, to this good day, has been forced to provide equipment before progress could be made, and the better the equipment, the greater the possibility of success. To have good Sunday Schools and Christian Endeavor Societies, we must have good equipment. We must have good houses, good auditoriums, and good class-rooms. They must be well-furnished for convenience and comfort. It is not necessary that our equipment be expensive or elaborate, but we should give more attention to making it both convenient and comfortable. By convenient I mean that we should install the most improved class-room arrangements, so as to keep all classes separated and provide them with a table, blackboard, illustrations and adequate lesson helps. By comfortable, I mean that our rooms should conform in their size and furnishings to the type and age of the pupils that use them. For the small classes we should provide small chairs, and in the kindergarten send boxes, lesson toys, etc.

Furthermore, the Sunday Schools of North Carolina should place more emphasis on keeping their equipment in good repair. In business, when a filing cabinet, a show-case, or a delivery truck is broken, it is promptly repaired, and charged to overhead. Similarly, in the Sunday School, all equipment should be kept in strict repair all the time. Our properties should be improved by repainting and replastering, *because this is a fundamental principle of good business.*

Furthermore, we must improve our mental equipment. And to this, I call the especial attention of the teachers present. Too frequently teachers are prone to go into their class-room with only a scant knowledge of the facts related, and the meaning conveyed by the lesson. If they would take more time to increase their mental equipment by studying their history, and the significance of the lesson, they would be able to portray it more vividly to the class, and thereby make a more permanent impression on the plastic minds, which it is the teacher's duty and privilege to shape.

And not only this, but our Sunday Schools today need better spiritual equipment. This comes through prayer, study, and constant contact with God's institutions, and from constant service in them. Moses, the great statesman, leader, and law-giver, showed interest and determination when he turned aside to see the great sight, to see "why the burning bush was not consumed," but it was through constant communion with God that he received his spiritual equipment.

Havnig acquired interest, determination and good physical, mental and spiritual equipment, I would next suggest a theme that I have mentioned before—*activity.*

Probably the greatest need of the Sunday Schools of this State for the year 1923-24 is more action. Let me call your attention to Mr. Roger Babson's report on the statistics of the Church, showing that in this great investment of something like one billion nine hundred thousand dollars, the real work is being done by 4 per cent of its membership. What a comment on the inactivity of the Church, when only one in every twenty-five who professes to be an active member is carrying the load! Think what would result if we could have 50 or 75 per cent of the membership of the Sunday Schools and Christian Endeavor Societies actively at work in the Church for the betterment of society and the saving of souls for the Master. It would be easy then to win the other two-thirds, and to realize John R. Mott's dream of the conversion of America by 1930. It would be easy to do more than this, and realize Sherwood Eddy's vision of having every family in America eventually actively participating in some religious organization.

It is activity that succeeds in industry. It is activity, for which another name is "work," that makes the world turn round; and it is activity that must characterize all the schools of this Convention if we are to do a really great work in the coming year. *It is activity that spells success.* It is activity in your school that prevents stagnation and death. It is activity that we must have to buttress our interest, determination and equipment that must be the foundation rock of the Sunday School of tomorrow.

And, finally, we come to the last essential or step to the ideal Sunday School (or Christian Endeavor Society).

It is the step that I urged in 1921, and it is, to me, the finest thing in life. It is *loyalty!* That thing which has been the keystone to all the great world movements of the past. Loyalty for the right is the strongest single current in the world today. In the many distractions that flourish in this good day of ours, it will be easy enough to swerve from the straight and narrow path if we do not fortify the Sunday Schools and Christian Endeavor Societies and our individual lives with sufficient loyalty to withstand any attack. Have we not too often let personal inconveniences and petty obstacles keep us from our obvious duty, simply because we were not loyal to the welfare of our school. Too many times have we missed Sunday School or failed to meet our Christian Endeavor obligation all because we were not charged with enough of this spirit of loyalty to stand the test.

"Tired of the job and ready to quit,
Not quite sick, and not quite fit;
Not a chance to make a hit.
And yet you stick—that is the test.

"Harrassed you are with petty details,
Helpers scarce and slow as snails;
All too light in God's great scales.
And yet you stick—that is the test.

"Teachers are few and not easy to find,
Pupils are late, and do not mind,
School's equipment lags behind.
And yet you stick—that is the test."

My friends, in the activities of your Sunday School and your Christian Endeavor Society, will your life stand the acid test? Are you in reality *loyal?*

As I have said before, our lives are made up of myriads of conflicting desires and inclinations; and what we need most of all is some dominating cause which centralizes our activities and gives unity and purpose to our naturally confused and chaotic natures. And what finer cause could there be to exemplify and embody our loyalty than the Sunday School? The Sunday School where all the emphasis is placed on formation rather than reformation, where the child, from infancy up, is carefully guarded through the age of doubt, and then given task to perform that will require him the rest of his life to properly complete. The Sunday School that is the working right arm of the Church, and the supreme institution, in my mind, in all the world, for giving a man unity and stability in his every-day life. I believe it satisfies, as nothing else, the various needs of our intricate natures. It furnishes a personal solution for the hardest of human problems by simply giving us a big cause to serve; that will harmonize our lives and give us a higher record than comes from earthly activities.

This, my friends, is the goal of the "ideal Sunday School."

It is a goal worthy of our supreme effort. It is a goal that challenges each of us to return to our respective schools all over the State, and to renew our energy.

First.—In securing the *interest* of all the people in the big work we have to do.

Second.—To secure their *determination* to help solve this big problem of winning the other two-thirds.

Third.—To acquire and maintain the *proper physical, mental and spiritual equipment.*

Fourth.—To increase the general *activity* in our cause.

Fifth.—And, finally, to inspire loyalty in the greatest of all institutions for realizing here the fulfillment of the great Builder's command when He said: "Go, ye, into all the world and establish My Church."

NOTICE.

WHAT? Eastern Virginia Woman's Missionary Conference.

WHERE? Wakefield Christian Church.

WHEN? October the fifth.

WHO? Representatives from every woman's, Y. P., W. W. and cradle roll society in the Eastern Virginia Conference.

Let every society endeavor to be in readiness for this meeting. New officers should be elected during September. All reports must be in the hands of the secretary-treasurer by September 30th.

MRS. C. H. ROWLAND,
President.

CONFERENCES MEET.

Alabama Conference.—Christian Church at Cragford, Tuesday, October 16, 1923, at 10 o'clock A. M.

Georgia and Alabama Conference.—Vanceville Christian Church, Tuesday October 23, 1923, at 7:30 o'clock P. M.

Eastern Virginia Conference.—Holland Christian Church, Tuesday, October 30, 1923, at 10 o'clock A. M.

Eastern North Carolina Conference.—New Hope Church, Tuesday, October 23, 1923.

Western North Carolina Conference.—Christian Church at Ether, Tuesday, November 6, 1923, at 10 o'clock A. M.

North Carolina and Virginia Conference.—Bethlehem Christian Church, Alamance County, N. C., ——— —, 1923.

North Carolina Conference.—Wake Chapel, Tuesday, November 13, 1923.

LEONARD—PICKARD.

A wedding of much interest throughout the State was solemnized here September 8th, at 7 A. M., in the home of Mrs. S. M. Pickard, when her daughter, Mamie, became the bride of Mr. Grady Leonard. Rev. Britton J. Howard, of the Christian Church, officiated, using the impressive ring service.

The home was artistically decorated with roses and ferns. An improvised altar of white, laden with ferns and roses, furnished an attractive background. The room was safely lighted by candles, which rested on white pedestals covered with ferns.

The bridal party entered while Miss Annie Lee Webb played Lohengrin's "Wedding March." During the ceremony, she played very softly McDowell's "To a Wild Rose." Mendelssohn's "Wedding March" was used as the recessional.

The bride was becomingly gowned in a cut-steel, beaded dress of gray flat crepe, with accessories to match. She carried a large bouquet of Bride roses and fern. The maid of honor, Miss Maggie Pickard, a sister of the bride, wore a beaded navy-blue satin crape. The bridemaids, Misses Grace Neville and Rachel Fowler, wore dresses of ring-bearer, little P. R. Perry, Jr., a Spanish lace and Canton crepe. The nephew of the bride, was adorably sweet in a suit of white linen. The ring was carried in a pink rose.

The groomsmen were Messrs. Clyde Brooks, of Greensboro; Leary Peele Poythress, of Charlotte, and Glenn Turner Sykes, of Mebane.

The bride is the daughter of Mrs. S. M. Pickard, of this place. She is a graduate of Elon College, and for several years served as a most capable teacher for the State. At present she holds a responsible position at the university as secretary to Dr. E. C. Bronson.

The groom comes from Lexington. He graduated at the University of North Carolina in June of this year, and since that time has been engaged in Y. M. C. A. work, with headquarters in Durham, N. C.

Immediately after the ceremony they left for a motor trip to the mountains of Western North Carolina. Upon their return, they will be at home in Chapel Hill.

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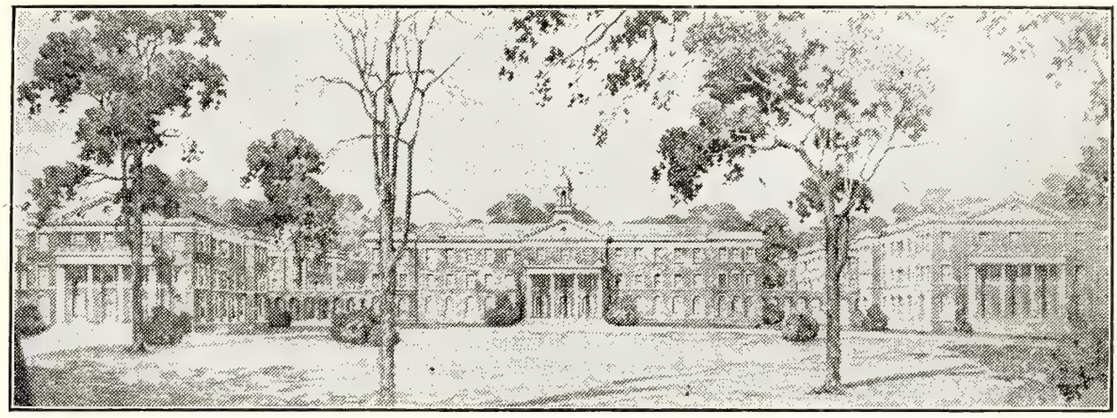

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Called Home

RESOLUTIONS OF RESPECT.

When the gentle spirit of Mrs. Frances Oldham took its flight to the land of the endless day, Antioch Christian Church (Chatham County) and the Workers' Council lost one of their oldest, most true, and devoted members.

Although unable to attend Church or the council meetings for the past two years, she did not cease to hold both sacred in her heart's memories.

We are sure the angels rejoiced when she stood before her Father's throne and heard Him say: "Insomuch as thou hast been faithful in a few things, I will make thee ruler over many things. Enter thou into the joys of thy Lord."

Now that she has gone from our midst, be it resolved:

First, That our loss is Heaven's gain. God is wise, great and good, and doeth all things for the best.

Second, The Church and council now has a vacancy never to be filled; that her noble character and unselfish life be an inspiration to the other members in rendering service to God and our fellowman.

Third, That we express our heartfelt sympathy to the family and point them to the living God that taketh away the sins of the world.

Fourth, That a copy of these resolutions be sent to the begrieved family, a copy placed upon the minutes of the council, a copy sent to each The Christian Sun and the Chatham Record for publication.

MRS. J. D. DOWDY,
MRS. J. S. HART,
MISS MATTIE E. DORSETTE,
Committee.

WILLIAMS.

Luanna C. Brown-Williams was born September 6, 1891; died May 29, 1923, aged 31 years 8 months and 29 days. She made a confession of faith at an early age and united with the Christian Church at Union Grove, and has remained a member of that Church to the time of her death.

She was united in marriage September 28, 1919, with H. O. Williams. To this union were born two children—Edna Marie, aged 2½ years, and H. O., Jr., aged 5 weeks. She leaves to mourn their loss her husband, father and one brother.

Mrs. Williams, stricken down in early middle life, as she was, still desired to live for the purpose of rearing her children, but was entirely reconciled, and died in the same faith in God which she professed in early life. Service was held at Pleasant Ridge by Rev. H. Russell Clem, assisted by Rev. Mr. Green.

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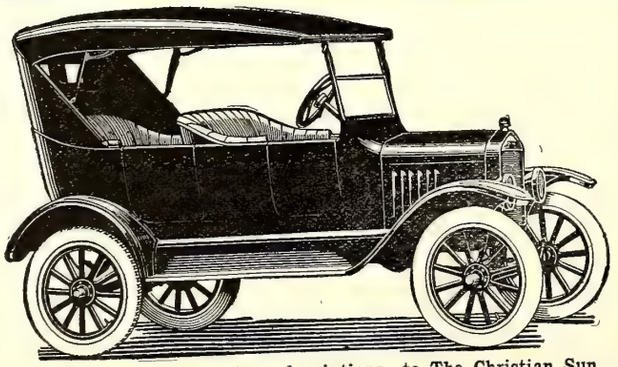

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Official Organ of the Southern Christian Convention

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VOLUME LXXV. | RICHMOND, VA., THURS[illegible]EMBER 27, 1923. | NUMBER 39.

College Library

THE SUN'S OBSERVATORY

Shameful!—

Recreation for young and old in the Church is about to be overdone rather than underdone in these strenuous times. More thought seems to be expended in providing entertainment and amusement for the members, especially the young, than providing means for the growth of the soul. This is a delicate question and needs proper and careful handling. Some phases of the amusement problem need to be looked after by parents in the home as well as by those who feel solicitude about the morals and religious life of our young people. One of the growing evils of the times is the familiarity of the sexes. The Scout recreation, the camping expeditions, the half-nakedness at the bathing pools are not conducive to decent morals, much less any religious tendency. The idea of the going out of young girls and young men in Scout camps at night, and having a week's company out in the woods of girls and boys, and men and women bathing together in pools and streams, even under the sanction of the Church, will be more conducive to deviltry than to piety. It is time to call a halt, for, with the present impetus toward the bad, it will not take a score of years to reveal the pitiful condition that virtue is only a name among us.

What Say You?—

It is indeed painful to the better-thinking part of the Church membership to read accounts of dances that are attended by some of our young people from the best Methodist homes in the State. It is seldom that one can look through the society columns of our daily papers without feeling that a number of our people, and some of them the very best of people, so far forget the eternal fitness of things as to allow their children to indulge in this questionable pastime. A recent exchange says of the dance:

"The dance never has been associated with the purest and best in life. The dancing Church members are not the true children of God, nor are they the soul-winners for Christ. This form of recreation never creates a Christian—it discreates a Christian and produces a sensualist. It will not make it easier for young people to lead purer lives nor increase their love for the service to God and man. The crying need of the hour is more deep-seated religion. The Church must become active against the gigantic social evil and lust of the individual."

Anything that will not promote the interest of the kingdom of God or make better men and women must not be tolerated by the Church that was bought at such a great price.

"Tie Them On to the Chnurch."—

The *North Carolina Christian Advocate* speaks some very plain words along a much-needed line when it says:

"In recent years a number of preachers and Church leaders have been discussing ways and means for holding the young people, or, as it is sometimes expressed, 'Tie them on to the Church.' It has been suggested that moving-picture machines be placed in the Church. Some Churches have installed bowling-alleys, organized basketball teams, established radio or industrial clubs, none of which is to be despised, if properly handled. But, so far as we have been informed, none of these things have been able to hold those for whom it was intended. The fact of the case is, when young people want these kind of amusements they will not go to the Church for them. They will go where these things properly belong, and that place certainly is not the Church. As to this kind of amusements in the Church, Dr. John Hall said truly and wisely: 'A Church has no vocation to provide amusements. They may be necessities, like French clocks or other luxuries to some people, but the Church has not been called into existence to provide them. There are very few cases of a Church operating in the entertainment line and strengthening itself as a Church thereby. Far more frequently it holds the people while it amuses only; and when it forsakes the operatic, theatrical, spectacular, or sociable and returns to its proper business, the constituents go where they can get the real thing for which end the feeble imitation prepared them.'

"The business of the Church is of far more importance to men than to amuse. It deals in eternal things. Men want to flee to the Church when in distress. They need and want something that this world cannot give. 'Silver and gold have I none, but such as I have give I unto thee,' said the apostle, and he took the poor man by the right hand and commanded that he rise and walk. It is that which is far above silly amusements. It is that which satisfies, and gives peace and joy. 'I, and if I be lifted up from the earth will draw all men unto Me.' Wherever Jesus is, and His disposition is manifest and where His love is supreme there will be no need of any outside amusements to attract the crowd. Let the Church remain true to its one business, the preaching of the Gospel to every creature, teaching them to observe all things whatsoever He has commanded, and there need be no fear about the crowd."

Mending Broken Homes.—

We find the following in the *Literary Digest,* which we believe will be of especial interest to our SUN readers:

Broken homes mended, mothers saved from the loss of their children, children assured a better chance in life—these, we are told, are some of the results of "mothers' pension" laws now in force in all but six States, two States having been added this year. How these beneficent laws are administered and the chief causes leading to calls for public aid are described in a recent report issued by the United States Department of Labor, through the children's bureau, on "Standards of Public Aid to Children in their Own Homes." Communities in six States were studied as being representative of communities varying from the large city to the rural hamlet. The death of the father of the family compelled the mother to seek aid in three-fourths of the cases studied, and in about one-fifth of the cases it was the father's illness or other incapacity which led the mother to seek the benefit of the pension law. In the communities studied, aid was granted for 3,049 children to the amount of $41,781, the monthly average per child for the different communities varying from $19.68 to $10.17. The public aid granted was usually supposed, we are told, to cover the deficit between the family budget, as estimated, and the family resources, though in four of the six States visited a maximum was fixed by law beyond which the administrative body could not go, no matter how great the need. Food estimates for a woman or girl over sixteen, as put down in the family budget, varied from $12.35 to $9.78 a month; for young children, the estimates are several dollars less. Estimates for clothing allow a woman at home from $5.75 to $2 a month, and children at home somewhat less. In many cases, the mothers and children had suffered from low standards of living, and in these the agencies "aimed to bring the families up to par physically, to suggest the best methods of household management, to advise about the recreation of children, and to act as friends of the lonely mother." Perhaps the most interesting part of the report is the chapter devoted to "What the aid meant to the children." Often it meant the difference between despair and a chance. For example, we read:

"The 'S' family came to the attention of the officials administering allowances through the school. The teachers reported that the children were irregular in attendance, habitually tardy, and that they were poorly clothed and appeared to be neglected. Their school work was poor, and they frequently fell asleep over their lessons. Investigation showed that the father had died the year before, leaving little to his wife and four small sons except the heavily mortgaged ramshackle house in which they lived. They earned a scanty living by selling papers. The mother was frail, and she and the children were out in all kinds of weather, often in rain-soaked shoes and too thin clothing. They were up early in the morning to sell and were often out until late at night. They were given aid. Six years later, the writer saw them in a comfortable, home-like flat. The oldest boy held a fairly good position and was going to night school. One boy was in high school, and the others had good high school records."

NOTES-PERSONALS

The Elon letter this week has a proposition for our brotherhood.

The work of the earthquake in Japan, September 1st, is appalling. So far as we have heard, none of our missionaries were lost, but we are fearing that much of the property belonging to our mission was wrecked.

Rev. W. S. Long, D. D., and Mrs. Long have been of late stopping for a season of rest and recuperation at Connelly Springs. We wish them a most profitable stay and a safe return to their home at Chapel Hill, N. C.

Rev. J. L. Foster, Waverly, Va., was recently a visitor at Elon College, N. C., spending several days here. His many friends were glad to see him, looking well and ready for any hard task that may claim his attention.

Rev. Jas. H. Lightbourne and his Holland Church in Virginia are getting ready to entertain the next session of the Eastern Virginia Christian Conference, which will meet there on Tuesday before the first Sunday in November. Holland is one of our active Churches, and will provide well for the Conference and its visitors.

Rev. P. T. Klapp spent a part of last week and this with the Church at Mebane, N. C., visiting among the people. He is to retire from this pastorate at the end of the present Conference year, some time in November. Bro. Klapp is open to engagement with some other Church for next year, and the Church at Mebane will need a pastor for the next Conference year.

Bro. C. D. Johnston, superintendent of the Christian Orphanage, is talking sense in this issue. Read what he says and see if you do not agree with him; and if you do, then treat him in this matter as you would wish to be treated by him if your positions were reversed—that is, if he were in your position and you were in his. It is the man who wears the shoe that is too small that feels the pinch.

The opening of Bethlehem College, at Wadley, Ala., on September 12th, marked a new era, as we trust, in the work of our people in Georgia and Alabama. The school, a junior college, opened with forty students and a large attendance of visitors who came to bid the student body godspeed in the good work they were undertaking. Let us rejoice with our brethren in the future South.

Rev. G. C. Crutchfield, who has served the Palm Street Church at Greensboro, N. C., for the last several years, declines further service there, and is open to engagement for pastoral work elsewhere. He has done a good work there, and we believe will serve well the Church that may give him a call for next year. If you need him you will do well to act promptly, or another may secure him. His address is Elon College, N. C.

A telegram was received in Elon College by Rev. W. C. Wicker, D. D., on Friday morning, September 21st, announcing the death of the wife of Rev. W. G. Clements, at Morrisville, N. C., on Thursday night, September 20th. The funeral will be held in Morrisville, N. C., on Sunday, September 23rd. Sister Clements had been in declining health for several years. She had nobly and faithfully served her day and generation as a pastor's wife and the mother of a large family of children. Now she goes to her reward full of years of blessing. Bro. Clements is now aged and a cripple. He will miss the companionship of the one who has walked life's way with him through many long years, who has always put her shoulder under the burdens as they have come and helped him to face the future full of hope and courage. A host of friends and loved ones will extend to Bro. Clements a deep and abiding sympathy in this hour of sorrow.

Do not forget the opening of the new Christian Church in Richmond, Va., next Sunday, September 30th. A large attendance is expected, and it is hoped many of our friends will be able to attend. Dr. Walters is to be congratulated on the good work of himself and his people in getting ready the new building in such a short time. It is a very handsome Church edifice, judging from the picture of the building. We wish they may have a good day and a fine opening. It marks a new era in our Virginia work.

As showing the interest of our people in the new enterprise of Bethlehem College, we have a letter from Rev. E. M. Carter, of Wadlev, Ala., saying that on the opening day they had a host of visitors, and among them were visitors from Kite, Ga.; La Grange, Ga.; Columbus, Ga.; Brannon, Ala.; Roanoke, Ala.; Lanett, Ala.; Wedowee, Ala., and other places. That is a mark of general interest in the good work. We are indeed grateful for the privilege of knowing the interest in that institution is so widespread and growing. Let us all lend a helping hand now that the general work there is so hopeful. They very much need $5,000 just now to relieve the strain that building has brought on them, and Rev. G. D. Hunt is asking for 1,000 men and women to give $5 each to help them. Do not wait for a further call, but send your $5 to Rev. G. D. Hunt, financial secretary, Wadley, Ala. Do it now, while you are thinking about it, or you may forget it.

The Franklinton Christian College (colored) is one of the most promising institutions among the colored people of the Christian Church. Its president, Rev. J. A. Henderson, is a man of character and ability, and is doing a good work there, but he needs more help in the great work which is resting on his heart and mind. They need a new building, and need it very badly This is not due to the fact that the old building is serving its purpose all right, but it is due to the fact that the institution is growing and needs larger facilities in order to take care of the work and at the same time make it possible to open the way for the education of many more of the colored people for whose benefit the institution was brought into existence and for whom it has been maintained all these years. If we mistake not, Rev. J. L. Foster is a member of the board of control; at any rate, he is giving a good bit of his time personally to looking after its affairs, for which he deserves the thanks of our people, North and South.

Rev. G. D. Hunt, the financial secretary of BethlehemCollege, Wadley, Ala., is calling upon the entire brotherhood of the Christian Church—North and South, East and West—for help for that worthy institution. He wishes 1,000 men and women to give $5 each to this new and promising institution. That would turn into the treasury the sum of $5,000 and would immediately put Bethlehem College on its feet, ready to do its best work. That it should be so, is to the interest not only of the Christian Church in Georgia and Alabama, but it would be a blessing to the entire brotherhood throughout the United States. THE CHRISTIAN SUN will be one of the 1,000 to give the $5, and we now call on our people generally to come to the help of that institution. If helped now, it will mean the strength of our cause in Georgia and Alabama mightily re-enforced and the cause of Christ in that part of His moral vineyard will be greatly enlarged. We surely have a thousand men who can give $5 to this good work! Let it be done, and let us do it quickly.

We are glad to report to our brethren of THE SUN family that the last news from Dr. W. W. Staley is most gratifying. The operation was performed on Saturday, September 15th, and was a complete success, so far as could be judged. It is hoped that he will soon be himself again and be able to return to his home in suffolk, Va. We hope to get later news in time for this issue.

Later.—We have news from Dr. Staley's bedside, in the Lawrence Hospital, at Winston-Salem. On Wednesday, September 19th, he was doing, the doctors seemed to think, as well as could be expected. He is, of course, very weak and yet suffers much pain, but those who know his condition best, seem to feel that the outlook for complete recovery is good. Dr. Staley was operated on under the new surgery system, which requires only a local application of the anaesthetic, and so he was not put to sleep at all. The operation itself was not painful, for when it had been completed he thought they were only getting ready to make the major operation, and the doctors told him it was all completed. Of course, after it was all over, he had much pain. That could not be avoided, but it seems little less than marvelous that the operation could be performed while he was awake and with so little pain that the patient thought they were only getting ready to do the work. Let the prayers of the Church be continued in his behalf.

RICHMOND CHURCH OPENING.

All things are being shaped up for the opening of the First Christian Church of Richmond, September 30th. The new Hall organ has already been installed, carpenters, painters, plumbers and electric-light men are putting the finishing touches on the auditorium this week. The pews and carpet are in the building ready to be put in place. We will have everything complete for the opening services. We are arranging for three services.

Dr. Roy C. Helfenstine will preach in the morning, and Dr. Atkinson and Mrs. W. H. Carroll, representing the mission boards, will also speak.

Dr. L. E. Smith will preach in the afternoon, and the following speakers will bring words of greeting: Governor E. Lee Trinkle, Rev. J. J. Scherer, Jr., Lutheran; Rev. L. J. Powell, Baptist; Rev. Wm. E. Cox, Episcopal; Dr. H. D. C. McLachlan, Disciple; Dr. Geo. E. Booker, Methodist, and Dr. Russell Cecil, Presbyterian.

Mr. Ernest G. Carr will preside at the organ, and the following quartet will sing: Mrs. James C. Dodd, Miss Daisy Smith, Mr. W. E. Bethel, and Mr. Wm. R. Harton. Miss Nell Richardson Dodson will give a violin solo at the evening service. Dr. J. O. Atkinson will preach the evening sermon. Members will be received at the morning session.

A cordial invitation is extended THE SUN's readers to attend the opening. If you cannot come, and want to have part in the services, you may send a contribution and thus help a small congregation that has struggled hard to establish the Christian Church in the capital of the State of Virginia. W. T. WALTERS.

Richmond, Va.

PROGRAM.

OPENING SERVICES

FIRST CHRISTIAN CHURCH
Grove Avenue and Sheppard Street,
Richmond, Virginia.
REV. W. T. WALTERS, D. D., PASTOR.
September 30, 1923.

11:00 A. M.

Organ Prelude.
Doxology.
Invocation.
Hymn 515—"Unto Thy Temple, Lord, We Come."
Scripture Lesson.
Prayer.
Hymn 499—"I Love Thy Kingdom, Lord."
Responsive Reading, No. 2—"Delight in God's House."
Gloria Patria.
Offering.
Historical Sketch—D. W. Darden.
Dr. J. O. Atkinson and Mrs. W. H. Carroll, Representing the Mission Boards of the Southern Christian Convention.
Anthem—"Oh! be Joyful in the Lord" (Lane).
Sermon—Dr. Roy C. Helfenstein, Dover, Del.
Reception of Members.
Hymn 193—"All Hail the Power of Jesus."
Benediction.

3:00 P. M.

Organ Prelude.
Hymn 68—"Come, Thou Almighty King."
Prayer.
Scripture Lesson.
Anthem—"Break Forth Into Joy" (Simper).
Greetings—Governor E. Lee Trinkle, Rev. J. J. Scherer, Jr., Rev. L. J. Powell, Rev. Geo. E. Booker, Rev. H. D. C. McLachlan, Rev. Russell Cecil, Rev. Wm. E. Cox.
Hymn 219—"O Could I Speak the Matchless Worth."
Offertory: Duet—"Love Divine, all Love Excelling" (Stainer).
Sermon—Dr. L. E. Smith, President Southern Christian Convention.
Hymn 506—"The Church's One Foundation."
Benediction.

8:00 P. M.

Organ Prelude.
Hymn 79—"Again, as Evening Shadow Falls."
Scripture Lesson.
Prayer.
Hymn 454—"Guide Me! Oh, Thou Great Jehovah."
Violin Solo—Mrs. Nell Richardson Dodson."
Offering.
Anthem—"Send Out Thy Light" (Gounod).
Sermon—Dr. J. O. Atkinson.
Hymn 572—"This World for Thee, O Christ."
Benediction.

Sunday School 9:30 A. M. D. J. Kelley, Superintendent.

Organist.....Ernest G. Carr
Soprano.....Mrs. James C. Todd
Contralto.....Miss Daisy Smith
Tenor.....W. E. Bethel
Bass.....Wm. R. Harton

VIRGINIA CHRISTIAN CONFERENCE.

The annual business meetings of our Churches will soon be held, and at them the delegates to the annual Conference will be elected. It will greatly help the entertainment committee of the Holland Church if you will send us, as soon as you can, the names of all delegates desiring entertainment overnight. Be sure, too, to send with the names any other information necessary for our guidance in the allotment of homes.

Send communications to—

J. P. DALTON.
REV. J. H. LIGHTBOURNE.

Holland, Va.

THE BROKEN LINK.

In the beginning was the word, and the word was with God, and the word was God; and God created the heaven and the earth and all that was in it, and God said, "Let us make man in our image after our likeness." So God created man in His own image—in the image of God created he him. Male and female created he them. And the Lord God took the man and put him into the Garden of Eden to dress it and to keep it; and the Lord commanded the man, saying, "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die."

But along came the devil, in the form of a serpent, and said: "Ye shall not surely die, for God doth know that in the day ye eat thereof then your eyes shall be opened, and ye shall be as God, knowing good and evil." And here the woman yielded to the temptation and eat of the fruit from the forbidden tree and gave to her husband, and he did eat also. This was the first fall of man, and he has been falling ever since. Some one has said God lost all in the fall of Adam, and I am inclined to believe that also, for God tried out three plans after the fall of Adam to redeem His people. Let us see what these plans were. And God saw that the wickedness of man was great in the earth and that every imagination of the thought of His heart was only evil continually, and it repented the Lord that He had made man on the earth, and it grieved Him at His heart. And the Lord said, "I will destroy man, both man and beast, and every thing that He had created, for it repenteth Me that I have made them."

But Noah came along and found grace in the eyes of the Lord, and asked God to spare the lives and give them another chance. And all that believed were saved. But it wasn't long until they forgot the flood and began to drift away from God again. And God said: "I will give them a commandment; maybe they will keep this. So here is where Moses won fame as a leader. On Mount Sinai God delivered to Moses what is known as the Mosaic law. Did they expect this plan? No, they did not. Then God said I have one more plan. And the prophets began to tell the people of this last plan, that they might be ready to accept it when it was presented to them. What was this last plan? A certain man planted a vineyard and let it forth to husbandmen and went into a far country for a long time, and at the season he sent a servant to the husbandmen that they should give him of the fruit of the vineyard; but the husbandmen beat him and sent him away empty. And again he sent another servant, and they beat him also; and again he sent a third, and they wounded him also and cast him out. Then said the lord of the vineyard, "What shall I do? I will send My beloved Son; it may be they will reverence him when they see him." But when the husbandmen saw him they reasoned among themselves, saying this is the heir; come, let us kill him, that the inheritance may be ours. So they cast him out of the vineyard and killed him. What, therefore, shall the Lord of the vineyard do unto them? He shall come and destroy these husbandmen and shall give the vineyard to others. Who did he give the vineyard to? Lo! to the Gentiles. Many, many thanks to my Creator for this. John says He came unto his own, and His own received Him not; but as many as received Him to them gave He power to become the sons of God, even to them that believe on His name.

And God, in sending His only begotten Son into the world, gave to us His last plan for our redemption. And Jesus, in bearing the cross to Calvary and there spilling His blood for you and me, made the supreme sacrifice; and there is, and will not be, any other plan given whereby we might be saved. But all that believe upon His name shall be saved, for God so loved the world that He gave His only begotten Son, that whosoever believeth in Him shall not perish, but have everlasting life.

"This is the welding process for the broken link."

After the process of welding has been applied to the broken link, God instituted a new Eden for His people. What is this new Eden? When Peter answered Jesus and said, "Thou art the Christ, the Son of the living God," Jesus answered, "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but My Father which is in Heaven, and I say also unto thee that thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it."

This Church is the new Eden. And God intended for this Church to be kept separate and apart from the world—and He built a strong fence around it—in order for it to be kept separate and apart from the world; He built this strong hedge around His Church, and this fence represents the Holy Ghost. And in order to be admitted into this Church "Ye must be baptized with the Holy Ghost," and if the Church is to be a saving station we must have the broken link welded before we can have our names recorded in the book of life.

May God add His blessings to this message.

H. V. COX.

Ramseur, N. C.

BETHLEHEM AND ANTIOCH.

The members and friends of the Churches have been greatly encouraged by the preaching and pastoral visiting of Rev. J. Fuller Johnson. The third Sunday in this month (September), Bro. Johnson came and preached at Franklinton, and I went to baptize eight or ten happy converts in the Roanoke River, near the boat landing, about midway between these two Churches. I spent Saturday night at the home of Deacon Wall. I stood on a bluff, near the water, and preached to a large congregation just before administering the ordinance. The day was bright and beautiful. The singing was inspiring. I never witnessed better order where so many people had gathered without a bench or chair.

I spent Sunday night at the home of Bro. H. E. Hunt. Mrs. Hunt had four ministers at her supper table—her pastor, Dr. Miller, of the First Baptist Church; Dr. Joyner, of the Episcopal Church; Dr. Malone, of the Baptist Church, and D. A. Long. After supper, all went to the First Baptist Church. Reading by the Episcopal minister, prayer by the Baptist, and preaching by D. A. Long. D. A. LONG.

Warren County, N. C.

FROM FRANKLINTON.

DEAR DR. BARRETT:

We are hoping and praying that Bro. Staley will be fully recovered soon. Annie has been very kind and good in trying to keep me informed in regard to her father's condition.

I wish it were possible for Bro. Johnson to serve Antioch and Bethlehem at least another year. The Lord has been with him in power in his labor of love. A few years ago these Churches would hardly pay the housing expense of a minister to go and preach for them. Now, they would pay Bro. $300 per year, and pay promptly, if he will serve another year. Bro. Johnson is a splendid young man for Christ's service. The little flock at this place was delighted with his message last Sunday. D. A. LONG.

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor,*
Elon College, N. C.

THE GREAT METHODIST CHURCH, SOUTH, HAS SPOKEN.

Let us repeat it—the people are waking up, and when they get fully awake, they will decide the fate of modernism. A few weeks ago, in a training school at Junaluska, in a great gathering of the young people, a Canadian preacher undertook to introduce and indoctrinate the youth then present with the teachings of modernism.

Bishop Cannon, of the Southern Methodist Church, promptly repelled the effort, and, of course, made quite a stir among our Methodist brethren. Much has been said and written. Now that the event seems closed, the *Richmond Christian Advocate* says:

"Since the unfortunate Bland affair, we have heard a number of people knock Junaluska. We must not fight our own institutions, and we hope our people will not let this incident lower that great institution in their estimation.

"We appeal to our people to stand by Junaluska, and we appeal to those who make the programs for those who go there to see to it that they are not given speculations contrary to the teachings of our Church. We spoke out on this matter at first and urged those who were in authority not to let it be repeated. We do not believe it will occur again. The voice of the Church has spoken in unmistakable terms.

"The people who go to Junaluska, in the main, are our young folks, a majority young women, many of whom work for their living and work for the Lord. They are not scholars in the realm of teaching scholarship, and, as we see them, we see very little disturbing thought among them. They need to be grounded in the spiritual things of the word more than in destructive speculation. Whatever place such may have in the halls of universities with technical students, it is out of place here. Let us rally to Junaluska and keep it a great fountain of Methodist faith."

That looks like the M. E. Church, South, sets itself aright as to the teachings of modernism. We believe the most of the denominations will do likewise if given opportunity.

SEEING ONE'S SELF AND THE RESULTS.

There are many circumstances on life's journey which put men and women at a great disadvantage, and that while they do not know that such is their situation. They are thinking quite well of Mr. Self, while his neighbor, seeing the unfavorable circumstances, is discounting him on that account. It was Robert Burns who immortalized this situation by writing the lines, now so often quoted, as follows:

"O wad some power the giftie gie us
To see oursels as others see us!
It wad frae monie a blunder free us
And foolish notion."

Seeing ourselves as others see us might be more irritating to many of us than seeing the devil himself. As long as we do not see the truth as to our selves, we can put up with the realities of life quite well, but as soon as we get a clear and full view at our own follies and shortcomings, we begin to wish for some means of hiding the ugly spots from our view.

The *Richmond Christian Advocate* tells of a monkey which got a mirror, and, taking a good look at himself, was terribly offended, even getting into a rage and acting as if he were no more to be consoled—and it all came about by his seeing himself; he was so repulsive that he could not again be satisfied with himself. We are thinking that that monkey has a great many kinfolks—people who would act so much like he did if they should get to see themselves as they really are, and whether they like it or not, that is the one thing needed in their lives. They need to see themselves as they are, and the pity is that so few of us ever get a real good chance—no one has given us a mirror that portrays our own individual idiosyncracies and failures, our follies, and our sins, and so we have a pretty good opinion of Mr. I. Men and women who have never seen themselves as they are, are more than likely to have an unusually good opinion of themselves—and who can blame them? They have never seen themselves except under the glare of their own good opinions, and the effect is quite exaggerated; they get too large an estimate of their own abilities, and at the same time too small an estimate of the abilities of other people, or at least of some other people. The mirror for the monkey did him good, and it will likely do any of us good if we will use it truly and faithfully. It is true, we may be like the monkey was on one point—we may not like what we see—but if there is something ugly in your face or life, you need to see it, and I need to see it. Even though we may be depressed by what we see, there is one thing which may comfort us, and that is the fact that we all need the help of the mirror to show us what is in our own lives that is hindering our highest usefulness in the kingdom of God. It may ruffle our feelings—our vanity—to get a good look at ourselves, but that is what we all need. We do need to see ourselves as we are, not so much as other people see us, though that may help us not a little, but beyond that we need to see ourselves in the light of Christ, for if we see ourselves in the light of Christ we shall get a true estimate of ourselves, and a true estimate of ourselves will be worth more to us than all the criticisms of men.

We often pray that the Lord will help us to see ourselves in the light of Christ, for when we have seen our real self in the light of Christ we shall have an impression that will last us all our days. We may be sure of one thing, viz: That what you see in your life under the light of Jesus Christ is the real thing, for He will not give you a false light on your own face and He will not puff you up with vanity. What Jesus shows you will be your real self, and to know that you have seen your real self under the light of Christ is enough to keep you humble for the balance of your life, provided you keep humble and walk with Him as He calls you to do.

Do you wish Jesus to show you yourself? Then get the paint off your face, so His light shall truly shine on your real face and not on a painted face. When you see a painted face, you do not see the real person. So it is with us, the paint of human ways hinders the revelation of ourselves to ourselves.

"AND YE VISITED ME NOT."

The comfortable and the fortunate people of our common country seldom stop to think of what the conditions of the more unfortunate people are. It was so in the days when Christ was on earth in person, and it is so yet, but when people think of the teachings of Christ, they will, we think, come to see that they have long neglected one of the first duties Christ laid upon His people. To visit the sick and the needy, the discouraged and the unfortunate, the criminal and the "down-and-out," these are some of the higher privileges of the Christian life. Some poor fellow is lying in jail. You call him a jail-bird, but he is simply one who has gone wrong and needs the tender influence of the real Christian life to be thrown around him that he may come back and walk in the straight and narrow way. Think about it, Christians, and say will you help to give that poor fellow another chance in the hope that he may come to Christ and be saved?

The *Literary Digest* recently gave some valuable suggestions along this line, and it is to be hoped that many may be brought to see their duty toward this unfortunate class and so help them to a better life. The *Digest* says:

It will be news to many who have read the scores of articles on prison reform to learn that in many parts of our land treatment of prisoners is practically unimproved, despite much propaganda and organized effort in their behalf. Jails, we are told, instead of inspiring the offender with respect for the law and faith in humanity, too often are little more than schools for crime. In meeting out punishment, no consideration is taken of the history of the offender, of the possible causes of his guilt, whether he has had the chance which good morals hold that every child should have, and thus, often times, the punishment does not fit the case. To this day, writes Dr. Hastings H. Hart, president of the American Prison Congress of 1922, the laws of many States and the practice of many courts are based on the idea of inflicting a penalty upon the prisoner proportionate to his guilt. If, for instance, a man steals a purse containing less than $20, that is a misdemeanor, and he is sent to jail or a house of correction for 30, 60 or 90 days. If the purse happens to contain more than $20, that is a felony, and he may be sent to a State prison for one, two or five years. Again, continues Dr. Hart, in *Moral Welfare:*

"Here are two young men who go out together, steal an automobile and sell it for $200. Each man takes $100 and goes his way. Both are arrested and convicted. They have been guilty of the same crime, from which they have reaped the same amount. The judge gives each of them a sentence of two years, with a lecture upon the enormity of their crime, and we say justice has been done.

"But upon a study of the case, it is found that one of these young men was born in the slums; his father was a thief, his mother was immoral; he ran with the 'gang.' He was not sent to school, but was set to work and his wages were taken by his parents. He had no religious instruction. The other boy was born in a Christian family; his father had abundant means; he went regularly to Church, Sunday School and day school; he had sufficient spending-money and no excuse for wrong-doing. We say the second young man is much more guilty than the first and should receive a severer punishment. But, on further inquiry, we find that this boy's father was too busy getting rich to give attention to his son. He did not know the boy and had no real share in his life. His mother was foolish and injudicious. She flattered him and spoiled him by giving him unnecessary spending-money and concealed his peccadilloes from his father. We say: 'That makes a difference.'"

Prisoners are treated in the mass, without regard to their individuality. Apparently, says Dr. Hart, it is a new discovery that every prisoner is an individual, and that no two are alike in their intelligence, education, training and responsibility. It is only within recent years that we have begun to establish laboratories for the study of the mentality, the moral responsibility and the possibilities of the prisoner. The work is still in its early stages, but it has already revealed extraordinary diversity in prisoners, and from this judges, prosecuting attorneys and wardens are learning many things.

NOTES ON THE BOOKS OF THE BIBLE.

(No. 7.)

JUDGES—THE BOOK OF GREAT DELIVERANCES.

We call the book of the judges one of great deliverances because it sets forth somewhat in detail the great victories which the Lord vouchsafed to His people when they were in peril. These victories He gained through the men whom He had made judges for the purpose of saving them from the peril of their enemies who were constantly threatening the extinction of Israel. In these conflicts, God gave to His people the most wonderful series of deliverances known in human history furnishing an outstanding evidence of His faithfulness to them that look to Him for help.

There were twelve judges named in the book of Judges, as follows:

1. Othniel, who was Caleb's younger brother. He it was who delivered the Israelites from the hands of C ushan-Rishathaim By this deliverance, the land had rest from these enemies for forty years.

2. Ehud was the second judge, and it was by him that the Lord delivered the children of Israel from the oppression of the Moabites and King Eglon. Ehud simply assassinated Eglon and so put him out of power over the Israelites.

3. Shamgar was the third judge so appointed. It was he who delivered Israel from the power of the Philistines by means of an ox-goad, slaying 600 men.

4. Deborah and Barak were the fourth and fifth judges. So it seems clear that away back in the days of Israel the women held some places of public trusts. In this instance, she led the fight against Sisera, and it was by the hand of Jael, a woman, the wife of Heber, that Sisera was killed. Thus another remarkable deliverance was given to God's people.

5. Gideon thus becomes the sixth judge of Israel. He led in the most remarkable of the deliverances of Israelites. The reader will readily recall the test Gideon made before the Lord with reference to the fleece. Another strange thing was the fact that Gideon's army was too strong and had to be thinned out before victory was given him. He had only 300 men to do the work. At first he had 32,000, and the Lord told him to thin them out. By means of excusing all who were fearful and afraid to return to their camps. Ten thousand were left, and the Lord said: "There are yet too many." He again thinned them out by the process of lapping of water, and then only 300 were left, and the Lord sent them with Gideon to victory. We sometimes think we cannot do things unless we are a great host, and that may be true of men, but the Lord can sometimes do great things by the smaller number. Such victories indicate the presence and power of God with His people.

6. Tola was the seventh judge, Jair the eighth, and Jephthah was the ninth judge, and he it was that God used to do wonders in victory for his people. Jephthah was so overcome with gratitude for his victory over the Ammonites that he made a promise which, as many believe, involved the death of his daughter, but others with good reason believe that she was not sacrificed at all, but simply dedicated to a great and noble cause. Judges 11:31, properly translated, gives good ground for this thought. It is claimed by good authority that the last "and" in that verse should be translated "or" and not "and." Then his vow would be free from the awful thought that he must burn his daughter to death. It would also show that he simply promised if the first to meet him on his return should be a member of his family, he would dedicate such an one to the Lord.

7. Ibzan was the tenth judge. The most remarkable thing of this judge is the fact that he is said to have had thirty daughters and thirty sons. No great deliverance is credited to him, but he did do a mighty work in helping to people the earth. Who can estimate what he did?

8. Elon was the eleventh judge, and Abdon was the twelfth judge, neither of whom seems to have done any great things as judges, at least we have no account of their great exploits. Indeed, only six or seven of these judges seem to have been leaders and heroes of real daring.

One fact is very prominent in the Book of Judges, and that is that the story is one of apostacy on the part of Israel, not one time merely, but again and again, and as often as they apostatized, just so often did the Lord permit affliction to befall them, and then they would return unto the Lord in penitence and seek forgiveness, and He would always receive them when they came back to them in a wise way showing their sincerity. Every time Israel sinned in any marked way, so often her enemies triumphed over them. The opposite is true also, for whenever the people of God renewed their allegiance to the Lord, just so soon did He forgive and welcomed them back. The writer of the Book of Judges, whoever he may be, was a true man of God and delivered God's message to the people just as it was given to him—just what ministers ought to do in these days of apostacy from the faith.

The Book of Judges is crowded with most interesting facts and dates, and these are punctuated with the interferences of the hand of God—intervening in behalf of His straying people. The people would go away into sin and live in exile away from God till their oppressors would handle them so roughly that they would come back to God for deliverance, and then He would destroy their enemies and give them rest.

"The International Standard Bible Encyclopedia" gives a sort of a bird's-eye view of the facts, as follows:

The oppression of the Children of Israel by Cushan-Rishathaim, King of Mespotamia (Judges 3:8), and it continued for eight years.

God sent them deliverance by Othniel (Judges 3:11), and then Israel had rest for forty years.

Then came the oppression by Eglon, King of Moab (Judges 3:14), and this oppression lasted for eighteen years.

Deliverance came this time by the hand of Ehud (Judges 3:30), a man especially raised up of God for this very purpose, and then Israel had a long rest of eighty years.

But again Israel went into sin, when Jabin, King of Canaan (Judges 4:3), and oppressed them for twenty years.

Then when Israel cried unto God for help, He sent Barak, a noble and brave leader, to deliver them (Judges 5:21), and by the help of some women he delivered Israel and the Lord gave them rest for forty years.

Then, when they again forgot God, came the oppression of Israel by Midian (Judges 6:1), and this lasted for seven years.

When they repented of their sins, God sent Gideon to deliver them (Judges 8:28), and after Gideon had delivered them they had rest for forty years again, and during this forty years of rest, they were ruled by three kings, as follows:

Abimelech (Judges 9:22), and he ruled for three years.

Then came the judgeship of Tola (Judges 10:2), and it lasted for twenty-three years.

Next, they had Jair for their judge (Judges 10:3), and his rule lasted for twenty-two years.

Again Israel departed from the ways of the Lord, and He permitted the oppression of Philis and Ammonites to come upon them, and again this oppression remained as a burden upon them for eighteen years (Judges 10:8).

Then came that mighty man of valor, Jephthah, and delivered them from the oppression of the Ammonites (Judges 12:7), and for six years they had rest again. Following this period from their deliverance by Jephthah, they had twenty-five years, and in that time they had three rulers over them—(1) Ibzan (Judges 12:9), and he judged Israel for seven years; (2) Elon, who judged Israel for ten years (Judges 12:11); (3) then came Abdon (Judges 12:14), and he ruled for eight years.

By this time, Israel seemed to be getting her head up and turned away from God for sin, and then came another oppressor, Philis (Judges 13:1), and this time this oppression continued for forty years, and when the Israelites got tired of their unfaithfulness, Samson was sent to their rescue, and they had deliverance for twenty years.

That is one of the most interesting periods in the history of that great people. It shows, as perhaps no other period in their history does, how God took care of them as long as they were loyal to Him, and then it also shows that whenever they forgot God and went into sin that almost immediately their oppressors came upon them to their dismay, and they remained in trouble till they saw fit to repent by returning unto God.

We are told that these changes from the ways of truth to the ways of error went on for more than four hundred years. That was a good long session of school, but the Lord meant to teach them some valuable lessons before He was through with this sort of training, and He did it, and His training of this people was for their good. Let us all look into God's dealings with us and see if He does not seek to do us good whenever He permits us to be oppressed; and when the oppression has been enough to bring us to our knees, He always sends a deliverer and sets us free.

Judges is in two parts. 1 Judges, chapters 1:16, which includes the key-verse 2:18, and then from chapter 17 to 21 is the second division, with the key-verse in chapter 21:25. A careful study of the Book of Judges, seeking to find and appropriate its great lessons, will well repay any of us.

Suppose your house were on fire and the fire company were called to put it out, but before they responded they would take the time to calculate their duty according to the requirements, such as call up and find out if it were a false alarm, ascertain the extent of the blaze and how much fighting it would take to overcome it, calculate the distance, and if it were out of reach of a fire plug! All this that they might meet the demand exactly so that they might not do anything more than they were compelled to do, and that they might have as much time as possible for the game of cards they were in, or to sleep a little longer. The fact is that our firemen leap to their feet and, if there is any way of knowing where the fire is, they are there in an inconceivable short time. Isn't this a principle of morals and religion which may apply in our relations to the welfare and hazards of others?

A boy began a career once as an office boy. He was on the job every morning at 5:30 cleaning up, and he stayed until eight—hours after every one else was gone—to see that everything was right. When an employee dropped out, he asked that the job might be given to him. This kind of thing happened several times, until he had several jobs and was saving his firm hundreds of dollars each month. He finally became the director of the firm. How? He did not watch the clock, besides he was willing not only to do more than others, but to work indefinitely to see that things were right around him.

CONTRIBUTIONS

ELON LETTER.

September 30th, "Rally Day," an offering is to be received in all the Churches of the Christian Church for the support of the Board of Christian Education. It is expected that seven thousand dollars will be given on that day for that purpose. Organized classes are asked to send an average of one dollar per member. Every class which does send this liberal amount will receive special recognition. The money should be sent immediately to Dr. J. F. Bennett, C. P. A. Building, Dayton, Ohio, and a letter should accompany it, stating for what purpose it is sent.

The Sunday Schools of the Southern Christian Convention have not heretofore been asked to take part in these annual offerings. We have been receiving the benefit of our field workers at the expense of other sections of our brotherhood. For some time there has been a growing sentiment in favor of participating in the maintenance of these field workers, especially since we have found their work in our midst so helpful.

Our mission board has helped wonderfully in the general mission work, but we have not sent a penny to help in Sunday School, Christian Endeavor, or college work. Many of our people want this changed. We do not wish so good a work to go on and we profiting by it without having part in supporting it.

The Board of Christian Education, the present year, has sent Mr. Hermon Eldredge to the Eastern Virginia Conference for proctically a month of his time. His traveling expenses were paid while in this section, but his salary went on at the board's expense. He also came at no cost whatsoever to the Chautauqua. Besides this, the Board of Christian Education has paid to ministerial students of the Southern Christian Convention the following items: At Elon College, $900; at Yale, $600; at Defiance, $100; at Princeton, $300—a total of $1,900. In addition, two scholarships of $50 each were voted to two of our Southern pastors for summer school work. This means that this board has given us in scholarships $2,000, besides the services and expenses of Mr. Eldredge, amounting to about $500 more—a grand total of $2,500 since January, 1923.

And now, beloved, I call on you to show your appreciation of this generous kindness by making liberal contributions to the cause of Christian Education on September 30th. I believe you will be glad to respond. W. A. HARPER.

I heartily endorse the co-operation of the Sunday Schools and Christian Endeavor Societies of the Southern Christian Convention in the financial support of the Board of Christian Education.

W. T. WALTERS,

Chairman Board of Religious Education, Southern Christian Convention.

THE PRACTICAL USE OF A LIBERAL EDUCATION.

After reading Dr. W. A. Harper's splendid article entitled, "Who Should Come to College?" I was inspired to carry the thought a step farther. Never before was the opportunity of the educated man so great as today. Never before was there such a demand for the trained man, the man who can do a thing superbly well, and never before was ignorance placed at such a disadvantage as today. Everywhere it is the educated, the trained man, the man whose natural ability has been enlarged, enhanced a hundredfold by superior training, that is wanted.

All education which does not elevate, refine, and ennoble its recipient is a curse instead of a blessing. Educated rascality is infinitely more of a menace to society than ignorant rascality. Every year thousands of young men and young women graduate full of ambition and hope, full of expectancy; go out from the schools, the colleges, and universities, with their diplomas, to face for the first time the practical world. There is nothing else, perhaps, which the graduate needs to be cautioned against more than the money-madness which has seized the American people; for, whichever way you turn, the dollar-mark will swing into your vision. Never before was such pressure brought to bear on the trained youth to sell his brains, to coin his ability into dollars, to prostitute his education, as today. The most unfortunate day in a youth's career is that one on which his ideals begin to grow dim and his high standards begin to drop; that day on which is born in him the selfish, money-making germ which so often warps and wrenches the whole nature out of its legitimate orbit.

The educated man ought to be able to do something better, something higher than merely to put money in his purse. Money-making cannot compare with man-making. There is something infinitely better than to be a millionaire of money, and that is to be a millionaire of brains, of culture, of helpfulness to one's fellows; a millionaire of character—a gentleman! Whatever degrees we may carry from school or college, no title will ever mean quite so much as that of gentleman. The world should be able to say of every educated person, as Lincoln said of Walt Whitman, "There goes a man." If through your ability and superior opportunities, you have received a special message for humanity; if a torch of learning has been put into your hand, it is your duty to deliver your message to the world with all manliness, vigor and force you possess. What shall we think of a man who has been endowed with godlike gifts, who has had the inestimable advantage of a liberal education, who has the ability to ameliorate the hard conditions of his fellows, to help to emancipate them from ignorance and drudgery; what shall we think of this man so divinely endowed, so superbly equipped, who, instead of using his education to lift his fellow-men, uses it to demoralize and drag them down? The greatest thing we can do is to be what we ought to be. A great man has said that no man will be content to live a half life when he has once discovered it is a half life, because the other half, the higher half, will haunt him. The mission of a trained man is to show the world a higher, finer type of manhood. He should say to himself, "If the highest thing in me will not bring success, surely the lowest, the worst cannot." "Pretty good," "fairly good," applied either to character or work are bad mottoes for an educated person. The world has a right to expect better results from the work of an educated man, and he should be able to demonstrate that the man with a diploma has learned to use the tools of life skillfully; has learned how to focus his faculties so that he can bring the whole man to his task, and not a part of himself.

"Keep your eye on the model, don't watch your hands," is the injunction of a great master as he walks up and down among his pupils, criticizing their work. A liberal education ought to broaden a man's mind so that he will be able to keep his eye always on the model, the perfect ideal of his work, uninfluenced by the thousand and one petty annoyances, bickerings, misunderstandings and discords which destroy much of the efficiency of narrower, less cultivated minds. While an education should develop all that is highest and best in a man, it should also make him a practical man; possessing his knowledge, and not being possessed by it.

The mere possession of a diploma will only hold you up to ridicule, will only make you more conspicuous as a failure, if you cannot bring your education to a focus and utilize it in a practical way. Knowledge is power only when it can be made available and practical. Only what you can use of your education will benefit you or the world. The great question which confronts you in the practical world is, "What can you do with what you know?" Your ability to read your Latin diploma is not a test of true education; a stuffed memory does not make an educated man. The knowledge that can be utilized, that can be translated into power, constitutes the only education worthy of the name. There is a great difference between absorbing knowledge, making a sponge of one's brain, and transmuting every bit of knowledge into power, into working capital.

The assurance of knowledge multiplies self-confidence, and self-confidence is the lever that moves the world. In other words, a liberal education makes a man think a little more of himself, feel a little surer of himself, have more faith in himself, because he has discovered himself. The best thing you carry from your alma mater is not what you there prized most, not your knowledge of the sciences, languages, literature, art; it is something infinitely more sacred, of greater value than all these, and that is your aroused ambition, your discovery of yourself, of your powers, of your possibilities; your resolution to be a little more of a man, to play a manly part in life, to do the greatest, grandest thing possible to you—the power to reach up, as well as on.

The graduate should regard his education as a sacred trust; to be used not alone for his own selfish ends, but for the betterment of all mankind. No one can use his divine gift for himself and get the most out of it. The man who withholds the giving of himself to the world does it at his own peril. The way to get the most out of ourselves, or out of life, is not to try to sell ourselves for the highest possible price, but to give ourselves, not stingily, meanly, but royally, magnanimously, to our fellows:

Put beauty into your life, do not let your esthetic faculties, your aspiring instincts, be atrophied in your efforts to make a living, or in the everlasting scramble for the dollar. Do not, as thousands of graduates do, sacrifice your social instincts, your friendships, your good name, for power or position; but practice the secret learned in your college life—the making of life a glory instead of a sordid grind. Whether you make money or lose it, never sell your divine heritage, your good name, for a mess of pottage. Whatever you do, be larger than your vocation; never let it be said of you that you succeeded in your vocation, but failed as a man. Let your life be its own eulogy, let your success tell to the world the story of a noble career, carry your greatest wealth with you in a clean record, an unsullied reputation, for never before did an opportunity to render such great service to mankind confront the educated youth as confronts you today.

What will you do with it?

S. L. BEOUGHER.

Graham, N. C.

THE PERMANENCE OF LITERATURE.

By. Wm. Thornton Whitsett.

The permanence of literature constitutes one of its strongest appeals. The story of mutation and transformation is written strongly on the face of all the earth. Nothing persists, nothing endures. Material things pass as the fabric of a dream. That which today is, tomorrow is not. Dust and dissolution are on every hand as reminders of the glory of a day that was, but that is no more forever.

Here, literature steps to the front and says, "The things of time may wax and wane, but thought once expressed in fitting form may endure forever upon the tablets of eternity." Marble and bronze may decay, but thought survives fresh in its eternal youth. Those who work in the fields of literary endeavor, and pour into their efforts the best and the highest of man's possibility, may do so with the full assurance that they are becoming linked with the only memorials that withstand the ravages of decay. The only human immortality that walks with enduring feet the utmost reaches of earth is the immortality that reveals itself in the expression of man's highest intellectual and spiritual dreams upon the pages of literature.

Come stroll for an hour in the shades of the cemetery that lies upon the rising hills of the city. Yonder blackened marble tells the tale of him who in your youth was the great merchant in control of the trade of all the region. Thousands stood at his counters, and poured their contributions to swell his profits of his great establishment. Now, his great business enterprise is in the hands of strangers, and even the building which housed it has been razed to make way for the newer ideas of others. His name and influence have gone to the dust, and none preserve the ideas which once drove to success his vast undertakings. Here in this secluded spot near the cypress and the elm reposes the form of that brilliant youth who battled with you in college for the honors of scholastic attainment. He left no written records of his dreams, and he, too, is lost to the memories of today. That graceful shaft stands to mark the lowly grave of some queen of beauty, who, living, ruled by her fascinating arts, and who, lying, left nothing to tell the tale of her triumphs. Here we reach a granite block that simply carries the name of one of a generation now long since passed away; but here you feel a thrill; here the mind is flooded with thoughts; here you catch a glimpse of the immortal amid the scenes of mortality—and why? Because, here rests all that is mortal of one who left upon the glowing pagae of literature the thoughts that filled his days, and while he, like all the others, has passed to the dust from which he came, he walks with viewless feet, but mighty tread, amid the ways of men, and will live as long as time itself shall endure, for he gave his days to that which makes its permanent impress upon the things of time. His name today is better known than many of the names of the living, and at every turn we are dominated by the thought that once was formulated by his brain, and which he gave to us through the medium of the literature of his time. Men from all the ends of earth make pilgrimages to his grave, feeling that an immortal kinship exists between the best and highest in their lives and that which once moved him to expression.

"Cold in the dust the perished heart may lie,
But that which warmed the heart can never die."

Buoyant and youthful and perennial in strength is the memory of him who has touched all time by his entrance into the circle of immortality by the power of thought transmitted through the printed page.

" 'Tis immortality, 'tis that alone,
Amid life's pains, abasements, emptiness,
The soul can comfort, elevate and fill."

PROGRAM OF GEORGIA-ALABAMA CHRISTIAN CONFERENCE.

The following is the program of the twenty-fifth annual session of the Georgia and Alabama Christian Conference, to be held at Vanceville Christian Church (four miles east of Tifton, Ga., on A. C. L Ry.), October 23, 24 and 25, 1923:

FIRST DAY—EVENING SESSION.

7:30. Conference Called to Order by Vice-President Rev. H. M. Gray.
Devotional Service, by Vice-President Rev. H. M. Gray.
Reading and Adoption of Program for the Session.
The Annual Address, Rev. H. M. Gray, Vice-President.
Election of Officers and the Appointment of Special Committees.
Miscellaneous Business.
Adjournment.

SECOND DAY—MORNING SESSION.

9:00. Devotional Service, Rev. A. H. Sheppard.
Reading of Minutes of Previous Session.
Report of Executive Committee, Rev. H. M. Gray, Rev. P. L. Duke.
Report on Religious Literature, Revs. R. A. Whitten, C. L. Reese.
Address by Representative of The Christian Sun.
Ministerial and Church Reports.
Report of Committee on Christian Endeavor, Miss Ina Gray.
Address, Miss Ina Gray.
11:00. Sermon—Subject, "The Church and the "Great Commission," Rev. J. O. Atkinson, D. D., Mission Secretary of Southern Christian Convention.
Adjournment for dinner.

SECOND DAY—AFTERNOON SESSION.

1:30. Devotional Service, Rev. P. L. Duke.
Reading of Minutes of Previous Session.
Place of Meeting of next Annual Session of Conference.
Report of Committee on Sunday School—Rev. W. W. Willingham, J. S. Stephenson, G. F. Partridge.
Address, "The Sunday School and the Great Commission," Rev. J. O. Atkinson, D. D.
Report on Moral Reform, Revs. C. W. Hanson, T. W. Gray.
Report on Home Missions, Rev. H. W. Elder, W. M. Crowder.
Address, Rev. H. W. Elder.
Report on Superannuation, T. J. Holland, S. D. Langford.
Report of Woman's Board, Mrs. A. L. Harry.
Report of Young People's Work, Miss Alymer Goodwin.
Adjournment.

SECOND DAY—EVENING SESSION.

7:30. Devotional Service, Rev. W. W. Willingham.
Annual Session of the Christian Missionary Association.
President Rev. H. W. Elder Presiding.
Organiazation.
Regular Order of Business.
"Our Orphanage," Speaker to be Announced later.
"Our Colleges," Speaker to be Announced later.
Adjournment.

THIRD DAY—MORNING SESSION.

9:00. Devotional Service, Rev. A. C. Huckabee
Reading of Minutes of Previous Session.
Report on Education, Rev. H. W. Elder, Rev. H. M. Gray.
Address, "Christian Education," M. W. Hook, President Bethlehem College.
Report of Foreign Missions, Revs. H. M. Gray, C. E. Short, C. W. Hanson.
Report of Special Committees.
Bills against Conference, Report of Treasurer.
Address, Rev. J. O. Atkinson, D. D.
Miscellaneous Business.
Final Adjournment.

3,000 THE CHRISTIAN SUN. 9,000

There are between 8,000 and 10,000 families represented in the Southern Christian Convention, which means if a copy of The Christian Sun is placed in each family, a possible subscription list of 9,000 copies. There are now circulated approximately 3,000 copies, or about one-third of our Church families are reached. Hence, there should be added to the list 6,000 new subscribers in order to have the Church paper placed in every family.

Now, the great personal effort required to do this must be rewarded. To compensate this labor, if premiums are given, it will take 20 automobiles, or 40 radio machines, or 50 to 60 talking machines, or 90 to 100 typewriters, or 200 to 300 watches, etc. Don't you think you will have a good opportunity to secure one of these prizes?

But you need not confine your solicitations to your Church alone. You have friends in other denominations who will gladly assist you by giving a subscription. Make your appeal in a straightforward manner. True men and women are interested in the success of their friends and will lend a helping hand.

Premiums Given for New Subscriptions.

The subscription price of The Sun, recently reduced, is now $2.00 per year—two six-month subscriptions at $1.00 each count as one year. One person may take as many as he may wish for himself or for others. Those in arrears should pay up and assist the solicitor by taking an advanced subscription.

Schedule.

1. To one securing 350 Subscriptions, a Ford Touring Car will be given ($298.00 f. o. b. factory).
2. To one securing 150 Subscriptions, one Radio Equipment—Westinghouse R-6 Set, complete with batteries, tubes, phone and aerial equipment, the price of which is $150.00.
3. To one securing 100 Subscriptions will be given one Victrola ($75.00), or cash prize of $50.00.
4. To one securing 75 Subscriptions, one Remington Portable Typewriter, with standard keyboard and case ($60.00 f. o. b. Richmond).
5. To one securing 30 Subscriptions, one Gentleman's or one Lady's Wrist Watch will be given, guaranteed by Jahnke Bros., Jewelers, of Richmond, Va. ($30.00).
6. For 25 Subscriptions, one Gentleman's or Lady's Watch ($25.00), likewise guaranteed by Jahnke Bros.
7. To one securing 20 Subscriptions, one Standard or International Dictionary will be given.

To all authorized solicitors will be paid 10 per cent commission on all renewals, and 20 per cent on all new subscriptions. Those receiving prizes will not be entitled to commission.

Two renewal subscriptions will be counted as one in determining the winners of prizes.

Send in your name and address and receive the necessary report blanks and receipt books.

The contest will close on October 31, 1923.

Remittances made on this campaign are to be net. Post-office money orders constitute a safe plan of remittance.

The Christian Sun, 1536 E. Broad St.,
Richmond, Va.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

PAYING MEN AND MILLIONS PLEDGES.

Bro. Chas. D. Johnston, executive secretary, reports that from September 1, 1922, to August 31, 1923, there was paid on Men and Millions pledges a total of $24,705.01, and that the total collected on Men and Millions since the pledges were made, up to September 1, 1923, was $97,982.81.

We have for the past two years gone through a rather dull period for collections for Church and benevolent enterprises. There were in many sections financial depression and unfavorable crop conditions. While people have been lavish in their expenditure for what they really desire, automobiles and sundry luxuries, for example, payments to the Lord's cause have been difficult, and in many instances distressing. However, we are settling to normal conditions now after a period of eruption, fear and doubt, and the feeling seems to be general that payments to benevolences will be easier, readier, and more agreeable. Our Men and Millions pledges should certainly claim first place in our obligations. These pledges were made to, and the money paid on them goes for, the support of all that the Church has and is trying to do. If the Church itself is sacred and undertakes to do holy and sacred things, then these pledges to Men and Millions are sacred because every dollar paid in on them is divided up to all the enterprises of the Church which make for strength, growth and progress.

It is greatly desired, as it is promised and anticipated, that liberal payments shall be made on our Men and Millions pledges this year and that we shall more than double the present year what we did in this behalf the past year. Whether the captain calls and presses the obligation or not, and whether a notice of payments due is received through the mail or not, we should seek to make our payments faithfully and discharge, with a good conscience, these solemn obligations. Some are paying their pledges promptly. It behoves all who can do so to join them, that the few may not have the burden to bear alone.

J. O. ATKINSON,
Secretary.

OUR LOSS IN JAPAN.

While the lives of our missionaries in Japan were spared in the great calamity there, Tokyo and Yokahama, its cities suffering most, are in the very center of our missionary activities. We await with fear and dread definite information of the extent of our loss as a Church and the destitution among our people there. It must be extensive and deplorable.

This we know: Here are suffering and want that call for immediate action and relief. We feel that our people everywhere should be given an opportunity to send succor and support to these our friends, brethren and sisters who have suffered unspeakably from causes over which they have no control.

Every Sunday School, Christian Endeavor Society, Church, missionary organization and individual should have the privilege of contributing something to this cause. All money received will be acknowledged through THE SUN, receipted for and sent to our foreign secretary, Dayton, Ohio, who will transmit it immediately to the most needy and deserving sources.

J. O. ATKINSON,
Missionary Sec'y Southern Christian Convention.

ACTIVITIES AMONG OUR WOMEN.

PATTIE COGHILL, *Field Secretary.*

Notice, Eastern Virginians.

Are you planning to attend the Woman's Missionary Conference, which meets with the Wakefield Christian Church, October 5th? Make arrangements to be there. Keep in touch with your work. Representatives should go from each woman, young people, cradle roll, and Willing Workers' Society, and if you have no missionary societies you should go to represent your Church.

The officers of this conference are: President, Mrs. C. H. Rowland; vice-president, Mrs. M. J. W. White; secretary, Mrs. L. W. Stagg; treasurer, Mrs. M. L. Bryant; superintendent young people, Mrs. W. V. Leathers; superintendent literature and mite boxes, Mrs. J. E. Cartwright; superintendent cradle roll, Mrs. W. H. Baker.

Notice, North Carolinians.

Together, we can make the Woman's Missionary Conference this year the best one we have ever had, both in interest and attendance. Plan now to attend the conference, which meets with the Burlington Christian Church, October 11th and 12th, beginning Thursday evening and closing Friday afternoon. The Burlington people are planning for a large delegation; let us not disappoint them. Meals will be served in the basement of the Church.

New officers for local societies should be elected in September, the year's work completed, and reports sent in.

Officers of the conference are: President, Mrs. W. H. Carrol; vice-president, Mrs. J. P. Avent; secretary, Mrs. J. W. Patton; treasurer, Mrs. W. R. Sellars; superintendent young people, Mrs. H. Russell Clem; superintendent literature and mite boxes, Mrs. J. J. Henderson; superintendent cradle roll, Mrs. N. G. Newman.

We hope that a large number of young people may attend both of these conferences. Young people are taking a more active part in Church work at the present time than ever before, and they need encouragement in their undertakings. Attendance at these conferences will help to give them a clearer vision of kingdom service.

Program Plans.

October, November, and December will be devoted to the study of the home mission books for this year, with special emphasis upon the study of child life. The books, as adopted by the Protestant denominations in America, are "The Child and America's Future," for adults, and "For a New America," for Young People's Societies.

Some especially interesting programs for local societies should be arranged, using the suggestions of these books and information concerning our own home mission points. A study of the child and its relation to health, morals, education, and so forth, should make an interesting program, using the local community for a basis of study and discussion. Our mountain work, Americanization work at Haverhill, Mass., or work among the lumber camps would furnish an interesting program.

It is interesting to know, and we get inspiration from the fact that while we, as a local Church, are conducting a study in home missions, that many of our other Churches are conducting a similar study, as well as the Churches of other denominations.

Jesus was the greatest missionary the world has ever known. Had you thought that the very announcement of the birth of Christ was in the missionary key, when the angel came and said: "Lo! I bring you good tidings of a great joy which shall be unto all people." Not to the Jews or Gentiles, but unto everybody.

Have you ever tried posters for announcing your missionary meetings? It is a most effective method.

MISSION BOARD MEETING.

The annual meeting of the Mission Board of the Christian Church is hereby called to meet at the mission rooms in the Christian Publishing Association Building, Dayton, Ohio, beginning Monday, October 15, 1923, at 4 o'clock in the afternoon. All persons having business with the Mission Board should communicate with either the home mission secretary, Rev. O. S. Thomas, D. D., or Rev. W. P. Minton, D. D., foreign mission secretary. The members of the board are:

Home Department.—Rev. O. S. Thomas, D. D., Dayton, Ohio, home mission secretary; Rev. G. O. Lankford, D. D., Burlington, N. C., chairman; Mrs. McD. Howsare, Dayton, Ohio; Mr. M. S. Campbell, Collison, Ill.; Rev. C. G. Nelson, Red Cloud, Neb.; Rev. H. M. Hainer, New Bedford, Mass.

Foreign Department.—Rev. W. P. Minton, D. D., Dayton, Ohio, foreign mission secretary; Rev. W. H. Denison, D. D., Dayton, Ohio, chairman; Mrs. Alice V. Morrill, Defiance, Ohio; Rev. W. P. Fletcher, D. D., Toronto, Ont.; Mr. J. O. Winters, Greenville, Ohio; Rev. L. E. Smith, D. D., Norfolk, Va.

WARREN H. DENISON, *President.*
MRS. MCD. HOWSARE, *Secretary.*

WOMEN OF THE NORTH CAROLINA CONFERENCE, ATTENTION!

DEAR DR. BARRETT:

Will you please get a notice in THE SUN at as early date as possible relative to the Woman's Missionary Conference, which convenes in the First Christian Church, Burlington, N. C., on Thursday evening, October 11th, at 7:30 o'clock, and continues until Friday afternoon, October 12th. The Woman's Missionary Society and the Young People's Missionary Society of the Burlington Church have extended a most cordial invitation to the various missionary organizations throughout the North Carolina Conference, to hold this annual meeting in the Burlington Church. A large delegation is insisted upon and expected. Meals, except breakfast on Friday morning, will be served free of charge in the Church dining-hall. Friday morning breakfast will be served in the homes where the delegates are entertained Thursday night.

The Burlington Church people will do everything possible for the comfort and pleasure of those who attend this conference. Also ask that all those who expect to come, please notify Mrs. D. E. Sellars, Burlington, N. C., when they will arrive. Let's make this the largest and best woman's meeting ever held in the North Carolina Christian Conference. All pastors are urged to be present; also the women cannot make their work a success without the co-operation of the ministers. Please get this information in THE SUN in the best shape possible. Thanking you for your kindness, Dr. Barrett, I am,

Yours for His service,
MRS. W. H. CARROLL.
Burlington, N. C.

Questions and Answers.

[NOTE.—If "Sun" readers wish this department of "Questions and Answers" kept up, let them help to make it interesting by asking questions. Questions should be sent to the Editor of "The Christian Sun," Elon College, N. C. It may be you think you will ask some question some time soon, or when you can get a chance; but that is the way "not" to do it. The way to do it: just as soon as you find the question you would like to have answered, then get your pen and ink and paper and envelope, and write it at once and let it come. Then it will be done. This department is kept up in the hope that it may furnish information for the people, but if you will not send us questions, how shall we answer? Can you tell us how to answer a question that has not been asked?—Editor.]

QUESTIONS AND ANSWERS.

Question.—Why is it that we do not read in the Bible of the people making their wills and giving their property to their children?—*A. T. O.*

That is a fact. We had not before thought of the absence of will-making in the Bible, especially in the Old Testament. One reason why the making of wills on the part of parents is the fact that it is not necessary, since the law of Moses made such a practice useless and unnecessary. The law of Moses gave sons priority rights, the oldest getting a dauble portion of the property of their parents. In case there were no sons in the family, as is sometimes the case, then the daughters inherited the property. While this was the law of Moses, and no doubt they had some reason for such a law, yet we have never been able to see just why it was so, unless it was due to the fact that the daughters were not expected to have any need of property. Of course, it was taken for granted that every daughter would some time marry, if she lived to be old enough, and in that event, her husband was expected to take care of her, thus rendering her independent of her father's estate. If such a law had been in force all through the last hundred years, many a rich man's daughter would have been saved much sorrow and humiliation. Instead of the daughter providing for the husband, it was expected that the husband should be man enough to take care of his own wife. From the beginning, we think that was the idea.

Question.—In a number of places in the Bible we read of *pavillions.* Please explain just what a pavillion in the times of the Holy Scriptures and what was the figurative sense in which the sacred writers used it? In 2 Sam. 22:12, we read that God made darkness pavillions round about Him. —*Deboran.*

Originally a pavillion was the covering about a king's throne. It was usually built of the finest material. Then later the word lost its significance—at least, it was given a broader signification—and was applied to anything that had a covering over it, as the upper part of a booth. In some places today a pavillion is a covering for a place where people congregate for rest or recreation. When it is used figuratively in the Bible it usually means the favor and protection of the Lord for His people.

Question.—What was the Passover, as it was used by the Jews?—*John.*

It was a Jewish feast which commemorates the great event when the death angel passed over Egypt and left one, the first born, dead in every home, except the first born of the Israelites—they were all spared, as indicating God's favor for them and His displeasure at the course they had pursued in oppressing the children of Israel. It also commemorates the event of the leaving of the Israelites from Egypt to go to the promised land. It was held on the 14th day of Nisan. At even the passover was to be celebrated, commemorating these great events in Jewish history.

Question.—What was *Rabbah,* spoken of in Deut. 3:11, and several other passages of the Scriptures.—*Inquirer.*

Rabbah was a city east of the Jordan, and originally the capital of the Ammonites. It has been much in war, changing from one side to ancther. It was once captured by David, but later the Ammonites recaptured it, taking it from David. Several centuries later it was rebuilt by Ptolemy Philadelphus. He then called it Philadelphia. It was also at another time called Rabbath of the Children of Ammon, or perhaps more correctly Rabbath of the Ammonites. There was also another place called Rahhab, a city of Judah. It is named with Kirjathjearim.

Question.—Can you tell me what is the figurative use of the word rain?

The word *rain,* when used in a figurative way, signifies whatever is refreshing, nourishing and tending to make a person or persons useful in good works. If it is used to indicate the blessing of the spiritual life, it refers to the outpouring of the Holy Spirit. Again, if it is used of ethical instruction, it indicates that there is great good to come to the people who are to receive the benefits of this rain. One of the prophets speaks of the early and the latter rain. He refers, I think, to the early and latter rain as it was known in the East, but when used of the Christian life, I think he means the first gifts of the Spirit which are bestowed on the Christian life, and then when he refers to the latter rain, I think he is thinking of the later gifts of the Spirit by which their lives are made ready for the harvest days.

Question.—What is the meaning of the words our Saviour used when He cried out on the cross, "Sabacthani?"

The word literally means "Thou hast left me." As used by Jesus, He meant to say, I think, that God had left Him in the moment of great peril. Taking the whole sentence Jesus used on the cross, we read: "Eli, Eli, lama, Sabacthani," and that means: "My God, My God, why hast Thou forsaken Me?"

Question.—What is meant by John when he said there shall be no more sea, as in Rev. 21:1?

As I understand it, the word sea in that passage has a symbolic meaning. The sea, in that case, means the heathen world. So when he said there shall be no more sea, He meant that when the Christ kingdom had fully come, there would be no more heathen world, and for the reason that the Gospel would have taken away all heathenism and substituted for it Christianity; so that then there would be no more heathen world, all having been converted to Christ.

Question.—What is Timnathserah, as mentioned in Joshua 19:50?—*Sally.*

It was a hill in Judah where Joshua lived and was buried. When Joshua was dividing out the country to the twelve tribes, he left himself out entirely, making no provision for a home for himself in his old age. It was then that the children of Israel rose up and declared that Joshua must have a place for his home, and they gave him Timnathserah, and that was a hilltop, and it was called Timnathserah, meaning a home in the sunlight, or on top of a hill. There Joshua, we are told, lived and died and was buried. How beautiful is the light of a life lived in the light, of a death in the light of God, and then of a burial on the hilltop where the light always shines. That seems to suggest that a Christian should live always in the light, and that is just what Christians ought to have—they always need the light of God in which to live and to die.

Question.—What do you mean by various versions of the Bible? I hear people speak of this and that version of the Scriptures. Please excuse my ignorance and tell me just what it means.

The Bible was originally written in Hebrew and Greek, in the main, and of course if the common people are to read the Scriptures then it must be translated from the Hebrew and from the Greek, let us say, into our English, so that we may read it. Then a little later it must be translated into the language of some other people who could not read Hebrew and Greek. Each new translation so made is called a version. For instance, we have four ancient versions of the Old Testament, which have come down to modern times. These are the Septuagint, the Targums of Onkelos, and Jonathan ben Uzziel, the Syriac Peshito, and the Latin Vulgate. Of the English version of the Bible, we have Wyclif's translation, A. D. 1381; Tyndale's translation, 1525; Miles Coverdale's translation, 1535 A. D.; Thomas Matthew's Bible, A. D. 1537; Taverner's edition, A. D. 1539; the Great Bible, or Cranmer's Bible, A. D. 1539; the Geneva version, A. D. 1560; Bishop's Bible, A. D. 1568; the Douai Bible, A. D. 1582; the Authorized Version, 1611 A. D.; the Revised Version, A. D. 1881 and 1885; the American Revised Version, A. D. 1900. Some people do not like to think of all of these versions, but if we had no translations of the Bible, only people who read Hebrew and Greek could read the Bible, and that would mean great darkness in the land. If the Bible were altogether in Hebrew and English, we doubt that you could find a hundred people among all of our readers who could readily read and get the meaning of the Scriptures. As it is, every one who can read English can have a Bible to read in his or her own home. So long as the translations are made by spiritual, honest and capable men, the people get help by every new translation that is made. It may be that the people to whom you belong do not get help, because it may be that they already have the Scriptures in their own mother tongue, but it brings floods of light to people who have it translated into their mother tongue.

FROM BRO. ALLRED.

The Church at Union Grove has recently painted the house on the inside and erected a recess pulpit. It all adds very much to the looks of the building. We have but lately closed a meeting there with great success. We had twenty-five conversions, and we are expecting several more to unite with the Church later. Rev. J. E. Shaw did the preaching, and his word was given in power. The Church worked well, and that is why they got a revival. The Union Grove Church is doing a good work.

Well, Bro. Editor, I like to read your editorials in THE SUN—they are food to my soul! You ask THE SUN readers to pray for you and your work. For one, I will do that, although I feel like one of the least of His children.

JOHN M. ALLRED,
Pastor Union Grove Church.

[Thank you, brother. We would be glad of the prayers of all who feel as if they were the least in the Church of Christ. We fear that such as may feel themselves to be great might think too much of their greatness to remember the little ones in the field of service.—EDITOR.]

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE, U. S. NAVY.

"In Thee and in Thy seed shall the families of of the earth be blessed."—Gen. 28:14.

(Use this in your daily devotions.)

MONDAY.

"None liveth to himself."—Rom. 6:12.

It is contrary to the character of Jesus to live unto himself. He found it impossible to do so. His life was a yearning for others, that they might realize that they were created in the image of God and that their every impulse should move to develop that.

It is contrary to the character of any good Christian to find pleasure in lavishing on himself the resources of his possession. The widow cast in all that she had. Though a very small amount, it gave her the greatest pleasure to know that she was helping others to be like God. God's chief glory is to administer the inexhaustible resources of His kingdom for the benefit of His people, and He has told us that we will find that it is more blessed to give than to receive.

PRAYER.

O God, who hast commanded us to be perfect like unto Thyself, put into our hearts, we pray thee, a continual desire to obey Thy holy will. Teach us, day by day, what Thou wouldst have us do, and give us grace and power to do it. May we never, from love of pleasure, luxury and ease, fail to contribute to the comfort of others or decline to go where Thou wouldst have us go. *Amen.*

TUESDAY.

DOING WHAT CHRIST DOES.

"He that believeth on Me, the works that I do shall he do also, and greater works than these shall he do."—John 14:12.

The prophecies of Jesus, as read in Lev. 25 and Isa. 61:11, foretell the works of Jesus to be that of preaching to the poor, releasing the captives, opening the eyes of the blind, freeing the oppressed, helping the bruised, proclaiming the Lord; and Luke 4:16 and 7:18-23 tell us plainly how all this was fulfilled. When His Messiahship was questioned, he said, "Go, tell John that this is what I do," as if to say, "I am known by my works," and so He was.

But this was not the end of it. This did not complete the salvation He came to bring. Salvation is consummated only through man. Jesus said to His Father, in that memorable prayer of John 17, "As Thou didst send Me into the world, even so send I them," and He said to them as they went forth, "The works that I do shall ye do, and greater works than these shall ye do."

PRAYER.

Dear Father, we have left undone those things we ought to have done, and have done the things we ought not to have done. Have mercy upon us, miserable offenders. Reveal to us Thy work. Make Thy ways known, that we may be led into them. This we ask for Jesus' sake. *Amen.*

WEDNESDAY.

THE COMMISSION OF JESUS TE THE DISCIPLES AND THE CHURCH.

(Read Matt. 9:35-10:1.)

Note the motives that led to the organization of the Church. Verse 36 says: "The people were distressed and scattered." This is a shepherd term for scattered sheep in the forest when wild beast had broken into the flock, and the root meaning of the original of these words is: "Skinned and harried," and a second meaning is "flung down and prostrate."

The people seemed like a flock of sheep after the volves went through them—distressed and scattered, skinned and harried, flung down and prostrate, and suffering many other disorders. Jesus came to seek and to save these; and He begins His work by declaring it and by sending forth his disciples to do the same. It was out of this the Church of Christ sprang, and as it did so, "He gave them power over unclean spirits—the wolves—to cast them out; to call all the people—the sheep—together, heal their diseases and all manner of sickness. To what extent do you share the commission to go and save?

PRAYER.

Our Father, we have fallen far short of our duty. We desire to be true disciples. Teach us how to be. Put within us an overmastering spirit of love for Thy word, for holy influences, for Christian thought, until we know nothing else to abide but the assurance that we are thine. We need the courage that comes from such a knowledge. *Amen.*

THURSDAY.

JESUS AND EVERY-DAY FOLKS.

"Blessed be ye poor, for yours is the kingdom of God."—Luke 6:20.

"Did not God choose them that are poor, as to the world, to be rich in faith and heirs of the kingdom which He promised to them that love Him?"—Jas. 2:5.

Jesus was with ordinary, every-day folks constantly, calling upon and blessing them. His personal habits and customs were: in the morning, He would worship the Father, and in the evening He was on the streets, in the homes and in the parks, talking to the multitudes. Little sketches of this come to us in the incident of the widow who came to him, and of another who gave all that she had, and of another by the pool where He mingled with the sick and the halt and the maimed and other suffering ones; and of another at the well, who came to draw water; and of others who mended their nets and boats by the sea. It was only in such soil as this that it was possible for the kingdom to come; and it seemed that it was out of the abundance of their common poverty, deprivaations and sufferings that they became rich, made others rich, and were the chosen people of God. (2 Cor. 6:10.)

PRAYER.

Dear Father, we may have no money, but we thank Thee for the common, every-day things that money cannot buy—for friends, for health, for food, for clean minds, strong manhood and womanhood, for forgiveness of sins, immortal life, for the wealth of the land that comes to us in the day and the night, for the fruit and the flowers, birds and beast, and for the grandeur and glory of it all. Teach us how to be rich in these, and how to walk with thee in all. This we ask for Jesus' sake. *Amen.*

FRIDAY.

WORLDLY AMBITION AND CHRISTIAN DEVOTION.

"Not by might, nor by power, but by My spirit, saith the Lord."—Zech. 4:6.

We have heard of a sermon preached recently, that left its impress upon the entire community, which said that the world is using God's power without His spirit. Note the following: We are using steam, gas, electricity, the air, man power, science, etc., all of which is nothing more nor less than God's power; but that we are using all these things without God's spirit with them. Never a truer thing was said. The perils of man lie just here.

When Christ was weeping over Jerusalem, He heard every cry and moan of His people, and He saw every peril they would encounter; and He tried to forestall it all by causing them to know that life is superior only in the good spirit of God; that humility and love are the only forces that bind together—that meet the urgencies, glorify life and heal the dissensions. "Walk not after the flesh, but after the spirit." (Rom. 8:1.)

PRAYER.

Our Father, surround us with Thy tender and strong protection as we traverse life's perilous way, that, whatever life may mean to us, first of all we may make sure we have Thy spirit and Thy love which have never been defeated. This we ask for Jesus' sake. *Amen.*

SATURDAY.

THE DIVINE ASPECT OF LIFE.

"Who shall stand in His holy place? He that hath clean hands and a pure heart, who hath not lifted up his soul unto falsehood."—Ps. 24:3, 4.

(Read also Lev. 19:11, 12; Prov. 6:16-19, 14:25, 12:5, 26:18, 19; Ps. 5:6, and Rev. 14:5.)

So divine are we that a lie spoken, or a wrong done is not spoken or done against an individual, but against God. When Annanias deceived the community and swore to it before the altar, Peter told him plainly that he had not lied to man, but unto God. Annanias expected to get away with this, thinking he had only lied to Peter, who had charge of the affairs, but no sooner than the words were spoken, Peter drops out and God drops in, and Annanias is face to face with the Lord.

It is thus that it happens that a conversation about a bit of property suddenly becomes related to the great white throne. A man has misrepresented the facts about a few yards of land and finds that the universe and heaven are against him.

Often a question is asked by some one and an answer is given, but in it a lie flashes like a flame and all righteousness is insulted.

This is what Jesus is talking about when he said that he that thinketh to do evil hath already committed it.

PRAYER.

Our Heavenly Father, help us to realize that everything in life is related to Thee, and in proportion as we are set in harmony with Thy great spirit will we be true to ourselves, to others and to our God. We pray that we may be kept from that which is false, superficial, selfish and unsavory, and, through exemplary living, cause others to love Thee too. *Amen.*

SUNDAY.

IN HIS IMAGE.

"God created man in His own image."—Gen. 1:26, 27.

Before sin entered into the world, God said, "Let us make man in our own image," which means, "after our own likeness." Therefore, the things that are of God (characteristics, attributes and qualities) are the things He has put in man. All we need to do is to examine ourselves and we see this likeness. In our invisible selves there are feelings, loves, hates, hopes, aspirations, beauty, holiness, etc. These are of God, and if we have any of them we believe we have something like Him who made us, and that we belong to His family.

PRAYER.

O Lord, Almighty and Everlasting God, who hast safely brought us through the week, and to the beginning of another, we thank and praise Thee and adore Thy name. Defend us today and in the new week by Thy power, and grant that we may fall in no sin, nor even into any danger, but that we may know that any good in us is of Thee, and all our doings may be ordered by Thee, and that we may be righteous in Thy sight. Through Jesus Christ, our Lord. *Amen.*

Christian Orphanage

A BUSY TIME.

DEAR FRIENDS:

It is a busy time at the Christian Orphanage. Gathering in the crop is no small job. We have cut and put in our silo more than sixty-five tons silo feed. We have also cut and put up nine big loads of pea hay and still have twenty-seven acres of peas and soy beans to cut. Twenty acres is on rented land, and we get one-half, under our contract. If we can get fair weather to cut and cure it, we will get a nice lot of hay. Then we have the sweet potatoes to dig and cure for the winter; wheat and oats to sow and all the small grain, so it is work every day.

Then it is time to begin to get winter clothes and shoes for the children. To buy clothing, shoes and all the necessary things for 105 children and get them properly fitted up is no small job. We hope to have your support and your help. You can make our work easier and our burdens lighter if you will make your offerings liberal and make it possible for us to meet our bills at the end of each month.

"Pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction and to keep himself unspotted from the world."

Asking for a contribution for the support of the Christian Orphanage is giving you an opportunity to visit the widows and the fatherless and help supply their needs. Will you make use of this opportunity. CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR SEPTEMBER 27, 1923.

Amount brought forward		$11,022.15
Sunday School Monthly Offerings.		
North Carolina Conference:		
Durham	$ 15.04	
Mt. Pleasant (Aug.)	1.00	
Mt. Pleasant (Sept.)	1.50	
Shiloh	1.27	
Bethel	7.97	
Sanford	8.34	
Mt. Auburn	7.93	
Piney Plains	9.00	
Raleigh, First Church (Aug.)	4.21	
Raleigh, First Church (Sept.)	5.26	
Wentworth	9.55	
Danville, Third Avenue	5.30	
		76.37
Eastern Virginia Conference:		
Rosemont	$ 8.00	
Surry, Union	1.00	
Waverly	20.00	
		29.00
Valley of Virginia Conference:		
Leaksville	$ 2.61	
Timber Ridge	1.55	
Mt. Olivet (R)	1.75	
		5.91
Georgia-Alabama Conference:		
Rock Spring	$ 3.00	
Rock Stand	1.43	
Rose Hill	2.63	
Pisgah	5.25	
Richland	.74	
		13.05
Special Offerings.		
S. C. Maynard, Garner, N. C.	$ 5.00	
Margaret F. Clark, on support of Helen Ragan	20.00	
Piney Plains, intermediate class pledge	5.00	
G. L. Gwinn	10.00	
Home Mission Board, Omer S. Thomas, Treas.	79.98	
Interest on Larence S. Holt endowment	150.00	
Cash for bunk returned	19.54	
		421.85
Grand total		$11,444.00

FROM NEWPORT NEWS, VA.

Mr. Caleb W. West was away Sunday, September 2nd, at Berea (Norfolk), in the interest of the orphanage. Mr. West is one of the most faithful Sunday School superintendents, and is ever ready to do what he can for the interest of the Christian Orphanage.

The last week of August, it was a real pleasure to have as a visitor in our city Rev. N. G. Newman, D. D., the first pastor of the Newport News Christian Church (formerly East End Christian). Our people are always glad for Bro. Newman to visit our city.

We are very glad that Mr. Nat G. Newman, Jr., is well again, and it was a real pleasure to see his smiling face in our congregation September 2nd. B. J. EARP.

NOTICE.

The North Carolina Woman's Missionary Conference will convene in the First Christian Church, Burlington, N. C., on October 11th, at 7:30 P. M., continuing through Friday, October 12th.

All missionary organizations—woman's, young people's, Willing Workers, cradle roll, juniors, etc.—are earnestly requested to send representatives to this conference. Please see to it that all funds for the year are in hand at that time.

The women of the Burlington Church are preparing to do their best in the way of entertainment on this occasion.

Please notify Mrs. D. E. Sellars, Burlington, N. C., as to the time of your arrival.

MRS. W. H. CARROLL,
Chairman Woman's Missionary Board, North Carolina Christian Conference.

NOTICE.

WHAT? Eastern Virginia Woman's Missionary Conference.

WHERE? Wakefield Christian Church.

WHEN? October the fifth.

WHO? Representatives from every woman's, Y. P., W. W. and cradle roll society in the Eastern Virginia Conference.

Let every society endeavor to be in readiness for this meeting. New officers should be elected during September. All reports must be in the hands of the secretary-treasurer by September 30th. MRS. C. H. ROWLAND,

CONFERENCES MEET.

Alabama Conference.—Christian Church at Crafford, Tuesday, October 16, 1923, at 10 o'clock A. M.

Georgia and Alabama Conference.—Vanceville Christian Church, Tuesday October 23, 1923, at 7:30 o'clock P. M.

Eastern Virginia Conference.—Holland Christian Church, Tuesday, October 30, 1923, at 10 o'clock A. M.

Eastern North Carolina Conference.—New Hope Church, Tuesday, October 23, 1923.

Western North Carolina Conference.—Christian Church at Ether, Tuesday, November 6, 1923, at 10 o'clock A. M.

North Carolina and Virginia Conference.—Bethlehem Christian Church, Alamance County, N. C., ——, 1923.

North Carolina Conference.—Wake Chapel, Tuesday, November 13, 1923.

FORMS OF SOCIAL SERVICE FOR CHRISTIAN CHURCH SUNDAY SCHOOLS.

At the recent Chautauqua, held at Elon College, N. C., a very interesting class in social service was conducted by Drs. W. A. Harper and H. S. Smith. Among the things discussed were the particular forms of social service the Sunday School children in the various grades might render. The following represents the findings of the class for these grades. There were other findings which the class requested published, but they are not in the hands of the secretary:

Beginners.

1. Kindness to animals.
2. Gifts of apples or oranges for grandmas at the home for the aged.
3. Eggs at Easter for sick babies.
4. Pictures for primary room to be carried by themselves.
5. Pennies for one month to go to buy coal for the Church.
6. Pennies at Christmas to buy gloves for the sexton.

Primary.

1. Keeping the family in touch with the work of the class.
2. Distributing song books.
3. Visiting absent members of the class and taking flowers to the sick.
4. Making scrapbooks with pictures and information about America to be sent to our kindergarten workers in Porto Rico and Japan.

Juniors.

1. Making and securing illustrative objects for the Sunday School lesson.
2. Assisting at Church functions.
3. Assisting pastor in advertising special services, giving out posters, etc.
4. Dressing dolls for the orphanage.
5. Selling Red Cross seals and assisting in similar campaigns.
6. Sharing toys, food, etc., with other children.
7. Participating in pageants and other public exercises.
8. Taking care of literature, books, fans, etc., at the Church.

Intermediates.

1. Planting bulbs for the Easter decoration of the Church and distributing the same to the sick and shut-ins.
2. Providing an outing for groups of children to whom such would mean a real treat.
3. Providing a basket at Thanksgiving to a needy and worthy family.
4. Sending decorations for a Christmas tree to the mountain mission.
5. Sending gifts to children in the orphanage at Christmas, after receiving a list of their names and ages, so as to make the gifts appropriate.
6. Select an orphan for whom to become responsible, at least for clothes.
7. Plan a story hour for smaller boys and girls.
8. Help some foreign child whose name may be suggested by a missionary.
9. Contributing to regular Church budget.
10. Raising something in the garden, or some animal (pig or chickens) for some particular purpose. N. G. NEWMAN,
Secretary of Class.

PLEASANT HILL, N. C.

We began our revival services at Pleasant Hill, Alamance County, on the first Sunday in September. Rev. S. L. Beougher, of Graham, N. C., came to our assistance on Monday and preached during the remainder of the meeting to good acceptance. His sermons were plain, practical, earnest Gospel messages. There were five public professions, and we trust that the Church was much revived. P. H. FLEMING.

RELIGIOUS EDUCATION

Miss LUCY M. ELDREDGE, *Field Secretary,*
1012 E. Marshall Street, Richmond, Va.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

October 7, 1923.

Subject: "Abraham, a Blessing to the Whole World."—Gen. 12:1-4, 18:17, 18, 22:1-18; Heb. 11:8-10, 17-19.

Golden Text: "In Thee shall all the families of the earth be blessed."—Gen. 12:3.

Devotional Reading: Psalm 47.

Reference Material: Rom. 4; Gal. 3:15-19; James 2:23.

Abraham, a Religious Pioneer.

"To be sent for God is to be sent for good."

The Bible is the greatest of missionary books. In spirit and with command, it is filled with the message of missions.

The greatest work of the Church, and all of its organizations, is to win the world to Jesus Christ. Her foremost task is missions.

Now, in the Sunday School, for the first time, three months will be given to a study of this great book that thousands and tens of thousands of earnest Bible students may see in a clearer light the missionary message as revealed through the lives of great biblical heroes, through the history of the nation of Israel, through our Lord Jesus Christ and the early Church, until no thoughtful Christian man or woman, or boy or girl can fail to believe whole-heartedly in the missionary endeavor and desire to have a part in it.

The series of the quarter's lessons begins with Abraham, the founder of his race, the "friend of God," the pioneer religious leader and missionary. His missionary career was not like that of the twentieth century ambassador to carry out God's commands. No board commissioned him, and no home Church supported Abraham as he left his home. But, nevertheless, Abraham had the fundamental qualifications of a missionary, and the spirit of a missionary, and began a great missionary movement.

Thus, we see, first, that Abraham lived close to God.

"Jehovah said unto Abram."

We do not know how God spoke, but we do know that Abraham (or, as later, Abraham) heard His voice. His life was in tune with the Almighty, so that He would hear. Here is the first essential. Dr. John Griffith, the pioneer missionary in China, used to write back to his home board, "Send me no man-made missionaries." He knew that the workers who could win souls were those who had heard God's voice themselves first. God has tried to speak to many who have never heard because they allowed other things to come between which dull the call. Other messages have been misinterpreted because they were heard and given meaning in terms of personal desires rather than as commands of a loving and wise Heavenly Father. Every missionary has a message to bear. That is no unimportant errand, and no royal ambassador ever had a greater trust. How vital that every word of the command be understood! Abraham heard God speak. The Church is hearing Jehovah speak today, and going into lands far, and working in fields close by. How wonderful to hear Jehovah speak, and how tragic to miss the smallest item of His message!

So, Abram went."

The second qualification of a missionary who is always more or less of a pioneer is "obedience." Abraham did not stop to question, nor to complain, nor even to rejoice. He simply went. God needs folks who will just *go*—to teach a Sunday School class; to attend a prayer service; to China. All need not go the same place. All should not. The question is: "Are you willing to go *anywhere with Jesus?*"

Unquestioning obedience is the first lesson a soldier must learn. He may be skillful and alert, but without obedience he is useless. Obedience is the first lesson we learn as children. Obedience is the lesson which Christians must learn well—just simple, trustful obedience to a Father. And as Abraham went in obedience, he found much to do on his "missionary" travel. There were doomed cities for which he prayed earnestly and in sorrow. His concern for them was very real. The missionary has this concern for the world. "We are all right. Let them care for themselves" is not the Christian way. Abraham found quarreling workmen with whom he made peace. Christian Endeavorers recently spent an evening is discussing the growing good coming from industrial missions. Abraham found a nephew whom he favored with the best of pastures and land. The missionary is not for self, but for others; not for personal advantage always, but for the good of all. How much it means that *"Abram went"!*

"Take now thy son."

Sacrifice comes as part of a missionary's training. Abraham was called to take his son, his only son, for whom he had waited long, and to sacrifice him on the altar. His lesson of obedience was well-learned, and with no question as to how God's promises were to be fulfilled, he went to the appointed spot and prepared for the sacrifice. He met God's test. He was worthy to be the father of a great race. Sacrifice comes to all Christians, but the happy part is that it does not seem like a hardship when done for Him. Livingstone, the great pioneer missionary into Africa's jungles, once declared that he had never made a sacrifice. If he could say that, how small are the demands upon us! What seems to be the sacrifice of our best, may bring the greatest blessing to us, as to Abraham. Nothing is too precious nor too good to be given to our God.

"In thy seed shall all the nations of the earth be blessed."

Abraham was blessed. No man is respected as he by Christian, Jew and Mohammedan. All the nations! What a scope of service!

Missionary tasks bring a twofold blessing. The individual helps others as he helps to tell the story, whether by his life or by making it possible for others to tell. And as he makes his life count thus, he is the happy Christian himself. Have you ever seen a person who thoroughly and wholly believed in missions who was a constant grouch? The missionary Church is the growing Church, as Dr. Atkinson has told so many times, extending its local program as it reaches out to help others.

Read of missions, and learn of the great blessings coming therefrom. Pray for missions, and find your own interest multiplying. Give to missions, and share in the great dividends paid in a consciousness of having a part in the great enterprise. But, above all, live so close to God that you may hear His voice, gladly go where He says, and give Him of your best, and the blessing shall be yours.

"There's surely somewhere a lowly place
In earth's harvest field so wide,
Where I may labor through life's short day
For Jesus the Crucified.
So, trusting my all to Thy tender care,
And knowing Thou lovest me,
I'll go where you want me to go, dear Lord,
I'll be what you want me to be."

CHRISTIAN ENDEAVOR.

October 7, 1923.

Topic: "Lessons from the Psalms—10. The Word-of-God Psalm."—Ps. 119:9-16, 105. (Consecration Meeting.)

Thoughts for the Meeting.

The Bible is the best guide for youth. First, to know the Bible, and then to "take heed" to its teachings means to make the most and the best of life. Verse 9.

Christian Endeavor keeps many from wandering from the Bible, by its emphasis on daily Bible reading. The first step in "wandering" is to forget to read the commandments of God. Verse 10.

The Bible in the heart is the best guard against sin. To have it in the heart means to have the Bible truth in the very center of the life, with its great power-giving strength, to withstand temptation and hatred for wrong-doing. Verse 11.

Jehovah is our best Teacher. Verse 12.

"With my lips." The faith that is expressed, and the love for Jesus that is spoken strengthens the belief and the love. The part of our pledge "to take some part, aside from singing, in every Christian Endeavor prayer-meeting" is important. That testimony helps the individual who gives it, and inspires others, as well as helps to make the Christian Endeavor prayer-meeting interesting and uplifting. Verse 13.

The greatest wealth in the world is invisible, and our greatest blessings can never be seen. Thus are wisdom and love, strength and righteousness, and a host of riches which may be ours. Verse 14.

"I will not forget Thy word."

Consecration meetings call Christian Endeavorers very definitely to the word of God, and aim to keep them, like the psalmist resolved to never forget the great precepts found there. Verse 16.

God's word is light. In times of sorrow it brings the only ray of brightness to the heart. In times of temptation, it gives a light that spells overcoming the wrong. In a heavy task, the Word gives wisdom. But as the room will remain dark if you fail to remember to light the lamp, or turn on the electricity, so God's word must be remembered and used if its light is to help brighten the path and direct the feet. Verse 105.

"Lamp of our feet, whereby we trace
Our path when wont to stray;
Stream from the fount of heavenly grace,
Brook by the traveler's way.

"Word of the ever-living God,
Will of His glorious Son;
Without Thee how could earth be trod
Or heav'n itself be won?

—*Bernard D. Barton.*

PLANS FOR THE MEETING.

At the beginning of the year, it was suggested that Christian Endeavorers this year memorize the psalms used for the consecration meetings, and thus have them to use in their services at any time. This meant one psalm a month, and those who have followed this plan known nine of the choicest selections in the word of God. This month there are just nine verses of a wonderful psalm. Begin to learn these verses, and repeat them each Sunday night during the month Perhaps the "forward step" which many Christian Endeavorers should take at this consecration meeting is to resolve to really *know* more portions of the Bible.

Questions for Discussion.—Of what help has the Bible been to you personally? (Several may answer this question.) How may Christian Endeavorers use the Bible more in the Sunday or week-day meetings? Why should Bible passages be memorized? What is the best way, and time for reading the Bible? (The quiet hour should be explained, and the blessings coming to those who have enrolled as "comrades" to spend fifteen minutes every day, in the early morning if possible, in Bible study, prayer and communion, related.)

Ask each member in advance to come with a verse learned from the psalms which gives a great lesson. Instead of having the secretary call the roll, if variety is desired the president may give the first verse, and then call upon some member. This one will give his, and call on another, until all have taken part in the consecration service. Then the secretary will call names of absent members for messages, and the meeting may be closed with a short message from the pastor or president on "How to Carry the Lessons from the Bible into Every-Day Life," a hymn, and the benediction.

Suggested Hymns.—"Break, Thou, the Bread of Life," "How Firm a Foundation," "Tell Me the Old, Old Story," "More About Jesus," "Holy Bible, Book Divine," "Wonderful Words of Life."

JUNIOR CHRISTIAN ENDEAVOR TOPIC.

OCTOBER 7, 1923.

TOPIC: "How to Live an Unselfish Life."—Rom. 15:1-3.

(Consecration Meeting.)

"For Christ also pleased not Himself."

What kind of folks do you Juniors like best? Do you like folks like that selfish giant, which you may have heard about, who had a beautiful garden, with flowers and grass and fruit and trees, but who had such a high wall around it that nobody could enjoy it? He was selfish because he wanted every single thing for himself, and did not stop to think that other people liked flowers and fruit, too. Or do you like the man who remembers that boys and girls, and older folks, as well, like him to think of them, to say "How do you do?" kindly, and to help them when they are sick, or give them something to eat when they are hungry? Which do you like best?

Our lesson tells that Jesus Christ pleased not himself. We know that He went everywhere doing good, and that wherever He went, people were happier and better. Whenever we think of Him, let's remember this. And as we know the kind of people whom we like the very best, let us remember that they are unselfish folks, and try to be like Jesus and like them. Let us learn the little verse, which may be either a prayer or a song for our meetings:

"God, make my life a little light
Within the world to glow;
A little flame that burneth bright
Wherever I may go."

"WALK IN LOVE."

(Ephesians 5:2.)

With this test in mind, let us look at Paul's geat love chapter (1 Cor. 13). However, before we start, it may be borne in mind that Paul's own life is his greatest love-letter. His was a simple, Simon-pure, unrelenting, undying love for Jesus Christ. Christ was Somebody, in Paul's estimation. He was not merely a dead hero, not a martyr to a losing cause; but He was his Lord. He had seen Him! He knew Him! It was He, and none other, who had graciously, vicariously redeemed his soul. Jesus had made him a new creature. His was a real experience. He staked all on Him. To him, Christ was God manifested in the flesh. He worshiped Him!

His Christ has quite a task. Paul loved Him so much he jumped right into the job with all his great soul to do his part in helping get it done. For Paul, Christ had not quit the job and left it to His successor. He was on it and doing it through His successors.

Now, that we have hastily reviewed Paul's authority to speak, let us fit our text to the love-chapter.

(1) *Emptiness of Achievement Without Love* (1 Cor. 13:1-3).—This is the testimony of Christianity's great achiever. Paul was indeed a speaker in "the tongues of men"—Latin, Greek, Hebrew; he had a prophet's commission; he had a mountain-moving faith, a sea-traversing faith; how often he gave his body; and, indeed, he bestowed his goods. But all, all of this without love would be empty—oh, so empty! This principle he learned from Him he loved so greatly. How many things we learn from those we love! And, my! what an example Jesus was! He walked in love. His every act was wholly sanctified by love. Misunderstood speaker in the language of every age and race of men, healed every sick, blessed little children, washed men's feet, kept faith with the Father, and love, boundless love, for His fellows!

How do we achieve today? When we make progress, do we make it in love? Many years were left on old, faithful Paul. "I bear in my body the marks of the Lord Jesus" (Gal. 6:17). Love-marks! gathered in Europe, Asia, and the isles of the sea. He walked in love. He didn't content himself with walking a little in love, but he walked as far as he could, as long as he could, and often contrary to the counsels of men.

(2) *The Length of Love.*—"Love never faileth." Never! A thousand times Paul could have given up if he had not loved; but he loved, and he didn't give up. He could not feel the bruises on his body for the love in his soul. He was a fighting man when it came to cheapening his blessed Redeemer. He cared not for the chains of iron—he gloried in the cords of love which bound him to his Lord so that nothing could separate him from the love of Christ. Paul knew love never ceased. This principle he learned from Jesus. Love arose a great while before day; it remained up all night; it sweated drops of blood; it bore the cross; it said, "Father, forgive them," because it was endless. In another place, Paul says, "Walk in Christ"; here he says, "Walk in love." The two are one. "As ye received Christ Jesus, so walk in Him."

(3) *The Coming Completeness of Love."*—"Now, we know in part." We are children. Paul a child? With all his learning, wisdom, and revelation from God? Yes, a mere child as compared with what he had yet to learn in the heavenly home. Paul's was a Christ-filled life, and he had hopes for a gainful death. "For me to live is Christ; to die is gain." Since he first met his Lord he had walked (served) in love, and at last he could look forward to a completion of all things in Christ, when he should know as he was known, *i. e.*, completely; and when faith and hope had ripened forever into love, and love should live forever.

And may we walk in love—the true love for Jesus Christ until our service shall be completed and we, too, receive that perfect love in the heavenly home. If we walk in love, truly our struggling Churches will become powerful, our great Churches will become effective, and victory will be with our banners. If we have lost the love, how shall we walk in it? If we have lost the Christ, how shall we walk in Him? We can find Him as others found Him long ago at the place of praayer!

JOHN G. TRUITT.

THE FIRST OPENING OF BETHLEHEM COLLEGE.

Bethlehem College opened its doors for students September 12th. It was indeed a good day. The opening exercises were very enthusiastic and inspiring. While the building was not complete, and the opening was held in the Church, the best spirit prevailed throughout the day. We are promised the building in a short while. Forty students were enrolled the first day; others are to come later.

A few weeks ago there was a move begun to interest the Churches, Sunday Schools and individuals in furnishing a room of the dormitory. This is working fine. Already we have money for three. The name of the person or society furnishing a room will be placed over the door. Bro. J. O. Peek, of the New Harmony Church, was the first to pay into the treasury of the building fund and the first to send money for furnishing a room ($50). Mrs. Anna Johnson, of Norfolk, Va., and Mr. and Mrs. J. S. Stephenson, of Kite, Ga., send a check each for room. There are four others promised.

Quite a number have sent and brought books for the library. Bro. J. W. Payne gives a "Biblical Commentary" and "Encyclopedia Britanica." Dr. J. T. Clack brought twenty-eight books to the opening. All we need just now is the co-operation of the people to make a school of which we will all be proud.

E. W. CARTER.

Wadley, Ala.

NOTICE.

The board of trustees of the Christian Publishing Association will meet in regular annual session in the chapel of the Christian Publishing Association Building, Dayton, Ohio, on Tuesday, October 16, 1923, at 2 P. M. All persons having business to present to the board will either be present at that time or have these matters in the hands of the secretary before the above-mentioned date.

O. W. WHITELOCK, *President.*
H. RUSSELL CLEM, *Secretary.*

FOR JAPANESE RELIEF FUND.

Previously acknowledged	$5.00
Damascus Church, Orange County, N. C.	5.00
Total	$10.00

Churches and Sunday Schools may be assured that these funds will be forwarded in full to the relief of the destitute in our mission fields in Japan, where the suffering is very great.

J. O. ATKINSON,
Elon College, N. C. *Mission Secretary.*

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Practically all physicians and medical writers are agreed that there is a close relationship between Indigestion and Rheumatism. This view is substantiated by the fact that Shivar Spring Water, which is probably the best American mineral water for Dyspepsia and Indigestion, relieves Rheumatism and the Rheumatoid diseases, such as Gout, Sciatica, Neuralgia and Nervous Headache. Physicians who have studied this water and who have observed its affects in their practice, believe that it relieves these maladies by rendering the digestion complete and perfect, and thereby **preventing the formation** of those poisons which inflame the joints and irritate the nerves, and also by eliminating, through the kidneys, such poisons as have already been formed.

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I accept your offer and enclose herewith three dollars for ten gallons (two five-gallon demijohns) of Shivar Spring Water. I agree to give the water a fair trial in accordance with instructions which you will send, and if I report no benefit you are to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

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A WAR PRAYER.

Mark Twain.

O Lord our God, help us to tear their soldiers to bloody shreds with our shells; help us to cover their smiling fields with the pale forms of their patriot dead; help us to drown the thunder of the guns with the wounded, writing in pain; help us to lay waste their humble homes with a hurricane of fire; help us to wring the hearts of their unoffending widows with unavailing grief; help us to turn them out roofless, with their little children to wander unfriended through wastes of their desolated lands in rags and hunger and thirst, sport of the sun flames of summer and the icy winds of winter, broken in spirit, worn with travail, imploring Thee for the refuge of the grave and denied it—for their hopes, blight their lives, protract our sakes who, adore Thee, Lord, blast their bitter pilgrimage, make heavy their steps, water their way with their tears, stain the white snow with the blood of their wounded feet! We ask of one who is the spirit of love and who is the ever-faithful refuge and friend of all that are sore beset and seek His aid with humble and contrite hearts. Grant our prayer, O Lord, and Thine shall be the praise and honor and glory now and ever. Amen.

Mark Twain said of this prayer: "I have told the whole truth in that, and only the dead men can tell the whole truth in this world. It can be published after I am dead."

And it was.—Selected.

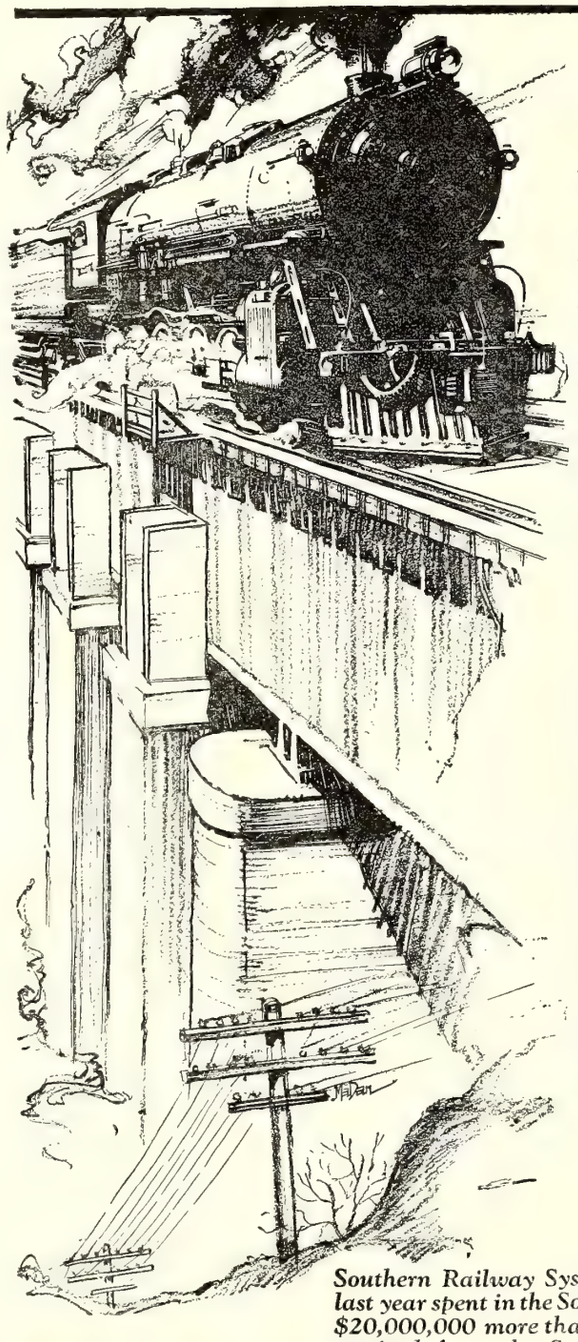
WASTE OF TEACHING.

The segregated school, in which backward children are separated from their more intelligent associates, has been condemned by some as more expensive than the "straight" school. Statistics prove that it is slightly more in cost than the old scheme, but also show that a great saving is effected in teaching and in time.

Miami, Fla., reports that in her split schools the percentage of failures has been reduced from more than 15 to less than 5 per cent, and that one-tenth of her enrollment has received an acceleration of a half year. Superintendent Tupper, of the Southern city's school system, says:

"Failures represent wasted teaching, teaching bought and paid for, but which has failed to result in proper development, which must be repeated and paid for again. A reduction of failures from 15.3 to 4.7 per cent is a reduction in the amount of wasted teaching equivalent to $8,000 annually."

SOUTHERN RAILWAY SYSTEM



Keeping pace with the South

The first American locomotive to enter actual service was the "Best Friend" of 1830. Built in a New York foundry, shipped by sea to Charleston, it hauled the first passenger train on what is now the Southern Railway System.

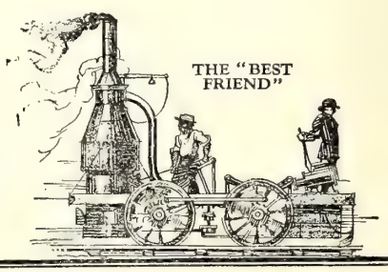
Twenty-two hundred locomotives, some of them fifty times as heavy as this famous pioneer engine, and 70,000 cars, operating on 8,300 miles of Southern Railway System lines, are now doing the work that was begun by the "Best Friend."

From the Ohio and the Potomac to the Gulf, from the Atlantic to the Mississippi, the far-flung rails of the Southern reach across twelve states with 40,000,000 inhabitants.

The Southern serves the South—from the northern gateways at Washington, Cincinnati and Louisville—and the western gateways at St. Louis and Memphis—to the ocean ports of Norfolk, Charleston, Savannah, Brunswick and Jacksonville—and the Gulf ports of Mobile and New Orleans.

Operated by men of the South, who have been bred in its traditions to understand its problems and its needs, the Southern keeps pace with the South. The investment in its properties is now more than $710,000,000, of which $285,000,000 has been expended in the past two decades.

With the continued cooperation of the people of the South, we will be enabled to command the capital for the greater transportation facilities that Southern development will inevitably demand.



Southern Railway System last year spent in the South $20,000,000 more than it received from the South.

The SOUTHERN SERVES THE SOUTH

HOLLAND—DeGINDER.

On August 21, 1923, at the residence of the pastor of the Newport News Christian Church, Mr. Carlton Jacob Holland, of Newport News, and Miss Mary Sarah DeGinder, of Hampton, Va., were quietly united in matrimony. May heaven's blessings attend them through life.

B. J. EARP.

WHITE—PERRY.

Quietly, in the pastor's study of the Newport News Christian Church, on September 10, 1923, Miss Ruth Long Perry became the bride of Mr. John Wesley White. Both Mr. and Mrs. White are of Newport News. Here is wishing the blessings of God upon them.

B. J. EARP.

SCOTT—HAMMER.

At the home of the writer, on the 8the day of September, 1923, at 7 P. M., were joined in matrimony Mr. Edgar Scott, of Ramseur, N. C., to Miss Blanche Hammer, formerly of Kemp's Mill, N. C. The writer wishes them many years of happiness.

A. K. SCOTTEN.

THE CHRONIC KICKER.

He kicks about his boarding-house,
He kicks about his bed,
He kicks about most everything—
Wants something else instead.

He kicks because his cow is red,
Because the grass is green;
He'd kick his mother out of doors,
He is so low-down mean!

He kicks about the preacher,
He kicks about the pews,
He kicks about the deacons
And the congregation's views.

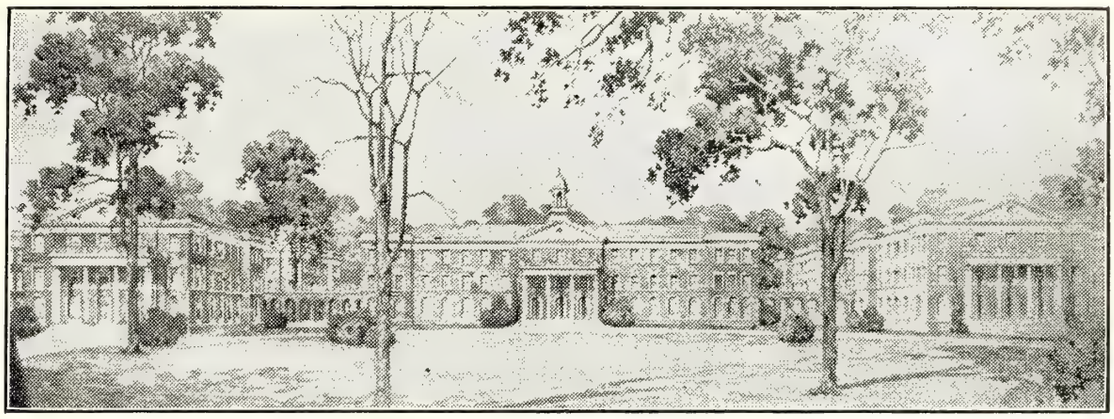
He kicks about the hymn-books,
He kicks about the choir,
He kicks about the organ,
At a piano shows his ire.

He kicks because the pastor's term
Is lengthened by a year,
And because the congregation,
As a whole, won't interfere.

He kicks—but what's the use
To inquire why he kicks?
He kicks because to kick is one
of old Satan's cutest tricks!

—A. J. Disbro, Shenandoah, Va.

Elon is Building for the Future



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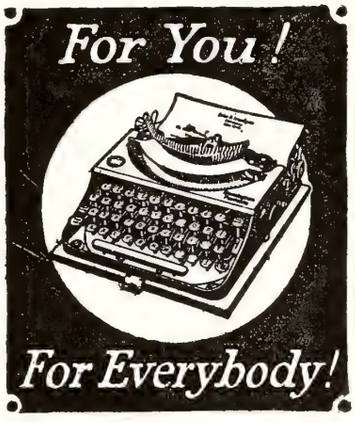

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Called Home

GOODWIN.

Miss Sallie Goodwin was born May 17, 1874, and departed this life September 10, 1923. In early life she made a confession of Christ, and united with the M. E. Church, South, in Winston-Salem. On removing to Greensboro later she united with the First Christian Church, where she has for eighteen years lived a faithful Christian life. For twenty-seven years she has made her home with Mrs. K. W. Webb, her loyal friend, who, together with many other friends, she leaves to mourn their loss. Services were conducted at the residence by the pastor.

AYSCUE.

Richard Glenn Ayscue was born April 24, 1856, and died August 16, 1923. He was married March 18, 1889, to Miss Stella Eaves. Three children were born and have gone before, one an unnamed infant, and twins—McHurty and Mattie Pearl Ayscue, died when nearly nine months old. There was only a few days between their deaths. Brother and Sister Ayscue secured Cassie Eaves, a niece of Sister Ayscue, upon whom they lavished their love and interest. She has proven very worthy; indeed, as faithful, loving and helpful as any child could be. She married Sollie Ayscue, a nephew of Richard Ayscue, and the two have taken the place of faithful children. They are a great comfort to Sister Ayscue, who survives her husband.

Bro. Ayscue joined Liberty Church when a young man. He has been numbered with the most faithful and best of the Church and community. He loved the house of God and the servants of God. His was the welcome home of the preachers. He will be remembered by as many as any good man that has lived in our Church.

The end was a victorious one indeed. He often said to his loving wife and friends, who did all they could to keep him, "Let me go; I shall be so much better off."

Funeral service by the writer, assisted by Rev. G. J. Green. A great crowd was present, giving evidence of the love and esteem of the man that had lived.

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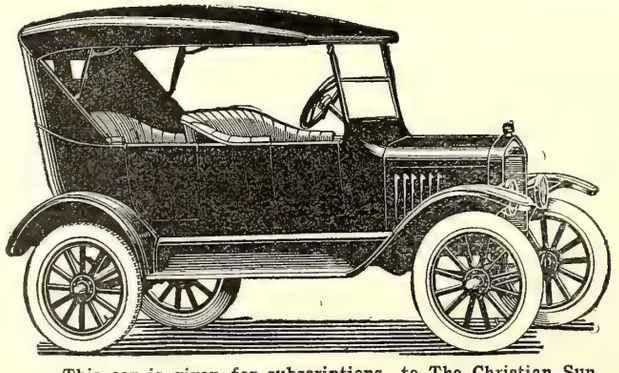

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Official Organ of the Southern Christian Convention

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VOLUME LXXV. | RICHMOND, VA., THURSDAY, OCTOBER 4, 1923. | NUMBER 40.

Mission Room, Bx 725 X

THE SUN'S OBSERVATORY

Love a Necessity in the Christian Life.—

For Paul, as for Christ, there is no possible discharge from the duty of love, no substitute for it. Other things, even so-called spiritual gifts, are not only no substittues, but themselves are worthless without love. * * * God's whole redemption is to a life like his own, to a sharing life; and that life is love.—*Henry C. King.*

A Great Find in Radium.—

The world's largest deposit of radium has been discovered in Ferghana, Russia. This find is expected to prove "a tremendous advantage to science and a boon to the masses," according to a statement by the New York Radium Institute. It is also hoped that, as a result of this discovery, the price of radium will be brought down to the point where it may be put into every hospital in the land and made available to all, whereas the scarcity and high cost of it makes it prohibitive to many at the present time. The discovery of redium-bearing ore in the Belgian Congo last fall caused a decrease in the price from $110,000 to $75,000 a gram. It is said that the world's supply of radium was estimated last July at eight ounces, of which three and one-half ounces were extracted in this country. If the curative properties of this strange substance should prove as great as has been anticipated, an increased supply, with diminished cost, will be an infinite blessing to suffering humanity.

Real Religion the Need of This Day.—

Bishop Shahan, rector of the Catholic University at Washington, who recently returned from Europe, reports that a religious wave seems to be sweeping over France and Italy. A majority of the Churches in these countries are crowded with worshipers at the early morning services on week days as well as Sundays. Many young priests have been ordained in France during the last five years, and the minds of the people are turning to religious matters. This is said, of course, concerning the Roman Catholics, and may not be true, at least to the same extent, of Protestants. And yet it is gratifying to learn that here are spiritual flood-tides setting in anywhere in the world, for Christianity itself has been at a rather low ebb. There must be a great revival in the Protestant Church, which will swing us back to fundamental doctrines and a vital religious life, or the very foundations of the Christian Church will crumble away. There will be either another Pentecost or the judgment soon.

"Remember, therefore, from whence thou art fallen, and repent, and do the first works."—Rev. 2:5.

War Is a Denial of Christianity.—

An American general who helped smash the Hindenburg line has publicly come forward to support an idea first proclaimed by William James, in his famous essay, "The Moral Equivalent War."

Recently a banquet was given in honor of General John F. O'Ryan, organizer and commander of the Twenty-seventh Division. As was to be expected, the toasamaster recited the triumphs of the general's war record. Then came the surprise. The guest of honor startled his listeners with this response:

"The chairman has done exactly the thing which ought not to be done today. He has lauded my war record. No man's exploits in killing should be lauded now. We soldiers are not ashamed of the way we fought, but those of us who know anything know that fighting is not glorious. No matter how righteous the cause, the experience of a soldier at the front tends to lower his finer sensibilities. * * *

"War is the denial of Christianity and of all the most sacred things in life. It exalts force. It thrives on lies. It is the product of hate and fear and cannot by any stretch of imagination be waged humanely."—*Boston Transcript.*

Can Men Do the Impossible?—

Do you think men can do the impossible? Dr. J. H. Jowett says they can, and then proceeds to explain as follows: " 'Stretch forth thine hand!' But that is just what he was unable to do. His hand was withered. His hand had hung there for years, a rebel to all the commands of the will. The Lord's imperative was the demand of the impossible! Yes, but the man obeyed. 'He stretched it forth.' What he had been unable to do, he did at the bidding of the King. Christ's commandments are always accompanied by adequate supplies of grace. His commandments are really inverted promises; every one is a true bond that the Lord will provide the needful power for its fulfillment. When we begin to obey we release the power, and we discover that the requisite ability has been given by the gracious Master who gave the call. Let me, therefore, not fear the decree of the Lord. If 'His commandments are exceeding broad,' His love is exceeding deep. He will not mock our souls. He will not make us thirst, and then hold the water beyond our reach. He is faithful who called thee. Rise to obey, in all thy lameness, and thou shalt find that thy feet and ankle bones receive strength."

Undemocratic Education.—

Education finds a new critic in Charles M. Schwab, whose views, given in the *New York World,* shows he condemns colleges, not college men:

"The system of education in America today is undemocratic. It tends to mold the young manhood of the country into a set type. That type is peculiar to a certain environment of books, of music, of art. It is a type which cannot comprehend the dynamics of the workingman's situation; which fails to recognize the importance of the workingman; which even overlooks the distinct entity of the workingman in the molding of a nation.

"The educational system is, in this sense, narrowing. It creates an undeniable atmosphere that men become rooted in. Once set in this atmosphere, it is impossible to make them comprehend any problems save those of their immediate surroundings and personal thoughts. That is why we seldom find a college man who is a fit executive for thousands of steel workers.

"American colleges need to broaden their outlook. They need to mold men that can see across distances—not into themselves. They need to cover more territory, and this territory needs to engulf the average citizen. For, what good is education unless it makes for racial progress, unless it produces a class of men that can bear the burdens of the nation rather than live their own selfish lives?"

A Burning Shame.—

If there is a more implacable enemy in the world against anything, or any person, than is the liquor business and its friends against prohibition, then we are pitying that person. It is not a question of guilt or of wrong, but it is a question of getting a verdict against the man who stands for prohibition. The *N. C. Christian Advocate,* in its issue of September 6, says:

The secular papers throughout the country that are inclined to sympathize with the liquor traffic, and seem to take a delight in belittling those who favor the enforcement of the eighteenth amendment to the Constitution of the United States, have given great prominence to the charges of grand larceny and forgery which a grand jury in New York City has found against Mr. W. H. Anderson, superintendent of the Anti-Saloon League of that State. If Mr. Anderson is guilty, he ought to suffer for his crime. But, listen to the board of directors of the Anti-Saloon League of New York State:

"We admit that Mr. Anderson received the money mentioned in the indictments. But this board, in the exercise of its legal power, had previously unanimously authorized its payment, has since ratified it, now approves and upholds it, and squarely denies that the league has been robbed of a penny."

Liquor papers and advocates of the liquor traffic will not scruple to crush any man who is trying to put down the accursed stuff. No man's character or even life is safe in the hands of such a bunch. It is time for all lovers of sobriety and law to take a firm stand, and stand regardless of the cost.

NOTES-PERSONALS

The letter of Rev. W. T. Scott, concerning his field of labor for the past year, is indeed a most interesting review of his work. It will appear in the next issue, and will be read, we believe, by a number of our people. It indicates a year of good work as a pastor.

Rev. J. W. Wellons, D. D., had the misfortune to get a fall recently in which he was quite badly hurt, and from which he is recovering very slowly, although he is up and around in his room. He is suffering a good deal of pain from the hurt he received in his side. We trust he may soon be able to get around as usual.

Rev. H. S. Hardcastle, the new pastor of the Suffolk Christian Church, has entered upon his labors as such, and seems to be getting along as might be expected—very well. We wish him great success. Dr. Staley spent more than forty years in the same field, and still holds a warm place in the hearts of the people there. We wish Bro. Hardcastle may do as fine a work and have as many years to serve that people, if in keeping with God's will.

On Friday afternoon, September 28, 1923, Rev. W. W. Staley, D. D., who has been so extremely ill in the hospital at Winston-Salem, N. C., for several weeks, was improving very nicely, and if no reverse occurs, he hopes to be able to leave the hospital on Saturday, October 6th, and go to the home of his brother at Burlington, N. C. This will be good news for his many friends throughout the Church. We all rejoice in the prospect of speedy recovery and wish for him many days of high usefulness yet before he may be called to go to his long home.

We should like to know how many families are using the "Family Altar" services prepared by Rev. H. E. Rountree, of the United States Navy, Portsmouth, Va. It is no secret that many of the Church members of this day do not have a family altar. We have asked Chaplain Rountree to furnish us with such helps for the family altar that we may stimulate, if possible, our people to a larger use of the family altar daily. It is needed in every home where it is not now established, and we trust that many of our readers will use the help which Bro. Rountree is so generously giving to our readers.

This Saturday morning, September 29th, came this message by wire from our nephew, Mr. J. Herbert Barrett, Baltimore, Md.: "My precious Sue left me last night. Funeral Monday, 3 o'clock P. M.—*Herbert Barrett.*" We have no particulars, this being the first intimation of her illness. Mrs. Barrett was a remarkable woman in several respects. Though she was reared in the lap of plenty, she was a woman of remarkable common sense. She was also a most extraordinary mother. If we were called on to give the proof, we should unhesitatingly present her children as proof. She reared them to be little ladies and gentlemen, polite and accommodating, whether in the home or at play. She has surely distinguished herself as a mother in this day when so many children have so little regard for parental authority. God bless her memory and the loved ones she has left behind her.

Rev. L. E. Smith, D. D., and his Temple congregation are working hard to open their new house of worship on the fourth Sunday in October. It may not be possible to get ready by that date, but they are working hard to that end, and it is much hoped they may succeed. It will be an occasion long to be remembered, and will, we trust, mean a new day for the Temple congregation. It will be the most beautiful Church building in the Christian Church, North or South, East or West, and perhaps the finest Church building in the city of Norfolk of any denomination. That is saying much for the Temple congregation, when only a few years ago they would have thought it quite out of the question to think of a building that would cost $50,000. But now it has come to the test; they are building, and will soon have ready for occupancy, one costing possibly five times that sum. Let us all, as far as possible, get ready to attend the opening service when it comes

The Santa Isabel house of worship is about ready for dedication. We sent over the chairs yesterday. This is a splendid house of worship. The chairs are excellent. The pulpit furniture is made of native cedar, and was donated to the Santa Isabel Church by all the Christian Churches in Porto Rico, at a cost of $205.00. This furniture is very pretty, and the best of it is the wood ants, which are such a pest here, will never eat it as they do all other kinds of woods, especially wood which comes from the States. The dedication is set for September 7th, at 7:30 P. M. Dr. J. W. Harriss, president of the Polytechnic Institute of San German, will preach the sermon. I will have charge of the dedicatory service. The twelfth annual Christian Conference will assemble on the morning of September 8th, at 9 o'clock, and continue till Sunday night. Bro. Ojedo, pastor of the Church, and the Church in general, are delighted with the Church and the furnishings. Such a nice, workable little Church can hardly be found in Porto Rico.—*Rev. D. P. Barrett,* Ponce, Porto Rico.

We spent Sunday, September 23rd, with the Church at Union, Alamance County, N. C., in order to let Bro. W. C. Wicker off, so he could attend the funeral of Mrs. W. G. Clements at Morrisville. Dr. Wicker had been engaged as supply for the Union Church for that day, as Dr. Fleming, the pastor, was away. It had been many years since we had visited this dear old Church. It is one of the oldest Churches of our people in Central North Carolina. It is one of our strong Churches. Since our last visit there, many of the leading members have been called to their reward, so that in some respects it is almost a new congregation. They have a very good Church building, erected with concrete blocks, which serves their needs very well. They have been blessed with the ministry of a number of our ablest men. I noticed on the walls the portraits of three of their former pastors, viz: the late Rev. Alfred Iseley, Rev. W. S. Long, D. D., and the late Rev. J. W. Holt. We had a pleasant day and, as we trust, a good service. On this occasion, we noticed the sons of the men we knew quite well forty years ago, who were then in the prime of life, but now they are not only gone, but their sons have hair as white as was their fathers in those days. I recall especially the face and the white hair of the late Dr. E. F. Watson. Now his son, Dr. Geo. F. Watson, who, although he has moved from the community, was there on a little visit, and, if possible, his head is whiter than was his father's when we last saw him. We met many others whose names we cannot recall, but on many of them the frosts of many winters begin to show the marks of age. The Church has a large cemetery, and it has many graves; time is flying, and we are going, one by one, to our long homes. We had dinner with Bro. and Sister R. W. Fitch.

N. C. AND VA. CONFERENCE TO MEET.

To Pastors and Church Secretaries of the North Carolina and Virginia Christian Conference:

Dear Brethren,—Our Conference is to meet at Bethlehem Church, Alamance County, on November 13th. The first session will be held that night, supper being served on the ground. Delegates coming by train will be met at Elon College, N. C., if notice is sent in advance.

I am sending you the proper blanks in duplicate. Checks should be made payable to W. J. Graham, Treasurer, and pinned to the blank receipt enclosed. If your Church cannot be represented, pin check to the receipt and mail with Church letter to me at Elon College, N. C., by November 10th. It is hoped that every Church will be fully represented, and that each pastor will be present. Write Mr. Clyde Iseley, Burlington, N. C., R. F. D., when and how you will arrive.

The North Carolina Conference will meet at Wake Chapel Church, Fuquay Springs, N. C., on November 20th. No report need be sent to this Conference. The North Carolina and Virginia Conference will report for us to that body.

Trusting that we may have a pleasant and profitable session and that every Church and pastor will please our Master in the reports to be made, I am, Sincerely,

W. A. HARPER,
Secy. N. C. & Va. Christian Conference.

OFFICIAL NOTICE.

As secretary of the North Carolina and Virginia Christian Conference and of the executive committee of the North Carolina Christian Conference, I am authorized to make the following announcements:

The North Carolina and Virginia Christian Conference meets at Bethlehem Church, Alamance County, N. C., on the evening of November 13th. Delegates coming by train should notify Mr. Clyde Iseley, Burlington, N. C., R. F. D. They will be met at Elon College if notice is sent in advance.

The North Carolina Conference meets at Wake Chapel Church, Fuquay Springs, N. C., on the evening of November 20th. Delegates should notify the pastor, Rev. J. Lee Johnson, Fuquay Springs, N. C., and should go to that station by rail, where they will be met if notice is sent in advance.

All reports from Churches and ministers should be sent to the North Carolina and Virginia Christian Conference. That body will report to the North Carolina Conference.

W. A. HARPER, *Secretary.*

OFFICIAL NOTICE.

The time for the meeting of the North Carolina and Virginia Christian Conference has been fixed by the executive committee for Tuesday after the second Sunday in November, the same being the 13th of said month. For other particulars, as hour of meeting and length of program, see official notice of conference secretary and program committee.

N. G. NEWMAN,
Secretary Executive Committee.
Elon College, N. C.

NOTICE.

All persons expecting to attend the Western North Carolina Christian Conference, which convenes November 6, 7 and 8, at the Christian Church at Ether, N. C., will please notify Hamor G. Cochran, chairman of the entertainment committee. Say how you are coming, whether by train, auto or horse and buggy, that provision may be made for entertainment.

HIRAM FREEMAN.

The Editor's Pulpit

A Weekly Presentation of Truth for the Christian Life.

BUILDING THE CHRISTIAN LIFE ON THE RIGHT FOUNDATION, AND THE OUTCOME.

"For other foundations can no man law than that is laid, which is Jesus Christ. Now, if any man built upon this foundation gold, silver, precious stones, wood, hay, stubble: Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss, but he himself shall be saved, yet so as by fire.—1 Cor. 3:11-15.

We are facing and approaching two great buildings—buildings of human life. The foundation has been laid for us. All true structures must have a safe and solid foundation. Here are two men who propose to build, each for himself. After looking the situation over carefully, one decides that nothing short of the sure foundation will satisfy him. The building he is to erect is a symbol of the Christian life, and accordingly he assembles the material for that purpose. He piles up gold and silver and precious stones—symbols of truth and righteousness and love—and from these he intends to build a structure that shall stand the test of the storms of life. He means to build on the foundation of Jesus Christ. The other is a man who likes to believe he is thinking for himself. He, too, looks over the one foundation, but decides he can do just as well by making another foundation for himself. He selects a place for his building on the sand. He assembles material with which he proposes to erect his house. He gathers wood, hay and stubble and begins his work. Both houses are being constructed in easy reach the one of the other. Both buildings are completed and the men occupy.

One day, dark clouds are crowding the sky. There is thunder in the distance. It comes nearer, and as it comes, the lightnings begin to flash in fury. The wind is driving the clouds hurriedly. The storm is rapidly approaching, and all of a sudden it bursts upon the two structures, the one which was built on the sure foundation of gold and silver and precious stones stands. The storm strikes it furiously, and though it seems to quiver under the terrible pressure of its rage, it stands, and when the dark, angry clouds have emptied their fury, the building is unhurt. The other man, having chosen to build on a sandy foundation and of poor material, such as is represented by wood, hay and stubble—selfishness, falsehood and disloyalty—is soon alarmed because he feels the quiver of the house in which he lives. The storm strikes it with great force. It is seen to tremble as a man who is about to fall, and then in a moment of great fury the storm wrecks the building from its foundation, and it is instantly crushed beneath the destroying force and the house that was built on the sands is no more.

These are but two little parables in which Jesus Himself likened the men who were building a life for eternity. The one was after the divine pattern, and it stood unharmed by the ravages of the storm; the other was after the way of the flesh—the one stood, the other went down and was destroyed. The difference of the two men is chiefly found in two important particulars, viz: one built on the sure foundation, and he used the best material that he could get; the other, deciding for himself what he would do, built his house on the sand, and he used the poorest material—wood, hay and stubble—and the house went down in ruin. No wonder at the results which followed! In these word-pictures, the inspired penman was showing us the life of two men—one being built upon the sure foundation, while the other was built upon the shifting sands of time. One felt that he could not afford to act for himself. The other was independent. He was a man who thinks for himself. He is the modern man, who thinks for himself and will not accept anything which he cannot understand. The man who chose to have God do his thinking for him, stood and lived through the storm. The man who thought for himself went down and was crushed by the storm. Oh! the wisdom of the one and the foolhardiness of the other! One chose God's way; the other chose the way of the flesh. The lesson is clear.

The storm was sure to come, and coming, it made manifest the character not merely of the two men, but it revealed the strength and weakness of the work of the two men—the power of God in the one, and the absence of that power in the other. Reader, you can choose which way you will take. It is with you. Choose God and stand; choose the devil as your leader, and go down.

What was the difference between the two men as seen from the outside? Both were building and preparing for safety in the storm. One chose well and wisely; the other chose foolishly and very unwisely. Both were building. The one was right, and the other was wrong; and between the right and the wrong lies all the difference. One man honored God in his life and work; the other tried to honor himself. The difference is the difference between real Christianity and downright hypocricy. The Christian stands for the truth as God has given it to us. The hypocrite sets up a standard of his own, and loses all.

The essential part in every building is the foundation. Take that away and you have nothing of value. The Christian does not have to lay this foundation—it is laid for him by Jesus Christ. What the Christian has to do is to build on the one sure foundation. The other man thinks he can lay his own foundation in his own strength. The one succeeds; the other fails.

If there was ever a day in the history of Christianity when men are trying to lay their own foundations upon which to build character, that day is this day. In this effort, they act as if the one thing to be done is to pluck the crown from the brow of the Son of God. This one thing to be done is to rob Jesus of His deity. In this one act they sweep the field and take from Him every possible superiority over man. Having, as they suppose, reduced the Son of God to the level of man—to the level of themselves—they then go forward to set up their own ideal and to build their own foundations and erect their own superstructures. Having, as they think, established the fact that the Son of God is only a common man, they feel free to set up other claims for themselves. Were they to admit the deity of Jesus, they would at once deny to themselves all possibility of another way of life. Jesus must be reduced to the level of men or all hope of another way is gone. This seems to be the one end upon which the enemies of the Cross have set their goal? Jesus must be disposed of or his life will always be a rebuke to their sinful lives. With Jesus out of the way, these men imagine that they can make a salvation to suit themselves. But in this they are mistaken, for if Jesus were not, they would be helpless to bring salvation, being without hope and without God in the world. It is Jesus or it is death! We must take the one or the other. He is the one Foundation of the hope of salvation. Build your life on Him or plunge into the dark abyss of the hopeless.

Let no man suppose that he can pass into the home of the blessed without Christ. Your life will be tested, tested by fire, and that fire will make manifest the true character of your inner life. It will show whether you have built of gold and silver and precious stones, a structure after the plan of the Infinite, or upon the sands of infidelity, a house of wood and hay and stubble, a building that must go down under the crushing blow of the anger of God against all them who deny His Son.

ANOTHER PROTEST FROM DOVER.

Editor Christian Sun:

Your article four weeks ago, relative to the People's Church, of Dover, was somewhat misleading. The article states that the People's Church is a wealthy Church. There is no one in this Church that can be classed as wealthy. The Church membership is made up of people who are in moderate circumstances; people who work for a living. The original membership consisted of about 250, who left the Methodist Church and, under the leadership of our lamented and beloved founder and first pastor, Rev. Albert Willis Lightbourne, organized and built the present Church building. Since that time, many of the older members have been called to their reward. Those of the original members who still remain, in a large measure, are the strength of the Church, both financially and spiritually. There have been many accessions during the history of the Church, and a large number of these have come in during the pastorate of Dr. Helfenstein, and many of them are a real strength to the Church; but large membership does not always indicate great strength. Persons who join the Church and are never seen in a prayer service or a testimony meeting, or who take no interest whatever in things spiritual, do not, as a rule, add much strength. We may be old-fashioned, but somehow we cannot think the modern methods of getting people into the Church are very conducive to faithful service.

The past method of coming to Jesus with a broken and contrite heart and making confession of sin and asking forgiveness, may be crude and out of date, but somehow, after one makes such a start in the Christian life, with the heart all broken up and mellowed with love to Jesus Christ, there is a joy and peace that the soul never enjoyed before, and the outside world knows that something has happened in that life.

We hear much about educating people into Christianity. We believe that real religion is of the heart; if only the intellect is made Christian, and the heart is left wicked, there will not be much real Christian work performed. Jesus emphasized that ye must be born again! Some people speak lightly of the faith of the fathers, and pretend to have great sympathy for them in their ignorance and superstition; but they were willing to die for the faith that was in them. We wonder what the future Church will be! With the modern and liberal ideas that are being injected into it, there is great need, in our judgment, for some one to be on guard, that the Church may not slip from her moorings.

A few nights ago, I had a dream. I dreamed that I went into the Church—our own Church—and that I saw a strange object flying about the room, and that it developed into a large serpent, and in the serpent's mouth was the New Testament, and the serpent was trying to swallow it. Can any one interpret my dream?

Member of People's Church.

Dover, Del.

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor,*
Elon College, N. C.

A FACT IS A FOUNDATION.

Where there is a fact, an undeniable fact, there you have a foundation on which to build. It was Jesus who said: "By their fruits ye shall know them." (Matt. 7:20.) If a fruit tree bear peaches, then we know it is a peach tree. This fact is true of men and institutions, as well as fruit trees. If a man ordinarily bear the fruit of a righteous life, we cannot say he is not a righteous man. If an institution bring forth good to men, we know its character must be in harmony with the fruit it bears.

If the people, who are generally interested in the welfare of human society, might discriminate well and wisely between an institution and its fruits, they might readily decide what is the true value of the institution. The same is true of a teaching. Here are a number of men and women who teach certain lines of thought. If you will but carefully look into the fruitage of the teaching, one can determine with fair accuracy the value of the teaching they give. If the fruit is bad, the teaching must be wrong, and if wrong, all practical and well-meaning people would do well to withdraw from association therewith. If you lend your influence to wrong teaching, you make yourself largely a partaker of the evil which may accrue therefrom. If you support a system which bears not good fruit, you at least give your influence to a barren desert, so far as active good is concerned.

We are thinking of the institutions and teachings of men as to the fruits they bear in human society. What is the fruitage of an infidel's life? What is the fruitage of infidelity? Tom Paine taught the principles of infidelity. What are the fruits of Tom Paine's life? Can you point to a single Church he built? To a single college he established? To a single hospital he gave to humanity? To a single philanthropic enterprise he gave to the world? To a single mission he planted in the lands of darkness? On the other hand, how many precious souls did he lead away from God and into the darkness of sin and death? The same is largely true of any infidel who seeks to set his fellowmen against God and His truth.

If an institution is clothed with truth and saturated in righteousness, we may rest assured that its character is good and its fruits excellent, but if it is wrapped up in error and saturated in the very essence of opposition to truth and right, then we know the institution itself is wrong.

We are thinking of the fruits of what is commonly known in this day as modernism. We wish you to think it out, as best you can, and then answer this question, answer it true to the truth and in the fear of God: *What are the fruits of Modernism?* Does it bring great revivals of genuine religion to the minds, hearts and lives of men and women? Does it send the Gospel to the lands of darkness? Does it establish mission stations in the slums of our great cities? Does it visit the prisoners in our jails and penitentiaries? Does it look after the helpless and the weak? Does it seek to lead men away from sin to the Christ as the divine Saviour of the world?

A right answer to these questions, based upon facts in the profession of men and women of this day, may help us to determine the value of modernism to human society, as we have it today. Who can tell us of one man who is distinctly a modernist who has been greatly blessed in revival work? Can you name one modernist who has established missions in the slums of our great cities? Can you name one who has even led in the work of establishing and endowing a hospital for the care of the poor and the helpless? Can you name one who has led the way in the establishment of a college for the benefit of poor boys and girls? You may investigate all you can in order to get a right answer to these questions, and we believe in each instance the answer will be in the negative, and, if so, there must be a reason for the negative answer.

Modernists do not do that sort of work, so far as we are informed, and they do not because they have not the time or the inclination to undertake such enterprises—they are too busy trying to find out where they think they may locate an error in the Scriptures, or where they can show, according to tradition or some myth in history, that certain things affirmed by the Bible cannot be true because some unknown author says it is not true.

Judge the tree by the fruit it bears. What are the fruits of modernism? Look around you. Survey the field of Christian activities today, and what will you see, so far as the fruits of modernism may be concerned? Instead of an effort to help men up, and to a better and more fruitful life, they are pulling down the bulwarks, so far as they can, of the Christian faith. Does any one claim that this is a good work? When they have accomplished their purpose, when they have pulled down the faith that the people of God have had for centuries in the Bible, what do they give you in place of that faith? Absolutely nothing, unless it be a "perhaps" so, or "a may be so," and there they leave poor humanity struggling in its helplessness.

This is a most serious charge against our modernist friends, and if they cannot, or will not, disprove the same, it seems to us that their silence must be a confession of the truth of the charge? If there be any modernist who is a great soul-winner, give us his name and post-office address, that we may investigate. If there is a modernist who has given his life and time and energies to establishing rescue missions in the slums of our great cities, give us his name that we may verify the claim. If there be any pronounced modernist who has established a college for the education of poor boys and girls, give us his name and let us look into the facts.

The *Sunday School Times,* in a recent issue, under the heading, "Modernist Rescue Missions," says:

Does denial of God's Word save souls? Does agnosticism, or uncertainty, concerning the inviolable truth and efficacy of what God has declared, give life to the dead? While modernists are rejoicing in their emancipation from the narrowness and "obscuratism" of the old-fashioned faith, do they find that they themselves have a message which works miracles in the morally down and out? A reader of the *Times* writes: "I do not recall having seen in any writing on the subject any reference to the utter inadequacy of the modernist message in the case of derelicts who frequent rescue missions. Is there a single rescue mission in all the broad land which is conducted on the basis of such teaching? I do not know of one, and I am convinced that any attempt to conduct them on that basis would meet with failure. Aside from anything else, this looks like a fatal defect in their teaching, although I do not suppose they would see it in that light. If they cannot meet the needs of this class, what are they good for? A gospel that does not offer uttermost salvation to the uttermost sinner is 'another gospel'—which is not another—but there be some that trouble you, and would pervert the Gospel of Christ."

Surely if this modernist gospel be the true Gospel, it ought to bring forth fruits in keeping with what Jesus Himself said would be the fruits of Gospel truth. But does it? Paul tells us what the Gospel will do—let us read from Acts 26:18 as follows:

"To open their eyes, and to turn then from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in me."

If the gospel of modernism cannot turn the people in sin from darkness to light, and from power of Satan unto God, it must be because it is a spurious gospel, and has not the power in it for good.

A *fact* is a *foundation.* If the modernist can show the facts to be otherwise than as herein given, let him do it; but if he cannot, then he will do well to shut his mouth as to Christianity and call his teaching by some name more appropriate to the character of his work.

HOW CAN WE BELIEVE SUCH A FACT POSSIBLE?

We have, in our day, heard of many strange things taking place in religious worship. We once heard a man (and he was a Christian minister) who pronounced the benediction at the close of a service in the name of Moses. We regarded that as a most unseemly act, and we so believe it to this day. What on earth could any man wish to substitute the name of Moses for the name of Jesus Christ? We do not think the man who did it could give a good reason for such an unseemly act.

We now hear of another act in worship of a thing which seems even more inexcusable, if possible, than that. We are told by one of our exchanges that there are missionaries in India who will not use the name of Christ in prayer, and the reason they will not is because there are in their congregations men and women who do not believe in Christ, and out of respect to them they will not use the name of Christ in worship. That is one of the most unreasonable compromises of which we have heard. How can the heathen be taught to love and serve God, if those who already profess to know and worship Him can be so easily induced to abandon the use of the name of Christ in order to win a Moslem? What respect can such an one have for the missionary who is guilty of abandoning the God of his salvation that he may not offend a heathen. As we see it, we believe they will never go to such people to inquire the way of life. We believe the clipping below is from the *Religious Herald.*

For many months it has been charged that the London Missionary Society had missionaries in India who were omitting the name of Christ from the hymns and prayers they used in teaching Hindus and Moslems. Until now, no denial from the society has been forthcoming.

The point of view of these missionaries appears to be that, since the heathen do not believe in Christ, it is better for the missionaries to find common ground with them by leaving out the name of Christ.

Commenting on this, the *Bible Call* says: "If men can pray to God apart from the mediatorship of Christ, there is an end of Christianity." Paul became "all things to all men," but he did it that he might "by all means save some." He did not become anything to any man that was inconsistent with his constant testimony to the power and nature of the Gospel of Christ. From all the information we can get, it appears that the London Missionary Society refuses to instruct its missionaries on this matter. That is, its mis-

sionaries can either hide the Christ out of sight, or keep Him to the front, as they may think best.

This is essentially the attitude of modernists in America and everywhere else. It would seem to be an indication that the now broadspread charge is true that modernists have stolen into the directorate of this historic missionary society.

May God deliver our English Baptist brethren from this terrible thing. It is the absolute negation of the spirit that actuated William Carey, the great first modern missionary. It is strong evidence that apostasy from the Christ of the New Testament is getting a stronger hold among not a few of the official cast of English Baptists.

As elsewhere among God's people, it would seem that the modernism apostasy takes hold among the men of influence, rather than among the intelligent mass of Christians. We have assurances that the great mass of English Baptists are devout and Bible-loving Christians. We must not be prejudiced against prominent men. For the sake of the responsible positions many of them hold, as well as because in the case of Baptists in the South, they are approved and proven men of God, we must honor them and protect them from the tongue of suspicion. But it certainly should humble the hearts of even our best leaders and of all of us, when we face the incontrovertable fact that the devil is getting nearly all his voices for the modernism apostasy from among the men who have been trusted with high position in the Lord's work.

In this vital respect, Southern Baptists have great ground for gratitude. But the defection is so general and influentially placed in the religious world, and the atmosphere so surcharged with the philosophical outlook that produces modernism, that it would be to advise Baptists to live in a fool's paradise, not to caution them that we are in this matter in a war "not against flesh and blood, but against principalities, against powers, against world-rulers of this darkness, against spiritual wickedness in high places."

Let us thank God in much prayer that He has protected us so exceptionally from the shame of this apostasy. Let us beg of Him that He shall keep us so humble and devout in spirit, so consecrated in devotion to revealed truth, that we may be kept from the schism of this apostasy. And let us be spared the folly of closing our eyes and ears and minds and hearts to the heart-breaking apostasy which is as a conflagration in the midst of many Christian bodies, and refusing earnestly to consider ourselves lest we also fall into temptation.

DOES THE BIBLE MEAN WHAT IT SAYS?

We have received the following note from an esteemed friend and brother, with a request to answer, either privately or through THE SUN columns. Our brother says:

"Several times you have used the expression, 'the Bible means what it says,' in your editorials. I recall the use of it six or seven years ago in the *Herald,* and in THE SUN of August 30th, page four, third column.

"I wish you would either privately or editorially comment on the statement. For instance, in reference to Matt. 16:17-19; Matt. 5:40, 5:42, 6:25; John 20:33, and Mark 14:22.—*Jas. H. L.*

We confess we are a bit puzzled to know what commenting on our statement that "the Bible means what it says" has to do with any comment we may make on the passages named. The trouble is, our brother is very indefinite in his request. We can but guess at what is intended. It looks as if he objects to our statement that the Bible means what it says and then wishes us to comment on some of the most difficult passages in the New Testament. We take it for granted, therefore, that he has chosen these most difficult passages because it may be that we cannot answer them. If we could see what the answering of these passages has to do with the statement that we believe the Bible means what it says, we should naturally be more hopeful of doing what he wants done; but, as it is, we have to guess at his wish and then do the best we can. Doubtless, there are passages in the Bible which are hard to be understood, but how that fact has anything to do with "the Bible meaning what it says," we cannot see. However, we will do our best, even though he may think the Bible does not mean what it says.

As to Matt. 16:17-19, let us say: If he means that he wishes us to interpret Matt. 16:17-19, we are not sure that we can. By giving the keys to Peter with power to bind and loose on earth, it may be that Peter had just shown such remarkable faith in, and true understanding of, the real character of Christ, that in recognition of this fact Jesus honored Peter's faith by conferring on him this unusual power to bind and to loose on earth. But what does that mean? The giving of the keys was the symbol of special authority in the Church on earth. At that time, the Jews had the Gospel, but the Gentiles did not. Now, Peter was honored with the high mission of opening the Gospel door to the Gentiles. (See Acts 15:7.) Then, too, did not Peter just after Pentecost open the door of the new Church to the Jews? This may be the correct interpretation, or it may not, but we cannot tell how this passage has anything to do with the statement, "the Bible means what it says." Can Bro. L.?

As to verse 42, same chapter, Jesus was teaching the true generosity of the regenerated life. Do you say, but that will not work? It may be, and doubtless is, true that it will not work among people who have a large degree of selfishness, but as Jesus meant it, it works to the good of the person who does the giving.

As to Matt. 6:25, we think it teaches the disciples of Christ not to be overanxious about their temporal needs. You may recall that Jesus rebuked Martha for this very wrong. (See Luke 10:40.)

As to John 20:23, this is essentially the same question as that of Peter binding and loosing in the Church on earth. The answer to the one is practically the answer to the other. As a matter of fact, I am assured by the Word that this power was conferred upon Peter by the Holy Spirit to declare the terms of admission and of exclusion from the kingdom of God. We confess we do not understand it, but we have no doubt the Bible says just what it means, and if I could understand it, it would be plain enough.

Now, as to Mark 14:22, when Jesus said: "This is My body," He meant, as I think, this is My body sacramentally, and by that we mean that the disciples were seeing the bread, and that it symbolized the body of Jesus. We see the bread, and Jesus calls it His body because it symbolizes His body sacramentally. This is a mystery, but the Bible means just what it says, however much it may be that we do not understand it.

There may be many difficulties in these passages, but what have these difficulties to do with the Bible meaning what it says? The fact that we do not understand them proves nothing against the Bible not meaning what it says. You may not understand them, and we may not, but that has nothing to do with the fact that "the Bible means what it says."

It may be that you are not willing to accept my interpretation of "this is My body," but that makes no difference, so far as the main question may be concerned. To mean this or that, does not make the Bible mean anything else but what it says. We can show you, however, that our interpretation is in keeping with biblical usage, as may be seen by the following instances: "The word for *is* denotes only likeness in all metaphors and in the explanation of all symbols." I may quote a few instances, as for instance: "The seven good kine are seven years," "The bones are the house of Israel," "The seed is the Word of God," "This is he who hears the Word," "The field is the world," "The rock was Christ," "The women are two covenants," "The seven lamps are seven Churches." Symbolic likeness is certainly implied in all of these explanations.

Let us commend to Jas. H. L. and to all of our readers, not to be in too much of a hurry to decide that some passage in the Bible is not a right thing because we cannot understand it. Be patient and wait on the Lord for light, and in due time it will come. We knew a man who waited on the Lord for forty years for light on a question in biblical interpretation, and in all the forty years he could not get so much as a start in understanding; but one day, after forty years of waiting, the light came, and the question has not disturbed that man since. Let us wait, I say, on the Lord, for He gives light and not darkness.

HOW DO YOU COMPARE WITH ADAM?

The witty editor of the *Richmond Christian Advocate* declares he is sorry for Adam, and thus he goes on to say:

At times, we are sorry for Adam. He had the honor of being the first man, and he had that beautiful garden and no neighborhood chickens to scratch up his flowers. But he never was a boy and he had no mamma to love him and spank him and hug him when he hurt himself, and tuck him to sleep and tell him stories. And he had no grandma to come to see him and tell him about when she was a little girl and cook him cookies and pies and everything. And he had no grandpa to go walking with and dreaming with, and he had no sister and brother, and not but one sweetheart and no mother-in-law.

And he never rode on a one-man car nor sailed on a boat. He had no neighbors to talk to, and couldn't gossip with any one but the devil. He had no one but Eve to whom he could express his opinion, and she wouldn't listen. He couldn't sit on the front porch and watch the crowd go by. There was nothing to see but animals, and he soon tired of that. He had to name all the animals, and this was a hard task. But we all admit he did well at the task. That is, if they still have the names he handed them. What suits a hog better than hog, and what else would you call a flea?

But he had his blessings—Father Adam had! He didn't have a bad pedigree like many of his children. He was not embarrassed by his kinfolks. He had no bad blood in his veins. Many are cursed by parents and bad kin-folks. Adam escaped this disgrace. He was clean, pure, and strong.

He was God's child. God walked and talked with him. He was closer to God than any man since the fall. Being pure and innocent, he could come nearer to the holy Father. He had no worries and troubles, yet poor Adam fell. And with all the blessings we have, we, too, may fall.

Rev. H. A. Truitt, Beloit, Ohio, one of our Southern boys, who went North in the service of the Church, is open to engagement as pastor. He cannot forget the South, and would like to relocate in the work of the Southern Christian Convention. He is a graduate of Elon and has taken two years' study in the theological seminary. We wish he may find a place of usefulness in the Southern Convention.

CONTRIBUTIONS

ELON LETTER.

Talking yesterday with a very intelligent man relative to the Elon rebuilding program, I felt very much elated over the precaution with which our board of trustees and building committee have proceeded in the practical working out of their duty to the Christian Church in this crisis for our college. This man is one of our ablest leaders and knows the Christian Church historically, architecturally, spiritually as few men do. He said it is more than a betrayal of a trust for a board of trustees to construct buildings on a college campus without knowing what they are doing—it is a crime against the generation to come, he insisted.

When the fire of January 18th precipitated a rebuilding program for Elon, the executive board met the day after the disaster and ordered two things: that the full board of trustees be called in session five days later to consider the emergency situation, and that competent architects be invited to appear before the called session to give professional advice to the trustees.

Accordingly, the trustees met on January 24th, and did three things: decided on a rebuilding program adequate to fit the college for enlarged service, appoint an emergency committee to have general oversight over the program, and created a building committee to expend the money and erect the buildings.

The emergency committee then authorized the president to carry out certain plans to raise the money. That these plans were wisely conceived is evidenced by the liberal response the people have been making to the call for help this committee issued. We are nearing our goal and see the twilight brightening the eastern horizon of a new day for our college.

The building committee girded itself for its task by employing an architect with special fitness for college planning and a general contractor in thorough sympathy with the college, a man of large experience in building and ready to study every economy in the reconstruction program.

As the building program unfolded itself, the architect was instructed to visit the more recent buildings of other colleges. When the plans for the science building were under discussion, the professors of the sciences were consulted, and then sent to visit recently constructed science buildings. For the library, the library bureau, State officials, and competent librarians of experience were sought out for advice and criticism. The general education board experts have been constant advisers. It was this board that advised the building committee to have only one literary society hall in the administration building, instead of four as had at first been the plan.

I am now returning with the architect from a visit to Washington, New York, Boston, and Rochester, where we have studied modern methods of keeping fire and smoke out of library stack rooms and of properly lighting, ventilating and heating them. We were glad to see that no library in any of the cities visited surpasses or even equals our plan for these items. The care and caution taken on these points are due to the steady insistence on the part of Bro. P. J. Carlton that the library he is giving Elon shall score 100 per cent in all directions.

Our major interest in Boston, however, was with reference to the Christian education building. The best-informed man in the world today on properly housing the educational agencies of the Church is Walter S. Athearn, dean of the school of religious education and social service in the University of Boston. Mr. Hunter and I went up and sat at the feet of this master. He made most valuable suggestions and was loud in his praises of the idea of such a building. "When my school gets into its new quarters we are going to have just such a building," Dr. Athearn declared. "I am heartily glad you are pioneering in this work for the world," he continued. "You are right: Christian educational laboratory facilities must be provided by Christian colleges. The future will prove you are prophets in taking this forward step," he concluded. So absorbed were we in this interview that when we looked at our watches it was supper-time, as we say in Dixie. We had been too busy to think of eating, and had lost our dinner.

We then went to Rochester to visit the completely graded departmental Sunday School of the Lake Avenue Baptist Church. This school, according to Dr. Athearn, has best solved the problem of using its space twice—for assembly purposes and class instruction, which we had to do in our Christian education building. So we went over and saw that part of our building in active operation, and were confirmed in opinion that Dr. Athearn had wisely and properly counseled us.

It is right and proper that the Christian Church should know that those whom it has placed in authority over their college are exercising every precaution to give them value received, and more, for every penny they invest in rebuilding Elon.

W. A. HARPER.

A CALL FOR BETHLEHEM.

Dear Brethren and Sisters of the Christian Church,—Our Bethlehem College is a reality. I guess Prof. Hook, or some one of the board of trustees, will write of the opening. It was truly a great, good day. A fine crowd greeted the faculty and students on that happy occasion. Now, I am asking for a special favor for Bethlehem. I want one thousand men and women in the Southern Christian Convention to give $5 each within the next sixty days for Bethlehem College. Will you do it? It is not much, but it will put the institution on a solid basis. Now, brother pastor, will you help me put this over? Help me now in this time of need, please! God will bless you and you will always feel glad. I wish all of you could have been present at the opening session. It was the best day in our history in this country, and now since Bethlehem becomes a part of us, we must become a part of it. So please don't fail me in this time of need. Our college numbers its friends by the thousands, and now we only ask for a response from one thousand at $5 each to help us over the crisis. If we will pray God to direct in this matter it will be so easy to reach the goal. Pray mightily for Bethlehem, its faculty and student body.

Our educational work in the Far South is a new enterprise, and we must move cautiously and prayerfully, but the possibility is so great until we cannot fail. I, therefore, appeal to friends far and near to help us now.

O ye Christians, North and South, East and West, won't you come up to the help of the Lord against the mighty? God help you to respond now.

G. D. HUNT.

NOTICE.

The following is the record of action taken by the executive committee of the North Carolina Christian Conference, September 10, 1923, regarding reports from the Churches as to the year's work: "The executive committee of the Conference met and decided to request you (the secretary) to send Church letter blanks to all the Churches in the Conference, requesting them to report on these blanks to their respective local conferences, then these reports can be sent to the general conference and one report will be sufficient. The secretaries of thse several conferences can submit the report blanks to the conference at Wake Chapel. This will simplify matters." Signed W. C. Wicker, President North Carolina Christian Conference.

Church letter blanks have been mailed to the secretaries of all the Churches as directed by the above action of the executive committee. Ministerial report blanks have also been mailed to all ministers holding membership in the Conference. Doubtless, these reports should follow the same routine as the Church letters. The ministers reporting to the local conferences in which they are located.

STANLEY C. HARRELL,
Secretary North Carolina Christian Conference.
Durham, N. C.

RALLY TO DEFIANCE.

BY W. A. HARPER,

Secretary for Christian Education.

The appeal which Defiance College is making for $500,000 November 11th to 18th, should be heeded by all who properly appraise the strategic place of Christian colleges in the program of the kingdom. The Christian Church cannot survive without its educational institutions. Failure to realize this means disaster to the Church.

The American Christian Convention, in session in Burlington, N. C., went on record as favoring a united educational appeal. For various reasons, this united campaign could not be undertaken till January 1, 1925. Conditions have, however, arisen over which Defiance has no control, which makes it absolutely necessary for her to raise this $500,000 immediately. Her appeal deserves every consideration, first in her own territory, but also throughout the Church, which stands committed by Convention act to a united support of higher education among us. Defiance cannot be allowed to suffer without crippling the cause of every educational agency we have. We must raise this money for her. We must do it, that is all.

So, without any suggestion from President Caris or any one else that I do so, I have written this appeal to our people, and I pray that God may lead them to noble giving for Defiance in this campaign.

Much of this money should come in large gifts. We have the people with the money. Men and women of the Church to whom God has given wealth, I call upon you not to neglect this splendid opportunity to give liberally to this campaign. By responding generously now, you will guarantee the future status of our college. Do it Willingly, do it gladly, do it prayerfully, and do it without delay.

But we small givers, by our numbers, hold the balance of power. Let us be even more liberal in our gifts than the rich and prosperous shall be. Lincoln once said God evidently loved poor people best—he made so many of that kind. Let's prove our love for Him by giving cheerfully to Defiance in the hour of her need. We will live to rejoice over our success if we do. We will not escape the consequences if we neglect so great an opportunity to further the cause of Christian education in our Church.

Let every member of the Christian Church rally nobly to Defiance in this hour of her supreme need and of our supreme opportunity.

November 11-16—a red-letter date for Defiance and for Christian education in the Christian Church. Let's make it that!

A GREAT DAY FOR THE CHRISTIAN CHURCH.

September 30th was a great day for the Christian Church, not only of Richmond, but of all sections. On that day, the First Christian Church of Virginia's capital city was formally opened for worship. The day was beautiful. The spirit was exhilarating. Happiness over a noteworthy achievement was written on every face.

On December 5, 1919, a group of our people living in Richmond met with Dr. J. O. Atkinson in the Jefferson Hotel to discuss the advisability of undertaking the organization of a Church. Prof. P. J. Kernodle served as chairman of this informal meeting, and Miss Mildred Atkinson as secretary. At this meeting it was decided to make a beginning.

Accordingly, on January 1, 1920, a Sunday School was organized, with seventeen members and Bro. D. J. Kelly as superintendent. Meanwhile, the mission board had elected Dr. W. T. Walters as pastor. On March 1st he assumed his duties. On March 3rd, at a meeting in the home of Prof. Kernodle, the following trustees were elected: P. J. Kernodle, J. W. Price, P. J. Carlton, D. J. Kelly, and F. S. Gardner; and on March 4th, the court confirmed their appointment, though the Church, as such, was not organized formally till April 4th, at which time forty charter members were received. A lot on the corner of Grove Avenue and Sheppard Street was then purchased, Mr. L. P. Hartsook employed as architect, and the John T. Wilson Company secured as general contractors. Ground for the present edifice was broken on September 25, 1922. On November 18th, the corner-stone was laid, and on September 30, 1923, one of the prettiest and most serviceable of our Churches in the South was opened for worship, three great congregations attending as many services throughout the day.

The edifice which houses our faithful brethren in Richmond is beautiful without and within. It is well located in a growing section of the city. There is room for a Sunday School addition on the site, the present Sunday School rooms then to be used for social and recreational purposes. Plans for this addition are already in hand. The plant so far has cost, I am told, around $90,000. It looks like it might have cost at least $150,000. There is no evidence of skimping or cheapening. All the material, workmanship, and equipment are of the highest order. A sweet-toned pipe-organ and a choir of trained voices are but further evidences of the complete manner in which these stewards of the Lord have endeavored to discharge their obligation to build for Him and themselves a becoming house of worship.

It was a grand and glorious feeling to be present in this splendid edifice three times in one day, to see what was to be seen, to hear the messages of cheer and inspiration, and to indulge the pleasing conviction of the future service this organization will render our Church and the kingdom of Christ. Three princely preachers of our brotherhood, on the opening day, brought messages of uplift to anxious ears and hungry hearts. Dr. R. C. Helfenstein, at 11 o'clock, spoke on "God's Readiness to Speak to His People." In the afternoon, Dr. L. E. Smith chose as his theme, "The Church in Its Relation to the Gospel." Dr. J. O. Atkinson rounded out a perfect day with an eloquent sermon on "Greater Achievements Lie Ahead." One of the speakers at the afternoon service, when greetings were brought by the representatives of the different denominations of the city, said such a fine Church would demand fine sermons. Well, we had them on the opening Sunday, and, from the expression on Dr. Walters' countenance, I feel sure the congregation will continue to have them. I wonder how a pastor feels on such an occasion! I can testify that on two such occasions—Winchester and Richmond—Dr. Walters looked not simply good, but handsome. Col. J. E. West and Mr. J. M. Darden also spoke briefly at the morning hour.

The afternoon service was signal, too, by reason of the presence and greetings from Governor Trinkle of Virginia, and six distinguished ministers of the city, who bore greetings from their respective communions and spoke appreciative words for Dr. Walters and his people. Rev. J. J. Scherer represented the Lutherans; Rev. L. J. Powell, the Baptists; Rev. Geo. E. Booker, the Methodists; Rev. H. D. C. McLachlan, the Disciples of Christ; Rev. Russell Cecil, the Presbyterians, and Rev. Wm. E. Cox, the Episcopalians. "No minister," one of them declared, "has come to our city in the past seventeen years and won the admiration and love of us all, as has Dr. Walters." Now, Dr. Walters is a good man, but I am athinking that the broad, liberal principles of the Church he represents have something to do with the affection of his brethren for him. He is the embodiment of the principles of

FIRST CHRISTIAN CHURCH.

the Christian Church. I have yet to know a minister who embodies in his life and professional practice the principles of our Church who is not well-beloved by all other ministers.

The new Church of our brotherhood in Richmond has promise of growth and of large service to the general enterprises. It began a little more than three years ago with forty members. In all, since the organization, 114 members have been received. Seven have died and nine have been transferred. The membership on September 29th was ninety-eight. But at the opening service another was received on profession of faith and a family of five announced they would join as soon as their Church letters could be received. And when I say this Church promises large service and assistance to the general enterprises of the Church, I am not prophesying without reason. It was on the occasion of the laying of the corner-stone of the Church that a member of the congregation sent my spirits bounding by quietly informing me that he and his family had decided to give Elon $25,000 for endowment. This same brother has since given $50,000 for a building in Elon's rebuilding program and added other thousands for matters I am not privileged now to particularize. Other members of the congregation have given liberally to Elon while their own building program was on. Ordinarily, members of Churches with building programs in the mission stage feel they must keep for themselves all their funds. Not so the Richmond Church, and so the Richmond Church has a great and blessed future. Mark my words—"A great and blessed future"! No effort was made at any one of the three services on Sunday to secure gifts from the host of friends who assembled to do honor to this heroic band of sacrificing Christians—an unusual situation, and further evidence of the Richmond Church's "great and blessed future."

The modest men deserve a special word of praise for their untiring efforts to provide our people their beautiful house of worship. They are the pastor, Dr. W. T. Walters; the chairman of the building committee, P. J. Carlton, and the treasurer of the building committee, John T. Kernodle. All the members have labored devotedly, but these three have been exceptionally devout to the new enterprise. *And they are all three Elon men!*

Of course, I had to be there when this Church was opened for worship, as I had been when the plans were adopted and when the corner-stone was laid. I could not help thinking what Elon had meant to our Church in Richmond and what the Church there has meant and will continue to mean to Elon. Speaking privately with me after the day was done, one of the leaders there said: "What we have done here is added argument for the necessity to institute at Elon a fuller theological and ministerial course for the training of pastors and builders of such Churches as this in centers of population." This brother is not given to visionary words. He is a man of sound judgment and discerning wisdom. He sees visions in terms of practical plans. He is a real prophet. I believe he is right, and that ere long we shall see the courses, necessary to accomplish what he esteems to be necessary, fully instituted at our college.

The day was sad for some of us by the absence of two grand old men who ought to have been there and who under normal conditions would have been. It needed the benediction of their presence to complete the picture. I am referring to Bro. J. W. Carlton, who felt too indisposed to go, though he was at his home in Richmond; and Uncle Wellons, whose heart rejoices at every forward step and whose prayers for the success of our Church undoubtedly prevail with God.

It was a great day for us, beloved, in Richmond, Va., on September 30th. How glad I am that I was fortunate enough to be privileged to be present!

W. A. HARPER.

NOTICE.

The board of trustees of the Christian Publishing Association will meet in regular annual session in the chapel of the Christian Publishing Association Building, Dayton, Ohio, on Tuesday, October 16, 1923, at 2 P. M. All persons having business to present to the board will either be present at that time or have these matters in the hands of the secretary before the above-mentioned date.

O. W. WHITELOCK, *President.*
H. RUSSELL CLEM, *Secretary.*

REVIVAL SERVICES AT UNION CHURCH.

Our revival service at Union Church, Surry County, Va., came to a close on Friday, September 21st, and we regard it as one of the most successful revivals that we have had in several years. Our esteemed pastor, Rev. A. R. Flowers, was assisted by Rev. W. H. Garman, of Norfolk, Va., who did the preaching. Bro. Garman is a forceful preacher and is dear to the hearts of our people. He has conducted our revival services for eight successive years, and we have engaged his services for one year hence. This is sufficient proof of our appreciation of Bro. Garman's services. He says that it is a pleasure to know our pastor and to work with him. Our Church is a peaceful brotherhood, made up of country people, and our pastor says many praiseworthy things of us.

R. T. BRITTLE, *Church Clerk.*

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

A NEW CHURCH ORGANIZED.

Rev. G. D. Hunt, Wadley, Ala., is very deeply interested in seeing a Christian Church at Roanoke, Ala. A Christian Church organization has recently been effected there, and with a good start. A good Sunday School is also under way. We have several good members in the growing town of Roanoke, and we have good country Churches in the territory adjacent thereto. Unless we build a Christian Church at Roanoke, it will forever be a source of drainage from the membership of other Christian Churches. A city without a Christian Church, surrounded by sections in which there are Christian Churches, is always a source of leakage to the Church, for people are constantly moving from the country to the city. For the sake of the future Roanoke ought by all means to have a splendid Christian Church.

Bro. Hunt is now intensely engaged in raising $5,000.00 for Bethlehem College in sixty days, and is meeting with good success in his most worthy campaign. He should have encouragement and liberal response everywhere, for Bethlehem has opened her doors and is needing funds for immediate payments, that the building may be completed. J. O. ATKINSON.

RECEIPTS FOR JAPANESE RELIEF.

The full horrors of the Japanese situation are slowly coming to be known, and the destitution and great need of a stricken people are appalling. The extent of distress and suffering among our own people in Japan will be made known as soon as the facts are available.

Sufficient advice has been received to warrant the need for liberal contributions from individuals, Churches and Sunday Schools. Let the funds be forwarded as rapidly as possible to the writer, who will see that they are sent forward in the most expeditious manner.

previously acknowledged	$ 10.00
Pleasant Grove Church, News Ferry..	14.00
Suffolk Church	91.15
Auburn Sunday School (N. C.).....	10.00
Ambrose Sunday School (Ga.).....	3.44
Union Sunday School, Virgilina, Va...	5.00
Beulah Sunday School, Wadley, Ala...	7.05
Wakefield Sunday School (Va.).....	3.67
Total	$144.31

Respectfully,

Elon, N. C. J. O. ATKINSON,

Mission Secy., Southern Christian Convention.

FROM ELON COLLEGE.

Herbert B. Hunter, architect for the Elon rebuilding program, and President W. A. Harper have just returned from a trip to Boston and Rochester, where they consulted with Walter S. Athearn, probably the greatest living authority on religious education in the world today concerning the Christian education building now being erected here and observed the religious education work as carried on by the Lake Avenue Baptist Church of Rochester. Dr. Athearn accompanied President Harper and Mr. Hunter to Rochester.

The architect had drawn the plans for the building under the direction of the head of the religious education department of Elon, and the plans were submitted to Mr. Athearn. He heartily endorsed the plans, and after a conference of several hours, the plans were practically perfected.

In the final plans arrived at in the consultation the new building will have the following arrangement: On the lower floor of the building will be the Y. M. C. A. and Y. W. C. A. rooms. These will be so arranged that they will be available for social and recreational purposes, as well as for the regular meetings of those organizations. Entering upon these rooms will be two dressing-rooms at the ends of the stage, which will make impromptu plays possible, and they will be equipped for moving pictures. Each will have a kitchenette attached which will make them available for use by the social organizations of the college. This seems to be an ideal arrangement for the care of the social life of the college.

On the second floor of the building there will be a chapel, with a capacity of 400. This chapel will be used as the college assembly-room during the week, and for the citizens' Sunday school on Sunday. Opening into this large chapel will be four class-rooms for classes in religious education. Offices for the college pastor and the director of religious education will be situated on this floor.

On the third floor of the new building there will be a beginners' department adjoining a kindergarten for children under four years. The primary department will be in three grades. The junior assembly-room will be so constructed as to allow itself to be divided into six rooms, three grades for each of the sexes. The intermediate department will be similarly arranged. There will be a library and supply office for the Sunday School on this floor, and facilities for the senior department. This building, so arranged, will be easily available for the week-day school of religion which the college proposes to gradually extend.

Besides these features there will be provision made for the various auxiliaries of the local Church. It will be the most modern building of the kind in the world, and will be the only building of the kind standing on any college campus.

Mr. Athearn was enthusiastic over the plans as finally arranged, and the three men went to Rochester to see the up-to-date Church plant there, a part of which is being incorporated in the proposed Elon building. Mr. Athearn stated that he was glad to see the Christian Church again pioneering. This building will be unique, and will place Elon far in the lead in the work of Christian education.

Money for this building has already been provided, and work has been begun. It will be rushed to completion as rapidly as possible, as will all five of the buildings now under construction here.

While on their way to and from Boston, President Harper and Mr. Hunter made a careful examination of the leading libraries of the country with a view of incorporating the best library features in the Carlton Building now under construction. They were especially anxious to solve lighting and ventilation problems for the stack rooms. This building is to be equipped in the most approved library style, and will be in every respect modern. When completed, the Carlton building will have a capacity of 100,000 volumes, and adequate reading-room facilities to care for a much-enlarged student body. Its equipment is to be the best that can be had. In the Carlton building, Elon will have one of the most up-to-date library buildings in the country.

C. M. CANNON.

STILL AT IT.

It does not hurt us, but rather helps, to get away from our own circle sometimes and find out what other folks are doing. As opportunity comes, I endeavor to do this. On Sunday, September 23rd, I had a forced opportunity for such occasion. I had started to a Church several miles beyond Greensboro for the 11 o'clock service. My car always being so faithful, I did not allow much extra time to make this distance. My car became "sluggish" between Burlington and Greensboro, and added tire trouble in the latter place, I had to seek the assistance of a mechanic. When I was in position to resume my trip, it was then ten minutes of the appointed hour and twenty-four miles yet to make. I decided to abandon the trip, knowing that the pastor of the Church to which I had started could take care of the situation. I was within sight of the First Baptist Church, Greensboro. The bulletin-board had the announcement that Dr. J. T. Henderson, layman, Nashville, Tenn., was to be the speaker. Having heard so much of Dr. Henderson, I seized the opportunity of hearing him. His address on the big business of the Kingdom was great, masterly, powerful and uplifting.

At the close of the service, the pastor announced that the regular annual financial canvass would be taken in the afternoon. He called the names of about two dozen laymen of the Church, and each responded by presenting himself at the altar for prayer that the canvass might be done in His name and for His cause. The pastor remarked that pledges to the Seventy-Five-Million-Dollar Campaign would also be taken by the canvassers, giving those who had not already contributed a chance to do so.

It was four years ago that the Baptist denomination launched its great Seventy-Five-Million Campaign. If the Greensboro Church is a model of this plan and campaign, then our Baptist brethren are still at it—at it to see that every member has a part in the denomination's biggest undertaking. Only one more year remains to close the work, and yet they are not centering on collecting alone, but leading their people to give to a big and broad program.

I think that my inference is too plain for me to name it here. No big job can be done in a few months; and no great thing undertaken can be let go if it is right and is needed. And yet—well! C. B. RIDDLE.

Burlington, N. C.

AN EXPLANATION.

The Christian Church at Henderson, N. C., recently extended a call to Rev. C. E. Gerringer, Brown Summit, N. C., as pastor for the coming year. Bro. Gerringer accepted, but since accepting, his present pastorate have called him and will not accept his resignation. Bro. Gerringer being a man who wants to do the right thing, feels that God would have him stay where he is and finish his work there.

We, the Henderson Church, feel very much disappointed over not getting him, but we rejoice with those who are fortunate in securing and keeping him.

Bro. Gerringer says in a letter recently received by one of the deacons of the Church that he fully intended coming when he accepted, and was very favorably impressed with everything when he visited here. He doesn't feel that because his present Churches won't accept his resignation is why he should stay on there, but he feels that his mission there is not complete, and he is willing to do whatever the Lord would have him do.

We wish him much success in his work.

MRS. J. E. HARWARD.

Henderson, N. C.

A SKETCH OF BETHLEHEM CHRISTIAN CHURCH, NANSEMOND COUNTY, VA.

By Wilbur E. MacClenny,

Suffolk, Va., and read by him before the congregation on Sunday, August 26, on the occasion of the dedication of the third house of worship since its organization.

Part II.

In 1858, the first interment took place in the cemetery, Rev. Joshua Livesay, the first steward of the county poor farm, being buried near the big white oak out there. Rev. Joshua Livesay was one of the pioneer Christian preachers, and always wore a long frock coat. At the time he was steward or manager of the poor farm, it was a common occurrence in summer for bears to visit the neighborhood, and on one occasion bruin made a visit to the poor house. The dog discovered him and began barking at him, and the bear went up a peach tree. Parson Livesay procured his gun and proceeded to shoot the bear. At the flash of the gun, the bear fell to the ground, wounded, and Mr. Livesay thought he was dead, and went up near him, but he was mistaken, and bruin stretched out his forepaw and seized the parson's coat-tail, whereupon Mr. Livesay tore the long tail of his coat off and got away, leaving the bear with that part of his garment. Under Dr. Wellons and his assistants, this Church had a phenomenal growth before 1860.

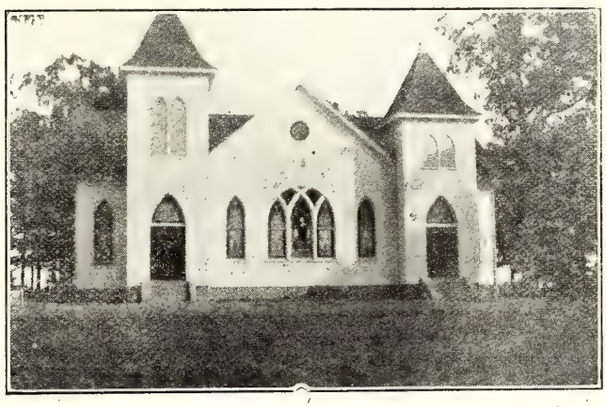
In its early days, the Church building served in a dual capacity as Church and school. Dr. R. E. Parker, a brother of Mr. Thomas Parker, who lived where Mr. D. L. Sumner now lives, was one of the teachers. We must relate one incident that happened to one of the present deacons of the Church in those days. Human nature has not changed, and the boys and girls liked to be with each other then as well as now. The benches were so arranged as to have a walk all around the inside of the house, and the last bench was on a balance to give room for this space. This, then young, brother was walking around this room with one of his girl friends, while Dr. Parker had gone to his brother's for dinner; and just as he was passing this bench that was on a balance, his hand accidently struck that old bench, and it fell against the next one, which in turn fell over, and the same thing happened to every bench down to the stove, which was a great, two-story wood heater, and the last bench, not having anything to strike against except the stove, it struck that, and broke the legs out, and down the stove went, to the consternation of all. When the doctor arrived, he made inquiry as to who had caused the downfall of so much furniture, and it was frankly told him, and while the young ladies made an eloquent plea for the young man, it was of no avail in the eyes of the doctor, who proceeded to the woods, procured a good black-gum, and proceeded to give the boy a dressing down that he well remembers to this day, notwithstanding it all happened long before the War Between the States.

Later, a school-house was built on the Church yard and stood for many years. Among the teachers of those days, we mention Mr. Stephen Archer and a Mr. Collins.

In 1861, this Church and community were both in a prosperous condition, everywhere there was plenty, peace and happiness, and the future loomed up brightly, but these bright hopes were soon to be blasted, for the great war was soon to break out in all of its fury on this section, and this Church and community, by their very location, were soon to be between the lines of the contending armies.

The record of the Church gives the following in regard to the time from February 8, 1862, when the last conference was held before the evacuation of Suffolk by the Confederate forces, and October 29, 1866, the date of the reorganization of the Church: "On the 8th and 9th days of May, 1862, Suffolk was evacuated by the Confederate forces, and in a few days afterwards, the place was occupied by the Yankees, who made Bethlehem a picket station and occupied the house for nearly or quite a year before they left. Before they ceased to occupy it they tore off the doors, the window blinds, the sash and some of the window frames, the pews, the pulpit and altar, door steps, the floor, the whole of the gallery and the weatherboarding and laths as high as they could reach, and burned or destroyed them. They built their fires in the middle of the house, smoking the plastering all over as black as soot, destroying the stove and fixtures, or what is more probable, stole it, together with the library, as the thievish Yankees did everything they could lay their hands upon."

These lines were penned on the 12th day of February, 1871, by Colonel John R. Copeland. Let us see a few other things that happened in those trying years. At the time of the seige of Suffolk, most of the floor and the stove were in



BETHLEHEM CHRISTIAN CHURCH.

the house, the Confederates used it for a short time, the floor being cut out around the stove for some distance, the stove sat on the ground, and when a fire was made the men would sit on the floor and warm their feet, and we have heard some of the old boys in gray say how well it warmed them. The Federal soldiers built a booth of branches of trees on the north side of the Church for their horses. Several skirmishes took place around this Church yard, between the outlying pickets and the Confederate scouts, some of these had hair-breadth experiences, especially one when a Confederate deserted who had joined the Union forces was on duty and was suddenly surprised and made the run for his life and escaped. There was a watering trough or box cut in the body of a large oak that stood near the old well by the roadside. One man was shot at the fork of the road while reading the old sign-post. In the last years of the war, General Ransom's command camped near here, and the next morning had a skirmish in this vicinity. During the seige of Suffolk, the whole community was filled with Confederate soldiers under Gen. James E. Longstreet, and the people proved their patriotism by their acts of help. We must not refrain from mentioning one thing that happened during this time. At one time, Gen. Longstreet was near Deacon John W. Turlington's home, and wanted a drink of water, and a courier, my grandfather, who related this to me, was dispatched to his home to get water for the general and his staff. The deacon furnished the water, but he carried it and held his pitcher and glass himself, passing the glass to the general and staff, as he did not want to part with them. Perhaps he had already learned soldiers too well.

We will now take a retrospective view of the original membership. Prior to 1866, 121 male members had joined this Church, and 156 females, making a total of 277. During this time fifteen male mambers had died from natural causes, 13 had been expelled for drink, 15 had removed, 1 had withdrawn, 4 had been dropped, 11 had been killed in battle, 4 died in the Confederate service, and 1 had died in a Federal prison and 2 had been dropped for swearing.

The following members of Bethlehem were killed in battle: Capt. Theddeus G. Williams (the muster roll of his militia company in 1859 is still extant, as well as his muster roll in the Confederate army), William W. Luke, John Murphy, Frank R. Pruden, John T. Holland, Milton Babb, Allen Powell, John J. Holland, George T. Faulk, Richard Bartlette and William H. Babb; James Luke died in prison, John T. Luke died from wounds, Charles H. Everett, James T. Harrison and John C. Pruden died in the Confederate service. This brings the list up to 66 lost from all causes.

Among the women, we find 6 dropped, 14 removed, 4 expelled, 25 died, 4 joined other denominations, 1 withdrew, and 1 had gone to the Yankees, making a total of 55, leaving a total membership of 156, which was thoroughly disheartened, scattered and disorganized on April 9, 1865, and it took them over a year to rally around their pastor, who had to flee his home and worldly possessions on account of his patriotism. He followed his men through those dreadful years as chaplain, a part of the time, and in other important posts the remainder. Many are the deeds of love and mercy he performed for his former members, there being now in this community a gold watch worn by the son of a Confederate captain, who was killed, and Dr. Wellons took his personal effects and returned them to his widow and orphans.

February 8, 1862, at the last quarterly conference before the evacuation we find the following present: Pastor W. B. Wellons, John R. Copeland, Wiley Knight, William Eley, Richard Copeland, Albert Smith, John G. King, Benjamin Griggs, Mills Pruden, Frank R. Pruden, John C. Pruden, R. H. Baker, William Archer, Aaron Archer, John W. Turlington, Abram Norfleet, John J. Holland, John Lassiter and Benjamin C. Garner.

The Church was reorganized October 29, 1866, and the following members were present: Pastor W. B. Wellons, Isaac P. Luke, John W. Turlington, Wiley Knight, John G. King, Richard H. Baker, Richard Copeland, Aaron Archer, Mills Pruden, Albert Smith, Joseph King, Harrison E. King, Thomas Bartlette, Michael King, and George W. Small. They then appointed an assessing committee, appointed a sexton, and Rev. William B. Wellons was requested to prepare a paper and present it to the next annual conference, giving the cause why no meetings and conferences had been held at Bethlehem since the 8th of February, 1862, with a view of having same recorded in the Church book. (This we have already mentioned.)

The work of construction is going forward on the new Church at Raleigh, N. C., and they are hoping to push the building to completion at an early day. Dr. Parry, the pastor, is greatly interested in the work, and so are many of the members. It will be quite a handsome house of worship when it is completed.

FAMILY ALTAR

"In Thee and in Thy seed shall the families of of the earth be blessed."—Gen. 28:14.

Conducted by Rev. H. E. Rountree,
Our Chaplain in the United States Navy.
(Use this in your daily devotions.)

MONDAY.

The Gospel of Self-Control.

"He whose spirit is without restraint is like a city that is broken down and without walls."—Prov. 25:28.

Read also: Ps. 25:9; Ezra 4:2, 3, 31, 32; Col. 3:13, 4:6; Luke 21:19; Matt. 18:4.

"In your patience, win your souls." To be patient is to deliberate, and to deliberate well leads to decisions that are best. All the misunderstandings, quarrels, fiery words, divorces, etc., are due to too much haste and utter lack of proper consideration. He who would do right, when he knows what is right, will surely find the right if he is patient and deliberate enough.

All strength is conquering strength, and the strength of deliberation gives guidance in justice, establishes harmony, administers helpfulness, saves useless words and silences unkind ones, prevents doing foolishly, makes one slow to anger, forgives transgressions, and is full of love.

You tried and failed, did you? Keep on trying. It's worth the effort; and as you succeed (and you will), you will be glad you tried, for your every failure will be at least a try.

Prayer.

Our Father, set a watch before our mouths and keep the doors of our lips. Fill our hearts with the graces of the Holy Spirit and temper our disposition to sweetness and our understanding to see wherein we have erred. May we hold our thoughts when we think we are offended and wait always for the wisdom of good sense to take the throne and minister good will to all. In Jesus' name, we ask it. *Amen.*

TUESDAY.

Taming a Lion.

"He that ruleth his spirit is better than he that taketh a city."—Prov. 16:32.

Taming one's self is like taming a lion. We are told that the one important thing in the taming of a lion is to make the beast think more of the tamer's anger than his own desire. As long as he can maintain this, he can make the lion do just what he wishes. But to do this, very drastic measures and methods are employed. He first starves him in order to reduce his ferocity. He sometimes uses a red-hot poker. He always uses the whip. The work of lion-taming is the same work every man has to do in conquering himself. First of all, he must think more of the true values of life than his own personal pleasures. To do this he must often starve himself with sacrifices and self-denials lest he grow too proud in self-sufficiency and untouched by the needs of others.

How is it with you? You are your own tamer. Are you conquering you?

Prayer.

Dear Father, make us to lay aside all those disguises which we wear and to bare ourselves with all our weaknesses and sins to Thy sight. The greatest troubles we have or know arise from most uncalled-for circumstances in which we have lost control and offend others. Show us the folly of hasty words, the wisdom of patience, and give us the courage to hold ourselves in check by which alone we may conquer. Bridle our tongues when we would speak angrily; silence our weak complainings, steel our hearts against temptations, and make our spirits like Thine, now and forever. *Amen.*

WEDNESDAY.

Winsome Christianity.

"He shall be like a tree planted by a stream of water."—Ps. 1:3.

That is what is said of a Christian. A stream of water makes glad everything around about it—the parched soil is refreshed, all life is green, joyful and fruitful. The little creatures of the earth, great and small, plunge their noses deep into the limpid flow until their eyes shine and their hearts beat with new life. The trees wave their green branches in joyful greetings to the friend that brings them abundant life.

So is the Christian who lives by God's refreshing stream. The countenance of a godly man is always lighter and his presence is always welcomed in the society of good intentions, and then his memory is sweet. There is a lone tombstone bearing the following epitaph: "She was always pleasant." Visitors linger longer there to think. A man once said of the portrait of his sainted friend, which hung on his wall: "Whenever I am tempted to do anything wrong, I look at that; and the life he lived and the pure face I see there recalls me to my better self." Covet this memory for yourself.

Prayer.

Our Father, help us to form the habit of looking for the good that we may do. Teach us to love as Thou hast loved us. This we ask for Jesus' sake. *Amen.*

THURSDAY.

The New Birth.

"Ye must be born again."—Jno. 3:3.

This was a mystery to Nicodemus, and he asked a very natural question: "How can these things be?" The question is still being asked, and because it is a mystery, many do not accept it, forgetting that they accept mysteries in everything every day, and that without a question. Here are some of them: It is a mystery how the mineral of the earth can become the vegetable of the trees and gardens and converted into fruit, but it does. It is a mystery that food, when eaten, becomes our blood, flesh, bone and sinue, but it does.

We graft the rose bush by taking the ordinary, or even wild, rose root and stem and splice the improved stock into it. Through this graft passes all the powers of the old life into the new, and the result is the fine, improved rose. In this the rose is born again. It is a miracle, and we accept it without a question. A sinner repents, turns to God, takes Christ and follows Him, and he becomes a true Christian man. What has happened? The old person that he was has had grafted into it the Christ, and now every passion and impulse of his life passes through the Christ in him and he is a new man.

Prayer.

Father of all mercy, in the meeting of our thoughts in these meditations, give us faith that knows no bounds, a knowledge of the realities of eternal life that reason cannot fathom. May we walk with Thee and know Thy companionship, that our earthly loves and hopes may be completed in Christ, who rounds out all human experiences. This we ask for Jesus' sake. *Amen.*

FRIDAY.

New Life by Grace.

"Wherefore, if any man is in Christ, he is a new Creature. Old things are passed away; behold they are become new."—2 Cor. 5:17.

Salvation is by grace and not by works, for it is made plain that we are created in Christ Jesus *unto* good works, which God hath before prepared, that we might walk in them. One of the finest passages in all the Scriptures is found in Eph. 2:1-10, of which our text is the climax. It describes fallen man, dead in sin, quickened by divine power and through the grace raised *unto* good works; that goodness is not the cause of salvation, but the result of it. The rich young ruler sought salvation through his goodness. The afflicted woman sought her salvation in science. There are those who seek theirs in the solitude of the monastery, and others in the donation of their wealth to charity: with what result, I think we all know full well. Any of them might be a villain at heart while doing these things. No man can recreate himself by anything he can do. "Can an Etheopian change his skin, or the leopard his spots?"—Jeremiah.

Prayer.

Heavenly Father, refuge of our souls, safe defense to all who trust in Thee, cause the light of Thy life to shine in our lives and make us new. Forgive us of all our sins. Set us free and bring us to all that is infinitely right and holy, wise and good. *Amen.*

SATURDAY.

The Purpose of Salvation.

"Created *unto good works.*"—Eph. 2:10.

Man was created in the likeness of God and placed in the garden to dress it, keep it, cultivate it and make it fruitful and perfect for the Lord. This is the first and supreme symbol of the purpose of our life. When we are born again, we are placed in the undeveloped garden of ourselves, which is God's garden and vineyard; we are given responsibilities of others just like Cain was, and we are told to plant, nourish, dress, garnish and improve it, until it shall be like Him. Jesus made this plain in the parable of the steward and the parable of the talents.

Prayer.

Dear Father, we acknowledge our lost condition. There is no good in us. Have mercy upon us and spare us, and restore us this day. Grant that we of Thy workmanship may live godly, righteous, useful and fruitful lives according to Thy purpose. Bestow upon us Thy saving grace and raise us daily from the unseemly and the wrong unto completeness of ideals, beauty of holiness, light of truth and the glory of service, and may Christ be in our hearts forever. *Amen.*

SUNDAY.

Our Bible Day.

"Thy Word is a lamp unto my feet and a light unto my path."—Ps. 119:105.

Let's ask ourselves, what is the Bible? First of all, it is a record of the religious experience, convictions, and inspiration of the Hebrews in the Jewish age, and of the Christians in the New Testament age. Thus, it is the religious history of the world and man's greatest teacher. As such, it is more personally ethical and more truly spiritual than anything ever written, and therefore, to say nothing about its being the inspired Word of God, it is the richest treasure of instruction and inspiration ever known to man.

Prayer.

Dear Father, we believe that Thou hast given us this day for our true selves, and we know that Thou hast given us Thy Word, that we might know Thee and Thy way. Teach it to us and instill it in us and help us to spend our Sabbaths in its inspiration. In the name of Christ, we ask it. *Amen.*

Christian Orphanage

ORPHANAGE RECEIPTS.

Report for October 4, 1923.

Amount brought forward		$11,444.00
Sunday School Monthly Offerings.		
North Carolina Conference:		
Shallow Ford	$ 1.82	
Bethlehem	4.13	
Hines Chapel	4.78	
Shallow Well	2.13	
High Point	2.52	
Hopedale	3.11	
Wake Chapel	5.00	
Auburn	4.50	
New Providence	3.25	
		31.24
Eastern Virginia Conference:		
East End		17.38
Valley of Virginia Conference:		
Winchester	$ 7.26	
Wood's Chapel	1.00	
Palmyra	.79	
		9.05
Georgia and Alabama Conference:		
Corinth	$ 1.58	
Beulah	2.20	
N. Highlands	2.26	
		6.04
Special Offerings.		
Mrs. R. A. Betts, on support of children	$ 20.00	
Interest on bond	5.30	
Jr. C. E. Society, Catawba Springs Church	5.00	
		30.30
Grand total		$11,538.01

PROGRAM FOR THE ALABAMA CHRISTIAN.

The Alabama Christian Conference will be held with the Church at Cragford, Ala., beginning Tuesday, October 16th, at 10 A. M., being its twenty-fifth Session.

First Day—Forenoon.

Devotional Service, Conducted by the President.
Enrollment of Ministers and Delegates.
Election of Officers.
Filling Vacancies on Standing Committees; Appointment of New Committees.
Annual Address by Rev. J. H. Hughes.
Adjourn for Dinner.

First Day—Afternoon.

Song; Prayer by Rev. W. R. Knight.
Report of Executive Committee, by Rev. G. D. Hunt.
Report of Committee on Moral Reform, by Rev. J. D. Dollar.
Report of Committee on Superannuation, by Rev. C. W. Carter.
Report of Committee on Foreign Missions, by Rev. G. H. Veazey.
Address, "Our Foreign Mission Interests," by Rev. J. O. Atkinson, D. D.
Miscellaneous Business.
Adjourn.

Second Day—Morning.

Devotional Service, Conducted by Rev. J. W. Elder.
Roll Call and Minutes Read.
Report of Sunday School Board, by J. W. Payne, Chairman.
Report of Home Mission Board, by the Chairman. Discussion led by Rev. J. D. Dollar.
Calling Roll of Missionary Association.
Preaching by ————.
Adjourn for Dinner.

Second Day—Afternoon.

Song; Prayer by Rev. C. M. Dollar.
Report of Committee on Christian Endeavor, Rev. J. H. Hughes.
Addresses by Rev. J. H. Hughes and Miss Pattie Coghill.
Report of Committee on Christian Education, Rev. E. M. Carter, Chairman. Discussion led by Rev. E. M. Carter.
Report of Committee on Religious Literature, by Rev. C. W. Carter. Discussion led by Rev. C. W. Carter.
Address by Prof. P. J. Kernodle.
Report of Woman's Board, by the Chairman.
"Our Orphans' Home," by Superintendent C. D. Johnson.

G. D. HUNT, President.

PROGRAM EASTERN NORTH CAROLINA CONFERENCE, OCTOBER 23-25, NEW HOPE CHURCH.

Tuesday—Morning Session.

Bible Study Period, Rev. J. Lee Johnson.
Adoption of Program.
Enrollment and Organization.
Address of Welcome, Rev. J. E. Franks.
Response, Rev. B. J. Howard.
Report of Executive Committee, Rev. G. J. Green, Chairman.
Annual Address, Rev. W. C. Wicker, D. D.

Afternoon Session.

Bible Study Period, Rev. J. Lee Johnson.
Miscellaneous Business.
Report on Religious Literature, Mr. G. T. Whitaker, Chairman.
Address, "The Religious Newspaper the Handmaid of the Church," Rev. J. P. Barrett, D. D.
General Discussion and Vote on Report.
Report of Committee on Memoirs.

Wednesday—Morning Session.

Period of Bible Study, Rev. J. Lee Johnson.
Miscellaneous Business.
Report on Moral Reform, Rev. J. E. Franks, Chairman.
Report of Committee on Education, Rev. W. C. Wicker, Chairman.
Address, "Christian Education," Dr. W. A. Harper.
General Discussion and Vote.
"Our Orphanage," Superintendent C. D. Johnston.

Afternoon Session.

"Half-Hour With the Bible," Rev. J. Lee Johnson.
Treasurer's Report, Mr. W. J. Ballentine.
Report of Committee on Superannuation, K. B. Johnson.
Report on Home Missions, Rev. R. L. Williamson, Chairman.
Report on Foreign Missions, J. U. Gunter, Chairman.

Evening Session.

Song Service.
Address, "Our Young People and the Great Commission," Rev. J. O. Atkinson, D. D.
General Discussion and Vote on Home and Foreign Mission Reports.

Thursday—Morning Session.

Bible Study Period, Rev. J. Lee Johnson in Charge.
Report on Sunday Schools and Christian Endeavor, Mr. C. H. Stephenson, Chairman.
General Discussion and Vote.
Miscellaneous Business and Adjournment.

NEW HILL, N. C.

The revival meeting at New Hill, N. C., began here September 16, 1923, and closed on Thursday night following. The attendance was very good. Rev. L. L. Wyrick, Elon College, N. C., and Rev. J. S. Carden, Durham, N. C., were with me and did the preaching. Their messages were well seasoned with the Holy Spirit. There were six reclamations, and the Church was very much revived. Five joined the Church. The music was good, and the singing improved from service to service. We are greatly indebted to the Baptist brethren for co-operating with us in the singing.

I. T. UNDERWOOD.

3,000 THE CHRISTIAN SUN. 9,000

There are between 8,000 and 10,000 families represented in the Southern Christian Convention, which means if a copy of THE CHRISTIAN SUN is placed in each family, a possible subscription list of 9,000 copies. There are now circulated approximately 3,000 copies, or about one-third of our Church families are reached. Hence, there should be added to the list 6,000 new subscribers in order to have the Church paper placed in every family.

Now, the great personal effort required to do this must be rewarded. To compensate this labor, if premiums are given, it will take 20 automobiles, or 40 radio machines, or 50 to 60 talking machines, or 90 to 100 typewriters, or 200 to 300 watches, etc. Don't you think you will have a good opportunity to secure one of these prizes?

But you need not confine your solicitations to your Church alone. You have friends in other denominations who will gladly assist you by giving a subscription. Make your appeal in a straightforward manner. True men and women are interested in the success of their friends and will lend a helping hand.

PREMIUMS GIVEN FOR NEW SUBSCRIPTIONS.

The subscription price of THE SUN, recently reduced, is now $2.00 per year—two six-month subscriptions at $1.00 each count as one year. One person may take as many as he may wish for himself or for others. Those in arrears should pay up and assist the solicitor by taking an advanced subscription.

SCHEDULE.

1. To one securing 350 Subscriptions, a Ford Touring Car will be given ($298.00 f. o. b. factory).
2. To one securing 150 Subscriptions, one Radio Equipment—Westinghouse R-6 Set, complete with batteries, tubes, phone and aerial equipment, the price of which is $150.00.
3. To one securing 100 Subscriptions will be given one Victrola ($75.00), or cash prize of $50.00.
4. To one securing 75 Subscriptions, one Remington Portable Typewriter, with standard keyboard and case ($60.00 f. o. b. Richmond).
5. To one securing 30 Subscriptions, one Gentleman's or one Lady's Wrist Watch will be given, guaranteed by Jahnke Bros., Jewelers, of Richmond, Va. ($30.00).
6. For 25 Subscriptions, one Gentleman's or Lady's Watch ($25.00), likewise guaranteed by Jahnke Bros.
7. To one securing 20 Subscriptions, one Standard or International Dictionary will be given.

To all authorized solicitors will be paid 10 per cent commission on all renewals, and 20 per cent on all new subscriptions. Those receiving prizes will not be entitled to commission.

Two renewal subscriptions will be counted as one in determining the winners of prizes.

Send in your name and address and receive the necessary report blanks and receipt books.

The contest will close on October 31, 1923.

Remittances made on this campaign are to be net. Post-office money orders constitute a safe plan of remittance.

THE CHRISTIAN SUN, 1536 E. Broad St.,
Richmond, Va.

RELIGIOUS EDUCATION

Miss LUCY M. ELDREDGE, *Field Secretary,*
1012 E. Marshall Street, Richmond, Va.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

October 14, 1923.

Subject: "Israel, a Missionary Nation."—Ex. 19:1-6; Isa. 43:9-11; Isa. 45:20-22.

Golden Text: "Ye shall be unto me a kingdom of priests, and a holy nation."—Ex. 19:6.

Devotional Reading: Ps. 100.

Reference Material: Isa. 41:8-14, 45:14-17; Rom. 9:1-5.

The Mission of a Chosen People.

"Freely Ye Have Received, Freely Give."

Israel received much from Jehovah. Beginning with the great religious pioneer, Abraham, she had a long line of great leaders. Noble kings and devout priests led her. Far-seeing prophets were sent to advise and to warn against danger ahead. Chosen as a people of God, Israel received freely of His divine bounties, but she never learned the lesson which God tried to teach through centuries that to receive imposes the responsibility as well as the opportunity to give. The covenant or contract between God and Israel, faithfully observed, would have made the nation truly and wholly missionary in deeds, as well as in principle, and by command. The mission of a chosen people is to serve. The lesson today presents Israel as this chosen people, belonging to God; as a witnessing nation, working with God, and as the nation possessing the message of salvation, serving others, or "Lighted to Lighten."

1. *Belonging to God. His Chosen People.*

"Ye shall be mine own possession—if ye will obey my voice."

From Mt. Sinai, Moses brought God's great covenant to His children. The promised blessings were great. To be God's own chosen people, to teach others of the one and true God, was a very special divine mission and honor. The condition was "if ye will obey My voice." Every contract has two parts. Both sides make a promise. Both sides agree to something. Here is God promising to bless and guide, while the people agreed to obey. The tragedies in the history of Israel came when she did not live up to her part of the covenant, and when, through selfishness and lack of faith and vision, she turned to other gods, who could not help her. "Ye shall be unto Me a kingdom of priests," declared God to Israel. A nation of people, living not for self alone, but to serve others, must be a strong nation. "Saved to serve," is a good motto. By neglecting to serve, Israel was lost. Other nations have been blessed by God, but when they have forgotten to pass on that blessing to other nations and other peoples, disaster has come. All nations belong to Him, even "unto the ends of the earth." America, belonging to Him, may be His chosen people today to spread His Gospel. Blessed by prosperity and wealth, spared the dangers and losses of invasion and war, given great men and women, America may well study the story of Israel and consider the commands divinely given. America may well see that blessing from the great Father is conditioned upon obedience to His commands. America may well know that her great privilege is to give of her wealth and wisdom and discoveries to the world, always helping to bring other nations nearer to the Father of the whole world.

2. *A Witnessing Nation. Working for God.*

"Ye are My witnesses."

Belonging to a Church or organization of any kind imposes obligations of various sorts. Each member of a family has some duties in that family group. To join the Church and "belong" means a share in the work and worship of that Church. So, to belong to God, gives tasks to do for Him. Israel belonged to God, and her work was to be a "witnessing nation" to work with God to tell of Him to other nations. God depends upon people to spread His Gospel. In order to be faithful witnesses, He called upon Israel, as He calls upon His children today, to know Him, to believe in Him, to understand that He is the one God.

Do you know God? Then you will wish to have others acquainted with Him. Do you believe in God, His goodness and power and love? Then you will have faith to trust Him to help you to inspire this belief in others. Do you understand that He is the one God? Then your sympathy will arise for those who, because of ignorance, must worship gods of wood and stone, gods who can never help nor inspire them. Such knowledge and faith and understanding must surely make every Christian, individual or nation truly missionary in thought and deed. The mission of Israel, the chosen people, was to witness. When this was done, Israel was uplifted and nations blessed. But when Israel failed, she caused her own downfall, and lost her national home. To witness faithfully, means life for others, and growing spiritual strength for the witness.

3. *Possessor of the Message of Salvation. Serving Others.*

"Look unto Me, and be ye saved, all the ends of the earth."

In spite of the disobedience of Israel many times, and in spite of her wrongdoings, through her came the long-promised Messiah, our Saviour the Lord Jesus. He belonged to the Jewish race, but His love and life were for all people. He came with a world vision and a world salvation. He, through God, was Israel's great gift to the world, though rejected by His own race.

"Freely ye have received, freely give," were His own words. His life was one of service—teaching, healing, feeding the hungry. He took little children and blessed them when others would have driven them away. He lived daily in conformance with God's commands to His people, and was a constant witness to the love and power of His Father, who is our Father. To follow Him truly, and be selfish, cannot be done. To love Him, and lack faith, is impossible. To be Christ-ian and not love others—for that is what "missionary" means—cannot be.

God chose a nation to belong to Him. He commanded them to witness for Him, to give to many the great message of salvation. He still needs individuals, and He must have nations to be witnessing workers. The greatest opportunities, the highest honors, are in store for the nation which will be a "kingdom of priests," a group of servants, seeking the advancement of the kingdom, that all of God's children everywhere may know Him, may believe in Him, may understand that He is the Father of them all.

Israel as a "chosen people" had a great mission. And America has a mission, a mission made greater by a time of peculiar need, of special opportunities, of tremendous problems which can only be solved rightly in the light of God's wisdom, and the spirit of His love. What a privilege to be chosen by God to share in His work! What a joy to be a co-worker with Him!

CHRISTIAN ENDEAVOR.

October 14, 1923.

Topic: "What my denomination is planning for the Future."—Luke 4:16-21.

Thoughts for the Meeting.

Jesus not only went to Church on the Sabbath, but took His part in the service. In the worship and work of the Church there is a part for each member, and the greatest blessing comes when this part is faithfully filled. Verse 16.

Jesus knew God's work, and so was able to teach it to others. Verse 17.

The religion of the true God is for all—the poor, the captive, the blind and the bruised; for all, for you and for me. Verse 18.

The Church building is God's house, and the members are His workers.

In the work of the Church, as in all worthwhile undertakings, a definite plan and goals are necessary. Local Churches attempt definite tasks. Groups of Churches, known as denominations, plan great undertakings in which each Church has a part. Today, all Churches are planning greater programs than ever before along all lines. It is most helpful and important that the young people in the Churches know and realize better just what their own Church, as a denomination, is planning and working toward. Make this meeting give as much information as possible regarding the work and proposed plans of the Christian Church and of other Churches, where their members unite in the meeting.

Undertakings of the Christian Church.

In October, 1922, there occurred in Burlington, N. C., Christian Church a great meeting. Representatives were there from Christian Churches throughout the United States and Canada. Great preachers were there who had been working in Christian Churches for many years. Far-seeing and consecrated laymen and laywomen were there because they were interested in what the Christian Church had done, and, even more, in what the Christian Church was going to do in the world. The plans made there in Burlington, N. C., were the most far-reaching ever made by the Christian Church, and in the year since, many accomplishments have been attained because of them. Among the things which we find today in the plans for the work of the Christian Church are the following. They are given briefly, but each suggests much that may be brought to the Christian Endeavorers in this meeting, and further information can be secured from copies of Church papers, as *The Herald of Gospel Liberty,* The Christian Sun, the *Christian Missionary.*

Christian Education.

The department of Christian education was established, uniting the former Sunday School, Christian Endeavor and educational boards, with Dr. W. A. Harper as the chairman.

Three secretaries are giving full time to the work of Christian education—Mrs. Fred Bullock, for children's work; Hermon Eldredge, for young people's work; Dr. H. Shelton Smith, for leadership training and organization.

Our colleges are progressing. Elon is erecting five new buildings, including administration building, library, auditorium, science building, and relgious activities building. Defiance is working for a $500,000 endowment fund. Palmer is building an addition. Bethlehem College, Wadley, Ala., has just opened for its first year.

Summer schools at all of our colleges give training to ministers and Church workers.

The *Journal of Christian Education* is published monthly, devoted to Christian Education.

Evangelism.

At Burlington, the Board of Evangelism and Life Service was created, with Dr. Roy Helfenstein as the chairman. Rev. McD. Howsare is full-time field secretary of this board, which stresses the importance of increasing the membership of each Church 10 per cent each year, thus doubling the membership in ten years, and is working to emphasize the importance of not only an annual revival meeting, but of an all-around-the-year program of evangelism, including personal evangelism, group evangelism, educational evangelism, bringing the Church to be constantly a winning force, bringing men and women, and boys and girls to Jesus Christ.

Stewardship.

Rev. Warren H. Denison has charge of the department of stewardship, and is working to teach stewardship of life, of service and of substance, and to lead Churches to the every-member canvass, and Christians to see the importance of proportionate giving.

Missions (Foreign).

Six young people are being sent out to the foreign field this year—two trained Japanese young men to Japan, Miss Angie Carew to Japan, Victor Rivers to Porto Rico, and Mr. and Mrs. Bruce Morton to Porto Rico. Rev. W. P. Minton, Dayton, Ohio, Christian Publishing Association, will give Christian Endeavorers information regarding the great advance steps being taken in the missionary program of the Church in both Porto Rico and Japan.

Missions (Home).

Miss Elizabeth Howsare is in training at Leavenworth, Kans., to be ready soon to take up work of teaching the American Indians for the Christian Church.

Miss Marguerite Youmans has entered the home mission work with Miss Kirkendall, at Haverill, Mass., in Americanization work.

Many great Church buildings are being erected throughout the country, including the Christian Temple, Norfolk; the new church at Versailles, Ohio; Richmond, Va.; Sunday School and social service building at Dover, and a new work is being started in Dayton, Ohio, under Rev. E. B. Flory.

Along all lines the cry is "Forward, march!" and the Christian Church, which is planning great movements for the future, "for Christ and the Church," calls upon every Christian Endeavorer to enlist under the banner of the Church, and help to make these plans realities.

The Southern Christian Convention, which is one of five regional Conventions making up the Christian Church, has a great part in these plans. It has special work for which it is responsible, in building and repairing Church buildings, in the work in Carroll County, Va., in carrying to a successful completion the great Men and Millions Campaign, in supporting our Church paper, THE CHRISTIAN SUN, in helping Elon through her great emergency campaign, in promoting our program of Christian education through all the Churches, and in every way helping to make the world better because the Christian Church is alive and working, and true to her principles, working with the other Churches to bring to pass the Saviour's prayer, "Thy kingdom come, Thy will be done on earth, as it is in heaven."

Plans for the Meeting.

Get all the information you can about the Christian Church for this meeting. Open with a brief talk on "What the Christian Church Believes," followed by "What the Christian Church Has Done." But devote most of the time to bringing out the facts regarding what the Church is doing and planning. Close with a talk by your pastor or a Church leader on "What Our Church can Do in the Great Program of the Christian Church," endeavoring to select at least one forward step in which your own society may help to join in the general program of the Church. If you have not taken your offering for the Board of Christian Education, which was to be taken September 30th, this meeting gives a good opportunity for that.

Suggested Hymns.—"The Victory May Depend Upon You," "Onward, Christian Soldiers," "Something for Jesus," "A Call for Volunteers," "Higher Ground."

JUNIOR CHRISTIAN ENDEAVOR TOPIC.

OCTOBER 14, 1923.

TOPIC: "What Should We Read, and What Not?"—Prov. 3:13-15.

"Happy is the man that findeth wisdom."

Where can we find wisdom?

In school, you say. Yes, but we cannot always go to school; and even there we need—books.

From older folks, you say. Yes, but they are not always ready to talk.

Yes, from books we learn many things which we could never know, and the wise man, Solomon, who wrote Proverbs, must have been thinking of them when he wrote our verses for today.

Let us ask ourselves some questions while we are thinking about our Junior Endeavor meeting for next Sunday—

What kind of books do I read most?

Do these books bring me anything good to remember?

Do I want to read the book a second time, because it seems like a friend that I want to know better?

The book that is a good friend is the one which we should read. We are never ashamed of it. We want to show it to other folks. And that is the only kind of a book that Junior Endeavorers should want to read. Tell in Junior Endeavor meeting what you like to read best, and why.

HOME.

What holy memories hover around that blessed word "home"! It matters not how imperfect it is, or was, it has its own sweetness which, in a great measure, the world does not give and which it cannot take away. I see the little paths kept bare by unshoded feet; the great oaks and gigantic cherry trees; the fields, and woodlands, and brooks; the old house, the funny old furniture, the neat white walls, and wood floors nearly worn out by continual scrubbings; and I see a busy, loving mother with a big smile beaming from her pretty red cheeks and bright blue eyes, and tears of joy welling up in them when some one of her sons had been brave and refused to do the wrong or had come truly repenting over some ugly act. I see a father, strict, industrious, frugal, always giving good advice and ever requiring strict obedience. Through all the sorrows and reverses of that old country home; through all its heart-aches and joys; through its hopes and dreams, I see the evening hour of family prayer. What is home? Home is a group of five boys and a baby sister kneeling in the light of a kerosene lamp with a mother praying earnestly for the father and sons, and the little daughter! That is my definition; yours is likely different. But whether it be different or not, it is enough alike for me to cease this poor description and say what I intended to say.

Ex. 12:13: "And when I see the blood I will pass over you."

I am not intending to exegete this text nor confine myself strictly to its historical setting. I am using it as a sort of motto text. I like to think of the homes of our present day having the blood sprinkled upon their door. When God was punishing sin and disobedience in Egypt, the blood of a perfect lamb sprinkled upon doorposts meant protection from the dread angel of death. John 1:29: "Behold, the Lamb of God, that taketh away the sin of the world." 1 Peter 1:18, 19: "Knowing that ye were redeemed * * * with precious blood, as of a lamb without blemish and without spot, even the blood of Christ." This is the blood of which I speak. This is the blood that should be sprinkled, not only upon our hearts, but on the very threshold of our homes. This home is God's at the price of blood—even the blood of His only begotten Son, Jesus Christ. Nothing less will satisfy in this great, busy world where sin abounds. We have all sinned against God, just as the Israelites in Egypt had sinned against Him in going after the strange Egyptian gods; but "kipper," the Hebrew word for redemption and meaning primarily "to cover," means protection from God's righteous judgment and protection from God's seditious enemies. With the redeeming blood upon our homes, we have this double protection.

There is peace, hope, vision in the home that is made heavenly by heaven's own power. There is heaven beneath the blood because there is heaven above it. God intended the home to be the sweetest place on earth. It may be the royal tents of righteous Abraham, or the tiny manger of Bethlehem, if true love be there, it is home. "God is love." His Son is God manifested in the flesh. Oh! beautiful homes of this fair country, how vain your pretty appointments unless we humbly, reverently, penitently bear the death and resurrection of our Lord in mind and teach it to our children! May we never forget God's command: "Take heed to yourselves, lest your heart be deceived and ye turn aside and worship other gods, and serve them. * * * Therefore, shall ye lay up these My words in your heart and in your soul * * * and ye shall teach them your children, talking of them, when thou sittist in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." (Deut. 11:16-19.)

The above quotation indicates teaching, both individually and collectively, as a family group. There are those who advocate shifting this responsibility to some institution or system—and I say they cannot be taught too much truth by any manner of means; there are others who believe in tearing down family worship, as a family, a unit, and allowing each individual member to worship in private. To this I say there cannot be too much private devotion to God, but if the day of family worship has passed, may not we look for the day when community worship shall be out of date? Oh! God, hold us back, lest we lose ourselves in the maelstrom of man's vain theories. Tie us to Thy Book as a safe anchor in the wild sea of superior wisdom (?) that is rising like a tide all about us. "Thy Word is truth." "Stablish Thy Word."

Home is God's earthly garden of love. Here grew Mary's Child—the Son of the living God.

"Oh! little home in Nazareth, what miracle so sweet;
God's accents in the humble rooms; God's footstep in the street."

Home is the link between the eternities; home is the battleground between heaven and hell, the place where earth's greatest victories are won, where mothers and fathers are officers under the King of kings and Lord of lords. Home is the place where little fingers turn the leaves of big Bibles and learn that God is love!

JOHN G. TRUITT.

How Shivar Mineral Water Relieves Rheumatism

According to the standard medical books, Rheumatism is not a germ disease, but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate, and these irritate and inflame the delicate linings of the joints, the heart and other organs. To relieve Rheumatism, it is, therefore, necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shivar Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If you suffer from rheumatism, dyspepsia, indigestion, disease of the kidneys, bladder or liver, uric acid poisoning, or any curable conditions due to impure blood, read the following letter, then sign it, enclose the amount and mail it. Only two out of a hundred, on the average, report no benefit.

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Gentlemen:

I accept your offer and enclose herewith three dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns, which I agree to return within a month.

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Shipping Point .....
(Please write distinctly.)

SATAN'S SATISFACTION.

Satan has his satisfactions, though they are terrible. In an old book, published in 1796, which a traveler in scotland recently purchased in the museum now established in the old home of John Knox, in Edinburgh, entitled "A Cloud of Witnesses, or the Last Speeches and Testimonies of Those Who Have Suffered for the Truth in Scotland," the martyrdoms of the Covenanters are truly traced to Satan himself. In the preface, it is said that Satan "hath no other alleviament of his inevitable misery, but to draw the race of mankind into the like ruin, which is the only satisfaction that malicious spirit is capable of. This restless adversary * * * labors by two great engines of open force and secret fraud to keep them (the faithful) to his obedience; hence the sacred Scriptures describe him both as a dragon for cruelty and as a serpent for subtility." The Covenanters lived in a day when Satan was a dragon; we live in a day when Satan is a serpent; in perilous times, indeed, not of open persecution but of secret seduction, of lying deception. One time is just as perilous (1 Tim. 4:1) as the other. Let us indeed try the spirits, whether they be of God.

Pass a box of candy to a child and he invariably will select the piece wrapped in paper or tinfoil, because the wrapper suggests mystery, uncertainty as to contents.

All children love the uncertain, the mysterious. They thrill as they unwrap packages, crack nuts, open strange doors or take watches apart to see what's inside.

Greatest of all thrills, to a child, is to explore a cave.

Child's craving to explore the unknown is an instinct that clings to all of us all through life. Curiosity concerning the mysterious unknown is back of all progress. Also, it is what makes life interesting. Life would be dull, without progress, if the future were not hidden from us.

Lloyd George's latest article describes both the rasicmo and bolshevik movements as a rebellion against "parliamentarism, its dilatoriness, confusion of aims, pettiness, costly inefficiency."

He compares Cromwell, stamping his feet and ordering grim Puritan soldiers to clear the House of Commons, with Mussolini, wiping out parliamentary government in Italy.

SOUTHERN RAILWAY SYSTEM

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Carrying the products of Southern orchards and gardens to Northern markets has become one of the most important services of the Southern Railway System.

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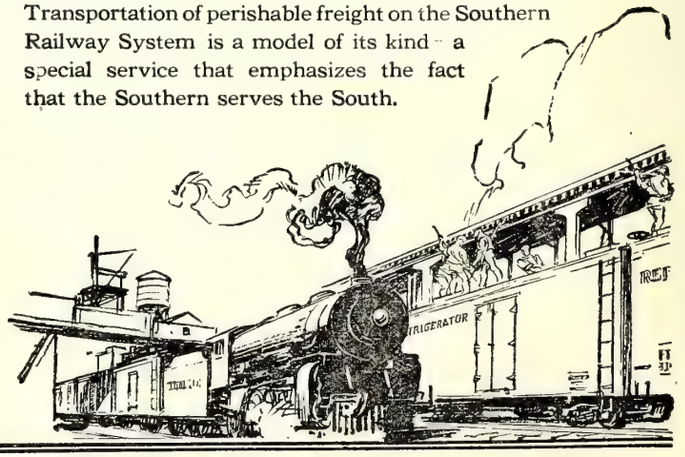


Southern Railway System last year spent in the South $20,000,000 more than it received from the South.

THE SOUTHERN SERVES THE SOUTH

MARRIED.

On the 8th of September, 1923, at the residence of O. D. Lawrence, Seagrove, N. C., T. W. Lawrence, of Seagrove, N. C., was united in marriage to Mrs. Sarah McNeil, of Steeds, N. C. Only a few relatives and friends witnessed the ceremony.

May much happiness be theirs. The ceremony was performed by the writer.

T. J. GREEN.

NEEDHAM—McRAE.

Mr. Lewis E. Needham and Miss Rosa McRae, both of Moore County, N. C., were united in matrimony at the residence of Mr. W. B. Rich, Greensboro, N. C., September 8, 1923, at 10 o'clock P. M. The ceremony was performed by the writer.

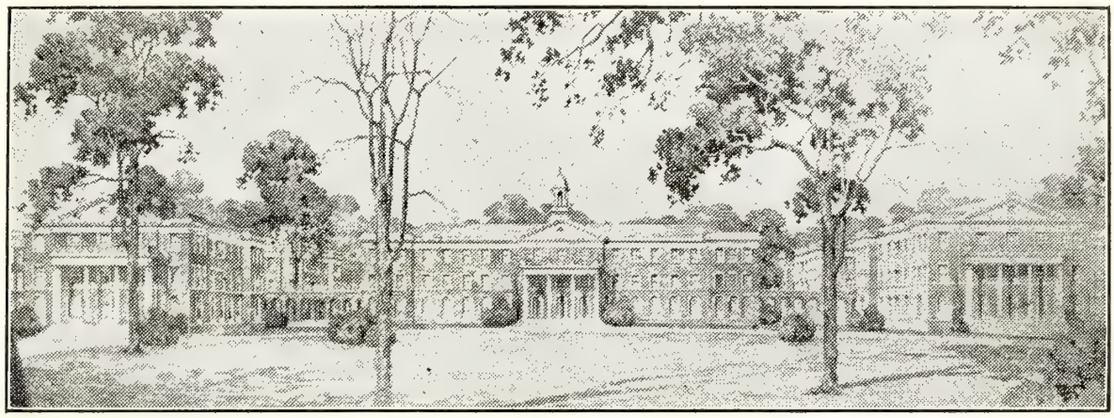
Mr. and Mrs. Needham are both popular young people and are well known throughout the village of Revolution Mill, as Mr. Needham has been engaged as an employee there for many years. Only a few close friends and relatives witnessed the ceremony.

The writer joins in with their friends in wishing for them a long and happy life's career together.

G. C. CRUTCHFIELD.

Safety rules are the only rules to live by. The Erie Railroad issued a remarkable little booklet for its employees last December entitled "Safety Rules." It is full of suggestiveness not only for railroad folks, but also for all Christians. For example: "Whenever an employee, by exercising good judgment, can protect himself or others from injury or death, he should do so, for safety always is or motto!" "In all cases of doubt or ncertainty, it is required that the safe course be taken and no risk run." "When you notice unsafe things, or something that should be fixed, report it to your superintendent."

Elon is Building for the Future



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W. A. HARPER, W. W. STALEY, E. L. MOFFITT, W. S. LONG, J. G. TRUITT,
Committee on Education, Southern Christian Convention.

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A few styles are listed here. Others are to be found in the Oxford Bible catalogue, mailed upon request.

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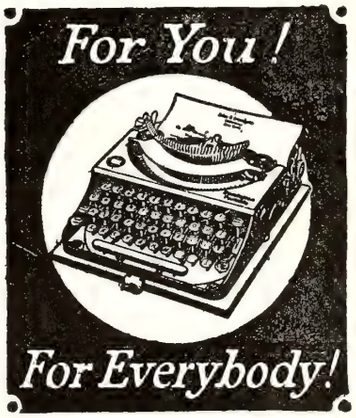

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Called Home

CLEMENTS.

Mrs. W. G. Clements fell asleep on September 21st at the ripe age of 74 years and 4 months. She was the daughter of James Moring, Sr., and was a sister of Prof. J. H. Moring, who preceded her to the future life by several years. Sister Clements made a profession of religion and united with O'Kelley's Chapel, Christian Church, in early girlhood; later she moved her membership to Morrisville Christian Church at the time of its organization. She has been a faithful and devout member of this Church since its organization.

On March 26, 1868, she was united in marriage to Rev. W. G. Clements, who was at that time just beginning his useful life career in the Christian ministry. To this union were born seven children—Edwin W., Joseph L., S. Irene, Mamie J., James B., A. Stella, M. Ethel—all of whom were present at the funeral, and the three sons and three of the sons-in-law acted as pallbearers.

As an expression of appreciation and sympathy, many friends attended the burial from the surrounding country, and many beautiful floral designs were added to those provided by the children, with which the grave was completely covered. Her life was a beautiful expression of the Christian religion; her patient spirit in suffering was an example of Christian fortitude, and her death was an exemplification of the triumph of Christian faith. While the family suffers from the separation, they should rejoice because of the fact that God has been good to them through the many years, for this is the first death that has invaded the home in sixty-five years.

Sixty-five years of loving companionship for the husband, and devoted maternal love through many years for the children by our beloved sister is the best token of the love of our Heavenly Father, who will continue to bless them until the family reunion in heaven.

The funeral services were conducted by the writer, assisted by Rev. W. S. Long, D. D. W. C. WICKER.

France and England should know how to prevent the final catastrophe. If it comes, it will cost France more than all the billions dreamed of in reparations. It woll be a fight to the death between Lenine and Mussolini ideas of government. To say that England will be puzzled, believing in neither and torn between the two, is putting it mildly.

Wells will now write once a week, telling about things in general. Lloyd George tells of mistakes that Europe makes, sinking deeper into the war mud. Wells will tell how to make everything perfect, simply by being what we are not, and can't possibly be for ten thousand years or more.

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M. W. Hook, *President,*
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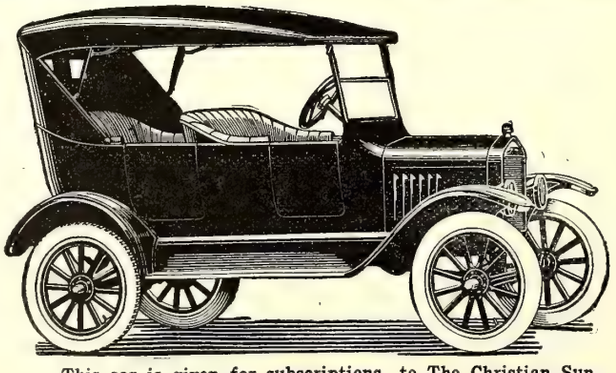

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J. R. McCAULEY, Secretary.

THE CHRISTIAN SUN

Official Organ of the [illegible] Convention

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IN ESSENTIALS, UNITY | IN NON-ESSENTIALS, LIBERTY | IN ALL THINGS, CHARITY

VOLUME LXXV. | RICHMOND, VA., THURSDAY, OCTOBER 11, 1923. | NUMBER 41.

THE SUN'S OBSERVATORY

Improper Address.—

Every year $100,000 is received in letters at the dead-letter office of the Post-Office Department in Washington. Nearly all of this mail containing money fails in delivery because of improper address.

Executives of the Government.—

The chairman of the joint congressional committee on reorganization of the executive branch of the government pointed out that the first six Presidents to die averaged 79.6 years of age; the next ten, 68.5 years; the last ten, 61.8 years. He recommends that the President have a staff of six assistants to lighten his work. They should consist of a secretary to the President, acting as private secretary; an executive secretary, who would have four assistants, divided as follows: an assistant in charge of personnel, dealing with office-seekers, and so forth; an assistant in charge of legislation, to follow legislation in both houses, keeping the President informed; an assistant in charge of publicity, to report on public opinion, to present the President with pertinent clippings and gather material for speeches, and an assistant in charge of applications for clemency.

The Brave Fight Science is Making Against Tuberculosis.—

That the South is ready and willing to take almost any step that will increase its efficiency in the fight against tuberculosis, was the spirit manifested at the informal meeting of the Southern Tuberculosis Conference, held recently in Asheville. Two of the more important steps taken by the conference were the decisions favoring the reorganization of the Southern Tuberculosis Conference, which met last in 1920, and the organization of the Southern Sanatorium Association. The representatives which registered from nearly every Southern State agreed on all measures that meant progress and success in the tuberculosis work.

One of the most interesting and helpful discussions at the conference was that on "Standards for Classifying and Rating Tuberculosis Sanatoria." Enlightening studies of this subject, made by the National Tuberculosis Association, were given.

In the discussion of the subject, "Sanatorium Care of Negroes," it was clearly noted that great progress has been made in the South in the past few years in treating the tuberculous negro. Tuberculosis and the negro is no longer a hopeless condition. Negroes themselves are becoming interested in their problem, which fact alone is the first step leading to the solution of the problem. That the negro is seeking sanatorium treatment was pointed out to be a most hopeful sign.

Wants Positive Cure for Tuberculosis.—

To search for a positive cure for tuberculosis must be the next step taken in the campaign against tuberculosis, declares Dr. Lawrason Brown, president of the National Tuberculosis Association. Dr. Brown urges more extensive research work on the part of tuberculosis workers and deplores the fact that the long search and the scantiness of financial reward has discouraged many brilliant scientists from entering the tuberculosis field.

Much valuable research work has been done by the medical staff of the North Carolina Sanatorium during the last three years. There were no funds available for this work except an appropriation of $1,000 annually by the North Carolina Tuberculosis Association, so the most of it necessarily had to be done by putting additional burdens on the medical staff. Every sanatorium for the treatment of tuberculosis owes it to the tuberculosis cause and to the people who have tuberculosis to conduct research activities.

Dr. Brown says further: "A complete eradication of tuberculosis must follow along one of two lines. First, by vaccination, or some other method of treatment which is as successful as the administering of quinine in malaria must be discovered. Another possibility is that pulmonary tuberculosis, like leprosy and typhus, will gradually recede until in countries with a high hygienic civilization it will be of slight importance."

But till such a cure is found, emphasizes Dr. Brown, the method of cure and prevention that have already been found successful must be faithfully adhered to. He says: "At the present time, public education in disease prevention, increased sanatorium facilities, and adequate after-care, in order to prevent a relapse, are the best available means of still further reducing the mortality and case rates."

The N. C. Conference on Tuberculosis to Meet in Durham.—

The North Carolina Conference on Tuberculosis will hold its third annual session in Durham October 30th and 31st. Mrs. Gordon Finger, of Charlotte, is president of the State association; Mrs. Chas. R. Whitaker, of Southern Pines, is vice-president, and Dr. L. B. McBrayer is managing director and treasurer.

Dr. Linsly R. Williams, managing director of the National Tuberculosis Association, New York City, will be the principal guest and speaker of this occasion. He will deliver one address on the evening of October 30th, and another next day, October 31st. Dr. W. L. Dunn, of Asheville, will be present and will speak on the subject, "Shall We Desert the Tuberculous Ex-Service Man?" Further numbers of the program have not yet been given out.

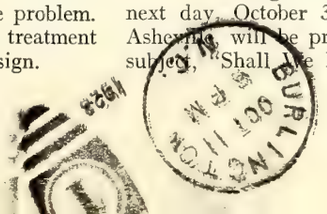
The directors of the North Carolina Tuberculosis Association are the officers named above, Dr. Otho Ross, Charlotte; Mrs. Cuthbert Martin, Wilmington; Mrs. W. N. Hutt, Southern Pines; Mrs. T. D. Jones, Durham; Dr. C. L. Minor, Asheville; Mr. R. B. Wilson, Raleigh; Dr. R. L. Carlton, Winston-Salem; Dr. J. Donnelly, Charlotte; Mrs. C. C. Hook, Charlotte; Dr. W. L. Dunn, Asheville; Col. J. L. Ludlow, Winston-Salem; Mrs. Mark Quinnerly, Greenville; Mrs. S. H. Brown, Oxford; Mrs. J. M. Gudger, Jr., Asheville; Mrs. Howard Ronthaler, Winston-Salem; Mrs. C. J. Tinsley, Greensboro; Mrs. Max T. Payne, Greensboro, and Mrs. M. E. Robinson, Goldsboro.

Negro Death Rate from Tuberculosis Increasing in New York.—

Deaths from tuberculosis among the negroes in New York City are on the increase, judging from the mortality statistics of that city recently issued. In 1921 the negro death rate from tuberculosis was 299 per 100,000, and in 1922 it was 331. In North Carolina it was 186 in 1921, and 154 in 1922. The death rate from tuberculosis for white people in New York in 1922 was 92, and in North Carolina for the same period it was 90.

North Carolina is evidently a safer place than New York for both white and colored people, as far as the dangers from tuberculosis go, and a mere heartening thing is the fact that the State is growing safer each year. In four years the negro death rate from tuberculosis has decreased from 233.1 in 1918 to 154.2 in 1922. In eight years the State's death rate from tuberculosis has been cut in half, and more. In 1913, there were 4,800 deaths from tuberculosis; in 1922 there were 2,369.

A New York writer finds it difficult to explain the unusual increase of deaths among negroes from tuberculosis alone in one year. He hardly thinks it can be due altogether to the increase in negro population, which has been 7 per cent annually, or 60,758 in the period from 1910 to 1920. This rate does not include, however, the accelerated movement of negroes from the South to the North in the past two years. He is of the opinion that the negro coming from the warm and open air of the South to a colder climate, to more congested living conditions in a large city, finds himself exposed to the dangers of tuberculosis to a greater extent than his more acclimated neighbors. The writer admits that the situation of a larger negro population, with an increasing death rate from tuberculosis, is a problem requiring special effort, even for the common good of its citizens.—*Press Bulletin.*



NOTES-PERSONALS

We understand that Rev. J. A. Ledbetter is called to our Reidsville, N. C., pastorate for another year.

Rev. A. R. Flowers, of the Wakefield and Dendron pastorate, was in Richmond last week and made a visit to THE SUN office.

"The loss of the knowledge of God is death, but it is also true that the knowledge of God is life." This necessarily makes life (spiritual life) a thing entirely outside ourselves, and dependent on what God is."

Some man has said: "To know God as He is, is life, and all who know not God shall be punished with everlasting destruction from His presence." Then, how careful ought we to be to learn God and His truth!

The *Sunday School Times* is publishing, in addition to their regular lesson matter, what is known as "The Whole Bible Sunday School Lesson Course." It is prepared by the Christian Fundamentals' Association. It is good.

The infidel says when Christians seek to obey God that it is blind obedience, but there is a reason for that—the infidel is himself blind, and cannot see the truth; therefore, he thinks every one else is blind, but we are not if Christ be in us the hope of glory.

Hon. Jacob A. Long, a brother of Rev. W. S. and D. A. Long, D. D., and Judge Benj. F. Long, died at his home in Graham, N. C., on Thursday, October 4, 1923. Mr. Long was one of a large and distinguished family in the annals of North Carolina. He was a lawyer and a man of marked ability.

The attention of our people is directed to a note in this issue from Brother and Sister J. E. Harward as to the reason the Church failed to secure a pastor whom they had called and who had accepted the call, but was later prevented from making good his acceptance. The note referred to above tells why the minister could not make good his acceptance.

"The truth reveals God as He is; but the truth is connected with the revelation of perfect grace, and thus the sinner finds, to his unspeakable joy, that the revelation of what God is, instead of being his (the sinner's) destruction, becomes the basis of his eternal salvation. This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou has sent. (John 17:3.) I cannot know God and not have life."

What do you think of this? "If a man be self-governed, he is really governed by Satan; and if not (self-governed, but governed by the Spirit), he is governed by God." We often hear people talk of self-governing, but that is a misnomer. The right name for self-government is government by Satan, and for the reason if we put ourselves into the keeping of self, the ruler of self being the wicked one, we are controlled by Satan. If we would avoid the control of the wicked one, we must put ourselves into the keeping of God, and then we shall be controlled by the Holy Spirit.

The Christian is expected to manifest Christ in his daily life. If that is true, and we think it is, why is it that we have so many professing Christians who do not manifest Christ? We think it must be because so many professing Christians do not feed on Christ, for if we faithfully feed on Christ, we cannot keep from showing Him in our lives. Professing His name and not feeding on Him as the bread of life will never show Him to the world. You cannot show Christ unless you have Him in your life, and you cannot have Him if you do not feed on Him—on His life and teaching.

The "Sunday School and Christian Endeavor Hand Book" of the Southern Christian Convention, published annually by the Board of Religious Education, was mailed to all pastors and Sunday School superintendents last week. This issue gives the minutes of the Sunday School and Christian Endeavor Conventions held in 1923, together with statistical reports from the Schools and Societies, and report of the work of the Board of Religious Education. Additional copies may be had by requesting them of the Field Secretary, Miss Lucy M. Eldredge, 1012 E. Marshall Street, Richmond, Va.

The Richmond brethren have been a loyal company to the work of building the new house of worship in that city for the use of the Christians. It is the opinion of some who were present at the opening service that while all, in a large sense, have done well by the work, but to Bro. John T. Kernodle and Bro. P. J. Carlton is due a high word of appreciation for their unflagging interest and devotion to looking after the building. Such men are always in demand, and they have done a noble part in this instance. The whole company of the Richmond Church is to be congratulated on the success of the work.

Jesus knew the Scriptures. We know this by the way He quoted them when Satan tried to mislead Him by *misquoting* the Bible. Jesus Himself kept close to Scripture: without any other weapon, save the sword of the Spirit, He stood in the conflict and gained a glorious triumph. What a contrast with the first Adam! The one had everything to plead for God: the other had everything to plead against Him. The garden, with all its delights, in the one case; the wilderness, with all its privations, in the other; confidence in Satan in the one case, confidence in God in the other; complete defeat in the one case, complete victory in the other. That is the way of the true Christian life.

That was a highly praiseworthy remark some minister of another denomination made on the occasion of the opening of the Christian Church in Richmond on September 30th, with reference to the high standing of Rev. W. T. Walters, D. D., the pastor of the Richmond Christian Church. If you would like to read it, turn to Dr. Harper's article, "A Great Day for the Christian Church," as it appeared in the last issue of THE CHRISTIAN SUN. The great value in the remark is in the brotherly spirit which it manifests among the people of God. We are glad to note the high esteem in which Dr. Walters is held by the brethren of other denominations. It is a good omen for the future usefulness of the Christian Church in that city.

IN MEMORIUM.

On August 3, 1923, Rev. J. W. Holt, of Burlington, passed to his reward. Bro. Holt was an active pastor and preacher of the Christian Church for some forty years, and during all these years was a firm believer and a faithful worker in the prohibition cause. Before the Anti-Saloon League was ever organized, Bro. Holt was fighting whiskey. We don't know just when he first gave his temperance addresses, but it was something like a half-century ago. When the Anti-Saloon League was organized in this State in 1902, Bro. Holt became its strong supporter and valuable helper. About ten years ago, when his Church was invited to elect members as representatives on the board of trustees of the North Carolina Anti-Saloon League, Rev. J. W. Holt, along with Dr. W. A. Harper, was named. Bro. Holt was faithful in his attendance upon the board meeting, and did much to help the cause along. The board of trustees will miss his wise counsel and splendid support. In the name of the board and the Anti-Saloon League at large, this editor extends to his widow sincere sympathy and assures her that her husband always did what he could for this cause.

We clip the above from the *American Issue* of September 29, 1923. It is a tribute to the character of Rev. J. W. Holt, who stood as leader in the prohibition movement practically from the beginning of the reform in modern times. He was a brave friend of the prohibition cause, never counting the cost of his work, but did it with courage, pay or no pay.

BETHLEHEM COLLEGE COMING TO THE FRONT.

Dear Brother Pastors of the Christian Church in the Southern Christian Convention:

I am making satisfactory success in my campaign for the five thousand dollars for Bethlehem College *within sixty days.* I am simply asking one thousand friends to contribute five dollars each. Now, to do this, will not be hard on any one, and it will be a pleasure for a number of our good friends to have this opportunity.

Now, Brother Pastors, will you not give your people a chance to respond to this appeal? If you will just mention the matter favorably to your Churches, I shall greatly appreciate it. I shall endeavor to write to each pastor, individually, but do not wait for that. Please consider this an individual invitation for assistance. If you have already made a pledge for Bethlehem College, we will credit your pledge with the amount you send. We need and must raise five thousand dollars for Bethlehem in sixty days.

Yours for Bethlehem College,
G. D. HUNT.

VIRGINIA CHRISTIAN CONFERENCE.

The annual business meetings of our Churches will soon be held, and at them the delegates to the annual Conference will be elected. It will greatly help the entertainment committee of the Holland Church if you will send us, as soon as you can, the names of all delegates desiring entertainment overnight. Be sure, too, to send with the names any other information necessary for our guidance in the allotment of homes.

Send communications to—
J. P. DALTON.
REV. J. H. LIGHTBOURNE.

NOTICE.

All those who expect to attend the North Carolina Christian Conference and wish homes, please notify Chas. A. Ballentine, Cardmas, N. C. Those coming by rail will be met at Varina, N. C. Please state how you will come.

K. B. JOHNSON,
R. M. DICKENS,
CHAS. A. BALLENTINE,
Committee.

NOW, ISN'T THIS AN ANSWER?

Some correspondent of the *Western Recorder* writes to its editor, asking this question: "Was the name 'Christian' contested in court a few years ago by the 'new light' people and the Campbellites, and won by the new lights as holding priority?"

To this question, the editor, or some one whose name is not given, replies: "I have so understood, but have no definite information as to the time and place, and do not know where it could be obtained."

It is a fact that the Christian Church held the name "Christian" prior to its use by the Campbellites; that is, the Christian Church took the name Christian, as the only name we need as a people of God, in 1794, while our Disciple brethren took it as late, or later than 1833, but that the Christian Church has ever contested the matter in court is, we think, without the slightest foundation. If such a thing ever occurred, we have never heard of it. All we have ever heard concerning this matter is this: We have heard some individuals say it would be a good thing to test the matter of the right to the name by the United States government by sending a registered letter, addressed to the pastor of the Christian Church in a town where there are two Christian Churches, one of the original name and one representing the Disciples of Christ, and then leave it to the government to say to whom the letter belonged; but if such a thing was ever attempted, we have never heard of it.

Courtesy is a good thing, and we had no idea that it was so scarce an article among our Baptist brethren as would appear from the way they present us to the public in that small paragraph quoted above. The truth is, we did not know that even differences in theological opinions made it necessary to use discourtesy to those holding views which differ from them, but that seems the case with our esteemed brother of the *Western Recorder*. If no discourtesy was meant to our people, we cannot see why they go out of the way to call us by a nick-name—a name we have never recognized, as a people, and most likely we never will. And yet, a little further, please, we fail to see why they honor our Disciple brethren, though they call them "Campbellites," with a capital "C," for their nick-name; but when they call us by a nick-name, which is wholly unauthorized, they use a small "n" and "l" to spell this nick-name. We have too much respect for ourselves to allow our typewriter to spell Baptist with a little "b," or to give them a nick-name. Indeed, we are surprised that common courtesy is so scarce among our Baptist brethren! Would the *Western Recorder* have humiliated itself in the eyes of the public if it had given us the name by which we have chosen to be known to the world? And would it have reflected upon its own honor if it had used capital letters in writing the name it is pleased to call us as a people? We are somewhat surprised that courtesy is so scarce in the *Recorder office!*

"SUFFOLK LETTER."

The employment of the above heading is to strengthen attention to this article, for a heading that has been used for twenty-seven years in one paper has power and prestige. But this article is not to be the "Suffolk Letter," but a word about that permanent part of THE CHRISTIAN SUN, so familiarly known to every reader of our Church paper.

THE CHRISTIAN SUN has been without the "Suffolk Letter" for a few weeks. I miss it, and others miss it. I am confident that I am speaking for a large, very large, number of CHRISTIAN SUN readers when I say that this weekly contribution from the facile pen of Dr. William W. Staley is missed. I express the feelings of the same number by saying that I hope it will soon resume its former place in this paper.

Doctor Staley's weekly letter is as much a part of THE CHRISTIAN SUN as any other part of the paper, no part excepted. Scores of times have I read in letters to THE SUN office this: "The Suffolk Letter is worth the price of the paper." Many letters contained only such a message with a renewal. Other ex-editors of THE SUN, as well as the present editor, will bear witness to this statement.

Doctor Staley writes of simple things and makes them great. That is the reason he is a philosopher. The bigger the man, the simpler will his subjects be for discussion. Little men, little in calibre, endeavor to handle what the world terms "big" subjects. Life is the biggest thing; and life is wrapped up, portrayed, depicted, and reflected in little things, simple things. To master and understand the small things about us is to understand and conquer all. Dr. Staley writes of the ox and the car, the plow and the plowman, the hook and the line, the cook and the washerwoman, the field and the stream, the laborer and his labors. He writes of the common man, and the common man understands him. That is why I am writing this article—I am speaking for the common, the average man, paying a poor tribute to a great personality and a great message that is temporarily silenced because of illness. May that message soon come back in its full vigor, cheerfulness, philosophical, and hopeful manner.

C. B. RIDDLE.

Burlington, N. C.

SUNDAY SCHOOL MISSIONARY OFFERINGS FOR SEPTEMBER.

Bethlehem, Timberville, Va., $1.57; South Norfolk, Va., $4.03; High Point, N. C., $1.93; Wakefield, Va., $2.72; Holland, Va., $5.00; Linville, Harrisonburg, Va., $2.16; Reidsville, N. C., $6.53; Richland, Ga., 75c; First Church, Portsmouth, Va., $5.63; Leaksville, Luray, Va., $3.98; Rose Hill, Columbus, Ga., $2.81; Wake Chapel, Fuquay Springs, N. C., $3.07; First Church, Raleigh, N. C., $5.00; Rock Stand, Roanoke, Ala., $2.61; Durham, N. C., $29.31; Berea (Nansemond), Driver, Va., $7.00; Pleasant Hill (A), Liberty, N. C., $1.25; Beulah, Girard, Ala., $2.20; East End, Newport News, Va., $11.27; People's, Dover, Del., $13.51; Hines Chapel, McLeansville, N. C., $1.17; Winchester, Va., $7.29; Elm Avenue, Portsmouth, Va., $3.24; New Providence, Burlington, N. C., $6.33; Dry Run, Seven Fountains, Va., $3.61; Antioch, Harrisonburg, Va., $5.63; Wakefield, Va., $3.27; Ramseur, N. C., $2.15; Wentworth, McCullers, N. C., $2.80; Union (Surry), Dendron, Va., $3.00; Christian Temple, Norfolk, Va., $480.00; Burlington, N. C., $90.27—total, $721.09.

Thanks, dear Sunday School workers and friends. Your loyalty and devotion to a great and good cause are appreciated.

Gratefully,

J. O. ATKINSON,

Burlington, N. C. *Mission Secretary.*

FROM THE MOUNTAIN WORK.

Below will be found the names of those that gave to help buy the Ford car for the mountain work: Dr. J. G. Holland, Holland, Va., $5.00; Miss H. M. Morey, Fancy Gap, Va., $5.00; a friend, $5.00; Charlie Terwilinger, Portsmouth, Va., $1.00; Mrs. Mary Fentress, Portsmouth, Va., 50c; Mrs. E. C. Herse, 50c; Albert Godley, Tenafly, N. J., $1.00; Rev. B. F. Black, Berkley, Va., $50.00; Mrs. Polston, Henderson, N. C., $1.00; Mrs. Bettie Wells, Wilton, N. C., $5.00; Duane Morris, March, Va., $3.00; a friend, Portsmouth, Va., $3.00; Mrs. W. T. Walters, treasurer M. S. for Burlington Woman's Missionary Society, $10.00; a friend, $5.00; Wakefield Christian Church, $6.00—total, $101.00.

This should have appeared in THE SUN some time ago, as I sent it to THE SUN as soon as I closed up my work there, but for some little mistake it did not get published at that time. I have been away from home in the revival work most of the time, and did not know that it had not been published, so hope that each one will pardon delay, as I did not intend it to be so.

While I did not use the car very long, it was a great help to me while I was there, and I am sure it will add much to the work.

I very cordially than keach one for any help rendered while I was there, either in a spiritual or a financial way. This is a great work and well worthy of our support if contributed through the right source, and I ask for the workers on the field our most earnest prayers and support.

I have been in the revival work all the summer and have not had time to write to THE SUN, but have been at work for the Lord.

Praying that each one of us will be faithful in the service of our Lord and Christ,, I remain,

Yours in the Master's service,

ELISHA BRADSHAW.

Walters, Va.

[NOTE.—The report to which Bro. Bradshaw refers never reached the hands of the editor, and, therefore, he disclaims all responsibility for its failure to appear.—*Editor.*]

[The report must have been side-tracked. Hope no harm has resulted.—*Managing Editor.*]

ELON COLLEGE NOTES.

The three science professors—Dr. N. F. Brannock, head of the department of chemistry; Prof. A. L. Hook, head of the department of physics, and Prof. T. E. Powell, head of the departments of geology and biology—officially started the new science hall, to be erected on the Elon College campus, by breaking ground for the foundation late yesterday afternoon. There has been a change in the plans of the building committee, and the building that was started as the science hall some time ago has been taken over for the Christian education building; this new building, the fifth of the rebuilding program, will be used as a science hall.

A very simple, but impressive, ceremony was held as the first shovels of dirt were removed for the foundation. After prayer by Dr. J. Pressley Barrett, editor of THE CHRISTIAN SUN, the three science professors lifted the first dirt. Little Sarah Virginia Hook and Will Wyatt, Jr., then took a second shovel of dirt from the foundation and posed for their picture. Prayer was then offered by the Rev. J. W. Wellons, D. D., now in his ninety-eighth year. Both Dr. Barrett and Dr. Wellons have been trustees of the college since its foundation—thirty-four years. President W. A. Harper was in charge of the ceremony.

The building committee decided, after due consideration, that it would be better to exchange the location on the campus of the science hall and Christian education building from the original draft. Several reasons seemed to make the exchange desirable, so that the Christian education building would be on the south of the campus and farther away from the dormitories.

The science hall will house all the science laboratories—the physics department on the first floor, geology, biology and zoology laboratories on the second floor, and the department f chemistry n the third floor. The building is 120x64 feet, and the estimated cost of erection is $60,000. This sum is provided through cash donations and pledges from friends and alumni of the college.

C. M. CANNON.

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor,*
Elon College, N. C.

HOW DID YOU DO IT?

We have rarely seen or heard of a Sunday School that has succeeded in keeping the children to the preaching service, but that is no proof that it ought not to be done. It is not even a hint that we should not make a most determined effort to keep the Sunday School children for the preaching service. The purpose of the Sunday School is to educate the children in the ways of truth and righteousness, but when we permit them to go home from Sunday School without staying to the preaching service we are educating them out of the Church—that is, we are consciously or unconsciously educating the children to stay away from the Church, and so be a loss to the Church, just the very thing that the Sunday School is supposed to prevent.

If the children of our Sunday Schools are educated to turn away from the Church, what has the future in store for the Church? Again and again we have pleaded with our people to correct this tendency on the part of our Sunday Schools, but we see no sign of heeding the warning we have given. If we allow this sort of a thing to go on, how long will it be before our Churches will begin to see thin congregations in our regular preaching services? The truth is, this situation is already on hand; we are even now having this sort of results shown in our congregations, and yet no one seems moved to co-operate in an effort to put a stop to this mischievous tendency.

We have read of only one Sunday School in the United States which has had real success in keeping the children to the preaching services of the Church after the Sunday School is out. We find in the *Sunday School Times* the following report, which is certainly most heartening, and we trust may stimulate many of our Churches to make the effort to keep the Sunday School children to the preaching service. The *Times* says:

"The whole Sunday School of the LaVerne Brethren Church meets before Church and goes right into the Church service. There is no thought of coming to Sunday School and leaving after that is over. As in Korea, the Sunday School and Church are practically one. We attribute this, chiefly, to the fact that the parents in almost every case come to Sunday School with the children, and then all stay through the Church service. There is a real vital interest taken in the Sunday School work by the parents when they once get started, and the same is true in the case of the children and the Church."

Now, we should like to have a report from that school as to how they succeeded in keeping the children over to the public preaching service.

It would be very interesting matter for our readers, we must think, but if we may not learn how that school did it, let us earnestly seek to find a way by which we may do it. Since it has been done, we know it may be done again, and it is certainly worth trying, for there is no greater need pressing us at this time than to get the children to remain to the Church service. We must do it, or be our own means of undoing the Church thrift which we so much need.

A Proposition.

We wish fifty of our brethren and sisters to write us and tell us of the success or failure you have had in this work of keeping the Sunday School children to the preaching service. If you have succeeded fully, tell us how you did it; it may help to encourage others to make the effort, and it is certainly most important that all of our Churches make the effort. How did you do it? And do you think it can be done in any ordinary Sunday School? Tell us how it may be done, for nearly, and perhaps all of our Churches need to know it can be done.

Let us make November a special month in which to begin an honest and persistent effort to accomplish this end. Begin at once to tell our readers what you have done or have not done, and what you think can be done by a persistent effort and the Lord's blessing to succeed in keeping our children to the preaching service after the Sunday School is out.

Do not say that the children cannot stay so long as will be required to attend both services. that is an old, worn-out plea. It can be done. That excuse is a pillow of some one who does not wish to undertake the work. The children stay much longer than will be required to attend both the Sunday School and the preaching service, and they can do it, and be the better for having done so. Let us make one united effort. Let teachers and parents stand together in the effort. Help each other, and we believe that great things will come to pass in working this reform in our Sunday Schools.

THE SECULAR PRESS MUST PUT ITS JACKET ON.

It really seems as if it should do so, if it would protect itself from the many castigations it is receiving because of its tendency to yield to every bait the devil throws out to it, seeking to make it his partner in the many corruptions of the flesh. It was only recently in these columns that we gave out some of the criticisms for their partnership in evil ways into which they seemingly so easily fall at the call of his highness, the arch-enemy of souls. Now, it comes again to be their portion to be called to account for their ways and doings in the wickedness which the devil is plotting for them, and it is the *Christian Advocate* (Nashville) which administers a pretty good thrashing for these offenses. That paper puts the case against the secular press this way, and we sincerely hope the rebuke administered by that paper may be effective for the good of the country, and therein for the papers themselves. The *Advocate* says:

The secular newspaper must sell; otherwise it cannot exist. Circulation is the life of it. It must pander to the taste of the public. It prints what the people like to read. Reporters tell us they desire stories that strike curiosity, shock the feelings, appeal to wonder, present the strange, the unusual, the amazing. They say the public wants thrills. Therefore, so the newspapers think, a color of the sensational must be cast over the news they put out. The sturdiest fact of progress in society, in politics, or in religion must have a border with "high lights" to get it agoing among the readers.

We American Methodists have recently had occasion to observe this sensational bent of the reporters. It arose in connection with the report of the joint commission on unification. The document as adopted and given to the press had in it the stateliness and solemnity that should characterize a constitution designed to guide the religious lives of millions of people through the future. The preparation and publication of this report was designated in an editorial in a metropolitan daily as the outstanding ecclesiastical event of the year. But what did the reporters do with the "news?" They simply shocked Methodists, North and South, and amused the "Philistines" by turning the whole grand enterprise of unification upon the hinge of popular amusements and made it appear that under the scheme of unification Methodist members would be at liberty to dance. Every intelligent Methodist acquainted with the history of his Church and with the report of the joint commission, knows that the question of dancing is not changed, is not even involved in the plan of unification.

The sensational turn which was given to the unification report in the press was announced to have been secured by a reporter in a conversation with Dr. Zaring, editor of the *Northwestern Christian Advocate.* Concerning this affair, Dr. Zaring has made a statement, and it is proper that the readers of this paper know his explanation. Dr. Zaring says in part: "We have received several letters of inquiry concerning a statement published in the Chicago *Tribune* of last week and evidently sent broadcast upon the possible effect of Church union upon the prohibitive amusement clause in our Church discipline. One version (possibly confusing the statement with the utterances of a certain representative of the dancing masters) makes us say that 'the constitution would allow dancing teachers and actors to join the Church.' Another statement is to the effect that we 'announced' so and so, as though any individual in the Methodist Episcopal Church could make an 'announcement.' We made no reference to dancing masters or actors. We made no 'announcement.'"

By this incident of sensational treatment of Church news, our members should be apprised afresh of the necessity of discrediting any reports in the press which seem to indicate that the kingdom of God is about to be sold out to "the world, the flesh, and the devil."

SHALL WE MINISTERS MODIFY OUR PREACHING?

That seems to be the thought of some preachers of today. If so, what sort of modification shall we make? Shall we preach a philosophy instead of the Gospel of the Son of God? Or shall we preach another gospel, other than the Gospel of Christ? Never! If we cannot preach the true Gospel, then let us preach nothing, for nothing outside of the Gospel is worth preaching as a means of saving the people from their sins. Modify the Gospel! What would you modify? Would you modify the lost condition of the sinner? Would you modify the sins of men and women? Would you modify the blood of the Son of God? Would you give men the promise of salvation by character rather than by the atoning blood of the Lamb? Would you modify the resurrection of the body? Would you leave out the miracles of grace and the thought of death eternal for as many believe not? Alas! if we leave these out, then we need not preach at all, for preaching could mean nothing if all of these great fundamental truths be left out or modified so as to signify nothing. Some one says we must modify our preaching so as to suit this age. Suit nothing! If you preach to suit this age, you may as well preach nothing. The *Christian Standard,* discussing this matter, hits the nail on the head squarely, thus:

An obsession that seems to have gripped many a pulpit, and affected the pew more or less, is the notion that preaching should be modified to suit the times. That the messenger should trim his message to suit the messagee, so to speak.

Now, this is true if the message is a mere human affair, and relates to matter of no great moment; but how about the Gospel that is "the power of God unto salvation?"

When Jesus gave the great commission, did He mean, "Go into all the world and so trim the Gospel as to make it tickle the ears of the whole creation?" Some of our friends would have us think so.

We are told that the Chinese people do not

take kindly to the straight requirements of the Gospel, and that these requirements should be modified to suit the Oriental mind. We would like to ask, where it is recorded that the Lord cares a rap whether His orders suit the Chinese or not.

Strong and true ring the words of Isaac Errett in his summary of advice after describing the redoubtable Walter Scott: "You must project a truth or a duty into distinctness, place it four-square to all the winds that blow, thunder it in the ears of the people, wage an aggressive warfare in its behalf, and stand ready to live for it if you would succeed in riviting public attention and winning the hearts of men to it."

The preaching of those modernists who would trim, modify and sterilize the Gospel to the point of ethical insipidity is not preaching at all. It is the substitution of a pop-gun for a thunderbolt. It is an attempt to quench hell's Vesuvius with an atomizer. Let us learn that it is the business of the age to conform to the Gospel, and not make the Gospel conform to it.—*Christian Standard.*

THIS IS A HARD SHOT!

It seems to fall to the lot of some persons to suffer more than others for the cause to which they dedicate themselves. We see some go along and have an easy time and a good salary, and when we see others who, so far as we can judge, are just as able, just as well trained, yet they find the way difficult and the road up-hill. Day after day they toil and lay themselves out in the cause for which they labor, and, after all, the most prominent thing that we can see in them is the hard struggle, little appreciation, and long misrepresentation, and yet they keep loyal and true.

One of the most conspicuous examples of this sort, we find in the person of Hon. W. J. Bryan. He is confessedly one of the cleanest men in the public life of our country, and he is also one of the ablest. When he has met defeat, he has met it like a Christian hero and has gone right on to other fields of service, and he has gone uncomplainingly and cheerfully, and yet the people—not all of them, but some—seem never to tire in their efforts to injure his good standing before the public. No matter in what field he serves, he is traduced and maligned, and yet we have never heard one man even try to impeach his veracity, or to impugn his motives, or to show that he is not worthy. Now, why should such a man not have the high approval of his fellowmen, and why should they try to keep him from success?

Here comes one of our exchanges, showing how this man is made to suffer, even in the religious circles, for what he is trying to do for the cause of truth and righteousness. They laugh at him and ridicule him, but he is still marching on to greater victories in the service of God and truth, and yet these men, many of whom call themselves Christian gentlemen, never tire in trying to pull down the peerless Bryan, one of the bravest and truest men of his generation, especially when it comes to standing for the right and daring to do the thing that is best for the people at large. The exchange to whom we refer sees the situation as to Mr. Bryan much as we do, and it gives expression to its thought as follows:

"Poor W. J. Bryan! the newspapers have slain him again. The trouble with him is, he will not keep still long enough for them to bury him. It is, however, a strange development in his case that Christian ministers grow violent in their denunciation of a man for defending the Bible. In the meantime, the devil laughs."

This is what we call a hard shot, and especially to be aimed at some of our highly educated ministers. To think that ministers of the Gospel can be found who try to defeat the great work of this great man by denouncing him for defending the Bible! No wonder the devil laughs when he sees ministers and other Christian workers seeking to belittle such a man instead of welcoming him to the ranks of the forces of truth and righteousness. The one thing that must comfort and help Mr. Bryan is the fact that the common people are with him heart and soul and hear him gladly, even after the manner in which they heard their Master in other days gladly. Mr. Bryan is not caring for his own reputation; he has doubtless long since committed that to the keeping of the Lord. Meantime, he goes right on, and may he continue to the end a faithful servant, ever doing the will of God.

MARCHING ON TO FINAL TRIUMPH!

It looks now as though prohibition has come to stay, regardless of New York. The time was when as went New York so went the country generally, but that time is no more. The fight for and against prohibition goes bravely on. During the last few months the question of changing from prohibition to license, or questions looking in that direction, came before twenty Legislatures. They faced the problem of giving up prohibition and going back to license, or some action against prohibition, but of the twenty States so considering the question, nineteen of them, instead of repealing the law, as some wished to do, passed laws strengthening the prohibition law, and only New York abandoned her State law against prohibition. Nineteen out of twenty, standing determinedly for prohibition, and only one going back to free liquor. New York must feel lonely, being the only State in the Union to back down from prohibition. And, after all, the fact that New York has backed down, she does not gain her point, for the United States law in favor of prohibition still stands over all of New York. They dare not open up a saloon, for if they did Uncle Sam would be upon them and stop the unholy action.

Hurrah! for Uncle Sam and his determined stand for prohibition.

One of our exchanges brings a most hopeful message to the effect that President Coolidge will enforce the dry law. It says:

President Calvin Coolidge has announced his purpose to carry out the Harding policies. With Mr. Harding's strong pronouncements on law enforcement made in his Denver and Seattle addresses in mind, this declaration from Mr. Coolidge is reassuring to all citizens who are standing with the government in its warfare against the minority who are intent upon overriding one of the fundamental laws of the land.

President Coolidge is well equipped to assume the duties of the presidency. He has sat in the President's council and the Cabinet and is thoroughly familiar with the administration's program and purposes.

His attitude toward law enforcement is well known. The message he delivered on the subject when as Governor of Massachusetts he vetoed the 2.75 per cent beer bill passed by the Legislature of that State, is a classic. In that message, Governor Coolidge said, among other things:

"The authority of the law is questioned in these days all too much. The binding obligation of obedience against personal desire is denied in many quarters. If these doctrines prevail, all organized government, all liberty, all security are at an end. Force alone will prevail. Can those entrusted with the gravest authority set any example save that of the sternest obedience to law? Can Massachusetts afford to take any position which may turn out to be, which can anywhere be interpreted to be an act of nullification?"

This declaration is in harmony with the declaration expressed by his fallen chief just a few weeks ago. It indicates that under his leadership the administration will continue its policy of strict enforcement of the law.

THE "H. C. OF W."

For a time during and soon after the war we were well acquainted with the significant letters, "H. C. of L.," the adumbration of which is still with us, but now we have another representation under the letters "H. C. of W." The first set of letters were the initials of the "high cost of living," while the second set are to represent quite a different idea—"H. C. of W." now means the "high cost of work." While the high cost of living was a burden indeed, now the high cost of work is a greater burden, only not quite so wrong, than was the high cost of living.

Labor deserves a good price for its service, but the prices for many kinds of labor is now a way out of sight, and must come down, or many poor people, and many others of moderate means, will be unable to own a home, since the price of labor is so high. We have seen lately men who were laying brick at about $14 a day. In New York City, plasterers are getting $14 a day. No doubt these are examples of what the high cost of labor is in many other sections, and to the laborer we suppose it seems all right, but what can the poor people do when they need a home?

This situation is beginning to attract attention because of the injustice of the thing.

"The High Cost of Work" is the subject of a recent discussion in *The Word and Way*, and below are the findings: "Translated into food, the prices the farmer gets, it takes sixty-three and one-half dozen, or 762 eggs, to pay a plasterer for one day of eight hours' work in New York City. It takes seventeen and one-half bushels of corn, or a year's receipts from half an acre, to pay a bricklayer one day. It takes twenty-three chickens, weighing three pounds each, to pay a painter for one day's work in New York. It requires forty-two pounds of butter, or the output from fourteen cows, fed and milked for twenty-four hours, to pay a plumber $14 a day. To pay a carpenter for one day's work, it takes a hog weighing 175 pounds, representing eight months of feeding and care."

The question naturally arises: Why should the farmer have to work for so much less than does the bricklayer and the plasterer? Why should the carpenter and the plumber be paid a price so high for their work as to make a hardship for other people? Why should one man get $84 a week for his work, when the man who is doing harder work and working as much as twelve hours a day, be paid less than one-third of what these other men get?

Is it a matter of skilled labor? That will not do, for the labor of a farmer is necessarily as skillful as is the labor of the bricklayer, the plasterer, or the carpenter. If you were to put one of these bricklayers or plasterers to farming, we believe you would find at the end of the harvest that a skilled farmer is as necessary to successful farming as is a skilled bricklayer or a skilled plasterer to building a good house. Then why should one be paid so much more for his labor than the other?

Years ago it was said that the capitalist was grasping, and would take, labor as cheap as he could get it, that he might fill his own pockets. Was that not wrong? Certainly. But how about it now, when the laborer does the same thing? Is not the laborer putting himself on a level in grasping every cent he can get, regardless of the needs of other people? Are not the two in the same class?

CONTRIBUTIONS

ELON LETTER.

The lines have certainly fallen for me in pleasant places these latter days. Thanks to the insistence of Col. J. E. West, Mrs. Harper and I set out on a 10,400-mile transcontinental trip, and with many grateful experiences accomplished it. We started before day on August 2nd, and reached home on the return journey on August 26th. In between these days we were in every State west of the Mississippi except Nebraska and South Dakota, and for lack of them traversed Tennessee, Kentucky, Illinoise, Indiana, Ohio, West Virginia and Virginia, with Canada thrown in for good measure. We saw what volumes would not do justice to and had experiences which have made us debtor forever to the God who watched over us during those eventful days and weeks.

We saw enough corn in Kansas to feed the nation, enough oil in California to run its motors, enough wheat and live stock in North Dakota, Iowa, Minnesota, and Wisconsin to satisfy the world, it seemed to us. We saw the American desert, the Shasta Valley, the Grand Canyon, the Yellowstone Park, Puget Sound, and English life on American soil in Victoria and Vancouver. We saw Indians, Mexicans, Hindus, adobe houses, wigwams, and pueblos. We saw mountains, valleys, lakes, rivers, seas, and the Pacific Ocean. We saw fish and animals impossible to describe. We saw Long Beach, and Seal Beach, and many other beaches. We saw Hollywood and Burbank and Pasadena and San Gabriel Mission, the oldest Christian institution in the West, planted there before our nation was born. We saw the Golden Gate Park and the ostrich farm and the miles on miles of orchards. We saw the land where geraniums are as plentiful as Queen Anne's lace in a Southern field. We saw St. Louis and Kansas City, Los Angeles and San Francisco, Portland and Seattle, Minneapolis and Chicago. We saw Pacific Garden Mission and our own servants of the Publishing House at Dayton. We saw dear friends in many places and enjoyed curselves in them all. We made new friends, too, whom we shall not forget; but the sweetest memory of our entire journey was the four days we were privileged to spend with a princely family of the Christian Church in Whittier, Calif.

I knew this family in spirit before, but I had never had the pleasure of knowing any member of it personally till on Tuesday afternoon at 2:15 on August 7, I grasped the hand of Mr. M. Orban, Jr., one of the saintliest men I have ever known. Then, in quick succession, we were presented to his equally saintly wife and daughter, Miss Corine. The home of Bro. Orban was formerly in Kansas, but he has lived for several years now in Whittier, Calif. This first meeting of ours was at the Santa Fe station, in Los Angeles, but it seemed that we had known each other for many years before.

After an entrancing drive through the beautiful residential and business sections of Los Angeles, we drove a dozen or so miles to the home of our friends in Whittier. Here we met Mr. M. Orban, Sr., a grand old gentleman, almost totally deaf, but thoroughly Christian and hospitable. He is proud of his son and his family, and they are devoted to him. The mutual affection of the family group is a memory I would not exchange for any similar experience I have been privileged to enjoy. This grand old patriarch is happy in his life's sunset. Those about him who make him happy are far happier than they could be without him. The benediction of a saint like Grandfather Orban to any home cannot be computed. We instinctively thought of Uncle Wellons and the Elon students. How poor life would be without such patriarchs with their words of wisdom, their saintly lives, their cheerful anticipation of the translation experience so near at hand!

For four days this family abandoned themselves to us. Our happiness was all they could think of. Immediately after breakfast, we were in the car, with Miss Corine at the wheel. We literally traveled all the day, stopping only for lunch, and returning to find an appetizing dinner spread for us, prepared in our absence by Mrs. Singleton.

Our evenings were spent, except the first one, on which we visited the oil fields of Santa Fe and Signal Hill, in the quiet of the Orban home. One evening Mrs. Lamont, the married daughter of Mr. and Mrs. Orban, living in Los Angeles, with her husband and little daughter, dined with us. This evening was especially enjoyable, because it gave us our first and only opportunity to know the entire family as a unit.

Mr. Orban began life as clerk in a country store. He was an honest and conscientious merchant when he clerked, as later when he operated his own business, frugal and liberal at once. He married the youngest daughter of Rev. Isaac Mooney, the pioneer minister of the Christian Church in Kansas. Though his family was Presbyterian, he became a devout and loyal member of the Christian Church. His pastor tells of his often-times being the only member present at the midweek prayer service of the Towanda Church, the snow and cold deterring the less ardent.

By what many describe as kindly providence, but by what Bro. Orban calls in his humble faith the goodness of the Lord, he is now a man of wealth and large interests. His prosperity has not been his spiritual undoing. He lives in a modest home. His family divides up the household duties. He performs his daily chores. Luxury is distasteful to them, and waste abhorrent to their spiritual makeup. Bro. Orban regards himself and his family as trustees for God and brotherman. In this spirit, he administers his affairs. It is characteristic of the man to regard the Building and Loan Association which he is president of, as his most profitable business, not in income on money invested, but in enabling the poor people of his town to own their own homes. He does not hesitate to sign a release for part of a piece of property on which he holds a mortgage when he feels the person so favored will use the capital thus secured to establish himself in useful business. Many are the rich men now in his town who love him for having refused to claim what was rightly his when, in their less prosperous days, misfortune overtook them. Bro. Orban, in dealing with his neighbors and friends, is the very opposite of David Harum. And so this modest, kindly man, of simple life and few words, has, in the hearts of his fellows, carved for himself a monument more enduring than bronze. His wife nobly seconds—I had almost said, leads—him in the life of simple, neighborly helpfulness which he lives. But it would be entirely accurate to say that he and his wife are one, in their consecration of heart and purpose, to make their home inside and out thoroughly Christian in aim and ministry. Our lives are rich in the satisfaction of having known these modest Christians just as they are—happy in devout loyalty to Christ and the Church and in the good they can do with the means God has bestowed upon them. God bless the Orban family and multiply their kind.

I went to tell Bro. Orban and his wife about the needs of Elon. When disaster overtook us on January 18th, they voluntarily sent us a check for $5,000. They have stood by Palmer College when the way seemed dark and uninviting to many. I felt sure these people would want to help us complete our building program by giving us the *Christian education building*—the first of its kind on any college campus in the world, according to Prof. Walter S. Athearn, but the type of building Christian colleges must have if they are to discharge their duty of training leaders for the kingdom of God, leaders for pulpit and pew. This building is to house the religious and social life of the students, is to provide laboratory facilities for classes in religious education, is to contain class-rooms for the professors of Bible and of religious education, and is to have a chapel for the regular chapel exercises and the voluntary student group meetings of the college. The late Henry F. Cope gave his unqualified endorsement to the idea, as also to the building plan. So did the Religious Education Association, in session in Cleveland last April, when the idea was advanced without citing the college for which the building was being projected. The association went on record as urging all Christian colleges to include such a building in their programs of future expansion and service.

Well, we are to have the building! I had not misjudged Bro. Orban, nor his wife. They decided to give us this building and to equip it. Then they commissioned me to inform President Coffin that they would also give Palmer College $50,000, in addition to obligations already assumed. And then they handed me a check for $1,000 for our infant college—Bethlehem, of Wadley, Ala.

This princely gift of at least $101,000 surpasses anything in the history of the Christian Church. It sets a new standard for our people, and must prove epoch-making in its influence. It means the dawn of a new day for Christian education in our Church, a day whose sun arose in the West, proof positive that the day of miracles is not past. The Christian Church thus faces a new opportunity and greets a new challenge. By the blessing of God, she shall enter in and serve as she has never before served the kingdom of our Christ. This princely, this queenly gift, for it is of both genders in spirit and willing sacrifice, has made this larger service possible to us as a people.

We left our friends at the Southern Pacific station, in Los Angeles, on Friday night, August 10th, to begin the long swing homeward through San Francisco, Canada, and the Yellowstone Park. We left with light hearts, and happy for the new friends we had made and learned to love and for the new epoch just reddening the horizon for Christian education in the Christian Church. We left them with spoken words of appreciation and with prayers of thanksgiving in our hearts to God who had made this rich experience for us and this prophetic day for our Church a glad and gracious reality. The train we boarded is called "The Lark." The song of the lark was in our hearts, and will abide there.

Finally, the Christian education building at Elon College is not to be the Orban building. With characteristic modesty, it is to perpetuate the life and usefulness of that grand, good man and father of Bro. Orban's life-companion, the Rev. Isaac Mooney, the pioneer minister of our beloved Church in Kansas, and is to be known as "The Mooney Christian Education Building."

W. A. HARPER.

A BIRDSEYE OF MY FIELD.

Having work in three sections of our Church in this State, and in very able communities, I find our Churches, as well as Churches of other denominations, falling short of their duties. The discouraging part about many of our country Churches is that they are failing to undertake things. The excuse is that they are small, and they are small because they do not undertake enough to be large. The majority of such Churches are possibly putting across the program which they undertake, but they are failing to undertake enough. We possess the best Church in the world—our own Christian Church. Why will we persist in bringing a reproach upon our grand possession by the sin of neglect! God has chosen us as watchmen in the night. Why do we not launch out farther, and reach the unreached, by undertaking more in the biggest business in the world, the saving, through Christ, of men, women, boys and girls for life.

God continues to call the Church—and that means you—into a future greater than the past. We should feel it a disgrace upon ourselves, and it is, not to undertake more and really do more for the advancement of the work of our Christ, through our Church, in the coming years than we have done in the past. This is not only God's challenge, but our duty; and if your Church falls short of its duty some one will be responsible in judgment.

This year is almost gone, and a new Conference year is almost here. What are we going to do with the challenge before us? Let us turn our eyes, hearts and hands toward the upbuilding of our Church and uplifting our Christ, by making the work of the kingdom more attractive with busy servants faithfully *undertaking* for our God. Let our prayer be not only "Undertake for me, O Lord," but "Lord, teach me how to undertake for Thee," as well.

Belews Creek.

Our series of meetings held during the fourth week in July has added new life to our Church at Belews Creek, N. C. Rev. W. J. Edwards, of Coleridge, N. C., assisted in the meeting. He presented strong Gospel messages in a simple, forcible manner. There were twenty-seven conversions, with seventeen additions to the Church.

Out of the meeting has grown an active prayer meeting. The members have taken it upon themselves to carry out this important phase of service, and each of the services are proving to be a great success. A great and pleasing interest is being shown among the Church membership as well as the whole community.

The Sunday School is doing splendid work. A Bible class has recently been organized, and it is doing much to interest parents in having Christian homes.

We can always count on our young folks for some splendid work at Belews Creek. They are always active in work there. The Christian Endeavor Society is actively engaged in service for the betterment of the Church and community.

Mt. Bethel.

Nearing the end of another year of work at Mt. Bethel, I more and more prize the time spent with these good people. The work this year, while not reaching all that we had desired, has been very successful. At present, the Sunday School is somewhat handicapped by the loss of some of our leaders who are away teaching and attending school. We have three of our members in school at Elon this year. Despite the fact of losses, other faithful leaders of the Church are pledging themselves for a greater service, and our goal is to maintain an active Sunday School throughout the winter, which, by the way, is quite a problem for the rural Churches.

The revival meeting conducted during the third week in July has increased the enthusiasm to make our work more active. Rev. Howard E. Truitt, one of the "home boys," and one of the six ministers which Mt. Bethel has produced, did the preaching. The attendance was good throughout the whole meeting, and much interest was manifested. There were twenty-two conversions and eleven additions to the Church.

During the meeting, a junior choir was organized, and before the meeting closed we had fifty-five children of the community singing in the choir. The close of the meeting did not end this work. On our last preaching day there were about fifty members in the choir. This manifestation of interest on the part of the children is indeed inspiring, and Mt. Bethel has a wonderful future if that talent of the little folks can be developed and nurtured aright.

Berea (Alamance).

The year's work at Berea has shown some marked improvements over last year, and has at least inspired an onward look into a greater future. The revival meeting conducted the first week in July was not marked by a great oversupply of enthusiasm, but proved to be a calm revival of the Church, to the recognition of greater obligations upon Christian men and women, to move forward with a steadfast purpose, grounded in the principles for which Jesus stood. Engineer A. Richard Brothers, of Raleigh, N. C., assisted in these services. He brought some valuable messages, and in his personal touch reached some very influential citizens for Christ.

The Junior Christian Endeavor Society is proving to be a real benefit to our Church, as well as to the community.

Auburn.

Our Auburn field, I believe, is doing a great work toward Christian union. In that field there seems to be that splendid Christian community spirit among Christian, Baptist, Methodist and other denominations that is certain to lead to cooperative efforts of Christian people. During the year there, I could ask for no more cordial support than has been given me from all the people.

The revival held during the second week in August by the pastor, assisted by O. C. Johnson, a member of the Baptist Church and a member of the senior class at Elon this year, proved to be a definite accomplishment. Aside from the revival of the Church members, several influential citizens professed Christ and united with the Church.

The work this year in this field has been a great pleasure and a success, we feel. It is sincerely hoped that these good people may continue adding greater accomplishments to the kingdom. WM. T. SCOTT, *Pastor.*

Elon College, N. C.

OUR MOUNTAIN WORK.

[Mrs. Teague gave two months of faithful and loving service to the Carroll County, Va., work this summer, and knows whereof she writes.—*J. O. A.*]

Day and night our mountain work is on my heart.

I would that our people of the Christian Church could realize as do some who have had some experience in the work, the need of workers. Our hearts cry out for them, but we know not how to find them except through prayer to Him who knows all, and knows as well where to find those who have presented their bodies a living sacrifice to be used of Him wherever He will have them serve.

We thank and praise God for the encouraging results already achieved from what has been done. We are expecting to see still greater things accomplished in His name.

The greatness of the work staggers one who gets an insight into the need. We have felt the truth of the remark made by one of our workers to another that "What you can do and what I can do is only a drop in the bucket."

We were grieved to know that in one community, where it is our opportunity as a Church to do religious work, there had been no Sunday School since last winter. In the early summer, health conditions were such as to prevent the people coming together, but for the greater part of the time it seems that the failure was due to the lack of workers who could be present regularly to lead in the work.

There are children growing up in homes that are not Christian; shall we tarry and by providing for our work in such a limited way withhold from these the knowledge of the plan of salvation till they have become engrossed and ensnared with the things of this world?

We think of the people there as waiting for the help, the sympathy, the encouragement which we, who have found life, light and liberty through the Gospel, should be able to give them. Waiting to be convinced that God wants everybody saved: that salvation is free for all.

As I see the situation, upon us of the Christian Church lies the responsibility of giving the Gospel to this people. Do we expect any other to come in and do the work? If the responsibility is ours, shall we not be concerned to know what our work is, and hasten to do it with our might, lest hearts be crying out that "No man cares for my soul," and we be found guilty?

To any reader of these lines who would heed the words of our Saviour, "If any man will come after Me, let him deny himself and take up his cross daily and follow Me," I will say here is opportunity for cross-bearing, for real self-denial, and if as we sing "We Count it a Privilege His Cross to Bear," here is the great privilege of being workers together with God in the winning of souls for His kingdom.

Along with the need of workers and in addition to the need of a building for school and Church purpose is the urgent need of houses in which our workers may live. Until this need shall have been provided for, the work will be retarded.

I would that our people could, in some way, be aroused to see, with reference to our mountain work, that the King's business requires haste, and in proof of our loyalty to Him be ready when the calls come from our mission board to do our part, so that the King may come in and enthrone Himself in the hearts of these mountain people for whom, as well as for us, He gave His life. ADA A. TEAGUE.

Burlington, N. C.

If our friends at a distance could look in upon Elon College in its new buildings and see the student body working hard to gain that degree of scholarship for which they are striving, and then look around upon the prospect before us, when the new buildings are completed, we believe there would be real joy in many hearts. Four new buildings are in process of construction, and the fifth will be a little later. The old Elon campus will put on a new appearance. Indeed, it has already done so, and the good work goes on. Dr. Harper keeps his hands full of business, and this is true in spite of the fact that he has the reputation of dispatching business with a rapidity not common in hundreds of business houses. Elon has a fine body of students, and we wish for them the highest success possible in the good work they are now doing. Success here will mean so much to their life work in the future. May the blessings of God attend them.

MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

THE JAPANESE EARTHQUAKE HORROR.

When the earthquake shock was first reported from Japan, the writer felt very much concerned for the safety of Miss Miriam Goodwin, the amiable daughter of his long-time friend, Prof. Goodwin, of Morganton, N. C. This concern was the deeper because a message from Miss Miriam, just before leaving, was to the effect that she was to sail on the steamship Empress of Canada, which was due to arrive at Yokahama on the very day of the earthquake. Miss Miriam was among the fine student volunteers who graduated last June and has gone as a missionary from the Baptist Church to Korea. A long letter to her home people gives an insight to some very small degree into some of the horrors that attended the earthquake.

"Aboard R. M. S. Empress of Canada,
"September 4, 1923.

"Dear People at Home:

"I have thought of you hourly since the awful catastrophe. We were so afraid you would worry, after you read the papers. We tried for hours to get a cable to you, but everything around Tokyo and Yokahama was down. We were four hundred miles from shore Sunday morning when we got the word from the Empress of Australia that was in the harbor at Yokahama. All day that day we practically 'walked' along because the captain was afraid there would be danger in the harbor. We first began to feel it when the captain sent out a call for fresh water to be used as sparingly as possible. Half of the water was cut off all over the vessel, and we were asked not to wash any clothes. But the horror came to us in full force yesterday morning just after daylight when we came in sight of land. The air had been full of smoke the whole day before, and the heat had been almost unbearably intense. But as we saw the central naval base of Japan burn, the oil tanks had exploded, and several of the ships had sunk.

"The harbor had been full of warships, merchants, etc., of every nation. When the big 'shock' came, the 'Australia' hurried out of the harbor, and in doing so ran into a cable and broke her rudder, so now she is helpless, with no food supply.

"About 9 o'clock yesterday I began to realize what the word 'refugees' means. Our lifeboats began bringing loads from the Australia shortly after breakfast (she had taken on 3,000 people the night before.) You won't believe half I tell you. I wouldn't either if I hadn't seen it. But if you could have seen those boat loads of wounded, naked people, with death and horror in their eyes, you could not forget it.

"About 12 it began to rain, but the Chinese coolies and our English officers kept up and down those rope ladders in a ceaseless stream. One officer came up the ladder with a tiny baby on his back. Another came up on his hands and knees with a wounded woman on his back. A young woman came up on her hands and knees with an old man on her back who had a broken leg. And those people—you can't imagine those people! Splendid-looking American business men in a night shirt—absolutely nothing else, not even socks! One boy in a raincoat, his worldly goods; women in men's underwear, kimonos, bathing suits, a night gown, and very sparse attire. Very few of them had on stockings; their hair all down, bloody, dirty, sick and hungry.

"During the day we took on 1,400 people—Americans, Russians, Hindus, Japanese, Chinese, English and from every country, even one American negro, who is badly wounded. In twenty minutes, relief work was well under way. The ship was a perfect hospital. Our ten missionary doctors worked like Trojans along with the two ship doctors. Immediately the captain sent out a call for clothes. Everybody on board plunged in and worked until we were exhausted. Trunks were unpacked, the baggage room was raided. Every passenger took a refugee to see what he could do for him. The one I got was a lovely girl, the wife of an American naval officer. She was in the Imperial Hotel, and the horrors she tells! She fled to the canal, got into a boat with twenty Japanese coolies—the only woman in the boat. The boat capsized. She swam ashore and spent the night up to her waist in mud in a creek. The next day she got into another boat, but it burned and she was the only person on it who was saved. You should have seen her when I took her into my room. The spare clothing she escaped in was caked with mud. After she had a bath and had put on some of my clothes (she was too small for my dresses) she looked like she was of a different nationality. I gave her a tooth brush, a comb, and a box of powder. You would have given your own last cent almost.

"One of the Japanese missionaries has one of my night dresses. She is old, had not had off her clothes in four days. Another missionary had her arm broken on Saturday morning when her house fell in. She lay on the mountain-side until noon Monday, her arm still unset; then her husband carried her on his back down the mountain to the boat. Her arm was set here on the boat. She, too, has an outfit from my trunk.

"A baby was born this morning on board. You may not believe it, but I practically made a dress for it. It was a Chinese boy. About twenty women passengers were sewing furiously for it and the mother. Another baby that was brought on board unconscious strapped to a plank, died soon after, and was buried at sea today. The Spanish consul and the British vice-consul are on board. The British vice-consul was horribly cut and bruised, and was brought in on a stretcher. There were about twenty stretcher cases. An old man about seventy-five years of age had both legs broken. But I cannot go on. The conditions cannot be exaggerated. Our own men look almost as bad and as motley as the refugees do. They have given so generously. We see everything on deck, from overalls to bathing suits and evening suits. I couldn't help but laugh at one thing yesterday. One boy about twenty-one came on board, up the rope ladder in the rain, with nothing on but his underclothes and one of those gorgeous Chinese opera coats. I worked on deck all day yesterday. Ether, blood and iodine made me afraid they'd have another patient.

"I'm sending this down to Shanghai to be mailed, to escape the Japanese censorship.

"A young Japanese refugee on board, who has studied in America, has lost ten members of his family. Let the whole family see this—it is too horrible to repeat.

"Miss Edwards, a missionary chaperone, says this will affect us in Korea terribly.

(Signed) "Miriam."
J. O. Atkinson.

The Church of Christ is very near to Him. Just as Eve was taken from the side of man, very near to his heart, so the Church is very near to Christ, issuing really from the heart of the Son of God. Jesus is the head of the Church, while the Church is the body of Christ. A wonderful combination of divinity and humanity.

A SKETCH OF BETHLEHEM CHRISTIAN CHURCH, NANSEMOND COUNTY, VA.

By Wilbur E. MacClenny,
Suffolk, Va.

And read by him before the congregation on the occasion of the dedication of the third house of worship since its organization.

Part III.

At the Eastern Virginia Christian Conference, held here in 1868, the Sunday School Convention was planned for, the first session of that body met with the Church at Cypress Chapel in the following year.

A Sunday School was organized here on the third Sunday in May, 1867, Deacon John W. Turlington having been elected superintendent by the Church May 11, 1867.

In 1869, $222.80 was considered enough to run the expenses of the Church for the coming year.

In 1870, this Church gave $15.00 to help Barrett (this was Rev. J. Pressley Barrett, the present editor of The Christian Sun) and Kitchen (Rev. John T. Kitchen, now dead) to remain in school, as they were preparing for the ministry. This is the first mention that we find of anything of this kind. It was repeated in 1871, and in March, 1872, Barrett and Kitchen were asked to hold a prayer-meeting twice per month on Sunday evenings. (The members wanted to see what progress they were making, and we are glad to say both made good.) In 1872, $15.00 was donated to the same young men, and $10.00 was raised for education in 1875; and in 1876 a regular prayer-meeting was ordered held by the Church.

May 5, 1877, a committee of seven was appointed to take into consideration the building of a new Church at Bethlehem, and the following were unanimously chosen: R. J. Bartlette, Harrison E. King, Charles C. Duke, Thomas Parker, Richard Copeland, William Eley, and Wiley Redd.

August 4, 1877, Col. William Eley, R. J. Bartlette, John R. Copeland and Wiley Redd were appointed a building committee for the new Church. Here the record stops short and says nothing more of the new building. But Rev. E. W. Beale, who was then pastor, recorded in his diary, which he kept each day for years before his death, the following:

"Sunday, Oct. 12, 1879.

"A great day at Bethlehem. Dedication of the new Church. Sermon by Rev. W. T. Walker, and collection taken up to help pay the Church debt. About $200.00 in cash and subscriptions."

Rev. W. T. Walker was then the pastor of the Suffolk Christian Church, and was a great-grandson of Rev. James O'Kelly, the organizer of the Christian Church in the South. He, too, had lost an arm in the late war.

In 1879, $10.00 was raised for education, as was $5.00 in 1882.

Home missions are first mentioned in 1885 and in 1887. Foreign missions were given $3.33. In 1894, a resolution was passed that no man who makes or sells intoxicating or malt liquors shall be a member of this Church.

We will now have to hasten on and omit many interesting things, but we want to give a little retrospect of this Church forty years ago, for it was out of that band and their influence that it has been possible for this handsome house of wor-

The foundation for this modern building was laid at least forty years ago, and it was laid as all solid foundations are, with the stone of industry and the cement of thrift. We recall now the names of a great many members of this Church in those days who are now gone. Some

of these we must mention: Richard Copeland, deacon and Sunday School superintendent; Mills Pruden, Thomas Parker, John W. Turlington, Col. William Eley, Capt. Charlie Duke, Wiley Redd, Aaron Archer, William Cooper, John T. Norfleet, John G. King, John H. Smith, Col. John R. Copeland, R. J. Bartlette, Harrison E. King, Robert W. Nelms, and J. Samuel Copeland.

Among the sisters of forty years ago known to me will be mentioned Ann E. King, Martha King, Martha W. Copeland, Edith E. Archer, Mary J. Williams, Camilla C. Peel, Martha Hedgepeth, Moninia Eley, Elizabeth A. Bartlette, Media Ann Powell, Nancy E. Cooper, Cornelia Hodges, Elizabeth Kellam, Virginia P. D. Portlock, Salinda Smith, Ann Kellam, Josephine F. Eley and Sarah Taylor. Had we the time for reminiscences, perhaps something might be said of the personality of each one of the above, but time forbids this, and we shall only mention three of the sisters. Mrs. Camilla Peel, a godly woman, like Dorcas of old, always seeking out the worthy needy and ministering to their needs in a very quiet and unobserved way. When the last great day shall come, many, we believe, will arise and call her blessed, for her works do follow her.

The other two were sisters, Misses Elizabeth and Ann Kellam, who lived over there near the school-house. They owned the little farm, kept cattle, hogs and poultry, and always went in an ox-cart or on foot, these being their only means of transportation. By industry, thrift and frugality, they accumulated some property, and, notwithstanding they were robbed once of some of their money, they being afraid to trust a bank, since the Commercial Bank of Suffolk failed with some of their money in it (tradition, however, says they got it all back from the cashier when they called upon him in their dresses of the style of fifty years before, and demanded it), and when they realized that they were nearing the end of life's journey, each made a will and gave the major part of their estates to the Church here. This was later sold and the proceeds placed in the bank as the nest egg for a building fund for this edifice. Then the ladies and girls took a hand in the matter, and the nest egg was added to from time to time until sufficient funds had been accumulated to warrant the beginning of the building, then the membership came together and made subscriptions and the work was started, and continued until today you have this house here like a light-house pointing the people of this community to a higher and better life.

But some may ask how was all this done? We will answer, like Nehemiah of old: "The people had a mind to the work," and each member, as it were, worked over against his own house. Those who had standing timber gave that; those who had mills, loaned the use of them for the preparation of the materials; those who were skilled in any line of workmanship, gave their best for the house of God, and so well have they all wrought that the people of Virginia now have one more handsome country Church, which will be one of the greatest assets of this community.

The building committee for the present house —W. B. Byrd (chairman), R. Wesley Nelms, W. Ermott White, E. F. Cullifer, E. L. Cullifer, J. E. Harris, Jr., and Sydney R. McClenny—have been ably assisted by the other members of the Church. The Ladies' Aid Society has done effective financial work through many years and has greatly assisted in many ways in bringing about the wonderful results we see today.

There is one peculiar thing about this Church. There are here today two brothers, one supervised the cutting of the logs for the house built in 1879, and the other sawed the bill at the mill of Messrs. Duke and Smith. When this house was begun they both took an active part, one preparing the lumber and the other aiding, and then both did their part in the construction of the building. Perhaps this has never before happened in Virginia, when two brothers have helped to build two Churches on the same spot, forty-four years apart. (After the address, both brothers, W. J. and A. J. Pierce, were brought to the platform and introduced to the audience.)

And, more, it has been done by the membership of the Church and their personal friends—no boards of the Conference or the Convention have assisted in financing the proposition. The membership should feel proud of this fact, and were more of our Churches to follow their example, they would soon have new Churches. This course has taught this Church and community self-reliance, and will in the future give them a feeling of gratitude to know that they have left this heritage to their children.

The following have been the officers of the Church: Pastors—Rev. W. B. Wellons, 1847; Dr. P. S. B. Corbin and Rev. R. H. Costen, assistants, in 1867 and 1868; Rev. C. A. Apple, assistant, in 1869; Rev. John N. Manning, assistant, in 1870; Rev. C. A. Apple, pastor, 1871; Rev. Dr. William B. Wellons, pastor, in 1874; Rev. E. W. Beale, pastor, in 1876; Rev. John U. Newman, in 1881; Rev. M. W. Butler, in 1882; Rev. Z. A. Post, 1884; Rev. R. A. Ricks, 1884; Rev. W. W. Staley, 1885; Rev. H. H. Butler, 1888 to 1912; Rev. Stanley C. Harrell, from 1912 to February 16, 1918, when he was called to the colors in the World War; Dr. I. W. Johnson, from February 16, 1918, to December, 1918; Rev. E. T. Cotten, from December 7, 1918, to November 21, 1921; Rev. W. M. Jay, from November, 1921, to 1922, when the present pastor, Rev. T. E. White, became pastor. Perhaps others preached here before and during the War Between the States whose names we have not found.

Secretaries—Those before the War Between the States unknown; Colonel John R. Copeland, to 1874; Harrison E. King, 1874 to 1887; Junius W. Folk, 1887 to the present.

Collectors and treasurers—We know nothing before 1861; Wiley Knight, 1861 to 1867; Thomas Parker, 1867 to 1879; David McClenny, 1879 to the present.

Deacons—Capt. Richard Copeland, Col. William Eley, Robert J. Bartlette, John Turlington, David McClenny, John Z. T. Yates, Mills E. Pruden, Darius King, J. W. Folk, John S. Copeland, W. S. N. Wright, William H. Holland, H. T. Taylor, W. Ermott White, and Fred C. Holland. Some may be omitted before the War of 1861.

Sunday School superintendents—John W. Turlington, 11th of May, 1867; Capt. Richard Copeland, John Z. T. Yates, Mills E. Pruden, S. J. Holland, John E. T. Yates, and since 1887 the Sunday School has been electing its own officers.

The Eastern Virginia Christian Conference has met here as follows: 1849, 1868, 1882, and 1897, and the Sunday School Convention of the Eastern Virginia Christian Conference has met here several times.

The following evangelists have visited the Church from time to time: Revs. Isaac N. Walter, of Ohio; R. H. Costen, Dr. C. J. Jones, M. L. Hurley, Wm. H. Boykin, John W. Harrell, J. F. Morgan, Dr. C. H. Rowland, and others.

It might be said in passing that at no time has the country called for help in a time of need that this community has not given a hearty and ready response. In the French and Indian War, men left here to join Braddock's army. In the Revolution, the people responded, with men and provisions. In the War of 1813, the militia from this section helped to keep the British from landing at Craney Island. In the Mexican War, one of the few veterans was at one time a resident of this community. In the War Between the States, we have seen what it did. In the Spanish War, there were men from this community with the colors, and in the late World War this community sent her quota, and some will carry the scars received in that conflict with them to the grave; and, too, they helped in other ways besides sending men. No call of the country fell upon deaf ears.

From the date of its organization to the present moment the Church has stood for the best that there was in the community, in morals, in citizenship and religion, and while some have turned back, yet we must believe that many have been blest by the holy vine planted on this hill, and her members have fulfilled their declaration that they would try to be free from sin in its many forms and that they would try to point others to the Lamb of God that taketh away the sin of the world. May she ever shine in the religious life of this section as a star of the first magnitude until the muse of history shall write the word *finis* with a pen of fire.

BETHLEHEM COLLEGE NOTES.

Since the opening, new pupils have continued to come in, and there are prospects for others. There is that cordial, co-operative spirit with teacher and pupil that will make it a desirable influence for the development of Christian character.

We thank you very much for your subscription to the proposition of the financial secretary. We were at Cragford a few days ago and brought back five checks, one for furnishing a dormitory room and four for Bro. Hunt's proposition. The Sunday School at Wadley had a fine time last Sunday when the proposition was mentioned. Thirteen gave $5.00 each, and class No. 2 decided to furnish a room. This class has subscribed $125.00 for the building fund and paid $25.00 of that. This is indeed a fine showing, and whenever the cause of the school is mentioned there will, no doubt, be found other Churches and schools will follow this noble spirit.

Three ministerial students are enrolled. These young men left good positions and are putting themselves to the task, under the blessings of God, that they may be qualified for larger and better work for the kingdom.

Efforts are being made for a good session of Conference. Many of our Churches are in fine spiritual condition. Some changes in pastorates are being made. We are expecting to be with us, and take part in the work of Conference, Prof. P. J. Kernodle, THE SUN'S managing editor; Superintendent Chas. D. Johnston, of our Orphanage, and, of course, Dr. J. O. Atkinson is coming. We would be glad if others would come also, for instance, Dr. W. A. Harper. We fear he has forgotten the way.

For our union revival this summer we were fortunate in securing Rev. O. D. Poythress, South Norfolk, Va., to do the preaching. With a deep passion for lost souls, he never became tired. He won the affection of our people of all the Churches, and has now a welcome into our midst at any time. This is true with the work at Cragford. He assisted us there also.

The District Sunday School Convention at Rock Stand yesterday was fine. The people of this community are very active in Sunday School and Christian Endeavor work. Let more of our Churches follow. E. M. CARTER.

Wadley, Ala.

FAMILY ALTAR

"In Thee and in Thy seed shall the families of of the earth be blessed."—Gen. 28:14.

Conducted by Rev. H. E. Rountree,
Our Chaplain in the United States Navy.
(Use this in your daily devotions.)

MONDAY.

Rejoicing in Tribulation.

Paul said to the Corinthians: "I overflow with joy in all our tribulations"; and then he explains that their afflictions were of a godly sort, and that they had worked in them repentance and salvation until they were pure in the matter, and, to them, that was the greatest comfort of the world. In it his spirit was refreshed. None of their tribulations had put them to shame, therefore he took courage in the Gospel of Christ (2 Cor. 7:4-16). To the Romans, he said: "Let us rejoice in our tribulations," because they steel us to the highest type of character and lead to no shame (Rom. 5:3-5). John tells us that tribulations are necessary, for through them we enter into the kingdom of God (16:23; Acts 14:22). It was this fact that enabled Paul and Silas to sing when they were fettered in jail. He who trusts God and makes the best of everything finds the hard places stepping-stones to something better. Count your misfortunes and brood over them and you drive away the angel of blessing.

Prayer.

We give Thee hearty thanks, dear Father, for every good example, for every inspiration we have known, for every uplifting thought, and for Jesus Christ, who lifts us now. By Thy mercy, reclaim us from worries, stir us to the higher and better things, where it is always well with the soul. Lift us from the sinking sands to the plains of light, where we may live forever. *Amen.*

TUESDAY.

Self-Denial and Self-Forgetfulness.

"I am your brother in tribulation."—Rev. 1:19.

The sacrifices of John, and he himself, were totally eclipsed by the transcendent glory of the sacrifice of the Lord Jesus Christ and by the great needs of the people back at home. It was this loss of self that made him a fit subject for the book of Revelation. Life is frought with the perils of selfishness, personal pleasures and what we consider "my rights." This spirit destroys sympathies, seeks not the welfare of others and denies the highest type of manhood. Are you in need? There are others, and they are needing you. Are you distressed? There are others who need your comfort. Are you sick? Pray for them and send them your blessing. Are you afflicted? There are others, minister to them. In so doing, you forget self, and the first laws of God are fulfilled. Your yoke becomes easy.

Prayer.

Our Father, we thank Thee for Thy truth. Fire our souls with its good. Open our eyes to the needs around us and send us forth to help. Help us to lose ourselves in the things of God and mankind, and press on toward the mark of the prize of the high calling, which is service for Thee. *Amen.*

WEDNESDAY.

Companions With Christ.

"Enoch walked with God."—Gen. 5:24.

*"Noah * * * walked with God."*—Gen. 9:9.

Jesus feasted with sinners, attended marriage feasts with his friends, visited in the homes of loved ones and those distresed, viited in the home of a despised tax-collector. Each and every one who fellowshipped him became aware of his Love for them and gloriously free from their sins. As they entered into His experiences and understood His sufferings for them, they received the power of spiritual perception and divine grace, and they themselves became distinguished from the world by the pure white. They grew strong in persecution and suffering themselves, and thereby became vehicles of His Gospel. To be a companion with the Lord is our highest privilege. He has promised never to leave us. The thought of the possibility of this companionship should excite us to increasing devotion. In Him, no amount of exile or hardship can destroy or reduce our sense of His fellowship, and we march together with power to victory.

Prayer.

Most Gracious Father, we adore Thee for the gifts of life, which cannot be bought nor fashioned, but which we may have for the asking. May we find in Thee the answer to every question, the solution to every problem, and a help in every time of need. When we find our way difficult and are about to become discouraged, help us to look to Thee, in whom to be approved is everlasting life. *Amen.*

THURSDAY.

Repentance.

"The goodness of God leadeth thee to repentance."—Rom. 2:4.

"Repentance" first meant "change of mind." The parable of the two sons is Christ's explanation of it. When the father had told them to do a certain job, one said that he would not. "But afterward he repented and did it." He changed his mind.

Repentance unto salvation is more than a change of mind in regards to our course, and of attitude in regards to God, and of spirit in regards to our sins, and God cannot change a man who does not change his mind to these things; but repentance means also a deep sorrow for sons and a turning completely from them to God. Therefore, we are commanded to repent (Acts 17:30), and it becomes a necessary part of our saving faith. Repentance is not limited to non-professors. The best may need it, for Job, who was "an upright man and eschewed evil, repented in dust and ashes."

Prayer.

Dear Father, we are lost without Thee. O enable us to come to Thee in true repentance and love. Reclaim us by Thy mercy, and may we daily perform and possess its efficacy for all wrong and know that we live in Thee. In Christ's name. *Amen.*

FRIDAY.

Abounding Grace.

"Where sin doth abound, grace did abound more exceedingly."—Rom. 5:20.

"God is able to make all grace abound to you." —2 Cor. 9:8.

You will profit by reading the following passages also: 2 Tim. 1:9; Col. 1:19, 20; Jas. 4:6, 7; Rom. 3:24.

All life is abounding life. The word "impossible" is being wiped out. We may speak through the air and the world may hear. We have yoked lightning to machinery. We have divided continents and connected the seas. We are turning the deserts into fruitful vineyards. We are reducing diseases to naught. Nothing is impossible. This is life abounding, and a development which is a part of God's scheme to perfect the world. And we are a part of it.

It is grievous to God for one to say that it is impossible to get rid of sins, for He hath promised and is ever faithful. When we balk, He weeps as He did over Jerusalem. "How oft would I * * * but ye would not." Wherever sin may be, grace is there more exceedingly, and there is no excuse for us not having it all.

Prayer.

Our Father, we thank Thee for all Thy blessings; we acknowledge our sins and beseech Thee to forgive us, restore us and give to each of us Thy grace that flows like a river and is as the waves of the sea. May we drink at the fountain of Thy love, and find in Thee the fountain of all virtue. *Amen.*

SATURDAY.

What Is Grace?

We are told that it is mercy, pardon, favor, kindness, the free and undeserved love of God toward a sinner. Dr. Meyer says it is "the love of God engaged in repair of the soul." In heaven, grace is known as glory; but in a world of sin and dying man, grace is the power of God that goes forth to forget our misdeeds and repair our souls unto what they ought to be. When we cut the flesh or break a bone, nature repairs it and heals it. Battle-scarred Grance and Belgium have been repaired with green grass, creeping vines, rich gardens. Nature has repaired this and brought it forth a new earth. That is nature's grace, which is God's grace for the fields. Sin and sorrow plays havoc with man's life and soul. God's love yearns to repair it and save it from its loss. All that He is, converges in a single life to accomplish this. That is His grace, and it is so exceedingly abundant for us that evil is nothing in its power. The ship is superior to the storm. God's grace is superior to all enemies of the soul.

Prayer.

Dear Father, we thank Thee for the preservation of our lives and for protecting us from harm and danger. Reveal to us, step by step, that holiness, wisdom and goodness that doth much more abound than evil, and inspire us as to how well we may do. Defend us against sin and grant that all our doings may be ordered by Thee. *Amen.*

SUNDAY.

The Sabbath and Us.

"The Sabbath was made for man, and not man for the Sabbath."—Mark 2:27.

These are the words of our Lord. They were said at a time when the Sabbath was being terribly misused. Sabbath desecration is no new question. Our Lord spoke and saved it from decay and confirmed it as a spiritual institution. When He set it apart, He provided for man's highest need. Man has always needed the calm of deep content, refining influences, physical reserve, mental efficiency, spiritual growth, restored balance, recreation of tired bodies and frazzled nerves, religious and spiritual instruction, divine worship and continual tuning with the infinite. From the beginning, the Sabbath has held all this for him, and Jesus sanctifies it in a way that will make us totally good, and we are forever under obligations regarding our higher life.

Prayer.

Dear Father, help us to begin this day with an eye of singleness to Thy glory and a determination to reach the best in moral and spiritual attainment. In Jesus' name. *Amen.*

OUR MEETING AT MT. GILEAD.

We had a very successful meeting following the second Sunday in September, the Church being greatly revived. There was a large number of reconsecrations and fifty professions. Frty of these united with the Church. We all feel very grateful to Bro. Franks for his faithful labor among us. We all wish him well as he takes up the work there another year as pastor.

M. T. Sorrell.

Christian Orphanage

CHRISTIAN ORPHANAGE REPORT FOR OCTOBER 11, 1923.

Amount brought forward		$11,538.01
Sunday School Monthly Offerings.		
North Carolina Conference:		
Morrisville	$ 2.00	
Elon College	1.40	
Ebenezer	2.75	
Henderson	4.26	
Liberty, Vance	5.80	
		16.21
Eastern Virginia Conference:		
Holland	$ 9.16	
Holland, birthday offering	4.50	
Suffolk	25.00	
Union, Surry	12.00	
Mt. Carmel	3.80	
Christian Temple	31.51	
Isle of Wight	2.50	
		88.47
Valley of Virginia Conference:		
Lineville	$ 2.25	
Antioch	6.42	
		8.67
Special Offerings.		
Mrs. Elizabeth Moore	$ 2.00	
Mamie Alphin	1.00	
J. H. Jones	30.00	
W. W. Brown	15.00	
W. H. Thomas	25.00	
Town of Elon, for use of tractor	18.00	
		91.00
Grand total		$11,742.36

CHAS. D. JOHNSTON,
Superintendent.

IT IS WORTH AN HONEST AND FAIR TRIAL

Many of our Churches and Sunday Schools are falling into old "ruts," and thereby comes a loss of interest in the opening services. Then we hear people talking of needing something fresh and helpful to make the interest good in the services. Often we resort to things of doubtful value in order to have a fresh feature in the order of the services. Now, if you must have something new, let us try to be sure that we are getting something that can, and most likely will, be really helpful and interesting to all, or as nearly as possible.

The *Sunday School Times* gives the following as a good form for the order of service. We wish some of our very competent schools or Churches —for it will be suitable in either service, and withal helpful—would try the following:

A "Bible" Order of Service.

A suggestive order of service for the Sunday School is the following. The general theme is "The Holy Scriptures, Our Textbook."

A moment of prayer.

Superintendent.—"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." (Psa. 1:1.)

School.—"But his delight is in the law of the Lord; and in His law doth He mediate day and night." (Psa. 1:2.)

Hymn.—"Break, Thou, the Bread of Life."

Superintendent.—"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." (2 Tim. 3:16.)

Women and Girls.—"That the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3:17.)

Pastor.—"Prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." (2 Peter 1:21.)

School.—"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple." (Psa. 19:7.)

Hymn.—"Oh, How I Love Thy Law."

Superintendent.—"Search the Scriptures: for in them ye think ye have eternal life: and they are they which testify of Me." (John 5:39.)

Men and Boys.—"Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy word." (Psa. 119:9.)

School.—"Thy word have I hid in mine heart, that I might not sin against Thee." (Psa. 119: 11.)

Women and Girls.—"Thy word is a lamp unto my feet and a light unto my path." (Psa. 119: 105.)

School.—"Open thou mine eyes, that I may behold wondrous things out of Thy law." (Psa. 119:18.)

Hymn.—"Open My Eyes, That I May See."

Superintendent.—"Whatsoever things were written aforetime were written for our learning, that we, through patience and comfort of the Scriptures, might have hope." (Rom. 15:4.)

Men and Boys.—"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein: for the time is at hand." (Rev. 1:3.)

School.—"Therefore shall ye lay up these My words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up." (Deut. 11:18, 19.)

Prayer by the pastor.

Will you try it and let us know how it worked and if it was regarded as both interesting and helpful? Get a half-dozen girls to copy this service till you have as many copies as needed, and then have one or two rehearsals before you use it in public, and then report results, please.

FROM DR. D. A. LONG.

DEAR DR. BARRETT:

Bro. Jacob A. Long is a very sick man; had a second stroke of paralysis last Friday night; both sides are now paralyzed, yet he is perfectly rational, but cannot speak distinctly.

Dr. Staley improves nicely. He is expected to reach the residence of his brother, in this city, the last of this week.

I will begin a protracted meeting at Franklinton, N. C., next Sunday. Rev. J. Fuller Johnson will join me next Monday and preach every night during the meeting.

Quarterly and communion meeting at Mount Auburn the second Sunday in this month. Quarterly conference 3 P. M. on Saturday before the second Sunday. Two services and dinner at Mount Auburn on the second Sunday.

D. A. LONG.

Burlington, N. C.

3,000 THE CHRISTIAN SUN. 9,000

There are between 8,000 and 10,000 families represented in the Southern Christian Convention, which means if a copy of THE CHRISTIAN SUN is placed in each family, a possible subscription list of 9,000 copies. There are now circulated approximately 3,000 copies, or about one-third of our Church families are reached. Hence, there should be added to the list 6,000 new subscribers in order to have the Church paper placed in every family.

Now, the great personal effort required to do this must be rewarded. To compensate this labor, if premiums are given, it will take 20 automobiles, or 40 radio machines, or 50 to 60 talking machines, or 90 to 100 typewriters, or 200 to 300 watches, etc. Don't you think you will have a good opportunity to secure one of these prizes?

But you need not confine your solicitations to your Church alone. You have friends in other denominations who will gladly assist you by giving a subscription. Make your appeal in a straightforward manner. True men and women are interested in the success of their friends and will lend a helping hand.

PREMIUMS GIVEN FOR NEW SUBSCRIPTIONS.

The subscription price of THE SUN, recently reduced, is now $2.00 per year—two six-month subscriptions at $1.00 each count as one year. One person may take as many as he may wish for himself or for others. Those in arrears should pay up and assist the solicitor by taking an advanced subscription.

SCHEDULE.

1. To one securing 350 Subscriptions, a Ford Touring Car will be given ($298.00 f. o. b. factory).
2. To one securing 150 Subscriptions, one Radio Equipment—Westinghouse R-6 Set, complete with batteries, tubes, phone and aerial equipment, the price of which is $150.00.
3. To one securing 100 Subscriptions will be given one Victrola ($75.00), or cash prize of $50.00.
4. To one securing 75 Subscriptions, one Remington Portable Typewriter, with standard keyboard and case ($60.00 f. o. b. Richmond).
5. To one securing 30 Subscriptions, one Gentleman's or one Lady's Wrist Watch will be given, guaranteed by Jahnke Bros., Jewelers, of Richmond, Va. ($30.00).
6. For 25 Subscriptions, one Gentleman's or Lady's Watch ($25.00), likewise guaranteed by Jahnke Bros.
7. To one securing 20 Subscriptions, one Standard or International Dictionary will be given.

To all authorized solicitors will be paid 10 per cent commission on all renewals, and 20 per cent on all new subscriptions. Those receiving prizes will not be entitled to commission.

Two renewal subscriptions will be counted as one in determining the winners of prizes.

Send in your name and address and receive the necessary report blanks and receipt books.

The contest will close on October 31, 1923.

Remittances made on this campaign are to be net. Post-office money orders constitute a safe plan of remittance.

THE CHRISTIAN SUN, 1536 E. Broad St.,
Richmond, Va.

FRECKLES

Quickly and Easily Removed During Winter Months With Othine--Double Strength

Why not rid yourself of those unsightly deep-seated freckles while the sun is not so active? Get an ounce of Othine—double strength—from your drug or department store and apply like ordinary face cream. Thousands for over 15 years have gained a beautiful clear complexion by this simple, easy method.

At the same time Othine imparts that natural glow and color so much desired. Many use it every night in the year in place of cold cream and secure greater satisfaction.

Always ask for the double strength Othine —willingly sold on the money back guarantee.

RELIGIOUS EDUCATION

MISS LUCY M. ELDREDGE, *Field Secretary,*
1012 E. Marshall Street, Richmond, Va.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

OCTOBER 21, 1923.

SUBJECT: "Israel in the Midst of the Nations."—Josh. 1:1-4; Deut. 4:5, 6, 8:7-10; Isa. 2:2-4, 19:23-25; Ezek. 5:5.

GOLDEN TEXT: "Look unto Me and be ye saved, all the ends of the earth."—Isa. 55:22.

DEVOTIONAL READING: Ps. 48:9-14.

THE LAND GOD CHOSE FOR HIS PEOPLE.

Last Sunday's lesson told of Israel, the missionary nation, the people whom God chose to perform a great mission for Him, to be a "kingdom of priests and a holy nation." But God did not give the work without being very liberal with His gifts to help in the performance of the task. With the promise of His constant guidance and protection and wisdom, He gave to Israel a land for a home, a land selected because of its fitness for the mission which Israel was to fill. As a person is understood better, and often loved more, when known in the light of his home life, so a nation of people cannot be thoroughly known and appreciated without a knowledge of their land, the scenes of their every-day life. The land which God chose for His people is the theme of today's lesson. The Bible tells much about it. A map of Bible lands should be carefully studied in connection with the passages. A good Bible dictionary or encyclopedia will give much helpful information.

The first chapter of "The Historical Geography of the Holy Land" describes the position of the land thus: "Between the Arabian Desert and the eastern coast of the Levant there stretches—along almost the full extent of the latter, or for nearly 400 miles—a tract of fertile land, varying from seventy to one hundred miles in breadth. This is so broken up by mountain range and valley that it has never all been brought under one native government; yet its well-defined boundaries—the sea on the west, Mount Taurus on the north, and the desert to the east and the south—give it a certain unity, and separate it from the rest of the world." This was the home of Israel, in the midst of other nations, but apart from them. God commanded His children to keep themselves a holy nation, by not intermingling with heathen peoples; yet in spiritual things, Israel was the teaching nation. "When you are in Rome, you must do as the Romans do," is not the divine way when doing wrong is involved. "Be ye steadfast," is the Father's command.

The land which God chose for His children was a *great land.* It was not so large—much smaller than many of our States—but it was great in beauty, in wealth and in opportunity. "Every place that the sole of your foot shall tread upon" shall belong to you. The land was a gift, but their greatest blessing is enjoyed when they are accepted by children obedient and grateful and used for Him. Israel was given this great home that she might become a great nation and bless the world. You are given ability and strength and talent that the world may be brighter and better. Are you missing some of His gifts as Israel never received all of Canaan, because you are unwilling to do your part?

The land which God chose for His children was a *good land.* The soil was fertile, so that grain for bread was abundant. There were brooks and fountains and springs, so that there need not be fear of drouth. There was an abundance of fruit in the land, of vines and fig trees, pomegranates and olive trees. The mountains were stored with precious metals. Could people be blessed with a more pleasant homeland? And yet because of fear and lack of faith, many failed to see Canaan's fair and fertile borders. God's power was so far beyond their trust could picture it. It was a *good land.*

The land which God chose for His children was to help them to give much to other lands. The prophet looked forward to the time when the sanctuary of Jehovah should be established in a high place, like the "city on the hill," which "could not be hid." Jesus said: "Ye are the light of the world." This was Israel's situation and mission—to be the light of the world—and her home was given to her that she might shed that light afar. Situated in the midst of other nations, which did not know her God, there was great need for that light. "And all nations shall flow unto it." They crave the light, without realizing just what their hunger is for. They call for help, without knowing for what they call. But the nations shall come for teaching and wisdom, for justice and for peace.

"Thus saith the Lord Jehovah: This is Jerusalem; I have set her in the midst of the nations, and countries are round about her." If we listen, cannot we hear today: "Thus saith the Lord Jehovah: This is America; I have set her in the midst of the nations, and countries are round about her. She has wealth, and they are in need. She has great men, and their wisdom may solve the problems of other peoples. She has good men and women who may teach them. She has millions of boys and girls growing up in her homes, who are destined to lead in the world." Realizing that God is surely looking to America to give account for her great opportunities to serve other nations, and realizing that He has a claim upon our wealth, and her citizens, even her boys and girls, is it not clear that God also chose a land for us to call home—a great land, a good land, and a serviceable land? Is it not evident that He is anxiously wanting all nations to be blessed through the land which He has blessed? As last week presented a mission, so this week presents means with which that mission may be accomplished and its great purpose realized. And may we remember our part, so well expressed by Jay S. Stowell in the closing words of his book, "The Child and America's Future": "Christianity's supreme opportunity of two thousand years is here and now in America. The stage is set for a great scene. The responsibility for its success is upon the actors. You and I, and the girls and boys of America are cast for the leading roles. The future of an entire world will be very largely determined by the manner in which we play the parts assigned to us."

"Ye are the light of the world."

CHRISTIAN ENDEAVOR.

OCTOBER 21, 1923.

TOPIC: "What is Christian Citizenship?"—Isa. 62:1-7.

("Citizenship Day.")

THOUGHTS FOR THE MEETING.

Every citizen has a share in carrying on the nation. If he or she shirks that share, evil has the chance to rule more easily. "I will not rest," is the attitude of the loyal citizen, always hoping and working for the best on the right side, that his city, State and nation may be safe and his brothers happy. Verse 1.

Righteousness is the great asset of a city. Christian men and women cannot leave their Christianity out of their citizenship. Verse 2.

Sin may bring honor which is temporary, but only righteousness is possessed of lasting respect and honor. Verse 2.

The land which has loyal citizens is ever rich. Verse 3.

Righteousness brings happiness. God rejoices to see righteousness ruling in His world. Verse 5.

"Ye that are Jehovah's remembrancers, take ye no rest." This may well be the keynote of the meeting, the motto which should be engraved upon every Christian Endeavor's heart. Whom should God depend upon more than young people who have promised to serve Him, to read His Book, to be loyal to His Church, "trusting in the Lord Jesus Christ for strength?" Is it not a great honor to the "Jehovah's remembrancer?" Is it not a task which goes on all the time? Christian citizens are the servants of Jehovah in a very definite way. Christian work is bringing the world nearer to Him, and to do this sin must be driven out and evil crushed. Verse 6.

Christian citizens work together for the good of all.

Christian citizenship includes keeping the law. Christian citizenship is based on answering the query, "What would Jesus do?" and then acting in the light of His teaching.

PLANS FOR THE MEETING.

This may be your fall patriotic meeting, and the American flag should be prominent in the prayer-meeting room. Dr. Sheldon's story, "In His Steps," will furnish some illustrations of the demands of Christian citizenship. Ask one or more members to tell of the characters in this book. A Christian city official or State official may be secured to givet o the Christian Endeavorers his definition of Christian citizenship. A debate is a good way to bring out the best points of such a topic as this.

Questions for Discussion.—Is it the duty of a Christian man and woman to take part in govtrnment through voting, office-holding, and working for good officials? How may the Church help make this a better nation? How can we show ourselves to be Christian citizens? How can our Christian Endeavor Society improve conditions in this place?

Suggested Hymns.—"My Country, 'Tis of Thee," "Star-Spangled Banner," "America the Beautiful," "How Firm a Foundation."

JUNIOR CHRISTIAN ENDEAVOR.

OCTOBER 21, 1923.

TOPIC: "Children in the Philippines."—Acts 1:8.

"But ye shall receive power, when the Holy Spirit is come upon you; and ye shall be My witnesses both in Jerusalem and in all Judea and Samaria, and unto the uttermost part of the earth."

These are words of Jesus, showing how much He longed to have everybody know of His Heavenly Father. Three weeks ago we heard about how the children in Africa are hearing the story. Tonight we go to the Philippine Islands. Look in your geography and find out everything that you can about how these boys and girls live and what they eat and wear, and come to Junior Endeavor ready to tell something interesting to the

superintendent and boys and girls about these dark-skinned boys and girls who play and work, study and sleep just like boys and girls in other lands, though sometimes they may have ways of doing these things which seem queer to you.

PRINCIPLES OF SOCIAL SERVICE.

At the recent Chautauqua, held at Elon College, N. C., the following principles were adopted by the class in social service, conducted by Drs. W. A. Harper and H. S. Smith:

1. It is an accepted principle of modern educational psychology that we "learn by doing"; that instruction and expression are correlative aspects of a developing personality.

2. Every Sunday School curriculum should, therefore, make provision for a graded series of activities and services expressive of the Christian impulse.

3. The aim of a program of expressional activities is to awaken, idealize, and establish individuals in those knowledges, virtues, attitudes and relationships which realize more and more a democracy of God on earth.

4. Every agency, therefore, that facilitates sympathy, begets and fosters a spirit of unselfishness, co-operation and the mutual sharing of ideal values performs a social function. Such are the family, the school and the Church. In the field of emotional dispositions, the Church is supreme. Every activity under its control should be a socializing activity.

5. Church school leaders should ever be awake to the possible dangers of service activities—

(1) That it may become an end in itself, hence fail to be a genuine medium of socialization.

(2) That it may tend to develop social parasites rather than develop initiative and good will.

(3) That it be reduced to the "patronizing spirit," and hence perpetuate social cliques, caste, etc.

6. The giving of money is a form of service through which genuine education may accrue. The regular Sunday School offering should be utilized in a far more educative manner than is found to be the case in the policy of the average Church school today. It is the conviction of this class that the current expense of the Sunday School in every Church should be provided for in the annual budget of the Church. The offerings in the Sunday School should be made a means of creating those sympathies, begetting of those insights and establishing of those purposes characteristic of the kingdom of God. These things cannot be most effectively done so long as children are required to purchase their own literature.

7. Every Church school should arrange a schedule of services and gifts, graded on the basis of the pupil's growing experiences.

WOMEN'S ACTIVITIES.

PATTIE COGHILL, *Field Secretary.*

Young People's Society Organized.

At a very interesting meeting at Bethlehem (Alamance) Church Sunday evening, September 23rd, a promising Young People's Missionary Society was organized, with eighteen members. After an impressive song service, a business session was entered into whole-heartedly by those present, and an organization perfected, with the following officers: President, Fannie Paschall; vice-president, Carl H. Gilliam; secretary, Elizabeth Cantwell; treasurer, Mrs. Ralph Kernodle.

Other members are: R. A. Thompson, Mrs. R. A. Thompson, C. H. Sutton, Mrs. C. H. Sutton, Mrs. R. H. Huffines, Alma Sutton, Bessie Goings, Defnay Patterson, Hortense Cantwell, Willie M. Patterson, Grace Paschall, Annie Paschall, Ralph Sutton, Carl Holt Sutton, Jr., John Patterson, Jack Kernodle.

Special offering for missions: Apple Chapel, $35.50; Monticello Church, $19.50; Old Zion, Norfolk, $21.10; South Norfolk, $12.00—total, $88.10.

Tools for Program Committees.

1. A blackboard, upon which a few statistical facts may be written to catch the eye.

2. Files of the *Christian Missionary* for reference.

3. Envelopes, labeled, in which clippings may be collected.

4. Pictures of mission fields, home and foreign, pasted on cards or in a scrapbook.

5. Maps; satisfactory ones may be drawn on large sheets of paper.

6. Postal cards to remind forgetful members, and dainty notes of invitation to meetings.

7. The latest missionary books used for basis of study in meetings.

8. Use as many people as possible in each meeting. Giving of current events is one way to accomplish this. Give variety, and avoid ruts.

9. A program which is merely interesting fails of its purpose. There should always be a definite aim to instruct and inspire.—*Missionary Handbook.*

Reasons why you should be a member of the Missionary Society and work for missions:

Because missions are God's thoughts. He asks your co-operation.

Because of our love for the Lord Jesus Christ, whose commands are explicit.—Matt. 28:19-20; Mark 16:15; Luke 24:47; Acts 1:8.

Because we are the fruit of missionary effort.

Because your example will help others to obey the Lord's command.

Because the need is urgent. Thousands die daily who never saw a Bible, or heard of Christ.

Because larger efforts are needed in home mission work.

Because all nations are now easily accessible, and with more means and more workers the work might be indefinitely increased.

Because the work of the Missionary Society is to help the heathen abroad and the spiritually needy at home.

Because of the reflex influence of missions upon the home Churches.

Because missions is the work of the Church, and all Christians should be active Church-workers.

Because millions are yet in darkness, and the laborers are so few.

Because the security of our nation now depends upon the civilization of all.

Because the Lord has left the work of carrying His message to the world in the hands of His followers. He expects you to help.

JAPAN'S EARTHQUAKE AS SEEN BY ONE ON THE GROUND.

BY MRS. H. H. MUNROE,

Takamatsu, Japan.

At a distance, as we are, none of us can grasp the awfulness of the situation as it really was in the smitten portion of Japan. Mr. H. H. Munroe, a missionary of the Presbyterian Church, gives an account of the catastrophe in the *Presbyterian of the South* as she saw it when it was actually taking place. She says:

Just at noon, on September 1st, as we stood in the garden, we heard an omnious roar. Then the ground began to shake. We found ourselves balancing ourselves exactly as when on a ship on the sea. The trees swayed and our house rocked back and forth. The children rushed out of doors, and together we stood and watched the swaying house as shock after shock rolled under our feet. In about ten minutes it was over, though every hour lesser quakes shook us. Night came on, and we slept in our clothes, some of us, to be ready on a moment's notice to flee.

One old woman, eighty-five years old, said: "This is the worst I have ever seen." Older missionaries said the same, though Tokyo residents had fifty-four shocks last year.

We then waited for news of the outside world. Our own house was slightly damaged, two huts had fallen near. We found that all wires were down, except one, and the police and railway were catching messages sent wildly out from Tokyo.

Tokyo was in flames—a city of 2,500,000, one of the most congested centers of the globe. Streets there in the native quarter were narrow, some only twelve feet wide, so that when the buildings crashed down, the debris blocked the passage. The city was ten miles wide, and fire broke out in about fifty places. Many were trapped. The loss of life will never be known. The city's heart was burned to cinders, and only fringes in the suburbs and a few sections here and there were left.

Yokohama was completely wiped out. I have heard of three houses left in that city of 500,000, and a skeleton or two of steel buildings. One who has escaped says: "It went without any warning—no roar, no quake—the buildings simply dropped." Some, of course, were shaken a moment before collapsing, and the inmates of these fled, but many were caught and fell with the ruins. Then a hundred fires burst out all over the city.

Then pandemonium broke loose. One who has made his way up here, says he got out by a door left upright, but tried to get down the street and found it blocked with ruins, then fled in the other direction, to find it closed, and escaped toward the sea, through a side way, before the flames reached him. He stood in water six feet deep six hours and was then taken on board a vessel standing in the harbor. The odor of burning flesh was awful, he reports.

A rumor was spread by the police that Koreans (there were some 30,000 in a suburb) had poisoned the wells and thrown bombs to add to the conflagration. Mobs, armed with guns and sticks, searched the country, killing Koreans. One eye-witness says he saw a pile of their dead bodies. Another friend of ours saw 100 bodies of dead Koreans along the roadside.

The country became wild. Troops have been rushed into Tokyo, and the city is now under martial law. Villages are devastated, though small towns did not have the fires.

The police are now giving out smaller numbers of dead. Even without hearing from a score of towns in the earthquake area, it was estimated that about 200,000 perished in Tokyo and Kokohama. Now, they have cut it to some 60,000. We think it may be an act of caution to keep the people from depression or outbreak. Railroads are broken up. Even dirt roads are so shaken and bridges so broken that no definite news has yet been tabulated.

Some one has said: "When God speaks, man is bound to obey. Happy is he if he does so. Woe be to him if he does not. Infidelity may question if God has spoken; superstition may place human authority between my conscience and what God has spoken—by both alike I am effectually robbed of the Word, and as a consequence, of the deep blessedness of obedience. There is a blessing in every act of obedience; but the moment the soul hesitates, the enemy has the advantage, and he will surely use it to thrust the soul farther and farther from God."

Rheumatism and Indigestion

Practically all physicians and medical writers are agreed that there is a close relationship between Indigestion and Rheumatism. This view is substantiated by the fact that Shivar Spring Water, which is probably the best American mineral water for Dyspepsia and Indigestion, relieves Rheumatism and the Rheumatoid diseases, such as Gout, Sciatica, Neuralgia and Nervous Headache. Physicians who have studied this water and who have observed its affects in their practice, believe that it relieves these maladies by rendering the digestion complete and perfect, and thereby preventing the formation of those poisons which inflame the joints and irritate the nerves, and also by eliminating, through the kidneys, such poisons as have already been formed.

If you suffer from Rheumatism, Indigestion, or from any curable disease, accept the guarantee offer below by signing your name. Clip and mail to—
Shivar Springs,
Box 16-D, Shelton, S. C.
Gentlemen:

I accept your offer and enclose herewith three dollars for ten gallons (two five-gallon demijohns) of Shivar Spring Water. I agree to give the water a fair trial in accordance with instructions which you will send, and if I report no benefit you are to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name .....
Address .....
Shipping Point .....
(Please write distinctly.)

IS FAITH DEAD?

By Rev. J. P. Robertson.

The editor of "World's Work," in his August number, takes up the cudgel again. A few months ago he was publishing articles on the glories of Darwinism and the supposed blunders of the Church and of the Bible. Now he throws a rock at an Episcopal cathedral in New York City, which they are trying to complete, "One fact is apparent; the age of faith is gone * * * One thing that the cathedral solemnly emblazons is religious faith. Like faith it belongs to the middle ages." He then speaks of "Columbia University, an intellectual kingdom in which Darwin reigns supreme." Now, those who are posted on religious conditions know the Church of Christ, despite abounding infidelity, is displaying more vitality with each rolling year. Taking the Southern Presbyterian Church as a fair avarage among Protestant Churches, the records show that in 1890 the per capita gifts to missions was only $1.24; this year they are $6.40 per member—five times as large. And the number of young people offering for missionary service is so large that, despite this splendid increase in liberality, a fine young man has just written me that he could not go to China for another year because the Church can send out only two-thirds of the volunteers that are ready. So, if "faith" is a corpse, it surely is acting in a lively fashion. We must infer that our editor is not reading the Church press very much, and does not know any better. Or could it be that he is imitating the average politician who seeks to create the desired conditions by declaring they already exist? We would prefer to believe that he associates with a certain class so much that he does not know what others are saying and doing. If one lived among "rum-runners" that throng the ways between Bermuda and New York, he would be sure that prohibition has increased the use of alcoholics; but a comparative view of the whole country yields a truly different opinion. That unbelief is rampant in many quarters, no man can deny; but it is only as it has been repeated before. Two hundred years ago, when the power of God began to come down through such men as George Whitfield and the Wesleys, the infidel writings of men like Hobbes and Berkeley had paralyzed the Church until preaching of the true Gospel had almost ceased. And men were saying then as volubly as now that intelligence was a monopoly of infidelity. The editor of "World's Work" is a gilded rhetorician; but glittering assertions are not reasons. If I was a disciple of "liberalism," I would be "shy" of this man as a defender. Dr. Faunce, a foremost advocate of liberalism, recently in the same columns, has dignified Darwinism as "science," but was honest enough at the same time to admit it is "a guess" or "an hypothesis that cannot be proved." So let us not surrender the citadel to men that in honest moments confess they are using blank shells.—"Presbyterian Standard.

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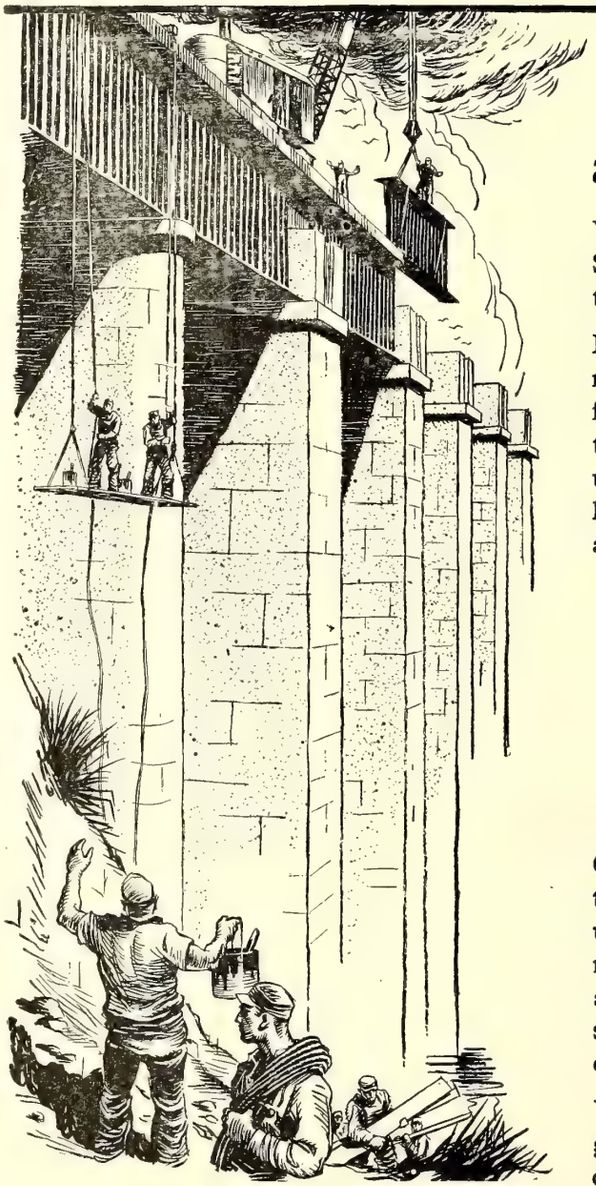

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Only hear preaching when convenient.

Never thank the pastor for the sermon.

Rush out as soon as the service ends.

Don't offer to help—he's paid to work!

Act cold; he'll think you're dignified.

Always tell him of your fine former pastors.

Tell him what a great sermon you heard elsewhere.

Never speak well of him to strangers.

Pay just as little as you can; then growl.

Don't believe in missions; that makes you an infidel!

Don't let him know you're sick; he's a mind-reader.

Always "cuss" him for not calling.

Expect of him as though you were the only member.

Stay away from Church on the slightest pretext.

Never take your Sunday company to Church.

Find fault with the way he dresses.

Criticise his wife for not mixing in everything.

Tell folks his wife is trying to run everything.

Put in your time trying to get rid of him; didn't you promise to do this when you joined?

Prayer brings power, live; so don't pray.—Texas Christian Advocate.

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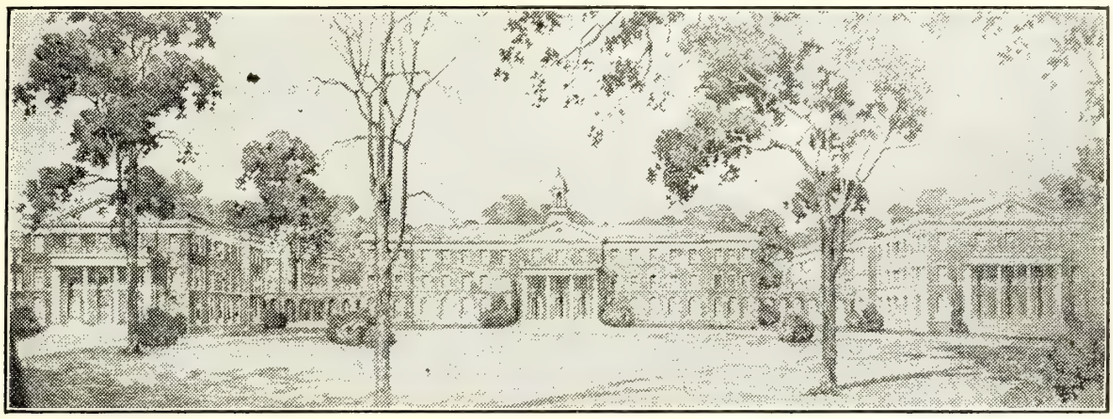

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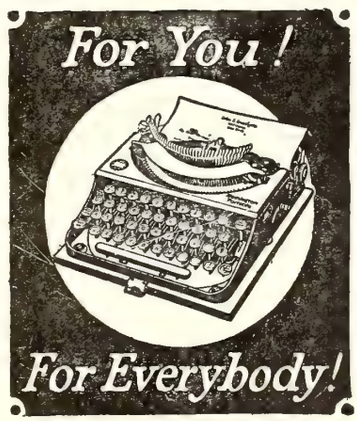

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J. Pressley Barrett, D. D. - Editor
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Called Home

EDWARDS.

On Friday evening, much to our sorrow, Mr. and Mrs. Walter Edwards' infant passed away. The funeral was preached on Saturday evening by the writer, while the burial service was conducted by a pastor near Mt. Airy. Miss Morey was also present with us at this time. The service was a very touching one, and we all extend to them our sympathy.

Bro. Edwards is one among our first members at Sandy Ridge, and has been a faithful member, not only in his Church, but in all the other enterprises.

M. T. SORRELL.

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"You are a letter of Christ, written with the Spirit of the ever-living God." (2 Cor. 3:3.)—Weymouth.

Christ has no hands but our hands to do
His work today;
He has no feet but our feet to lead men
to His way;
He has no tongue but our tongue to tell
men how He died;
He has no help but our help to bring
them to His side.
We are the only Bible the careless world
will read;
We are the sinner's gospel, we are the
scoffer's creed;
We are the Lord's last message, given in
deed and word—
What if the type is crooked? What if
the print is blurred?

What if our hands are busy with other
work than His?
What if our feet are walking where sin's
allurement is?
What if our tongues are speaking of
things His lips would spurn?
How can we hope to help Him and hasten
His return?

—Annie Johnson Flint.

COMFORT.

By Alice B. Joynes.

Though the skies be overcast,
Think not storms will always last;
Gloomy days will soon be past.
Sunshine follows after rain,
Loss will soon be changed to gain;
Joy will take the place of pain.

Never be downcast by grief,
To your heart will come relief;
Heaviest storms are often brief.

Try the sunny gleam to find!
Clouds are always silver-lined;
Joyous days are close behind.

Raise your spirits, dry your tears,
Give no place to gloomy fears—
Now it rains, but soon it clears.

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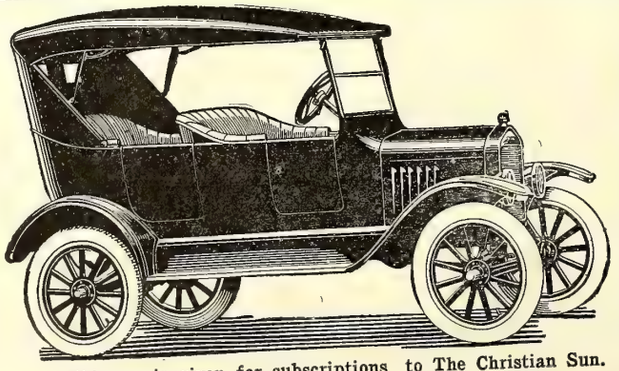

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VOLUME LXXV. | RICHMOND, VA., THURSDAY, OCTOBER 18, 1923. | NUMBER 42.

THE SUN'S OBSERVATORY

Mrs. N. T. Farmer

Washington Memorial Plans Complete.—

Final arrangements are being made for the laying of the corner-stone of the great four-million-dollar George Washington Masonic memorial at Alexandria, Va., on November 1st. It is estimated that there will be 20,000 Masons in the line of march, and accommodations will be provided for 50,000 visitors.

America's Traders.—

Prime Minister Brice, of Australia, says the British must unite to fight our growing, dominating trade. The British Empire depends too much on America. He suggests a British imperial purchasing board, to control all buying for Britons and forbid any purchases in the United States of goods to be obtained anywhere in the British Empire.—Greensboro Daily Record.

Southern Masons Plan Relief Work.—

A commission appointed by the Masonic Grand Lodges of Texas, Arizona and New Mexico is incorporating the National Masonic Tuberculosis Sanatoria Association, for the purpose of building a chain of tuberculosis sanatoria to be located in various parts of the country, accommodating a total of 5,000 beds. The purpose of the movement is to provide relief for members of the fraternity afflicted with tuberculosis. The funds are to be secured by voluntary subscription, and it is expected that the grand lodges of the nation will co-operate.

A New Dish.—

A locust cookbook has been issued by the Bureau of Agriculture of the Philippine Islands. To prepare the locusts, they are poured alive into boiling water and then spread out on shallow trays to dry. Wings, legs, and tip of body are trimmed off, and they are then rinsed in water. Small locusts need not have legs removed, as they are tender. One receipt is as follows: Boil locusts for about ten minutes in sufficient vinegar, salt, and crushed garlic, and when the vinegar dries off fry in lard.

"Good Stuff."—

"Good stuff," or bootleg whiskey, as its friends recommend it, may become unpopular. Last week six prominent citizens of Pana, Ill., died after sampling "good stuff" that they had secured "in the original pre-war bottles." A few others probably will die.

Whiskey mixed with fusel oil that kills you in half an hour; with synthetic cocaine, that doesn't kill, but makes you a dope fiend and permanent customer of your honest bootlegger, may be working toward real prohibition. A death penalty is apt to discourage thirst. Providence works mysteriously.—Exchange.

One Million Slaves in the World.—

Appeals to the League of Nations, or what passes therefor, to take up the question of slavery with a view to abolishing it, reveal the fact that the world still holds one million chattel slaves. In spite of the utter outlawing of the idea of slavery and of the wars fought to destroy it, the institution persists in that land which has furnished both the idea of slavery and the slaves, namely, Africa. The slaves in whose behalf the plea is now made are Africans. The centers of the remaining slave trade of the world are Southwest Africa, Tanganyika and Abyssinia. It is only justice to say for the latter country that slavery is outlawed there, but is pursued much as bootlegging in the United States. The world is no better than it ever was, except in parts. The traveler today may wend his way not only over thousands of miles, but back through thousands of years, to the conditions which we are prone to describe as "ancient," but which really are contemporary modern customs, the only difference being that in our part of the world they are not the dominant customs—Dearborn Ind.

North Carolina and Education.—

W. N. Everett, Secretary of State, of North Carolina, in an address delivered at the "Founders' Day" celebration held at the University of North Carolina, makes special mention of the improvement of their public school system. He says that education is keeping pace with industrial activities in the States. We believe he might go further and say that education is causing and is setting the pace for these activities. To quote in part: "And in the development of our resource of farm, factory and field, of our hidden wealth in the air, on the earth and under the waters thereof, we have not forgotten the things of the Spirit.

"The folks in our counties and towns, of their own volition, invested last year $21,000,000 in public education, and in the last three years invested $25,000,000 in the enlargement and improvement of their plants, for better school buildings. The little red school-house on every hill, which Aycock saw in his dreams, is torn down now. They were but the mile-posts along the way of a people's march to progress. Today, at every cross-road we see the consolidated school, with its grades, and its playgrounds, with its trucks bringing the children in, so that every country child may have an equal chance with its city cousin to come into the full fruition of its early promise.

"There is no such thing as individual freedom. Freedom is civilization living within the law. Abolish the law and the house you live in becomes another's—the rule of might supplants the rule of right. Rob Roy's philosophy becomes the common lot of all."

...ebrate Monroe Doctrine.—

Civic organizations and school societies all over the country are planning celebrations of the one hundredth anniversary of the birth of the Monroe Doctrine.

In his message to Congress of December 2, 1823, President Monroe, fifth chief magistrate of the nation, enunciated what has become one of the most famous doctrines in law and diplomacy, which has become epitomised in the succient phrase, "America for Americans."

President Monroe's words, which have so largely influenced the course of this nation and the world, were as follows:

"The occasion has been judged proper for asserting as a principle, in which the rights and interests of the United States are involved, that the American continents, by the free and independent conditions which they have assumed and maintained, are henceforth not to be considered as subjects for future colonization by any European powers. * * *

"In the wars of the European powers, in matters relating to themselves, we have never taken any part, nor does it comport with our policy to do so. It is only when our rights are invaded or seriously menaced that we resent injuries or make preparation for our defense. With the movements in this hemisphere we are, of necessity, more immediately connected, and by causes which must be obvious to all enlightened and impartial observers. The political system of the allied powers is essentially different in this respect from that of America. This difference proceeds from that which exists in their respective governments. And to the defense of our own, which has been achieved by the loss of so much blood and treasure, and matured by the wisdom of their most enlightened citizens, and under which we have enjoyed unexampled felicity, this whole nation is devoted.

"We owe it, therefore, to candor, and to the amicable relations existing between the United States and those powers, to declare that we should consider any attempt on their part to extend their system to any portion of this hemisphere as dangerous to our peace and safety. With the existing colonies and dependencies of any European power we have not interfered nor shall interfere. But with the governments who have declared their independence and maintain it, and whose independence we have, on great consideration and on just principles, acknowledged, we could not view any interposition for the purpose of oppressing them, or controlling in any other manner their destiny, by any European power, in any other light than as the manifestation of an unfriendly disposition toward the United States."

NOTES-PERSONALS

Mr. J. M. Fix, of Burlington, N. C., who was in Richmond last week, made a brief call at THE SUN office.

Word has just come that Brother and Sister Bruce Morton arrived at San Juan, Porto Rico, Tuesday morning, September 18th, and were met by Miss Williams and Bro. Barrett, who took them by auto across the island to our field on the southern coast. They had a good trip and were well and eager for the beginning of their service.

Dr. W. A. Harper, on the evening of October 4th, gave a reception to the new members of the faculty of Elon College, of which institution he is president. The occasion was very pleasant and gave a fine opportunity to the people of the community to meet the new members of the faculty and to get acquainted with them.

Our Baptist brethren of Virginia are arranging a centennial meeting of their State association in November. At that time, as we understand it, they are to have a meeting of all the students of Richmond College of fifty years ago. That is a capital idea. We should like to hear the boys of 1873 get together and talk over the days of their college life.

Our Men and Millions Movement is moving, but slowly—but we hope surely. We notice our brethren of the larger denominations are having trouble to keep up their collections, so we guess our brethren are having no worse a time to make collections than some of the abler denominations. Let us stick to our task, and do our best, and soon we hope we may have a good report. Dr. J. O. Atkinson is in charge and working hard to get results. Help him wherever you can. The whole Church needs the success of this movement for all sections of our work.

The editor of the *Western Christian Advocate* makes a pointed reference to some people we have known when he says: "Jaunty references to God by semi-ignorant people ought to cease. Just as true greatness in a man tends to silence petty words in a bystander, so ought the infinite knowledge of God help every man to be humble in His presence." Let us all say, "Amen" to that, and yet we believe it is true that some people of culture of a kind are just about as likely to speak irreverently of deity as some semi-ignorant ones are.

Dr. W. W. Staley was able to leave the hospital at Winston-Salem on Monday, October 8th. He is stopping for a day or two with his brother, Mr. John M. Cook, in Burlington, N. C. We understand that he will be there for a few days and then stop off at Louisburg, N. C., to spend a few days with Mr. and Mrs. Holden, his daughter and son-in-law, and then go on to his home in Suffolk, Va. His many friends will rejoice greatly to know that he now seems to be on the way to a rapid recovery.

What is the secret of pastoral work in building up a Church which has run down? A good answer has been given to this work by a pastor through one of our exchanges, as follows: "A successful country pastor in New England says that 'patient and persistent plodding, with definite ends in view, a study of the community and ability to adapt one's methods to its requirements and an appreciation of consecrated common sense ought to secure some results anywhere. To meet Unitarianism in this town, a deal of judicious education in biblical principles and denominational history has been called for.'"

The annual meeting of the several conferences is drawing nigh. We need to get into closer touch with our work, that we may be better prepared to meet the responsibilities of the duties which may come to us in such meetings. Let every one who is called by his Church to attend the annual gatherings do his or her best to be in place when the Conference opens and stay till it closes. Give the Lord's work the first place in your program, and so seek to forward the cause. Did you say, "But my own work must come first." Are you sure that that is scriptural? Turn to Matt. 6: 32, 33, 34. Read carefully and prayerfully and see if it does not apply to you personally.

Down in Georgia, among our Baptist brethren, there is apparently something which is almost new under the sun. In one of the Baptist associations a committee on "liberality" submitted the following report: "Neither by experience nor observation, nor hearsay does your committee know anything about Christian liberality. We have never seen any, nor heard of any, nor seen any one who has seen any or heard of any. There is a record of a man, nicknamed Barnabas, who sold his lands and gave all the money to the Church, and of a nameless widow who gave two mites, all her living. But these died nearly two thousand years ago and left no descendants. Their tribes have died out."

One of our exchanges declares that if we wish a good prayer-meeting we should begin before the bell rings. Well said, and the point in it all is that if we would have a good prayer-meeting we need to prepare our hearts for that service before we go to the meeting. A great many of us make no preparation for the prayer-meeting before we go, and of course we do not get much out of the meeting. Josiah of old used to prepare his heart before the Lord, and then his work amounted to something worth while. Let us have more real preparation of the heart for all of our service for God and our fellow-man, and we shall see great things come to pass in the work we are seeking to do, and then the power of the Lord (through us) will come to our work.

In the *Religious Herald* we read: "Tasks that could not be accomplished by people working singly are easy when many pull together. Many of us have heard the story of the elephant that stampeded because of a swarm of gnats. The elephant did not mind a few gnats around him, but when a large swarm descended upon him and began attacking his eyes and every vulnerable point, something had to move, and something did move." That illustrates well the great tasks of the Church. One man never could do the work alone, but when the thousands of the Church come together, something has to move, and generally it does move, even when it is the elephant of heathenism. Heathenism cannot stand in the face of a united Church, when it is united and moving under the power of the Holy Spirit. The one great need of the Church of this day is the baptism of the Holy Spirit.

Our brother, the Rev. A. W. Plyler, editor of the *Christian Advocate,* of Greensboro, N. C., must have been on a visit to his old home of late. He seems to be quite reminiscent and has evidently been visiting the scenes of his childhood. In a late issue of his paper, he says: "Is there any enchantment for you, dear reader, about the old familiar footpaths of childhood? You may in life have ventured across continents and seas and have pitched your tent under strange stars, but the memories of the long road and of the vessel's wake have long since passed away. Not so with those earliest recollections of the pathway across the meadow bedecked with wild flowers, and the footpath into the old orchard where the June apples grew. Those paths enlarged and glorified by the imaginations of childhood and about which cluster the earliest affections, tender and abiding, are the first and finest roads of life." We do not blame any man to revisit the scenes of his childhood. The oftener, the better, under ordinary circumstances, to go back to the home of childhood. It softens the heart and brings it into closer relations with humanity and the great work we are called to do in the world.

In last issue we had "Activities Among Our Women," by Miss Pattie Coghill, field secretary for our women's work, which we are sure will interest those of our women who may be truly interested in the advancement of our Lord's work. It would seem that there should be no such woman to be found among us as one who is not interested in His work, for women have been the larger sharers in the blessings of Christianity—not that the Lord does more for women than He does for men, except as conditions demand it. Every where Christianity has gone, women have been lifted higher, because she had been oppressed more than men. It so seems clear that every woman ought to hail any and all opportunities for promoting the work of Christianity. Be it remembered that women have come to their own only in countries where the Gospel has been given a real chance to do its great work for them. Let it also be remembered that there are many countries in the world yet where women are oppressed and held down as the servants of the sterner sex. These we are seeking to deliver by giving the people of those countries the Gospel, that the light of Christ may truly shine, that these women may be lifted to a sphere of real usefulness, unknown where the darkness of this world reigns. Let our women rally to the light of Christianity, doing their best to give the same to all benighted lands. Miss Coghill is a devoted worker, and will be glad to be of help to the cause wherever she is needed. Her address is Elon College, N. C.

ELON NOTES.

Dr. W. W. Staley, former president of Elon College, who has for some time been ill at Winston-Salem, has sufficiently recovered to pay the college a visit on his way home to Suffolk, Va.

Dr. Staley is a member of the building committee, and his visit to Elon this morning was a sort of inspection tour to get back in touch with the progress of the rebuilding program since his confinement in the hospital. He expressed himself as being highly pleased with the progress being made.

The first brick on the new science hall was laid yesterday, and work is now going on on all five of the new buildings at one time.

After leaving the college, Dr. Staley visited friends in Burlington and Franklin County, and will return home to Suffolk, where he has been located for forty-one years.

C. M. CANNON.

NOTICE.

All those who expect to attend the North Carolina Christian Conference and wish homes, please notify Chas. A. Ballentine, Cardenas, N. C. Those coming by rail will be met at Varina, N. C. Please state how you will come.

K. B. JOHNSON,
R. M. DICKENS,
CHAS. A. BALLENTINE,
Committee.

The Editor's Pulpit

A Weekly Presentation of Truth for the Christian Life.

THAT USED TALENT.

"And I was afraid, and went and hid Thy talent in the earth: lo, there Thou hast that which is Thine."—Matt. 25:25.

There is no place for a lazy man, and there is no place for him because there is no place he will fill with honor to himself and with usefulness to another. The slothful servant has no hope of happiness or usefulness in this life or the life to come. He is unwilling to work, and no one wants him around them, just because he is not a servant and by no means an ornament in the community.

The man spoken of in the text must have been a lazy man. If an industrious man, he surely would not have hidden that talent; rather, he would have put it to work and so have prepared the way to bring its best to the Master as well as to himself. A lazy man does not like to work for himself or any one else.

Laziness dreads everything that means work. There is but one thing the lazy man is willing to do, and even that is of no profit to himself or any one else. The one thing a lazy man is willing to do is to push work out of his way. He dreads the responsibility of everything else. He dreads the reality of personal responsibility. He will not touch anything which requires active effort. The slothful man shuns work. He would like to have the pay, but he is not willing to work for it.

The man of the text had been given a talent to be used in business, but he was too lazy to invest it, and when the Lord, who had given him a talent, came to get the profits arising from its use, he was told that he had kept the talent hid, but there was the talent; it was just what had been given to him, only it was rust-eaten, and so not so good as it was when it was given to him; but any way that made no difference to this lazy man, and so he looked up into the face of the man who had left it with him for investment, and said: "There it is; take it, it is yours."

Then the Lord wished to know why he had used his opportunity so slovenly; why he did not invest the talent, so that when He came both might have received what was due them—the Lord for the use of his money, and the servant profit on his labor. Then the servant said: "I was afraid, and went and hid Thy talent in the earth: lo, there it is, take it." This naturally did not please his Master, and so He said: "Thou wicked and slothful servant, thou knowest that I reap where I sowed not, and gathered where I have not strawed."

Of course, the lord of that servant was displeased, and meeting the lazy man, he read the riot act to him, saying: "Knowing I was such a man, you ought to have put my money to the changers, for then at my coming I should have received mine own with usury." Now, speaking to his other servants who had used what he gave them well, he said: "Take, therefore, the talent from him, and give it unto him which hath ten talents, for unto every one that hath, shall be given, and he shall have abundance; but from him that hath not, shall be taken away even that which he hath."

Then he bade them to cast the unprofitable servant into outer darkness, where there shall be weeping and gnashing of teeth.

What a picture, and it is the doom of the lazy and wicked man who would not render unto his Lord and Master the service which was due Him. The Lord has given to this man a talent and has asked him to invest the same in the interest of His kingdom, but being too lazy, the man who had been honored and trusted with his Lord's money was doomed to be cast out, where, instead of opportunity to serve, he should live in outer darkness in the midst of weeping and gnashing of teeth. Picture the two scenes—one of health, thrift and righteousness, while the other is a scene of desolation and ruin, not having done anything with the talent which had been entrusted to him for a wise and profitable use, and there was only failure and ruin, where it had been a great deal better had the man used the talent as directed.

Many regard the statement that, from him which hath not shall be taken that which he hath, as very hard to explain. They say if a man has nothing, how can you take it from him? That does seem a mystery, indeed, for it would be a most difficult act to take from a man a thing which he does not have. This hard question arises from the fact that we have not the right viewpoint from which to make a reasonable interpretation of this seemingly impossible thing.

The main point of this parable is found in the fact that the man to whom this talent had been trusted had not *used* it at all. It was not that he made a failure in its investment, or that he spent it for himself, or that he had wasted it in riotous living; the complaint was not based upon any of these, but upon the one simple fact that he had not used it at all. Now, looking at the teaching of the Master from this viewpoint, let us read it thus, and we shall readily see the true significance of the seemingly meaningless statement: "From him that hath not (used his talent) shall be taken away that which he hath (not used)."

In Matt. 13:12, we find the same idea presented, after this manner: "For whosoever hath (used what he had) to him shall be given, and he shall have more abundance; but whosoever hath not (used what he had), from him shall be taken away even that which he hath (not used)." If God has given some of us a talent, and we have refused or failed to use it, then the decree is that from him shall be taken that which he hath not used, and it shall be given to him who has used what he had, so that he shall have more abundance. We must admit that this is not only in keeping with the main point of the parable of the talent (that the man had failed to use what had been given him), but it is the commonsense view of the question. A man cannot give up what he has not got, but he can be made to give up what he has, which he has refused to use, either for the good of himself or others. All this view but confirms the thought that every gift God has bestowed upon us is ours to use, and not to waste.

The excuses men and women give for not doing the Lord's work—and that, too, when the Lord gave them the means they needed in doing the work—really seem ridiculous. In the ordinary affairs of life, men would not do that way; they would count themselves in luck if they could have a field in which to work, and, in addition, if they could have means of doing the work furnished them without money and without price, they would consider themselves as fortunate indeed.

The man who thinks that he should be excused from work in the Lord's vineyard because he has only one talent, is simply denying himself of a great privilege—the privilege of rendering service according to his capacity. Did you stop to think that the larger portion of the people of the Churches are people who have only one talent; people who cannot do great things, but can do small things, and do them well; and yet how many wish to be excused from having part in such a service as that! What could the leaders do in the service of the Church if the one-talent people should withdraw their help? Indeed, the Church is largely dependent on the people who have but one talent. They who use the one talent well are as sure of a reward as are the men who are stalwarts and have high position in the Church; but if we withdraw the men and women who have one talent, what could be done by the men and women who have ten talents? The thing that each one should seek to do is *our best with the talent we have.* Epictetus is credited with having once said: "If I were a nightingale, I would sing as a nightingale; if I were a lark, I would sing as a lark; but now that I am a man, I will glorify God as a man."

Think of a bluebird refusing to sing at all because she cannot sing as the nightingale sings! think how much worse it is for a man of one talent, made in the likeness of God, to refuse to serve Him because God made him a one-talent man instead of a ten-talent man! Alas! for such a life, wasted in the face of many fields of fine service, and all because he is a one-talent man or woman, he will not work at all—the idea is horrible, and for it there is no excuse, unless it be ignorance, or laziness and pride.

CONFERENCES MEET.

Georgia and Alabama Conference.—Vanceville Christian Church, Tuesday, October 23, 1923, at 7:30 o'clock P. M.

Eastern North Carolina Conference.—New Hope Church, Tuesday, October 23, 1923.

Eastern Virginia Conference.—Holland Christian Church, Tuesday, October 30, 1923, at 10 o'clock A. M.

Western North Carolina Conference.—Christian Church at Ether, Tuesday, November 6, 1923, at 10 o'clock A. M.

North Carolina and Virginia Conference.—Bethlehem Christian Church, Alamance County, N. C., November 13, 1923.

North Carolina Conference.—Wake Chapel, Tuesday, November 20, 1923.

N. C. AND VA. CONFERENCE TO MEET.

To Pastors and Church Secretaries of the North Carolina and Virginia Christian Conference:

Dear Brethren,—Our Conference is to meet at Bethlehem Church, Alamance County, on November 13th. The first session will be held that night, supper being served on the ground. Delegates coming by train will be met at Elon College, N. C., if notice is sent in advance.

I am sending you the proper blanks in duplicate. Checks should be made payable to W. J. Graham, treasurer, and pinned to the blank receipt enclosed. If your Church cannot be represented, pin check to the receipt and mail with Church letter to me at Elon College, N. C., by November 10th. It is hoped that every Church will be fully represented, and that each pastor will be present. Write Mr. Clyde Iseley, Burlington, N. C., R. F. D., when and how you will arrive.

The North Carolina Conference will meet at Wake Chapel Church, Fuquay Springs, N. C., on November 20th. No report need be sent to this Conference. The North Carolina and Virginia Conference will report for us to that body.

Trusting that we may have a pleasant and profitable session and that every Church and pastor will please our Master in the reports to be made, I am, Sincerely,

W. A. HARPER,
Secy. N. C. & Va. Christian Conference.

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor,*
Elon College, N. C.

WHY BIBLE-TINKERING FAILS.

Here is a very interesting article, written by the editor of the *Christian Herald,* of New York City. It speaks out in very plain terms. It needs no commentator to explain what the editor of that paper means as to his relation to the efforts now so common against the Bible. Rev. Charles M. Sheldon, the man who wrote "In His Steps," is the editor of that paper. For many years, we think a good many of our readers thought the present editor of THE CHRISTIAN SUN was off the track just a little because of his persistent warning against the dangers which threaten the Church from this "tinkering with the Bible." Now that so many of the leading men of the Church (all denominations) are speaking out in defense of the reliability of the Bible, it does give us a bit of encouragement to let our brotherhood know that their editor is standing with a goodly company of noble men and women who, with him, stand for the old Bible. Some people seem to fear for the safety of the Word of God, but there is no danger to the Bible, but much danger to men who are so easily led away from the truth in a time of unsettled convictions, as in these recent days. We have no fears for the Bible's safety; it has stood unshaken for two thousand years, and it will stand to the end of time, and then its truth will live on in eternity. But we do fear for the spiritual welfare of the men and women, and even the children, who may be misled by these men who are themselves under the hallucination that they belong to the company of wise men who may do whatever they like, even with the Word of God. Dr. Sheldon, in his editorial, says:

Within recent years, and especially since the close of the World War, there has been a great increase in interest in the Bible. Huge editions have been printed and scattered throughout the world by the great Bible presses, both here and in Europe, and the Word is literally finding "free course" in almost every land. Within the last few years, at least half a dozen new versions of the Bible in modern phraseology have been offered to the public, and more have been announced during the present season. To the authors of a majority of these projects, it does not seem to have been a matter involving any newly discovered manuscripts or new translations, but the avowed purpose was to transform the versions of the Scripture we have today into language that can be readily interpreted by "the man in the street."

It is certainly a laudable thing to place in the hands of the average reader a Bible which he will have no difficulty in understanding. There is, however, a serious danger with all translations of the kind. We have examined several of these up-to-date productions, and are obliged to confess that they are disappointing. Most of those tinkerers are without compunction. They would like to make a thorough job of the old Bible. They tell us "that the Church needs to scrap its ancient vocabulary," and acting on this idea, they proceed to do the scrapping, which to a very great extent is of the character that, instead of helping, insulates the religion of Jesus from its vital contact with the modern mind.

The Splendor and Sanctity of a Cathedral.

Changes in the language of the Bible, if justifiable at all, should be made only after full consideration. Says a writer in the *Christian Century*: "The old words are familiar; they are beautiful. They are hallowed with associations. They are solemn, sonorous, reverent, rhythmic. They have the dignity, the splendor, the sanctity of a cathedral." He then asks why a new version of the Bible is needed, and explains:

"It is, above all things, necessary that it should be understood, and that the idea it conveys to the reader today shall be the same idea that was in the mind of the ancient writer. But an idea can never be accurately reproduced in paraphrase or translation, unless the emotional tone, the spirit and personality of the writer are indicated with some approach to accuracy."

This was especially true of the King James Version, which, even amid the dignity and splendor of its matchless diction, has many unsatisfactory passages. That these could not be appreciated as they deserved was due simply to the changes that had taken place in that grand old Bible during the lapse of a century and a half. Many words and phrases had lost their original meaning, and some few meant the reverse of what they signified when they were interpreted in the seventeenth century. Then came the famous revision of 1870, which gave us the Revised Scriptures, and the subsequent American Revision.

It is not, however, with a view to being helpful in correcting obsolete words or phrases that our new Bible critics have been hard at work preparing their "modernized" Bibles. We have the Twentieth Century, the Moffatt, the Waymouth and Goodspeed Versions, and others, all coming fresh from the press—indeed, some of them have been on the market for several years. We are willing to assume that these promoters of the "modernized" Bible have a really helpful purpose in mind, but from what we have seen of these Bibles, we cannot understand how they may be made acceptable to the average Bible-reading Christian, who has not only a deep reverence for God's Word as such, but who has also an inherited and irremovable love for the beauty, and the dignity, and the incomparable charm of the Bible of their fathers and mothers, and upon which they themselves have been brought up from childhood. From what we have seen of the new "modernized" versions, much of the charm of the Old Book is cast aside. Describing the methods of these new revisers, an outspoken critic says:

"Tampering with the Bible not only spoils the beauty, but creates confusion in the text. It makes rents in the fabric. It is substituting a needless utilitarianism in the place of needed beauty. It is tearing down a temple to build a warehouse. It is worse than putting Shakespeare into the modern English of the streets."

Wycliffe Writing for the Modern Mind.

Some of the ablest living authorities hold that the Bible ought to be revised from time to time, to accord with the language changes that are constantly progressing. This principle has been recognized ever since the days of Wycliffe's "Open Bible." But such revisions did not lower the literary standard of the Scriptures. Indeed, one of the earliest revisions struck out of Wycliffe's Bible the passage about Joseph (in Gen. 39:23), which Wycliffe had probably written to please the modern mind of that day: "and the Lord was with him and that which he did, and he was a lucky fellow!" But this is an insignificant illustration in contrast with some of the modernized language of the new versions of today, which we are asked to accept as the Bible suited to the times we live in. We may be ungrateful for such a gift, but we take the ground that such a Bible as our friends offer, however much it may please the man in the street, cannot be gratefully accepted by the real Bible-lover.

We do not approve this Bible-tinkering, which would not only rob God's Word of much of its charm and dignity, but would immeasurably lower its attractiveness and power. The Bible has a right to its own setting, and its own lofty spiritual environment. To lower it would be sacrilege. Let us treasure the grand old Book of Books, and preserve it from the rude hand that would not hesitate, in the name of modern necessity, to reduce even the finest and most elevating passages to their lowest terms. Cannot any Bible-lover imagine what would be the result of such heedless work? No, the Bible must not be mutilated, even to satisfy the clamorers. Next to its accuracy we must place its literary integrity, and both must be maintained. Let us love—and keep—a whole Bible!

THE SPIRIT OF THE MINISTRY.

In these modern times the spirit of the ministry seems to have been hampered; it has not, apparently, the same power and the same liberty which it had in olden times. It does not seem to have the same spirit of real sacrifice now that it had in the days of the long ago. Some one has said that there is a lost note in the preaching of the Gospel in these later days. Brethren, if these things are true, they ought not to be true!

We need the spirit of sacrifice, we need the same spirit and the same power which the old worthies had in the long ago, when they were accustomed to suffer for the preaching of the Gospel and when they dared to suffer rather than be hindered in doing the work which the Lord had given them to do for Him. Read the eleventh chapter of Hebrews, and we shall feel like we must be mere pigmies in the Gospel ministry as compared with the saints of whom we read in that chapter. And the more we realize the fact that no effort and mere show is indulged in that chapter, but that the statements embody real facts in the lives of men who ministered in the name of the Lord.

What is the matter with the ministry, anyway? Everywhere we go almost, we hear men talking of the selfishness of the ministry; but is that true? We do not say that it is, but we do pretend to say that there is something in the way of the larger success of the ministry. It may be this or it may be that, but, beyond question, something is in the way, and that something ought to be removed, that the word of the Lord may run and be glorified in winning the world to Christ. Yes, there is no question about it, there is something hindering the larger usefulness of the ministry. If you think we are mistaken, then compare your ministry with that of some others of the olden time, and then say what conclusions you get therefrom. If you will compare faithfully and truly your labors with the labors of the ministers of one hundred years ago, you will be compelled to admit that the results are not overcomplimentary to the modern pulpit.

The Virginia Baptists are getting ready to celebrate their centennial in that State this fall. Of course, an occasion like that will bring out many things concerning the men of the old times of eighty and ninety years ago, and it may be of a hundred years ago. The Rev. J. M. Pilcher, in writing to the *Religious Herald,* tells of some things which may throw light on the difference in the ministry then and now, and because of that fact, we are quoting from one of his articles in that paper of the work of the ministry in the days when they seemed to have greater success in pointing the world to Christ for salvation. Dr. Pilcher says:

"A Jew, who professed faith in Christ, attended Richmond College and the Southern Baptist Theological Seminary, supplied for a time the pulpit of the Baptist Church in Fredericksburg,

married one of the most prominent members of that Church, did not find a pasture sufficiently fertile in Virginia, met me at the Greenbrier Association, in West Virginia, and said to me: 'Can you tell me vere I get a Church dat vill pay me a good salary?' This man finally left the Baptist ministry and finished his life in disgrace. Contrast with his idea of the ministry that of some other Jews of whom we read in the Acts of the Apostles (Acts 3:1-11; Acts 4:1-7; Acts 4:13-22).

"Does not this narrative inspire you with a desire to be as the apostles were and to do as they did? These men who served without remuneration 'departed from the council, rejoicing that they were accounted worthy to suffer shame in His name.'

"What was the impulse of the modern Jew? What was the impelling motive of the apostles? They were preachers, they were evangelists, they were led by the Holy Spirit, they were intent on saving souls because they were sent by Him who said: 'As My Father has sent Me, even so send I you,' and had told them, 'The Son of man came to seek and save the lost.' 'If they have persecuted Me they will persecute you.' 'They will put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think he doeth God service.' Do you say, 'This is ancient evangelism?' Have we improved on that extreme evangelism?"

That Jew seems to have a spirit as a minister which was looking out for the loaves and fishes. The end of his ministry seems to have been a reflection on the work of the ministry. Do we not in this day come short of rejoicing because we are permitted to suffer in His name? We may suffer a good bit, as human beings, but who is the minister that has suffered for Christ and His truth. Are there any? Call the roll and let us see who will stand up and answer: "I have suffered for the cause of Christ, because I dared to preach the truth." We know that Christ warned us of persecution for the truth's sake. When have you known of persecution of a minister because he dared to preach the truth, fearing only God and not man? There are some such. Oh! no, it has not come to pass that the Lord has not a faithful witness; there are many left in the ranks of the ministry of the twentieth century, but they are not as plentiful as they ought to be, nor as plentiful as they will be when the Church and its ministers shall again seek the baptism of the Holy Spirit and receive the same as the gift of God, as qualifying them as His messengers of truth.

Brethren, let us begin at ourselves and inquire: have I the true spirit of the Gospel ministry? or am I in any way responsible for the present state of the ministry of the twentieth century? May we seek to answer these questions in the fear of God, for finally we shall have to answer to Him and not to man.

MOST NOBLE, BUT INTOLERANT, MEN.

The Bible tells us that the time will come when men shall have itching ears for strange doctrines, and yet there are people, and a good many of them, who believe that a Christian ought to be tolerant toward practically everything that may come along. If one even gets to be very strong and clear in his views of certain things which are going on in the country, they are at once designated as intolerant, and it is made to appear that they are the enemies of truth and righteousness, and all because they are out and out against what they believe to be error.

This can be little less than a sign of apostacy, such as the Bible predicts will come. There are people who would have you believe that any man who stands truly for the truth, as the Bible presents it, is intolerant and should be discouraged in his endeavors to establish these truths among the people. If there is any one thing taught in the Bible more plainly than another, as we see it, it is the intolerance of truth toward error. Truth is fighting under a black flag—it gives no quarters, and it asks none. It stands for the truth and against error, and there is no compromise. Of course, for a man to be intolerant even toward error he must be very sure that he is not defending an error against an error. He must be sure that he is right and standing for the right, or he cannot afford to be intolerant. And how can a person be sure he is right in such matters? Well, if what he is standing for is in the Bible and its interpretation, as he sees it, is in harmony with the best men of Christendom in the days that have come and gone so far, then he may, unless the Spirit condemns him, stand intolerant toward evil, whether it be in practice or in doctrine. We feel he may be assured of the favor of God in the stand he is making for truth and righteousness.

We find a few paragraphs in the *Wesleyan Methodist* along this line which we deem wise and to the point. It also includes the opinion of the *Sunday School Times,* one of the ablest religious journals in this country, which takes a bold stand for intolerance against evil and error. Of course, where it is a matter of human opinion against human opinion, then tolerance is all right, but when it gets to be human opinion against the Word of God, then it is time to halt and take a stand squarely with the Word.

The *Methodist,* referred to above, says:

The Duty of Intolerance.

We frequently hear a cry raised against "intolerance" when some one who has the courage of his convictions voices his disapproval of some vicious doctrine or practice. Should we have such breadth of charity as to permit others to teach unscriptural doctrines and indulge in unholy practices without protest? Read what the editor of the *Sunday School Times* thinks about it. He makes a strong statement, which may seem strange to some of our readers who are admirers of the *Times.* Is he right or is he wrong in the following statement?

"True love is always intolerant. We cannot really love without being intolerant of all that would injure the loved one. God was so intolerant of sin that 'He gave His only begotten Son' in order that, by the shed blood of that Son, He might deliver men from intolerable sin and its intolerable consequences. The whole message of the Bible makes it plain that whoever, willfully, persistently tolerates things that God cannot tolerate becomes necessarily intolerable to God. What a sad mistake it is, in these days, when men actually make a virtue of toleration in directions where God makes it a vice. Some one has written, 'It is as if people were so afraid of intolerance that they are beginning to have no convictions at all.'"

A GREAT JOB UNDERTAKEN AND ACCOMPLISHED.

You have heard of a boomerang, but do you know what it is? It is a thing sent out intending to do injury to the one against whom it is sent, and instead of doing that, it returns and knocks down the man who sent it.

For instance, if I send out an evil report, seeking to do a certain man an injury, but missing him, it strikes a resisting object, which sends it back upon the man who started it, and knocks him down, in the estimation of the public, why he sent out a boomerange and it did its work just where it ought to have done it, and let us hope that it taught him a much-needed lesson.

We have recently read of an infidel who sent out a projectile in the way of an argument against Christianity, and it speedily returned, knocking him flat upon the ground. Then he had nothing more to say. If all evil reports could return upon the ones who sent them out, we believe many a great and good lesson would be taught, not only to infidels, but to many others as well, for infidels are not the only ones who send out boomerangs.

But if you wish to see how a boomerang works, read the following:

It is told of one of our early American evangelists that in the course of an address, he made the broad statement that all infidels are fools, and that he could prove it in any given case in ten minutes.

A man in the audience asked if he might interrupt, and remarked that he must take exception to the statement, since he was himself an infidel and thought he was no fool.

The preacher looked him over rather curiously and said: "So you are an infidel? Will you tell me how much of an infidel?" Certainly, sir; I deny that there is anything at all in religion." "Nothing at all in religion? Are you willing to go on record as saying that?" "Go on record?" the infidel replied; "why, I have been writing and lecturing against religion for these twenty years."

"Well, I said I could prove an infidel a fool in ten minutes, and I have seven minutes left. I'll leave it to the audience if a man isn't a fool to write and lecture for twenty years against a thing that has nothing whatever in it!" There is more than a sharp retort here. There is the exposure of the infidel's recognition that Christianity represents something that he must fight—for it condemns him.—*C. B. McAfee.*

A brother in the Church who has had unusual educational advantages, recently found himself in a hard place; it was hard to make sure of what was right. In writing to a friend at that time, he said: "I shall try to know His gracious will, and obey. He leads to the best ports always. A few years ago I faced a most hazardous situation. I had planned to embrace the hazardous situation, and then the Lord laid me down on a bed of sickness, and that kept me from going into that very dangerous way. I praise God for it now, for now I can see that He was just saving me from danger of a very serious character. At the time, I was very anxious to take this opportunity, but now I see that a spell of sickness saved me from a most dangerous undertaking, and I thank God that He saved me from it, even by a spell of sickness, for this sickness was indeed a light affliction as compared with that into which I was rushing myself at that time. I thank God for giving me the relief which came as a result of sickness. How many times we escape from the more serious evil by His lovingkindness in offsetting our plans by giving us a different direction. Sickness may keep my feet again in the path of mother's prayers." How beautiful is the spirit of submission to His will. It may require an affliction to keep us from going into the way of danger, but such an affliction is a mercy sent to us in disguise. Let us follow where He leads, for it is always safer than the ways marked out for us by the wicked one. I think my sickness was the means of saving me from much false doctrine and at the same time it led me in the way of sound doctrine. My mother is the greatest seminary I have ever been to. She loves Jesus without any guessing, and she never once implied anything else in all her teaching. She makes me love the old, old paths which never grew old to her and are always new to me. She would love my teachers at ———, and so would you.

CONTRIBUTIONS

ELON LETTER.

Rev. W. F. Jordan has just issued another gripping volume on missions, to which he has given the very significant title of "Glimpses of Indian America." The book is far more than the author modestly claims for it. The twelve chapters, filling, as they do, in excess of two hundred pages, are far more than a glimpse; they are a sympathetic interpretation of a people too long neglected and deserving every consideration at the hands of Christian America.

In his opening chapter, the author defines what he means by his title. "By Indian America," he says, "I mean particularly that section of the new world inhabited by the descendants of those races whose forefathers had established civilizations that were old before the landing of Columbus. These people are to be found in greatest numbers today in Mexico and Gautemala of the Northern Hemisphere, and in Ecuador, Peru, and Bolivia of the Southern. In all of these countries there are large racial groups that retain their ancient customs, costumes and languages in spite of 400 years of contact with European civilization. In all of them the Indian blood predominates among the governed, while the ruling class and the clergy are largely white."

It is a severe indictment that in the pages which follow, this faithful minister of our Church and world missionary traveler brings against the white rulers and priests for their inhuman, un-Christian treatment of the original Americans. Your blood boils as you read the evidences of oppression, insult, and wanton calumny which these silent, suffering brothers of ours must endure. Their overlords, who "conquered and reduced (them) to submission by treachery and superior weapons and armament," have "kept (them) in subjection and ignorance through the centuries." In the estimation of the ruling class, "the Indian is classed as a domestic animal and valuable beast of burden." The cataloguing of "the sights of human degradation witnessed" sickens the heart and prods the will to undertake something to relieve so desperate a situation. The Belgian Congo got relief when the conscience of mankind became outraged by the iniquities perpetrated on the helpless negroes of that benighted land. Mr. Jordan's book should bring a speedy relief in the land to the south of us and for which we are especially responsible under the terms of our Monroe Doctrine, as well as under the obligations of our Christian brotherhood.

In his concluding chapter, the author rises to flights of real eloquence as he depicts the forlorn plight of these brothers of ours as the Macedonian cry to us to come over and help. He makes it plain that jails will await many of those who respond, even as jail awaited another faithful servant of Jesus in the first Christian century when he answered the first Macedonian cry. He shows a picture of Mr. Powlison, of the Bolivian Indian mission, behind prison bars in 1922 for the Gospel's sake. This Christian man, Mr. Jordan located in the Indian village of Torocari by asking "for the man who treated the poor when they were sick." The wretched Indians knew him, but not his name. This saintly servant of Jesus was imprisoned on the false charge of having murdered an Indian boy whom he had befriended. With us, a man is innocent till he is proved guilty. In Indian America you are guilty till you prove yourself innocent, provided one of the ruling class accuses you. "The government is under no obligation to prove guilt. Mr. Powlison was given to understand that if he would promise to leave the country, all would be well and he would be released. This, however, he refused to do, and his wife and little children waited his return many months alone in the mud-walled hut of the Indian village," where they made their home as the servant of the poor and of Jesus.

Mr. Jordan is a brave man to go back to this country after the publication of this book, which he attended to during his recent furlough to America. But the undauntable spirit of the crusader is in him, and he is back again among the people whom he delights to serve as the ambassador of Jesus Christ. His book may cost him imprisonment, but he is not the man to flinch at any personal sacrifice to secure relief physical, intellectual and spiritual for these suffering, down-trodden peoples.

The American government should take note of his disclosures and bring freedom to these people as it did to Cuba when the cry of suffering there reached the sympathetic ears of our citizens. The government is under obligation at least to investigate the conditions Mr. Jordan describes and either to remedy them in the interest of humanity, if he is truthful, or to expose him if he is an alarmist.

This book, published by the Fleming H. Revell Company, New York City ($1.75 net), as a companion volume to Mr. Jordan's former book, "Crusading in the West Indies," should prove to be a best seller. It is more satisfying than fiction. It is depressively inspirational. It challenges the heart and convicts the will. It should prove to be Indian-America's magna charta.

I am proud that a missionary of the Christian Church and alumnus of Elon has been able to bring such a message as this to the Christian world. W. A. HARPER.

THE CHURCH BEAUTIFUL.

During the past twelve months, as in former years, I have had occasion to visit many country Churches. I am no architect, but I always take particular pains to note the plan of the buildings where I go. They interest me. My regret is that I do not see more buildings of a modern type. I regret to see many houses of worship remodeled and yet nothing modern added to the equipment. Additional seating capacity is the usual thing in mind in remodeling. Now, this is all right, if such is needed, but the future Church building in the country, as well as of the city Church, must be of a different plan from the present models.

I am delighted that the Christian Church has now taken up the matter of education along this line. Rev. H. Shelton Smith has for his work, in part, just this thing. His program as outlined in one of our publications recently, should arrest the attention of every leader and lover of the kingdom's cause.

No reader of this note, I hope, will draw the conclusion that a fine building is all that is necessary for worship—far from it is my idea. But when we have sent our children to modern and well-equipped schools six days in the week, they knowing that we proclaim the house of worship above the school, it is hard for them to understand the poor conditions offered them for Sunday School work and for worship. No wonder the little tots object to staying for preaching when we have constructed our buildings and made no provision for them. The seats all the same height from the floor, the little ones cannot rest as we grown-ups. I want to see one Church building with a children's section—a section with low seats and comfortable backs. This would give the children a real place in the house of worship, and I am sure that they would come about as near filling it as the older ones would in filling their places.

When I visit a Church and find the building well constructed, well painted, Sunday School rooms cut off, the yard and cemetery wall kept, I have a higher respect for the people of that community. And this: When I find the pulpit chairs so full of dirt and dust that the Sunday suit is in danger, I feel like calling a Church meeting to elect a janitor.

I believe in the Church beautiful—the beautiful Church! There is no use in condemning the young people of any community for not attending Church when there is not a bit of home-likeness there. And no wonder some people dread to die, for they have such a desolate-looking place in which to be buried. Every Church should have a regular keeper of the cemetery. The annual "clean up" is all right in many respects, but I have observed that a group of men with hoes and shovels and rakes destroy more flowers and make more places for easy prey for water to do its damage than can be replaced in a long, long time.

A well-kept Church and Church-yard is the part of every community pride. That which becomes the pride of the community, becomes the interest of the child.

Let us make the Church and all its surroundings beautiful. Let us make the country Church the most beautiful place of the community. The country Church has ground and trees and shrubbery, where the city Church does not. Let us make the country Church beautiful.

And finally, every Church should be neatly marked, giving the name of the Church, when organized, etc. But there may be a reason why many of our Churches would not care to let the public know their names. C. B. RIDDLE.

Burlington, N. C.

THE FIVE THOUSAND ARE COMING.

DEAR CHRISTIAN SUN:

Our people are responding very generously to my five-thousand-dollar proposition. Almost every mail brings contributions. My plea is so reasonable and easy. I am only asking that one thousand of our people will give five dollars each. Of course, if some one feels like he ought to give more than five dollars, let him do so to help make up for the few who may be in hard places and cannot send the "V." Let us get down to business and do this work at once, for the help is needed now. Please send your help today; do not put off till tomorrow.

If every pastor will only mention this proposition to his Church and show the people the importance of sending help right away, and if every superintendent will talk to his Sunday School about it, my! how the help will come in, and do us so much good in the establishment of Bethlehem College. Let the people understand our needs, and they will respond. May I again urge you to do this good deed for Bethlehem College.

I am going to write to each pastor a personal letter as to this matter, but that will require a great deal of time and will be burdensome; but I want you to know, brethren, how my very soul yearns for the success of Bethlehem College, for under the blessings of God this institution is to be a great aid to the establishment of the work of the Christian Church in Georgia and Alabama and contiguous sections. I wish you not only to give, but to pray for us, that we may establish an institution here which shall be so true to God and His Word that His smiles may continually

rest upon it and its work. Give us a lift now, and we promise you we will do our best to go over the top with this enterprise. God bless every one of you.

Send pledges and money to the undersigned.

Yours for the success of Bethlehem College,

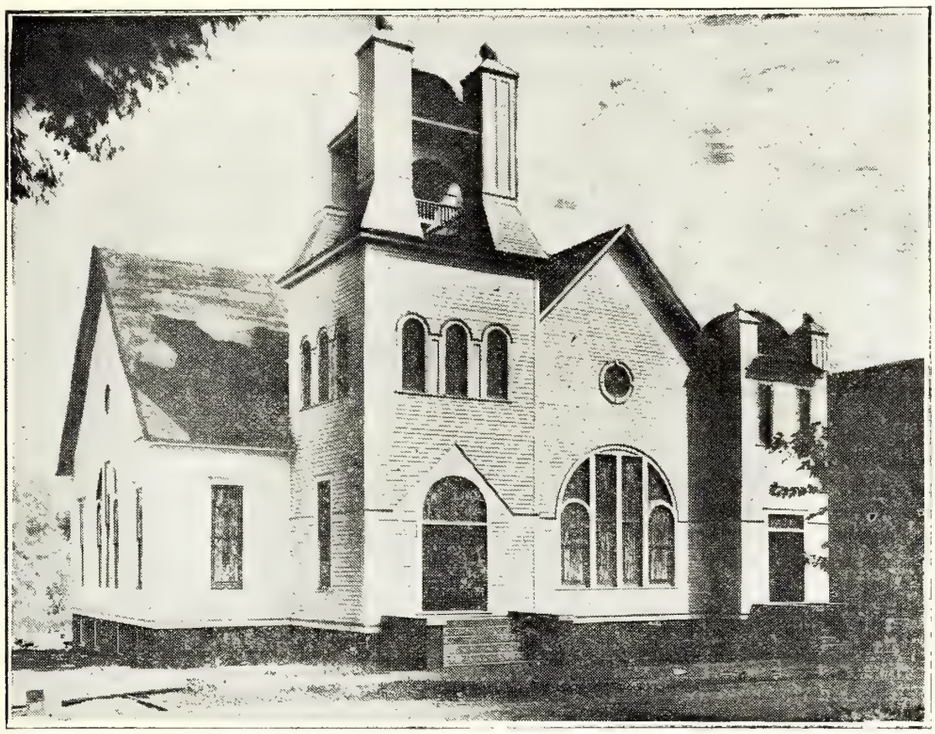
G. D. HUNT,

Wadley, Ala. *Financial Secretary.*

SKETCH OF LANETT CHRISTIAN CHURCH.

Lanett Christian Church was organized by Rev. H. W. Elder, with a membership of eighteen, in the year 1896. Rev. H. W. Elder was the first pastor, and the following have served since: Rev. T. H. Elder, Rev. M. L. Hurley, Rev. E. M. Carter, Rev. B. F. Young, and Rev. H. M. Gray, who is the present pastor.

This Church has done a great work. The first Church building was erected in 1899, and from the altar of this edifice a great host of people has gone out to work in the Master's cause. Within its walls many souls have been made happy by the love of God. Only two of the charter members reside in Lanett at the present time—Sister Annie Futrelle and Bro. G. F. Partrige. Many good people have finished their course in the service of this Church and have gone to their reward. This Church has done a great work this year.



LANETT CHRISTIAN CHURCH, LANETT, ALA.

The new Church building will cost more than $12,000, of which we have raised $10,000 in cash. We also raised $700.00 cash and paid for the lot that the new Church is standing upon, and we will have to raise about $2,500 more next year to cover the cost of the new Church.

We have just closed a great revival in this new Church building. The people were greatly revived, and thirteen members were added to the Church.

Our Sunday School is fine. We are making an average of over 200 every Sunday. The prayer-meetings are fine, and we have prayer-meetings twice a week—Wednesday and Saturday nights. The Christian Endeavor Society is also doing a good work. So you see that we are having a good time. We desire the prayers of all THE SUN readers.

H. M. GRAY, *Pastor.*

PROGRAM OF GEORGIA-ALABAMA CHRISTIAN CONFERENCE.

Vanceville Christian Church
(four miles east of Tifton, Ga., on A. C. L Ry.),
October 23, 24 and 25, 1923:

FIRST DAY—EVENING SESSION.

7:30. Conference Called to Order by Vice-President Rev. H. M. Gray.
Devotional Service, by Vice-President Rev. H. M. Gray.
Reading and Adoption of Program for the Session.
Annual Address, Rev. H. M. Gray, Vice-President.
Election of Officers and the Appointment of Special Committees.
Miscellaneous Business.
Adjournment.

SECOND DAY—MORNING SESSION.

9:00. Devotional Service, Rev. A. H. Sheppard.
Reading of Minutes of Previous Session.
Report of Executive Committee, Rev. H. M. Gray, Rev. P. L. Duke.
Report on Religious Literature, Revs. R. A. Whitten, C. L. Reese.
Address by Representative of The Christian Sun.
Ministerial and Church Reports.
Report of Committee on Christian Endeavor, Miss Ina Gray.
Address, Miss Ina Gray.
11:00. Sermon—Subject, "The Church and the "Great Commission," Rev. J. O. Atkinson, D. D., Mission Secretary of Southern Christian Convention.
Adjournment for dinner.

SECOND DAY—AFTERNOON SESSION.

1:30. Devotional Service, Rev. P. L. Duke.
Reading of Minutes of Previous Session.
Place of Meeting of next Annual Session of Conference.
Report of Committee on Sunday School—Rev. W. W. Willingham, J. S. Stephenson, G. F. Partridge.
Address, "The Sunday School and the Great Commission," Rev. J. O. Atkinson, D. D.
Report on Moral Reform, Revs. C. W. Hanson, T. W. Gray.
Report on Home Missions, Rev. H. W. Elder, W. M. Crowder.
Address, Rev. H. W. Elder.
Report on Superannuation, T. J. Holland, S. D. Langford.
Report of Woman's Board, Mrs. A. L. Harry.
Report of Young People's Work, Miss Alymer Goodwin.
Adjournment.

SECOND DAY—EVENING SESSION.

7:30. Devotional Service, Rev. W. W. Willingham.
Annual Session of the Christian Missionary Association.
President Rev. H. W. Elder Presiding.
Organiazation.
Regular Order of Business.
"Our Orphanage," Speaker to be Announced later.
"Our Colleges," Speaker to be Announced later.
Adjournment.

THIRD DAY—MORNING SESSION.

9:00. Devotional Service, Rev. A. C. Huckabee
Reading of Minutes of Previous Session.
Report on Education, Rev. H. W. Elder, Rev. H. M. Gray.
Address, "Christian Education," M. W. Hook, President Bethlehem College.
Report of Foreign Missions, Revs. H. M. Gray, C. E. Short, C. W. Hanson.
Report of Special Committees.
Bills against Conference, Report of Treasurer.
Address, Rev. J. O. Atkinson, D. D.
Miscellaneous Business.
Final Adjournment.

PROGRAM EASTERN NORTH CAROLINA CONFERENCE, OCTOBER 23-25, NEW HOPE CHURCH.

Tuesday—Morning Session.

Bible Study Period, Rev. J. Lee Johnson.
Adoption of Program.
Enrollment and Organization.
Address of Welcome, Rev. J. E. Franks.
Response, Rev. B. J. Howard.
Report of Executive Committee, Rev. G. J. Green, Chairman.
Annual Address, Rev. W. C. Wicker, D. D.

Afternoon Session.

Bible Study Period, Rev. J. Lee Johnson.
Miscellaneous Business.
Report on Religious Literature, Mr. G. T. Whitaker, Chairman.
Address, "The Religious Newspaper the Handmaid of the Church," Rev. J. P. Barrett, D. D.
General Discussion and Vote on Report.
Report of Committee on Memoirs.

Wednesday—Morning Session.

Period of Bible Study, Rev. J. Lee Johnson.
Miscellaneous Business.
Report on Moral Reform, Rev. J. E. Franks, Chairman.
Report of Committee on Education, Rev. W. C. Wicker, Chairman.
Address, "Christian Education," Dr. W. A. Harper.
General Discussion and Vote.
"Our Orphanage," Superintendent C. D. Johnston.

Afternoon Session.

"Half-Hour With the Bible," Rev. J. Lee Johnson.
Treasurer's Report, Mr. W. J. Ballentine.
Report of Committee on Superannuation, K. B. Johnson.
Report on Home Missions, Rev. R. L. Williamson, Chairman.
Report on Foreign Missions, J. U. Gunter, Chairman.

Evening Session.

Song Service.
Address, "Our Young People and the Great Commission," Rev. J. O. Atkinson, D. D.
General Discussion and Vote on Home and Foreign Mission Reports.

Thursday—Morning Session.

Bible Study Period, Rev. J. Lee Johnson in Charge.
Report on Sunday Schools and Christian Endeavor, Mr. C. H. Stephenson, Chairman.
General Discussion and Vote.
Miscellaneous Business and Adjournment.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

OUR RICHMOND CHURCH.

I could most heartily wish that every reader of THE CHRISTIAN SUN had been present, as a few of us highly favored ones were, at the opening service of our new and splendid edifice in Richmond on Sunday, September 30th. Dr. W. A. Harper has written graphically of the services of the day, and I am sure that all who read his description were delighted at the great day and the splendid exercises that were held. The writer doubts, however, if any CHRISTIAN SUN reader other than some of those present have begun to comprehend what we Christians now have in Richmond and what it means for the future of our beloved Christian cause. First of all, the building is of such structural proportions and finish as to delight the heart of every one who is interested in that for which it has been constructed. In every outline and detail of the building the skill of a master architect is in evidence. The great colonial columns supporting the portico through which one enters the main building, give one the feeling of solidity, durability and support. Entering the main auditorium, high-pitched, ample and inviting, there comes over one a desire to worship and to be reverential. There is not a temporary or frivolous suggestion anywhere to be seen within the four walls of the hard, white, pressed-brick building. One feels that both the architect and the builders had all the future in mind and the thought of centuries as they wrought to make the edifice permanent and powerful. One does not have to be told that here is a place built for worship, but is impressed with the fact on every hand. Evidently those who had to do with the building of our Richmond Church realized that we had gone into the capital city of the Old Dominion to stay and to worship God while we were there, and undertake to do His will for all time and eternity. In the gallery and main auditorium, five hundred people can be comfortably seated on the fine, solemn birch pews. The great pipe organ, the choir loft, and the pulpit-setting give the effect of completeness and perfection to a building erected for the sole purpose of reverential worship of Almighty God.

CHRISTIAN SUN readers can hardly realize, even by a far stretch of the imagination, what this Church will mean in the years that are to come. In it our Christian cause is to be upheld and heralded to hundreds and thousands in the generations yet to come, and from it are to go out preachers, missionaries, interested and devoted laymen and women to live the Gospel of our Lord and share the blessings of salvation and redemption with thousands who, for the want of this Church, would possibly never have such blessings. As Governor E. Lee Trinkle, of Virginia, in speaking on the opening day, said, a Christian Church is a great center from which emanate those influences which go to make a Commonwealth secure and a people better, happier and more prosperous. Every member of the Christian Church can certainly indulge a pardonable pride in the magnificent plant erected at Richmond and now open for services there. No wonder the pastor, Dr. W. T. Walters, and his people were radiant with joy and gladness on the opening day. It was an epochal day in the history of our Church, not only in the Commonwealth of Virginia, but in the commonwealth of God's Israel everywhere. The writer's conviction is that in Richmond we have builded far better than we have thought, and that the generations to come can only grasp the far-reaching consequences of that which has already been done in this capital city.

J. O. ATKINSON.

THE WOMAN'S CONFERENCE AT WAKEFIELD.

The Eastern Virginia Woman's Missionary Conference was held at Wakefield Friday, October 5th. A very large delegation was present, nearly all of the societies in the Conference being present, and the program of the day was rendered to a full house and interested representatives.

Promptly at 10:15 A. M., Mrs. C. H. Rowland, president, called the body to order in its ninth annual session, and Mrs. E. C. Beale conducted a most appropriate and impressive devotional service.

The president's message was most timely and full of practical and helpful suggestions to the entire body. Mrs. Rowland kept in mind throughout her message the needs of all the organizations of the Conference and the ideals to be striven for. She urged the women to larger endeavor in the name of Christ, and the young people to strive to make the kingdom more effectual in their lives and community, and for all to keep ever in view the great commission of our Lord. She said there were only a few Churches without a missionary organization, and that the women of the Conference must not give up or lag in their enthusiasm until every Church had a woman's, a young people's, and a willing workers', and a cradle roll society. She pleaded with the women to be faithful in the discharge of their duties, to study the mission books of the year, to put on interesting programs, and to meet their dues to their society and their Men and Millions pledges in their Churches. It was a masterful presentation and was worthy of the great occasion.

The societies did not report, as heretofore, through their delegations, but through their district superintendents. Mrs. J. A. Williams reported for the Franklin District; Miss Jennie Willis Atkinson, for the Nansemond and Gates County District; Mrs. B. E. Livesay and Mrs. L. B. Faison, for the Waverly-Wakefield Districts, and Mrs. J. E. Cartwright, for the Norfolk District. Each of these superintendents showed that she was in touch with the societies of the ten or twelve Churches in their district and presented facts helpful and suggestive.

Mrs. J. E. Cartwright also made a report as superintendent of literature and a plea for renewals and new subscriptions to the *Christian Missionary.*

Mrs. L. E. Smith, in a most helpful and happy manner, reviewed for the Conference the foreign mission study books for the year. If the societies do not use these books, it will certainly not be from any lack of enthusiastic recommendation that Mrs. Smith gave the books.

Miss Jennie Willis Atkinson read a paper reviewing the home mission books, and endeavored to show that these books would give us a better grasp of needs and conditions in the home field, and that it would be well worth the time of any society to purchase and study together the volumes adopted for the year.

Mrs. M. L. Bryant, Berkley, Va., the wide-awake and deeply interested treasurer, made her ninth annual report, showing total collections for the year as follows: Woman's societies, $3,443.34; young people's societies, $1,267.48; willing workers' societies, $430.00; cradle roll societies, $71.44; rally day collections, $41.05—total, $5,253.31. As the goal for the year was $6,000.00, Mrs. Bryant made a plea that the societies do their best the coming year in an effort to go over the top, and she believed that under favorable conditions the goal would be reached. Some funds were turned in after her printed report had been made up.

One of the very happiest reports was that of Mrs. W. V. Leathers, Holland, Va., for the young people's work. Mrs. Leathers had, with much care and painstaking, prepared a large chart which all could see and which showed the Churches having young people's societies, those that did not have them, the number of members in each, and amounts paid by each. The chart showed at a glance just the standing of the Churches as to young people's missionary work. Mrs. Leathers made a strong appeal in behalf of the young people's work, which will no doubt result in great good to the societies and in the organization of other societies.

Mrs. W. H. Baker, Newport News, Va., superintendent of the cradle roll of the Conference, read a paper as a preface to her report, showing the benefits to be derived from having a cradle roll in the Church. She contended if the babies could be consecrated to missionary service that mothers also would be reached, and that every Church should have a missionary cradle roll. She said that hers was only half a report, as only about half of the societies made a report of the work they had done the past year. The report showed much progress in the work and gave promise of better things to come.

The Conference was much edified at this period by a very appropriate solo impressively sung by Mrs. Vernon Holland.

Rev. H. S. Hardcastle, Suffolk, Va., delivered an eloquent address on the "Marks of a World Christian." The speaker said he was following the outlines of Dr. Fleming's great book on this topic, but he gave the points of the book with such pith and vividness that all present who heard him were deeply impressed with what it took to make a world Christian. Bro. Hardcastle felt that this book could be used in our daily devotions and that the children in the home, as well as the parents should be brought in contact with those great salient truths that constitute a real Christian, namely a world Christian. The field is the world, and we must think in terms of others if we are to be real Christians.

Following the address, an offering of $35.00 was taken, which was later voted to be given to our mountain-house building, Carroll County, Va.

Miss Pattie Coghill, field secretary of the woman's and young people's work, was introduced to the Conference and made some appropriate remarks about the work she is doing.

The Wakefield society and their friends spread a most bountiful luncheon, to which all delegates and visitors were cordially invited. It was sumptuously served, and the hour given to hospitality and fellowship was delightful indeed.

The afternoon session opened with the congregation singing "Publish Glad Tidings." Mrs. J. E. West, Suffolk, Va., led an inspiring devotional service, and the various committees appointed at the morning session on resolutions, apportionments and nominations made their reports. It was decided to leave the apportionments as last year, with the invitation to societies to write to the treasurer for increase or decrease, to be decided upon at the executive committee meeting in November. The same officers were chosen for the coming year as those the past year.

Mrs. W. T. Walters, Richmond, Va., gave a reading entitled "The Sin of Ahab," which interested the audience very much and which was artistically rendered.

The writer delivered an address on "Enlarging Our Borders," in which the attempt was made to show that our borders at home are enlarged more rapidly when a faithful attempt is made to do our duty to those who have not the privileges of the Gospel as we have. Home missions and all institutions at home will grow in interest and efficiency with leaps and bounds only when we become a truly missionary people and make an honest and faithful effort as did the Apostle Paul to carry the light of the Gospel to the Gentiles, then to kings, and finally to our Israel at home.

Mrs. L. W. Stagg, Norfolk, Va., is the capable and efficient recording secretary, and closed the Conference with a reading of the full proceedings of the day. J. O. Atkinson.

THE RURAL CHURCH OF THE TWENTIETH CENTURY.

By S. L. Beougher.

Part I.

Rural or country Churches are defined as those in towns of 2,500 population and less, and over seventy-five per cent of the Churches of the United States are rural Churches. The country Church is the one institution that has done and can do more to enrich individual character, make home happier, and daily toil more attractive and gainful. As its spire towers above every other building in village and hamlet, so its ideals, its inspirations, its message to men, its hopes and help are pre-eminent. The rural Church of today is facing some momentous problems, but she has her face toward the rising sun; she is catching the vision. At the opening of the nineteenth century ninety-seven per cent of the people of this country lived in the rural districts, and three per cent in the cities. At the rate migration is now going from country to city, in fifteen years there will be ten millions more people in the cities than in the country. This means a change of civilization, and new problems to solve. A rural civilization that will hold men to the soil must be satisfactory materially, intellectually, socially and spiritually, to the boys and girls born and bred on the soil. We must give them ideal conditions in which to live. Humanity never rises above its ideals. The most magnificent temple ever erected first existed in the mind of the architect, and fell below his ideal. What ought to be is always above and beyond what is. Unless, however, we have before us the visions of something better, we can never rise above what we are. So long as we think of the farm as merely a place to live and not as a home, we shall never evolve a rural civilization worth while. So long as our children are taught in the rural schools in terms of the city, by teachers who regard the life of the city as the only life worth living, these children when grown will prefer the city. So long as our religion is taught in abstract terms which the people who need most the blessings of the Gospel do not understand without illustrations from rural life, and by preachers whose ambitions it is to fill or at least occupy a city pulpit, the vacant pews in the rural Church will be in the majority. If agriculture is to be the basis of a rural civilization, it must furnish a comfortable living to the man who tills the soil; not necessarily great wealth, but by no means poverty; for the problems of agriculture are at the bottom of economic problems. He must have a reward that will fit him for the duties of citizenship, a living worth fighting for in the field of politics in times of peace and in times of war. A rural condition that will furnish ample scope for the ever-expanding intellect; provide for the social wants of the individual, so as to elevate manhood and womanhood, and to provide for the expression of the religious convictions, emotions and spiritual life of the community, for a civilization without religion falls short of barbarism.

In 1908 the Country Life Commission, appointed by Theodore Roosevelt, said: "The time has arrived when the Church must take a larger leadership, both as an institution and through its pastors, in the social reorganization of rural life." The Church has caught the vision and is preparing to take the place of leadership accorded to her by the forces which are co-operating in the reorganization of country life and the application of the Gospel to modern rural communities, through the organization of special rural departments added to all the leading denominations. Much has been said and written about co-operation, co-ordination and federation of rural forces, and if one-half of the schemes that have been suggested as solutions of the problem of Church unity had in them real constructive merit, most of the ills of country life would have been dispelled and the country Church would have come to its own. As remarkable as it may seem, the Church has been among the last to recognize that the permanent forces for the reconstruction of a community are the resident forces, for the farmer is not yet ready to allow himself to be dominated by the city mind.

No treatment of this subject can be adequate that does not recognize the country mind and the country conditions. Human nature is the same everywhere, of course, but people think in terms of their environment and habits of life. Any one who has ever lived or dealt with country people, knows that they have a mind peculiar to themselves. They live in a different world, so to speak. Conditions, too, are very unlike those found in the city. It is quite natural and reasonable, therefore, that these rural folk should require institutions differing in method from those found in the city. Every neighborhood needs some common meeting place, where all classes may meet together for work and play, for sociability, for educational and spiritual uplift. There is no place more suitable to become a social center than the country Church. All men are more or less religious by nature. They are created in the image of one common Father. Religion ought to be common ground upon which all could unite, for mankind are naturally brotherly, and they have down in their heart of hearts a common interest in and reverence and love for the one God and Father of all. It is difficult for a country Church to become an effective religious and social center in a sect-ridden community, where the farmer gets into his automobile on Sunday and drives and drives for miles, with his family, until they finally come to the particular brand of worshipers with whom they fancy they can praise God to their satisfaction. A good share of the "world" so-called is still content to be merely onlookers with reference to this kind of business. Let the country community forget its Church differences for a generation and emphasize anew the Fatherhood of God and the brotherhood of man and the Lordship and Saviourship of Jesus Christ and at the same time cultivate and give opportunity for a brotherly service and the country Church will become a real religious and social center and a tremendous force for righteousness. The commingling of country people at the Church center may be made a real stimulus to many kinds of practical service which shall help to make ruraldom a new earth. It is nonsense to say that these activities centering in the country Church will detract from religion and lead to worldliness. Are your boys and girls who have received the message of salvation and have become disciples of Christ to rest the remainder of their lives in the consciousness of this peaceful state and find their chiefest enjoyment in the thought alone that they are saved? A lot of them get excused from this monotony, when there is nothing else to follow. Many more wish they were out, and still others remain good but are good for nothing, so far as building up the community in things that are worth while is concerned. People are saved to serve. They are not only saved from something, but to something. A power of any kind is useless unless it is harnessed to some worthy object or task. A really converted man will naturally set his environment and living conditions, as well as those of his neighbor, in perfect order. But he needs to be directed; so this reverts to the question of leadership, and leadership involves not only special preparation, ability, tact, and great wisdom, but a willingness to pay the price. The key to the solution of the country life problem in America is adequate leadership. Consequently, the proper training of rural leaders is the most significant single task that emerges out of the country life movement. A very large proportion of this leadership must be found among the farmers themselves; since the three fundamental institutions through which rural redirection must be brought about are the home, the Church and the school—the farmer, the teacher and the preacher. The problem then is first of all to discover, enlist and train local leaders for the home, the Church and the school. Second, to stand for the training in our colleges, normal schools and theological schools of men and women who are rural-minded, who will give their lives to the country, who will become resident leaders of leaders and teachers of teachers.

Home-makers who will give the boy and the girl in the home a real share of profit and pleasure of the farm as well as a definite share of responsibility for it; teachers who will not only impart knowledge, but who will work in closest cooperation with the pastor, and home-builder; pastors who are especially trained for the country ministry. Men who will not think of the country Church as a stepping-stone to the city Church, but will recognize in the country Church a life-work worthy of the best minds and greatest hearts. The average minister today does not appreciate the country opportunity and its reward; he has been trained for the city Church rather than for the country, even though he takes a rural field. The seminary graduate by necessity takes the country Church because there are not enough "big" Churches to go around. The worst sin against the rural Church today is to use it simply as a stepping-stone.

(To be Continued.)

DO YOU KNOW THE MAN?

To the Editor:

I would more than appreciate any information that I may be able to secure regarding one Joshua Newlin, or the Newlin family, who, I believe, lived in your section of the country. Some of the Newlins married into the Hinshaw family, and I would be glad to have any information on the latter in that connection. If you would place a small item in your paper on this point, giving my name and address, I would more than appreciate it, and may I ask that you accept my thanks in advance. Yours very truly,

Francis H. Williams.

208 *N. Wabash Ave., Chicago, Ill.*

NOTICE.

All who expect to attend the Eastern North Carolina Conference at New Hope, which meets on October 23rd, will please notify Mr. W. R. Rogers, Youngsville, N. C., when and how you will come. If you come by railroad, you will be met at Youngsville. J. E. Franks.

FAMILY ALTAR

"In Thee and in Thy seed shall the families of of the earth be blessed."—Gen. 28:14.

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

(Use this in your daily devotions.)

MONDAY.

THE WAY TO BE WISE.

"If any man among you seemeth to be wise in his age, let him become a fool, that he may be wise."—1 Cor. 3:18.

Paul, in writing to the Church at Corinth, and it is assumed that he must have intended that his words should apply to the Christians. There seemed to be those in the Church who claimed that to believe in the saving and cleansing power of the blood of Jesus Christ was utter foolishness. They set forth their wisdom as superior to the idiotic faith of the believers. To these he said: "You had better become a fool and learn a little wisdom than to be so wise in your self-conceit and lose out.

If it was easy at that time, when the death of the Lord was so fresh in every one's mind, to disbelieve, how much easier it must be today, after 2,000 years, for some to say that the virgin birth and the saving power of the blood is foolishness. Our first lesson in Christ is: "To obey the Lord is the beginning of wisdom."

PRAYER.

Dear Father, weeks and years have passed and we have not feared and followed Thee as closely as we ought. May we begin this week, with hearts fixed on Thee, to believe in Thee—believe Thy word, and walk in humble obedience thereto, whether we see or not. This we ask for Jesus' sake. *Amen.*

TUESDAY.

GOD CARES! DO YOU?

"Go, ye, into all the world and preach the Gospel to every creature."

This is the commission which was first and last with our Lord Jesus Christ. Forget not that your first and principal business as a disciple of Christ is to give the Gospel to those who have it not. He who is not a missionary Christian will be a missing Christian when the great day comes of bestowing the rewards of service. Therefore, ask yourselves daily what the Lord would have you do in connection with the work of carrying the news of salvation to the perishing millions. Search carefully whether He would have you go yourself to the heathen, if you have the youth and fitness required for the work. Or, if you cannot go in person, inquire diligently what blood mortgage there is upon your property in the interest of foreign missions, how much you owe to the heathen because of what you owe to Christ for redeeming you with His precious blood. I warn you that it will go hard with you when your Lord comes to reckon with you if He finds your wealth hoarded up in needless accumulations instead of being sacredly devoted to giving the Gospel to the lost.—*Dr. A. J. Gordon.*

PRAYER.

Dear Father, set our hearts on fire with desire for the salvation of others, and may this passion rule our hearts, and may there spring up between Thee and the world complete union, so that Thy people may choose what Thou dost, and be happy. Help us to do our part. *Amen.*

WEDNESDAY.

SOUL HEALTH.

"He that keepeth the law, happy is he."—Prov. 29:18.

The greatest prayer of any life is for soul health. If the springs of thought, feelings and the will are not healthy, the soul is diseased and unhappy.

Health of soul is acquired in the same way that the body acquires health. Keep the laws of the body, and we have a healthy and happy body. In this assemblage of delicate organism we call the body, there is orderliness, regularity, harmony, co-ordination, co-operation and action. Health is maintained by understanding all, giving one and all most careful consideration and disciplining action in accordance to the laws they demand. We must have the same understanding and give the same consideration to our soul functions. Soul health does not come as a matter of course, but as a result of assiduous discipline and culture, a regulated life in soulful things, orderliness in conduct, deliberate quest of vital forces, consistent exemplary habits. No defilement. Prayer and God.

PRAYER.

Oh, loving God, we know that Thou art not willing that we should perish, but that we shall be whole. Help us daily to exercise all the faculties of our souls, thoughts, feelings and wills, and to keep ourselves tuned to Thy great spirit. *Amen.*

THURSDAY.

IS A LIE EVER JUSTIFIABLE?

"The lips of truth shall be established forever."—Prov. 12:19.

"A true witness delivereth souls, but he that uttereth lies causeth deceit."—Prov. 14:25.

"Whosoever would save his life shall lose it."—Matt. 16:25.

Do you ever lie? What do you think of a liar? Here is meant one whose conception of the truth is so whimsical that he is willing, whenever the price is attractive enough, to betray it. Will a man lie? If so, how far can you depend on him?

To save unpleasant experiences, money, feelings of others and various other things, oftimes one will lie and say that he is justified. How can one tell when circumstances justify the enormity of a lie? The other party needs to know the truth at whatever cost. Who should be the judge? Good character rests only on a solid foundation, and there can be no such foundation where the truth is handled carelessly and replaced by a lie at the discretion of the user. Men will die for the honor of their country. Why not die for the honor of the truth? To tell a lie because of consequences is cowardly.

PRAYER.

Oh! God, have mercy on us, hear us, we beseech Thee; purify and strengthen our hearts by Thy mighty power, that all the time, in word and thought and deed, we may be true and faithful. For the glory of Jesus Christ, we ask it. *Amen.*

FRIDAY.

THE MEANING OF IMMORTALITY.

"When this mortal shall have put on immortality, then shall come to pass," etc.—1 Cor. 15:54.

Whatever else "mortality" may mean, it most of all means "incompleteness," and "immortality" means "eternal, abiding completeness." Mortality is the beginning, and immortality is fruition. Mortality is the bud and immortality is the flower or the fruit.

All of us are looking for completeness, and wondering when it will come. Do not be discouraged; we must grow, and he that is faithful to the end shall reach it. A plant is a wonderful thing growing and building its fibre, twining its roots, hurrying its life-blood along the body, striving for its completion. We watch it patiently, for we see far ahead of it what it will be, and one morning when it blossoms we forget the long time we waited for it and rejoice. Suppose the plant had been conscious of its growth, and each morning had tried to blossom, and, finding it impossible, would seem puzzled and give up. Mortality is the growing, and completeness comes only by the growing process and only at the end of the growing. This life is a vestibule of a glorious life beyond.

PRAYER.

Dear Father, blessed Holy Spirit, take, we pray Thee, the blindness from our eyes, that we may see and prize the honor Thou hast conferred in making us heirs to eternal glory. Help us to make all our labors and cares, faculties and powers, to focus in service, so as to grow from imperfection to perfection, from a mortal to the glorious. *Amen.*

SATURDAY.

THINKING.

"Prove all things; hold fast to that which is good."—1 Thess. 5:21.

Since the week is closing, and a new one will soon begin, it is a good time for us to think over what we have done during the past week, and what we have left undone that we should have done.

That which we do gives us experiences, and the experiences are a test of values, but they will be useless to us unless we ponder over them and find these values. The things we believe and intend to hold to are sometimes torn from us and scattered away by the storms and disrupting experiences which sweep our lives. These may engross us so that we forget values and lose the true meaning of life; but if we are thoughtful and careful, even the storms of life will serve us, for we will use them to test our faith. We lose our faith not because we cannot stand the test, but because we are unwilling to make the sacrifice. Think, and condemn nothing until proved, and then plant your feet on nothing that cannot stand.

PRAYER.

Dear Father, Thou who leadest Thy people like a shepherd leads a flock, lead us into paths of power, righteousness and peace. Life is so great, and we are so small. Experience is so ponderous, and we are so weak. Guide us by Thy Holy Spirit into the true values of life, and thus may we grow better and better each day. *Amen.*

SUNDAY.

INCURABLY RELIGIOUS.

"He hath showed thee, oh man, what is good; and what doth the Lord require of thee but to do justly, love mercy, and walk humbly with thy Lord."—Micah 6:6.

Time is set with the religious, forever; and so is man. In all our experiences, complexities, perplexities, needs, thirst for knowledge, passions for adventure, loves and hates, there is an impenatrable shadow which gives us an overwhelming sense of dependence upon a higher power. It is religion.

Let your religious instinct have control today—follow the text and Christ, and make God's day as much of spiritual culture to you as possible. Religion is not sentiment, nor emotion, nor intellectuality, but is the working clothes of every day in which harmony prevails and demonstrates what is right.

PRAYER.

All this day, O Lord, let my soul reign within me, and let me touch Thee, and as many lives around me as possible—for Thee. *Amen.*

Christian Orphanage

DEAR FRIENDS:

The thermometer registered 40 degrees this morning. Just eight degrees above freezing. These chilly mornings bring to our minds that within the next ten days we will have to buy shoes for 105 children. Little suits, too; and when you ask the price, it makes you have cold chills and a high fever afterwards. The prices this fall remind me very much of war-time prices. But we have to take our medicine. We rejoice to know that our friends stand by us and will help to make our way brighter by sending to us things that will be helpful to us in this work and also nice checks to help us meet our bills. Oh! it makes us feel happy when our friends come to our rescue in this work of love and charity. The good women never forget us.

Mr. W. F. McFarland, chairman Philathea class, Bible School Christian Church, Greenville, Ohio, sent us 8 dresses, 7 pairs bloomers, 6 second-hand dresses; Mrs. J. A. Williams, Franklin, Va., 1 box dresses; Miss Janie Pierce, Richmond, Va., 5 dresses; Ladies' Missionary Society, Milmine, Ill., 6 gowns, 3 blouses, 3 pairs rompers; Mrs. Ben T. Holden, Louisburg, N. C., 2 dresses; New Liberty Missionary Society, Cynthiana, Ind., 18 dresses, 4 pairs second-hand shoes.

We are certainly grateful for the above donations, and hope the Ladies' Aid Societies of our Churches will all feel an interest in the work here.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR OCTOBER 19, 1923.

Amount brought forward		$11,742.36
Sunday School Monthly Offerings.		
North Carolina Conference:		
Seagrove	$ 1.36	
New Elam	3.00	
Beulah	10.10	
Ramseur	4.78	
		19.24
Eastern Virginia Conference:		
South Norfolk	$ 5.15	
Mt. Zion	1.34	
Spring Hill	2.83	
		9.32
Valley of Virginia Conference:		
Dry Run		3.20
Northern Church:		
Pleasant Hill Christian Church		13.35
Alabama Conference	$ 1.68	
Lanett	22.12	
		23.80
Special Offerings.		
Irene Reiber, on support of Inez Ferrell	$ 15.00	
Philathia Class, Graham S. S., on support of Josie Bradshaw	10.00	
W. E. Stanley, Supt., on support of Helen Ragan	14.00	
Mrs. H. A. Culver, on support of Elwood Ferrell	30.00	
Lucy Eldredge, pledge at N. C. Convention	5.00	
Jr. Philathia Class, Suffolk, Va.	2.50	
L. H. Huey, Wedowee, Ala.	1.00	
Dora Dauenberg, Treas., on support of Clallie Mae Cauthern	14.00	
A Friend, Durham	15.00	
Interest on loan	6.00	
		112.50
Grand total		$11,923.77

THOUGHTS ATTRIBUTED TO THE SUN.

The following letter, addressed to THE CHRISTIAN SUN, so nearly gives expression to sentiments of other letters received, it is published without revealing the name of the author, that others may see that they are not alone in the race of life. True it is, that THE SUN needs and appreciates remittances as promptly as may be made.—*Managing Editor.*

I know you have thought that I have had very little interest in THE SUN by being so neglectful of paying my subscription, but I have had a reason. I cannot find words to express my thanks to THE SUN for being so lenient with me. I have enjoyed THE SUN for a long time—all at your expense, without a word; and I appreciate it more than I can express.

I will state here that the reason I have not paid is because I have been financially embarrassed for the last three years on account of sickness in my family, but, thank the Lord, I have pulled through it safe, I hope. Please let this letter be personal, as I just wished to express myself to you, so you could better understand. Please write me how much more I owe THE SUN. I cannot tell by the label; the subscription rate has been changed, and I will send the balance. Please accept my thanks.

I am yours to serve.

OFFICIAL NOTICE.

As secretary of the North Carolina and Virginia Christian Conference and of the executive committee of the North Carolina Christian Conference, I am authorized to make the following announcements:

The North Carolina and Virginia Christian Conference meets at Bethlehem Church, Alamance County, N. C., on the evening of November 13th. Delegates coming by train should notify Mr. Clyde Iseley, Burlington, N. C., R. F. D. They will be met at Elon College if notice is sent in advance.

The North Carolina Conference meets at Wake Chapel Church, Fuquay Springs, N. C., on the evening of November 20th. Delegates should notify the pastor, Rev. J. Lee Johnson, Fuquay Springs, N. C., and should go to that station by rail, where they will be met if notice is sent in advance.

All reports from Churches and ministers should be sent to the North Carolina and Virginia Christian Conference. That body will report to the North Carolina Conference.

W. A. HARPER, *Secretary.*

VIRGINIA CHRISTIAN CONFERENCE.

The annual business meetings of our Churches will soon be held, and at them the delegates to the annual Conference will be elected. It will greatly help the entertainment committee of the Holland Church if you will send us, as soon as you can, the names of all delegates desiring entertainment overnight. Be sure, too, to send with the names any other information necessary for our guidance in the allotment of homes.

Send communications to—

J. P. DALTON.
REV. J. H. LIGHTBOURNE.

NOTICE.

All persons expecting to attend the Western North Carolina Christian Conference, which convenes November 6, 7 and 8, at the Christian Church at Ether, N. C., will please notify Hamor G. Cochran, chairman of the entertainment committee. Say how you are coming, whether by train, auto or horse and buggy, that provision may be made for entertainment.

HIRAM FREEMAN.

3,000 THE CHRISTIAN SUN. 9,000

There are between 8,000 and 10,000 families represented in the Southern Christian Convention, which means if a copy of THE CHRISTIAN SUN is placed in each family, a possible subscription list of 9,000 copies. There are now circulated approximately 3,000 copies, or about one-third of our Church families are reached. Hence, there should be added to the list 6,000 new subscribers in order to have the Church paper placed in every family.

Now, the great personal effort required to do this must be rewarded. To compensate this labor, if premiums are given, it will take 20 automobiles, or 40 radio machines, or 50 to 60 talking machines, or 90 to 100 typewriters, or 200 to 300 watches, etc. Don't you think you will have a good opportunity to secure one of these prizes?

But you need not confine your solicitations to your Church alone. You have friends in other denominations who will gladly assist you by giving a subscription. Make your appeal in a straightforward manner. True men and women are interested in the success of their friends and will lend a helping hand.

PREMIUMS GIVEN FOR NEW SUBSCRIPTIONS.

The subscription price of THE SUN, recently reduced, is now $2.00 per year—two six-month subscriptions at $1.00 each count as one year. One person may take as many as he may wish for himself or for others. Those in arrears should pay up and assist the solicitor by taking an advanced subscription.

SCHEDULE.

1. To one securing 350 Subscriptions, a Ford Touring Car will be given ($298.00 f. o. b. factory).
2. To one securing 150 Subscriptions, one Radio Equipment—Westinghouse R-6 Set, complete with batteries, tubes, phone and aerial equipment, the price of which is $150.00.
3. To one securing 100 Subscriptions will be given one Victrola ($75.00), or cash prize of $50.00.
4. To one securing 75 Subscriptions, one Remington Portable Typewriter, with standard keyboard and case ($60.00 f. o. b. Richmond).
5. To one securing 30 Subscriptions, one Gentleman's or one Lady's Wrist Watch will be given, guaranteed by Jahnke Bros., Jewelers, of Richmond, Va. ($30.00).
6. For 25 Subscriptions, one Gentleman's or Lady's Watch ($25.00), likewise guaranteed by Jahnke Bros.
7. To one securing 20 Subscriptions, one Standard or International Dictionary will be given.

To all authorized solicitors will be paid 10 per cent commission on all renewals, and 20 per cent on all new subscriptions. Those receiving prizes will not be entitled to commission.

Two renewal subscriptions will be counted as one in determining the winners of prizes.

Send in your name and address and receive the necessary report blanks and receipt books.

The contest will close on October 31, 1923.

Remittances made on this campaign are to be net. Post-office money orders constitute a safe plan of remittance.

THE CHRISTIAN SUN, 1536 E. Broad St.,
Richmond, Va.

RELIGIOUS EDUCATION

Miss LUCY M. ELDREDGE, *Field Secretary,*
1012 E. Marshall Street, Richmond, Va.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

October 28, 1923.

Subject: "Some Missionary Teachings of the Prophets."—Isa. 60:1-3; Jonah 4:10, 11; Micah 4:1-3; Zeph. 3:9.

Golden Text: "Nations shall come to Thy light, and kings to the brightness of Thy rising."—Isa. 60:3.

Devotional Reading: Isa. 42:1-9.

Reference Material: Isa. 25:6-9, 32:1, 49:1-6, 52:13-53:12; Dan. 2:44.

The Prophets as Missionaries.

When "holy men of old spake as they were moved by the Holy Spirit," some of the world's greatest missionary messages were delivered. And these early prophets have given many later missionary speakers challenging messages. Some one has said that of the sermons preached in connection with the annual meetings of the American Board of Commissioners for Foreign Missions, the oldest mission board in America, more than half have been from Old Testament texts. There is a great wealth of missionary material in the Old Testament, and much of it is in the writings of God's faithful prophets.

A prophet is a "forth-teller" who has three functions. He recalls the past and keeps before the people the divine protection and care which has been theirs. He interprets the present, and calls for righteous and upright living. He has a vision of the future which points out blessings or disaster, according to man's attitude toward God and the deeds of his life. The prophets of Israel, coming with messages of varying emphasis, held many beliefs in common, truths which underlie the great missionary movement. They believed that Israel was God's chosen instrument in the world; that He cares for His people and demands their worship and obedience, and they were always hopeful, seeing the nations of the earth coming to the great Jehovah who loved them all. The lesson gives the message of four great leaders, but a careful study of the prophetic portions of the Old Testament will reveal many other passages with missionary teaching.

"*Nations shall come to Thy light.*"—Isaiah.

Isaiah was a prophet with a world vision. All of the world of his day, he "took possession of in God's name." Nations today need his message of righteousness. Churches, content to spend all their thought and effort and money on great Church buildings and choirs, as helpful as these may be, miss their greatest blessing—having a share in bringing all the nations to the light. Mrs. Helen Barrett Montgomery, in her very helpful book, "The Bible and Missions," tells of a modern writer who has expressed this missionary challenge in unmistakeable and unforgetable terms. "I am asked, 'Do you believe in foreign missions?' I answer, 'Do you believe in the Gospel of Christ?' For be assured of this: if foreign missions, when considered in the large, are a failure, the Gospel is a failure. If Jesus Christ has no message for the man in Shanghai that is worth giving my life, if need be, to get it to him, he has no message for the man in London that I need bother about. He is either the Saviour of the whole world or He is no man's Saviour." Long years before the coming of the Christ, the prophet saw "of the increase of his government and of peace there shall be no end," for "the zeal of Jehovah of hosts will perform this."

"*Thou art a gracious God and merciful.*"—Jonah.

In a few moments the whole story of Jonah, a missionary tale, can be read. While men have wondered about the whale, the true lesson of the book has been most often overlooked. Rebellious Jonah fought against carrying God's message to wicked Ninevah, but punishment made him ready to hear the call the second time and to go. The message delivered brought the wickedest city in the knowledge of Israel to repentance, and a merciful and loving God spared their destruction. But the prophecy, peevish and jealous, grieved, and through the gourd had from God his lesson that the love and pity of God for all his creatures is boundless. Our own time needs sadly the message of Jonah's story. While God has blessed us, all nations are included in His circle. The red man and the black and the yellow, are all "brothers under the skin," and our Father loves them. Have we the right to discriminate against them, to say: "Let them alone, for they are better off as they are?" to withhold from them blessings, material and spiritual. The little woman in India who went to a little village to tell the "old, old story" was asked to tell about Jesus again and again and again. Finally she was asked "How long ago did He live?" Over nineteen hundred years, came the answer. "Then, why have we not heard before?" was the pitiful cry which came from hearts stirred by the love of God, and from men and women from whom the Christian Church had so long withheld the good deeds. Why? Because so many, like Jonah, have failed to see that God's mercy and love and lovingkindness are for all repentant and obedient nations.

"*And many nations shall go and say, 'Come, ye, and let us go up to the house of the God of Jacob.*"—Micah.

While Isaiah worked among the noble and the wealthy of Jerusalem, the prophet Micah was among the peasant farmers on the western slope of the Judean hills. He knew the viewpoint of the common people. He brought them a message which is one of the most perfect expressions of man's duty to man and to God ever expressed in human speech: "What doth the Lord require of thee but to do justly and to love kindness and to walk humbly with thy God?" And is that not the missionary message which will bring many nations to the house of God? When men give justice, love to act kindly and approach God in humble worship, they will want all men to come with them. They will come to secure His instruction, and to learn to walk in His paths. And then will come the reign of justice and peace and love, the highest wish of the missionary heart.

"*For then will I turn to the peoples a pure language, that they may call upon the name of Jehovah to serve Him with one consent.*"

So Zepheniah pictures the great day which shall come when all men shall know Jehovah. God knows all people. We cannot understand each other's language now, but the language of love is universal, even today. The natives of Africa could not understand Livingstone when he came to them, but they could know the meaning of his love for them, and quietly responded to it. The expressions of this language of love must be in service, and when such expression is the ideal of the nations of the world, there will be no fear of war nor injustice nor race hatred. Every earnest, unselfish missionary Christian may help to hasten the coming of this great day.

CHRISTIAN ENDEAVOR.

October 28, 1923.

Topic: "How can we answer those who say that prohibition cannot prohibit?"—Hab. 2:1-14.

Thoughts on the Topic.

To correct any evil, God's guidance must first be sought. In His strength, wrong may be righted, and when He speaks, the man or woman desiring to secure better conditions will be wise to listen and obey. Verse 1.

God instructed to write His version very plainly, that it might be understood and its message spread abroad. He has given visions to men today of the evils of the liquor traffic and of the happier lives possible to those free from its control, and such men have a holy mission to perform for Him. Verse 2.

Impatience and unwillingness to wait for God's time has caused men to fail. There is a share in the great tasks of the kingdom, and faithful service and prayer will bring the larger vision. Verse 3.

"Righteous shall live by faith." The saloon caused the loss of both righteousness and faith. Verse 4.

Liquor develops the worst side of man's nature, breaks up homes, lowers the moral tone of the community, causes the downfall of nations. Citizens informed about its evils voted its legal death, and must still work to secure its actual death throughout the land. Passing the law gives means to the great end desired, a land free from the terrible demands of the liquor traffic. Verse 5.

The liquor traffic demands evil gains, not only money, but lives; not only health, but character; not only individuals, but families. Verse 9.

It was prophesied that the United States could not exist without the revenue of the liquor traffic. "Woe to him that buildeth a town with blood." Did not that happen when liquor license money paved our streets, improved our parks? The money loss is the loss most easily and immediately made good. Alcohol cost the United States directly and indirectly two billion dollars a year. This is being saved. Verse 12.

Sir John Foster Fraser, a distinguished British journalist and traveler, who is not himself a teetotaler, came to the conclusion after visiting the United States that "America is going to remain dry. I saw how healthy the people looked, how well the men, and particularly the women carried themselves, how bonny the children were. Since my return, I have been struck by the frequent sigh of poor wan women, wretched and evidently ill fed, and the poor children with skimpy hair showing the lack of the proper kinds of food." —*Peloubet's.*

Prohibition is a law. If it cannot prohibit, can other laws be effective? This law is violated, and so are other laws. The duty of the good citizen is to uphold the law, that gradually order and law enforcement may be the means of uplifting the whole nation. "The country has had three and a half years of prohibition, and today there is a job at good wages for every man, and savings banks reflect such prosperity as was never before known. Prophecy was that business would be prostrated if saloons were closed, and men would be out of employment. Prohibition

is this country's greatest economic blessing."—*The American Issue.*

The enforcement of the eighteenth amendment is our task. This must be done for the sake of national safety, the happiness of the home and the individual's physical, economic and spiritual welfare.

PLANS FOR THE MEETING.

Next Sunday (November 4th) will be "World's Temperance Sunday," with a temperance lesson for all classes using the International Uniform Sunday School Lessons, with the general theme, "The Progress of Prohibition at Home and Abroad." This Christian Endeavor topic gives the opportunity to study the subject, and to gain much helpful material for the following Sunday School lesson on a theme which must be of interest not only to Christians, but to law-abiding citizens. Announce the subject in advance by poster so that all may be thinking of the subject and come ready to give some good reasons, not only why prohibition *can* prohibit, but how it is prohibiting and stopping much of the evil today, in spite of the bootlegging going on. The discussion may be opened by six members, speaking briefly on the six "Daily Readings":

A Sharp Answer.—Job 13:4.
Liquor Defenders.—Jer. 9:1-8.
Drink is of the Flesh.—Gal. 5:19-21.
Drink Demoralizes.—Esther 1:1-12.
Why We Need Prohibition.—1 Tim. 1:9.
Satan Can be Bound.—Rev. 20:1-3.

Let one or more members tell what difference prohibition has made in your town or community. Have some of the common criticisms of the eighteenth amendment answered by a member or visitor well-informed on the subject.

Suggested Hymns.—"I Need Thee Every Hour," "Yield Not to Temptation," "More Like the Master," "My Jesus as Thou Wilt," "Help Somebody Today."

JUNIOR CHRISTIAN ENDEAVOR.

OCTOBER 28, 1923.

TOPIC: "Temperance in all Things.—1 Cor. 9:25.

(Temperance Meeting.)

"And every man that striveth in the games exerciseth self-control in all things. Now, they do it to receive a corruptible crown; but we an incorruptible."

Every kind of game must have its rules, and the players must obey the rules if they would win. The Bible is our best Book of "rules of the game"—the game of living happy, successful lives. These rules are not given just that we might be made to obey rules to satisfy some one else. We have rules because they were found necessary for the good of each one of us. The "rules" which our lesson today gives us is the rule of self-control, or of being strong enough to control our appetites and our desires when they lead us in wrong directions to weaken our bodies and hurt our character. This is a lesson which must be learned early by remembering every day, for—

"Just a little every day,
That's the way!
Children learn to read and write
Bit by bit and mite by mite.
Never any one, I say,
Leaps to knowledge and its power;
Slowly, slowly, hour by hour,
That's the way!
Just a little every day."

In every Junior Endeavor meeting, let's try to find a rule that will help us to win in the "game of life."

WOMEN'S ACTIVITIES.

PATTIE COGHILL, *Field Secretary.*

If you have not observed "Children's Week" in your Church, it should be planned for some week in October or as soon after as possible. Each Church should decide upon the week best suited to its needs. "Children's Week" has become so important that all of the Protestant denominations, a large number of schools, and local community clubs observe it.

What "Children's Week" Is.

The farmer who would improve his stock and his crops reads diligently the best periodicals he can find in order that he may increase his possessions and assist in the great task of feeding the world. The poultry section and the columns on canning and preserving are read no less eagerly by his wife. Playing around them, or working in the garden or on the farm are the children, for whose physical, mental and spiritual welfare they are responsible. Children who must take their places as helpers or hinderers in the progress of the human race. "Children's Week" is a call to every parent to give at least this one brief period of the year to the consideration of the kind of influence the fathers and mothers in the home, the grown-ups in the Church and Sunday School, and the men and women in the community are exercising over the lives of the children. The Church and home are called into close co-operation for this extensive study. During this week the Sunday School teachers are asked to visit the homes of their pupils for the purpose of talking over with the parents the best methods of giving the religious instructions that will help their children to become leaders in the forward movement of the race."—Leaflet by *Lillian S. Forbes.*

The program for "Children's Week" should include a parents' meeting (perhaps Wednesday night, when the largest number could be present), a special sermon by the pastor, a program of little readings and songs by the children.

There should be two very important committees appointed—committee on publicity and arrangements, and committee on program. If a country Church, the committee on publicity should post placards announcing "Children's Week" and the date of the parents' meeting on the trees or fences leading to the Church. An article may be written for the country paper. The meetings should be announced soon enough to secure the co-operation of each member of the Church. This committee on arrangements should also see that the Church is in order and decorated with autumn flowers and leaves. The program committee should arrange with the teachers for the visits, arrange the music and secure speakers for the parents' meeting.

The slogan is: "The race moves forward on the feet of little children."

The pastor can help out by preaching a special sermon for the children or for the parents and having a special choir, made up of children only, to sing special songs; have small boys for ushers and collectors, and leave the entire service, except for the sermon, in the hands of the children.

Program for Parents' Meeting.

Prayer; song of praise; Scripture (Deut. 6:1-9); address (10-minute), "The Parent and the Child"; prayer for parents; address (10-minute), "Teaching Respect for God's House"; hymn, "I Love Thy Church, O God"; address (10-minute), "Good Citizens"; solo, "Somebody Did a Golden Deed"; three-minute talks from the floor, an open discussion on "What can we do to make the home, the Church and community a better place for our children?" song, "My Country, 'Tis of Thee"; benediction.

Something definite should be undertaken to improve some bad conditions in the local community.

The Parent and the Child.

In Deut. 6:1-9, God places the responsibility for the home training of children upon the father.

Such passages as these bear out that teaching—

"Correct thy son, and he will give thee rest."

"Yea, he will give delight unto thy soul."—Prov. 29:17.

"Train up a child in the way he should go, and he will not depart from it."—Prov. 22:6.

"And ye fathers, provoke not your children to wrath, but nurture them in the chastening and admonition of the Lord."—Eph. 6:4.

Also read Prov. 4:1-4; Prov. 6:20-22.

There is likewise the child's duty to the parent. God lovingly links a beautiful promise to the command which He gave to the children concerning the duty of obedience to parents: "Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee."

There is one fundamental question that every parent must answer if this God-entrusted authority is to be realized. "Am I, in my life and character, in my teaching and conversation, in my attitude toward things that are vital—one whom my children can honor?"

Teaching Respect for God's House.

The speaker on this topic will find sufficient speaking points if he will visit the Church building on a day when there is no meeting in progress. Before he goes, let him read from God's Word the following:

"How amiable (lovely) are Thy tabernacles, O Jehovah of hosts!"—Ps. 84:1.

"Jehovah, I love the habitation of Thy house, and the place where Thy glory (honor) dwelleth."—Psa. 26:8.

"And He saith unto them, It is written, My house shall be called a house of prayer."—Matt.

"Enter into His gates with thanksgiving, and into His courts with praise."—Psa. 100:4.

At the parents' meeting, let him tell of the things he found, such as broken furniture or window-glass, cobwebs, torn Bibles and songbooks on benches, that would not speak to a child of the honor and beauty and glory of God. Let him suggest to the people how the name of God may be honored before their children by taking proper care of the house where the children gather to learn about God and His Son, Jesus Christ. Let him urge that a committee be appointed to make God's house a place where—

"* * * over its fresh, pure beauty
There broods a tender peace,
A hush, not of silence merely,
But of prayers that just have ceased."

For further talking points let him notice the bearing of the adult members of the Church as they come to the house of God, their attitude toward the teaching service, and the extent of response given by the adult members of the school to the superintendent's program.

One superintendent was waiting to conduct the closing service. An eager group of Junior boys were full of a lesson in which their bright young teacher had been leading them. They did not respond to him at once, and he reprimanded them sharply. In the corner by the stove in the men's class a three-cornered argument over some knotty theological problem was still progressing. The boys resented the reproof under the circumstances. Do such conditions tend to reverence and respect on the part of the younger pupils?

How Shivar Mineral Water Relieves Rheumatism

According to the standard medical books, Rheumatism is not a germ disease, but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate, and these irritate and inflame the delicate linings of the joints, the heart and other organs. To relieve Rheumatism, it is, therefore, necessary to stop the formation of these poisons and get rid of those already formed.

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Address .....
Shipping Point .....
(Please write distinctly.)

NICKNAMES OF STATES.

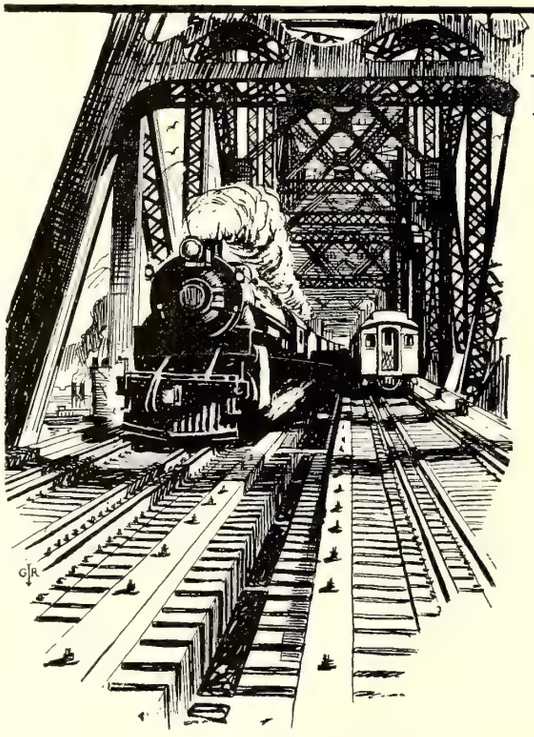
A question often asked in vain is: "What are the nicknames of the States?" Following is a complete list, taken from "The World Almanac":

Alabama—Cotton, Lizard.
Arizona—Sunset, Apache.
Arkansas—Bear, Bowie.
California—Golden, El Dorado.
Colorado—Centennial, Silver.
Connecticut—Nutmeg, Freestone.
Delaware—Diamond, Blue Hen.
Florida—Peninsula, Everglade.
Georgia—Cracker, Buzzard.
Idaho—Gem.
Illinoise—Sucker, Prairie.
Indiana—Hoosier.
Iowa—Hawkeye.
Kansas—Sunflower, Jayhawk.
Kentucky—Blue Grass, Corn-Cracker.
Louisiana—Pelican, Creole.
Maine—Pine Tree, Old Dirigo.
Maryland—Old Line, Cockade.
Massachussetts—Bay, Old Colony.
Michigan—Wolverine, Auto.
Minneapolis—Wolverine, Auto.
Minnesota—Gopher, North Star.
Mississippi—Bayou, Eagle.
Missouri—Ozark, Iron Mountain.
Montana—Stub Toe, Bonanza.
Nebraska—Antelope, Black Water.
Nevada—Silver, Sage Brush.
New Hampshire—Granite.
New Jersey—Jersey Blue, Garden, New Spain.
New Mexico—Sunshine, Spanish.
New York—Empire, Excelsior.
North Carolina—Old North, Turpentine, Tarheel.
North Dakota—Flickertail, Sioux.

OUR TRUE WEALTH.

In a public park in Manchester, England, is a statue to the memory of Joseph Britherton, who represented that city in Parliament for many years. On it is this inscription: "My wealth consisteth not in the abundance of my riches, but in the fewness of my wants." Let us learn to make the most of the enjoyments we have, and not worry about those we have not. We have friends, and home, and health, and hope—let us enjoy them. We can, indeed, so educate our will-power that it will focus our thoughts on the bright side of things, will lead us to see good we have, until we shall attain such a spirit of happiness as will make us rich. The habit of making the best of things, of always looking on the bright side of things, is a fortune in itself. To make the least of our lacks, and to make the most of our present enjoyments, will go far toward giving us the riches of contentment—a good suggestion for ourselves and our people.—The Expositor.

SOUTHERN RAILWAY SYSTEM



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Making new capital work for the South

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It is only because new capital has been expended on *productive improvements* that the Southern Railway System today is an efficient transportation machine and an asset to the South.

Southern Railway System deposits in Southern banks an average of $150,500 each banking hour.

THE SOUTHERN SR SERVES THE SOUTH

The **SOUTHERN SERVES THE SOUTH**

PERPETUAL LOVE.

Christ's love is a perpetual love. "I have loved thee with an everlasting love." It is perpetual in that it goes backward through the eternities. This is a dateless love. When did it begin? "I have loved thee"—march out on that verb, travel over thousands and thousands and tens of thousands of years, and you will never get to the end of that verb. His love did not begin on the cross—that was the noonday splendor of eternal love. His love did not begin in a carpenter shop; that was the rough manifestation of a love that, like Himself, was without beginning and is without ending. His love did not begin in the manger; the manger was the note first heard on earth of a song of eternal love, that had been singing in ages beyond human thought.

It is perpetual, also, so far as the future is concerned. It is the only thing that does abide. We talk of the "everlasting hills"; but they are not everlasting. * * * Nothing on earth abides. * * * Nothing abides but God and His love. He is the same yesterday, today and forever. God abides, with a heart tenderer than a father's and a pity gentler than a mother's. He whispers, amid the trials of life, "I have loved thee with an everlasting love."—Robert S. MacArthur.

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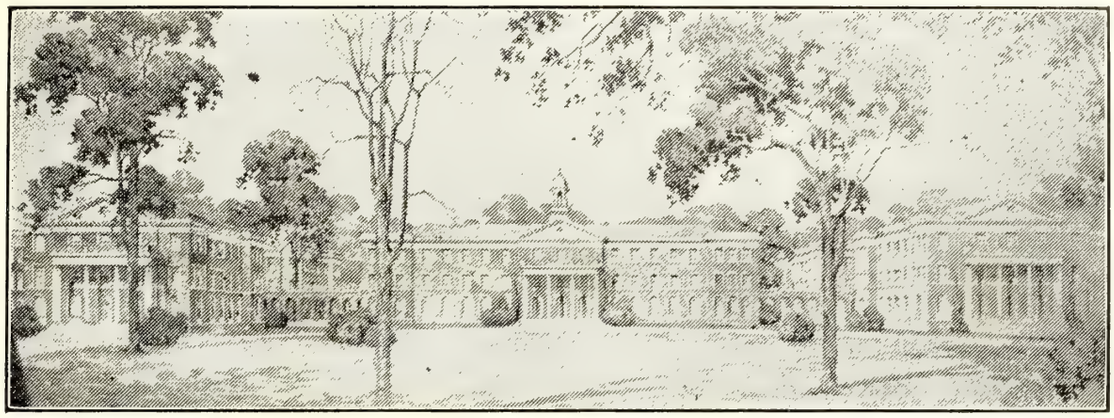

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Called Home

SANDERS.

Sister B. M. Sanders departed this life August 21, 1923, at the age of seventy-five years. She was buried August 23rd in Hank's Chapel Cemetery. She was a good woman. She was a member of the Baptist Church and was a good Christian. Funeral by the writer.

J. S. CARDEN.

WHITE.

On August 27th, Sister Catherine White, of Bynum, N. C., fell asleep in Jesus. She was buried August 29th in Hank's Chapel Cemetery. She was a member of Hank's Chapel Church. She became a Christian early in life. She was a good wife and mother and loved by all who knew her. Funeral by her pastor. J. S. CARDEN.

CALLED HOME.

Sister Lucy Walker, near Elon College, N. C., fell asleep in Jesus October 6, 1923. She was buried in Bethel Christian Church Cemetery, in Caswell County, N. C., on October 8th.

She professed faith in Jesus while just a little girl, and joined the Church at Bethel, and lived a consistent Christian life till death. She leaves a husband and seven children. She was loved by all who knew her.

May the love of God keep her dear ones in the way of life. Funeral by her pastor. J. S. CARDEN.

REMEMBER LOT'S WIFE.

(Luke 17:32.)

Rev. W. C. Lovin.

Why Remember Her? Because—

1. She is example of God's wrath.
2. Might cause consideration of ways.
3. Inducement to flee wrath to come.

Remember Her Privileges.

1. Related to Christians.
2. Faithfully instructed.
3. Warned of her danger.
4. God was same to her as to others.

Remember Her Sin.

1. Not a great crime.
2. Disobedience.
3. Presumption.
4. Unbelief.
5. Disrespect of herself, loved ones and God.
6. Her last sin.

Remember Her Fate.

1. It was sudden.
2. It was without remedy.
3. It was final.
4. It was just.
5. Friends could not help her.—Ex.

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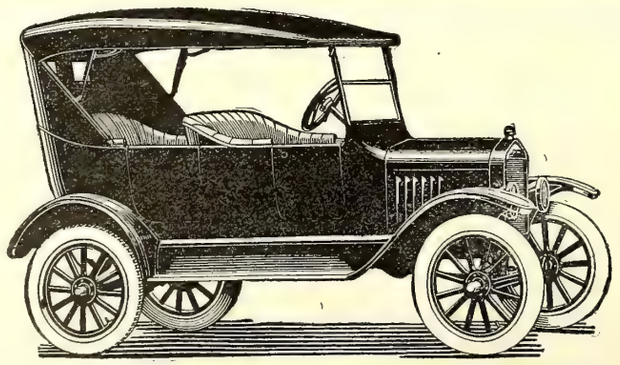

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THE CHRISTIAN SUN

Official Organ of the Southern Christian Convention

IN ESSENTIALS, UNITY | IN NON-ESSENTIALS, LIBERTY | IN ALL THINGS, CHARITY

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THE SUN'S OBSERVATORY

College Library

Motor Vehicles Increase.—

Registrations of motor vehicles in the United States have increased from 3,512,996 in 1916 to 13,002,427 on July 1, 1923. What about flying machines seven years from now!

Secretary Davis and Immigration.—

James J. Davis, Secretary of Labor, believes the United States should have the same right to investigate the character and qualities of prospective immigrants as it has to judge of the acceptability of members of the consular or diplomatic service assigned by foreign governments to the United States. He would admit as immigrants not merely men who are able to do a day's work, but men who have sufficient character and background to build up the very best kind of American citizenship.—*Dearborn Independent.*

Dealing With Offenders.—

There has never been any improvement on Christ's plan of dealing with offenders who are brethren. "If thy brother sin against thee, go show him his fault between him and thee alone; if he hear thee, thou hast gained thy brother. But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established. And if he refuse to hear them, tell it unto the Church; and if he refuse to hear the Church also, let him be unto thee as a Gentile and a publican." This rule of life holds good in denominational work as well as in the Churches. If it is believed that any man has blundered, the Christian way is to go to him face to face and tell him and seek to win him to the right course. The wrong way is to talk to everybody else about him.—*Baptist Standard.*

"Arise, Walk Through the Land."—

Carlyle once said, speaking of Englishmen, "The beginning and the end of what is the matter with us in these days is that we have forgotten God." Arise, walk up and down the land, in company (as did Enoch) with God, look at things through His eyes, be thoughtfully inquisitive, and sympathetically a student of contemporary human nature, and see how we stand religiously as a people. It is a big country, and meant for great things. God "hath not dealt so with any nation." This saying is generally and complacently regarded by American orators as a panegyric, but it may mean perdition. Unless we measure up to the divine thought, our condemnation will be greater. The call is not for old Abrams, but for modern Abrahams, who will carry out in all social and political and economic life not the oppressive policies of Egypt, but the law from the mount. Let us arise, then, walk, see, pray, worship and serve!—*Zion's Herald.*

The World's Best Seller.—

Dr. George William Carter, of the New York Bible Society, makes the observation that whilst a few books have reached a circulation as high as 200,000 in a single year, one book is reported to have run well toward a million copies in its first year. The Bible, however, today has reached 30,000,000 copies a year, or 80,000 copies a day. If all the millions of Bibles published since the discovery of printing were brought together today, there would not be enough to give each inhabitant of Asia a copy.

The Bible was the first book on the press, and has never been off. It can be bought at a cheaper price than any other book, and yet $50,000—the highest price ever paid for a single volume—was paid in 1912 for one of the first printed copies of the Bible. An ancient book, yet the best seller in a modern world; an Oriental book, yet the best seller in Occidental countries, the Bible seems to prove the rule of the survival of the fittest.—*Central Christian Advocate.*

Rum Running.—

Most fair-minded people will agree with Mr. Lloyd George in what he says about the British attempts to smuggle intoxicants into the United States of America when he states: "I hope we won't get excited over the seizure of liquor in New York harbor. It is not merely that America seems to be well within her rights, but I think we ought to extend a certain measure of sympathy to her in her difficulties. It is not a question whether we are or are not prohibitionists. But America is making a very bold experiment to deal with probably the greatest curse of modern civilization. She has tried many experiments, but they have been only comparative successes. She has made the decision with the courage that characterizes that great people to try the prohibition experiment, one that has never been made on this earth before. Let us give her a fair chance. Let us be quite frank." Probably most of us will heartily agree with all this.—*Christian Advocate of Ireland.*

A War Prayer.—

Mark Twain: "O Lord our God, help us to tear their soldiers to bloody shreds with our shells; help us to cover their smiling fields with the pale forms of their patriot dead; help us to drown the thunder of the guns with the wounded, writhing in pain; help us to lay waste their humble homes with a hurricane of fire; help us to wring the hearts of their unoffending widows with grief; help us to turn them out roofless, with their little children to wander unfriended through wastes of their desolated lands in rags and hunger and thirst, sport of the sun flames of summer and the icy winds of winter, broken in spirit, worn with travail, imploring Thee for the refuge of the grave and denied it— for our sakes who, adore Thee, Lord, blast their hopes, blight their lives, protract their bitter pilgrimage, make heavy their steps, water their way with their tears, stain the white snow with the blood of their wounded feet! We ask of one who is the spirit of love and who is the ever-faithful refuge and friend of all that are sore beset and seek His aid with humble and contrite hearts. Grant our prayer, O Lord, and Thine shall be the praise and honor and glory now and ever. Amen."

Mary Twain said of this prayer: "I have told the whole truth in that, and only the dead men can tell the whole truth in this world. It can be published after I am dead." And it was.—*Our Dumb Animals.*

Edison's Confession of Faith.—

He is reported to have told an Associated Press representative that he "was seeking after truth and had made much progress in regard to the great beyond and life after death." He said: "The soul after death takes flight, but in what form and manner is unknown."

"There is a great directing head of things and people—a Supreme Being, who looks after the destinies of the world. I have faith in a Supreme Being and all my thoughts are regarding the life after death—where the soul goes, what form it takes and its relation to those now living.

"I am convinced that the body is made up of entities, which are intelligent. When one cuts his finger, I believe it is the intelligence of these entities that heals the wound. When one is sick, it is the intelligence of these entities that brings convalescence.

"You know there are living cells in the body so tiny that the microscope cannot show them at all. The entity that gives life and motion to the human body is finer still and lies infinitely beyond the reach of our finest scientific instruments. When the entity deserts the body, the body is like a ship without a rudder—deserted, motionless and dead. It is mere clay, as all orthodox Christians believe. I still believe in the religion of our Lord and Master."

The unfathomable mysteries of life were appreciated by St. Paul, but their unfolding he likewise foresaw. "Now we see in a mirror, darkly, but then face to face: now I know in part; but then shall I know fully even as also I was fully known."—*N. Y. Christian Advocate.*

NOTES-PERSONALS

The Western North Carolina Christian Conference will meet at Ether, N. C., on November 6th to 8th. Ministers and delegates will please take due notice and be in place and on time.

October 30th the Eastern Virginia Christian Conference is announced to convene with the Holland, Va., Christian Church, Rev. Jas. H. Lightbourne, pastor. If you are going, give him notice as to how and when you will arrive.

The post-office address of Miss Lucy M. Eldredge, secretary of religious education, is changed from 1012 East Marshall Street to 2311 Hanover Avenue, Richmond, Va. Correspondents will note this change and address letters hereafter accordingly.

Here is a good chance to get a pastor. Rev. H. Vernon Winter, Miltonvale, Kans., is open to engagement as pastor. A field which would afford him good high school advantages for his young son would be very attractive to him. Bro. Winter is a fine man and a good preacher. If your Church needs him, write to him and tell just what you can do for him.

We wish our readers could see for themselves what a success Superintendent Johnston, of our orphanage, and his orphanage boys are in farming. He sent us a basket of the finest sweet potatoes we ever saw a few days ago. We have never seen larger potatoes anywhere. If everything done there is as well done as growing potatoes, the orphanage must succeed. Thanks!

God acts according to His own knowledge of the relationship and the affections which belong to it. We see this in the glorious deliverance of His beloved people at the Red Sea, in the manna from heaven, the water from the flinty rock, and in the pillar of His presence, which accompanied them in all their wanderings. He ever acts according to the purpose of His love and the value of the blood of Jesus.

When the day of judgment comes, no one will be able to escape judgment except it be by being under the blood of Christ. No rank, age or character can escape. The day of God's long suffering will be ended, and the hour of judgment will be come. One thing alone guided the angel of death on that dark and dreadful night, and that was, where there was no blood, there was no salvation. That will happen again with as many as spurn the blood of Christ.

The women of the North Carolina Conference recently held a most helpful Conference at Burlington. The program was pronounced very good, and the ingathering, financially, was most gratifying, although not up to the goal the ladies had set for themselves, but they are reaching toward it year by year, and by and by they will go ahead. Many will regret that Mrs. Carroll, the president of the Conference, felt constrained to decline a re-election this year. She has done a fine work in that office, and we regret to see her retire. Mrs. Vaughan, of Raleigh, is her successor, and while we regret to have Mrs. Carroll retire, we give to Mrs. Vaughan a real welcome to this sphere of great usefulness, and wish for her and the noble women whom she is to lead great success in the Lord's work. The work of our women is now far ahead of what the work of the whole Church was a few years ago. Indeed, the outlook for the Christian Church, though it has its hard places to pass through, is inspiring and hopeful, and the women are in the lead and doing a part for which we are grateful. May they come to lean more and more on God, and get more and more of Him in their spirit and work. Then will yet greater success be achieved.

That is a most interesting report from Mrs. Bryant, Norfolk, Va., showing the success of the woman's work in the Eastern Virginia Christian Conference. Be sure not merely to read it, but study it to get the facts as the report gives them. One item has arrested our attention, and we must call attention to it. When we entered the ministry, now fifty years ago, the whole Conference did not raise as much money for missionary purposes as the Willing Workers (the children) are now raising. It all shows what we can do if we try. Let us make extra efforts to do our part in the great work of giving the Gospel to the world. We can do wonders in any united effort on the part of the people, but when we divide and some will do only a small part for this purpose and nothing for this, then we must not expect to see much accomplished. Get together in Christ and then we shall be able to bring a harvest of good work.

The appointment of Rev. P. B. Fitzwater, D. D., as director of the evening classes of the Moody Bible Institute, Chicago, will establish a new program for this department of the institute work. A course of four years is to be offered, which will entitle the student to the institute diploma, men and women as teachers, pastors' assistants, while a shorter course of two years will qualify gospel singers, and other lines of Christian activity.

The popular Saturday evening class will feature the study of the English Bible by books and the consideration of the Sunday School lesson for following Sundays. The latter will be conducted in person by Dr. Fitzwater, who is already known in more than two and a half million homes in America through his weekly lesson article in the syndicate press.

Last year 1,437 students, representing 280 Chicago Churches, were enrolled in the evening classes.

By special arrangement with the employment bureau of the institute, it will be possible to assist students living outside of Chicago in securing work to enable them to support themselves while attending evening classes.

The Church at Gulf Mills, Pa., has recently celebrated its ninetieth anniversary. The event occurred on Sunday, September 30th. That day also marked the installation of the new pastor of the Church, the Rev. J. C. Barrett, who comes to this Church from Defiance College, Ohio, although he is a Southern boy and a Virginian. Among the speakers was the Rev. W. H. Hainer, of Irvington, N. J., who is president of the New Jersey Conference, and Rev. M. W. Butler, pastor of the Munice (Ind.) Christian Church. Bro. Butler was for several years pastor of this Church. He also is a Virginian. After a long pastorate three years ago, he must have found a visit there very pleasant indeed. In the afternoon the Rev. J. C. Barrett was installed as pastor, Rev. W. H. Hainer, D. D., giving the charge to the new pastor, and Rev. Guy C. Lamson, of Wayne, Pa., gave the charge to the congregation. Among the other ministers taking part, we may mention the Rev. W. C. Phillips, of the Baptist Church; Rev. A. J. Davies, pastor of the Conshohocken Baptist Church; Rev. Edwin L. Hyde, evangelist of the Methodist Church; Rev. Mr. Keller, of the Wesleyan Memorial Church; Rev. Mr. Miller, of the Holiness Christian Church; Rev. T. J. Armour and Rev. J. T. Fox, of the Conshohocken Methodist and Lutheran Churches, respectively. Mrs. K. Reiman, of Norristown, Pa., made a few remarks; Mrs. A. J. Supplee, of the Conshohocken Christian Church, read the history of the Church. The singing was pronounced fine. It was under the leadership of Bro. Thomas Pearson. Several Beautiful solos were rendered by Prof. Maxwell R. Noah, of Madisonville, Pa. He was choirmaster of the Christian Church choir at Madisonville during the pastorate of Mr. Barrett at that place some years ago. He came all the way from Madisonville to welcome his old pastor back to the State of Pennsylvania. The occasion was one of unusual interest, and the day will be long remembered as a red-letter day for the Gulf Mills Christian Church.

CONFERENCES MEET.

Eastern Virginia Conference.—Holland Christian Church, Tuesday, October 30, 1923, at 10 o'clock A. M.

Western North Carolina Conference.—Christian Church at Ether, Tuesday, November 6, 1923, at 10 o'clock A. M.

North Carolina and Virginia Conference.—Bethlehem Christian Church, Alamance County, N. C., November 13, 1923.

North Carolina Conference.—Wake Chapel, Tuesday, November 20, 1923.

OFFICIAL NOTICE.

As secretary of the North Carolina and Virginia Christian Conference and of the executive committee of the North Carolina Christian Conference, I am authorized to make the following announcements:

The North Carolina and Virginia Christian Conference meets at Bethlehem Church, Alamance County, N. C., on the evening of November 13th. Delegates coming by train should notify Mr. Clyde Iseley, Burlington, N. C., R. F. D. They will be met at Elon College if notice is sent in advance.

The North Carolina Conference meets at Wake Chapel Church, Fuquay Springs, N. C., on the evening of November 20th. Delegates should notify the pastor, Rev. J. Lee Johnson, Fuquay Springs, N. C., and should go to that station by rail, where they will be met if notice is sent in advance.

All reports from Churches and ministers should be sent to the North Carolina and Virginia Christian Conference. That body will report to the North Carolina Conference.

W. A. HARPER, *Secretary.*

JAPAN RELIEF FUND.

Previously acknowledged	$144.31
Mt. Auburn S. S.	10.85
Mt. Auburn Missionary Society and Willing Workers	3.45
Union (Surry) S. S.	2.00
Palm St. Church, Greensboro, N. C.	7.45
Eure's Church	10.65
Seagrove C. E. Society	6.00
Zion S. S.	5.00
Woman's Missionary Society, First Church, Raleigh, N. C.	10.00
Total amount sent forward to date	$199.71

If there are other individuals, Churches, Sunday Schools, or missionary societies that desire to have a part in this relief fund, same should come forward speedily. No receipts are sent, but acknowledgment of all funds received will be printed in THE SUN. Gratefully,

J. O. ATKINSON.

FROM DR. D. A. LONG.

DEAR DR. BARRETT:

I hand you a letter and some clippings in regard to the Church at Gulph Mill, Pa. The protracted meeting at this place will close tonight. Bro. J. Fuller Johnson has preached for us every night since last Monday. The pastor of the Episcopal, Baptist and Methodist Churches have all taken some part in the services. Good congregations. Bro. Johnson preaches with great earnestness and power for one so young in the ministry.

Wagons and carts pour into this place daily, loaded with cotton. Prices range over 27 cents, and the farmers are smiling and happy. North Carolina is blessed with a variety of crops and other good things—corn, cotton, tobacco, apples and peaches; fish, oysters, sweet potatoes, and all garden vegetables in the eastern part of the State. No wonder she is one of the financially prosperous States.

D. A. LONG.

SPRING HILL MEETING.

The Spring Hill meeting for many years has begun on the second Sunday in August. This year, Rev. B. J. Earp, of Newport News, came on Saturay and preached through the meeting, which closed on Friday. Bro. Earp is a consecrated worker, loves the ministry and preaches a good, practical, common-sense sermon. He has special tact in interesting the children of the community. We never have overflow congregations at this old mother Church. She has sent out so many fine workers to newer and larger fields that she is left small herself. She is like a good old father and mother who have raised a large family of boys and girls that have gone out into the world to success, and now they are left with two or three children nearby, weakened in numbers at home, but strong in influence abroad.

The meeting was enjoyed by the congregation. There were six professions—five joined at Spring Hill, and one at Waverly. These were out of the Sunday School. Deacon J. T. White is the superintendent, and loves the school, and was glad to see the boys and girls come into the Church. This old Church has a faithful set of officers and teachers, who are loyal to the Christian Church.

JAMES L. FOSTER.

CENTERVILLE MEETING.

The meetings at Centerville are generally held following the first Sunday in August. This year the manner of meeting was changed from an all-day meeting to night services only. Then, at the hour for the beginning of the meeting or at close of the first service, a majority voted to change from that date to the fourth Sunday in September.

The meeting began at 11 A. M. on the fourth Sunday in September, the pastor preaching. Rev. B. F. Black, of Norfolk, Va., came Monday night and preached through the meeting.

This was the first time the pastor or congregation had heard Bro. Black, and we expected to hear some loud preaching, but his messages were as calm, simple and earnest, yet always leading to his central truth. In his sermons, at times, he gave clear visions of deep, strong Gospel truth. He was a splendid entertainer in the home. Our audiences were small, being a night meeting, and the M. E. Church, two miles away, at Disputanta, held meetings the same week.

There was one profession, and this Sunday School boy joined the Church. There are some five hopeful boys and girls in Centerville Church and community. Deacon Geo. W. Bain is the most punctual superintendent at his work I have ever known in my forty-one years of pastoral work. This is a small Church, but faithful and loyal. May God bless the results of these meetings.

JAMES L. FOSTER.

ELON NOTES.

At a mass-meeting of the citizens of Elon College last night, in the Masonic Hall, a community Church program was unanimously adopted. The need of a community Church program, such as adopted last night, has long been in evidence here, and the steps taken thus far in this direction are calculated to lead to a program of co-operation that will fill this need.

Some weeks ago this idea was definitely begun at a mass-meeting of the citizens assembled in the graded school auditorium when a committee was appointed to draft working resolutions for such a program. This committee consisted of Dr. J. O. Atkinson, representing the Christian Church; President W. A. Harper, of the college; J. J. Lambeth, Mayor of the town; O. I. Umstead, bank cashier; J. A. Harnady, superintendent of the graded schools; R. S. Rainey, Boy Scout-master, and Charles D. Johnston, superintendent of the orphanage, which committee submitted the following report at the meeting last night:

"Whereas, we deem the Christian Church broad enough in its policy and principles to include all followers of Christ, and since there is already a Christian Church organized and functioning at Elon College; be it resolved:

"First, That the Elon Christian Church should undertake to serve the entire community, and so be a community Church.

"Second, That members of other Churches residing in the community be invited to become associate members of the Elon College Christian Church while residing with us, provided such associate membership shall in no wise affect their membership in the Church to which they may already belong.

"Third, That associate members shall have all the rights and privileges of fellowship and activities, including the power to vote on all community Church matters, provided such voting power shall not be allowed to interfere with the denominational relationship of any member of the community Church, and of committee membership accorded to regularly constituted members of the Church.

"Fourth, That the Elon College Christian Church, in seeking to serve the community, in addition to its regularly constituted officers, have the following committees: (1) community improvement, (2) health and sanitation, (3) social activities.

"Fifth, That membership on these committees, or other committees that said Church may create, is not to be confined necessarily to active or associate members.

"Sixth, That immediate steps be taken to erect a Church on the lot already donated for that purpose, to be used as a center of community worship of all activities looking to the upbuilding of the community and extending the kingdom of our Lord."

After speeches by Dr. J. O. Atkinson, President Harper, and others, on a community Church program, the report was adopted.

C. M. CANNON.

ANONYMOUS DOVER WRITER IS REPRIMANDED BY PEOPLE'S CHURCH.

EDITOR OF THE CHRISTIAN SUN:

In a special meeting, called in response to the request of members of the board of deacons of People's Christian Church, of Dover, Del., to consider the unwarranted, and un-Christian, as well as misleading article appearing in the October 4th issue of THE SUN, said article being under the caption, "Another Protest From Dover," and signed "A Member of People's Church," the following reaction was ordered to be sent to you, the same to be published in THE CHRISTIAN SUN, in defense of truth and justice:

We, the members of the board of deacons and the Sunday School superintendent of People's Christian Church, sincerely believe that the spirit and purpose of question should not go unchallenged, written as it was by one who was so unethical as to sign, "A Member of People's Church," instead of signing his own name.

Any thoughtful person reading the article would readily detect the spirit of antagonism back of it, and it is extremely unfortunate and deeply to be regretted that such correspondence, from either a disgruntled and inharmonious member, or from an enemy outside the Church, should at any time be allowed to be printed in a Church paper. Even if the article was written by an inharmonious member, it represents the attitude of but one mind, whereas there are more than five hundred other members of the Church who would feel deeply incensed by the discrediting and untrue insinuations of the article.

We, as members of the board of deacons, and the Sunday School superintendent, most emphatically repudiate the malicious insinuations made in the article in question.

The large number of new members that have been received into the Church under Dr. Helfenstein's pastorate, doubling the membership and, moreover, proportionately increasing the strength of the Church spiritually and financially, number many of the best and most substantial citizens of the entire community, and their religious experience was just as vital and just as genuine as that of any of us who constituted the original membership of the Church.

The writer of the article states that he hears much about "educating people into the kingdom." But he has never heard such in People's Church, though such he implies. For, though the pastor and the officials of the Church believe wholeheartedly in the modern program of religious education, still the one emphasis from the pulpit and in the Sunday School is on personal religious experience.

The writer, who merely signed his name "A Member of People's Church," but who may have been an enemy of our Church from outside, as there is a great deal of jealousy in the community because of the marvelous progress People's Church is making—states that "he wonders what the future Church will be, with the modern and liberal ideas that are being injected into it," and he furthermore expresses his fear that the Church may slip from its moorings.

It is our sincere conviction that, according to the spirit expressed in the article, in case the writer were "a member of People's Church," or of any other Church, and if all the members should take his attitude, the Church would have no moorings and would have absolutely no strength, for the strength of any Church depends upon co-operation, and not upon criticism.

The dream the writer of the article refers to having had, is in itself an index to the character of one who would write discreditingly of his Church in an anonymous manner, the interpretation of his dream being his own attitude.

Sincerely yours in the Master's work,

HERMAN C. TAYLOR,
JOHN S. COLLINS,
WESLEY WEBB,
ALFRED G. MASSEY,
JAMES H. HAZEL,
WM. J. BENSON,
JAMES B. KEITH,
Board of Deacons of People's Christian Church.
J. B. HUTTON,
Superintendent Sunday School.

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor,*
Elon College, N. C.

WHERE THE N. C. CHRISTIAN CHURCHES SEND THEIR CONFERENCE MONEY.

Inquiry comes to us as to where the North Carolina Christian Churches are to send their Conference money. The Churches of each Conference will send their money to the treasurer of their Conference. To illustrate: The Churches composing the Eastern North Carolina Conference will send their Conference money up to the treasurer of that Conference, which meets this year with the Church at New Hope, October 23d, and so with each Conference, the money should be sent to the treasurer of that Conference. The reports and moneys are to be sent to the Conference in which the Church is located. Rev. Stanley C. Harrell, secretary of the old North Carolina Conference, gave explicit instructions as to this matter in THE SUN of October 4th. (See page 6, beginning at bottom of middle column.) Read your Church paper, brethren, and find what is to be done. The Conference money in each case goes up with the report to Conference.—EDITOR.

A GREAT QUESTION FOR CHRISTIANS.

In one of our hymns we read—

"Holy Spirit, faithful Guide,
Ever near the Christian's side."

The question has been raised as to how He guides us, and in what. In John 16:13, we read: "Howbeit when He, the Spirit of truth is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will shew you things to come."

There are two outstanding facts in the work of the Holy Spirit, viz: (1) He is a faithful guide, and to that end His place is by the Christian's side; (2) His chief work is to guide the believer into all truth—that is, all truth pertaining to the divine life.

The Holy Spirit is called in the Greek *Parakletos,* and Parakletos means one who is sent along with another to give help or assistance when needed. One authority says: "Parakletos means one who is called to go alongside of another to give help in any time of need." The poet must have known of this meaning when He wrote that line "Ever near the Christian's side." And what is the Holy Spirit ever near the Christian's side for? To give help to him in need, and at any time. What does the Christian generally need? Oh, he needs to be guided into all truth which may pertain to his life and service.

But what does the Spirit influence in guiding people into all truth? Does He guide the intellect, the will, or the emotions? Most certainly, He guides all—the whole man—provided He has been given the right of way into the life of the individual to be guided. The Holy Spirit does not operate on just one part of the man. Where the way has been truly and fully prepared for His coming, He sweeps into the life, dominating the intellect, the will and the emotions, so bringing the whole man into subjection to the mind of Christ. In doing this, He illuminates the man, intellect, will and the emotions, giving them all over to the service of God. This is necessarily true. How could the Holy Spirit guide a man if his intellect were in subjection, while the will and the emotions were not in submission to His leadership? Of necessity, a man cannot get the guidance of the Holy Spirit till the whole man has yielded to the influence of the Spirit. When a man has his intellect fighting his will, or the will fighting the emotions, or the emotions fighting the intellect, there can be nothing but confusion, and the intellect is liable to go astray or the will may plunge into the depths of confusion, or the emotions may "put the fat in the fire" by overdoing. Under such conditions there can be no safe guidance. But let us change the scene a bit. Let us suppose that the whole man—the intellect, the will and the emotions—have all been brought into submission to God, and they have been given to the Spirit for direction and wisdom in the service to be rendered, to the extent that the submission of the individual is complete—to that extent will the Spirit's leadership be complete.

Many object to this position on the ground that we cannot know when the Spirit is fully in charge of the whole man. That position is maintained only by those who have not the Spirit's guidance. He judges everything by himself, unaided by the Spirit, and so he cannot help going astray. A man with open eyes, out in the light, has no trouble to discover the presence of the light when it had been given. So we think the individual, when he is under the Spirit's control, intellect, will and emotion, cannot fail to know of the fact. The absence of such a condition will keep one in the dark, not knowing that he knows any spiritual factor as influencing his life at all.

The late Dr. Arthur T. Pierson, one of the keenest minds of his day and a well-informed man, is quoted as having said:

"The Holy Spirit quickens the utterance; He unlooses the tongue, and we speak with a tongue of fire. Our speech is 'not with enticing words of man's wisdom, but in demonstration of the Spirit and of power.' Here is the secret of power in service. The Lord bade the disciples tarry 'until they were endued with power from on high,' and they were to be 'witnesses' unto Him. This is the grandest result of being filled with the Holy Ghost—we are qualified to be His witnesses. The secret of power in winning souls is not intellect, learning, culture, human eloquence—it is simply and solely the Holy Spirit. A supernatural Gospel must be accompanied with a supernatural energy, and then it overcomes the natural heart. All our preaching and teaching, even though it be of the truth of God, is but as sounding brass till God's Spirit puts a divine soul into the utterance. Then we may speak with an ungrammatical, uncultured tongue; but the power of God will go with it."

That is what is called the enduement of the Spirit, and when that is complete, such things will be done as to astound men and women who know nothing of the blessing of full submission to God. They may have great intellects, but without the Spirit of God to guide, all is vain so far as divine guidance is concerned.

DEATH OF MISS CHRISTINE PENROD.

And is Miss Penrod dead? She is, so the papers announce. We did not know of the sad event till today—October 17, 1923, and after she had been dead for almost ten months. We are grieved that the noble soul is no more among mortals, where for more than thirty years she had been so highly useful. Indeed, not only had she been highly useful for the last thirty years, but through the first twenty-eight years of her life she was also useful, even though the greater portion of her early life was spent in preparation for her later life-work. She has spent the last thirty years of her life in missionary work in Japan, and what years they were! How we should like to read a well-written biography of this noble soul! The following sketch was written by one who had known her well for many years, and appeared only in September of this year in the *Christian Missionary.* It is well worth a careful reading. Her life was so full of energy, thought and service that it seems that not a bit of it should be lost. Indeed, it cannot be lost, for she poured out her life upon the lives of other people, till the impact of her life upon others has left a lasting impression. We talk of laying up our treasures in heaven; we dare say she laid up little in this world's goods, but she has a storehouse full of the better things of the earthly life. And what is better than to leave behind us a streak of light in a darkened land?

The following sketch of her life was read at her burial in Japan on December 5, 1922. We can scarcely restrain the fingers from the typewriter, but we must let Dr. Woodworth tell the beautiful story of her life so much better than we can that it would seem too bad to spoil what he so well says by that which must fall so far below the story he tells of her life:

From Labor to Reward.

Miss Christine Penrod was born at Crawfordsville, Ind., January 4, 1864, was educated at Union Christian College, Merom, Ind., and came to Japan as a missionary in 1892, thus, on October 15th of this year, she completed thirty years of service in Japan.

All that have known her agree that she was a remarkable woman, doing a work which few women have the capacity to do. It may be well, therefore, at this time to recount some of the qualities that have brought her into such prominence in Japan.

I may name among these in the first place the strong body she possessed as a basis of what she was able to accomplish. Few men have the physical strength and endurance that she possessed. Some of her volunteer helpers in rescue work supposed that while they were engaged in assisting her they would have certain hours for service, certain hours for Bible study and fixed hours for sleep. But in a large family with babies and rescued women of all ages, somebody is sick all the time and needing constant care. At any time some crazed woman may begin to scream, or try to run away. It is not surprising then that some who came to help Miss Penrod found their dreams of delightful rescue work rudely shattered. But Miss Penrod seems rather to have enjoyed the hardness of the work, and during all the years of her service almost defied the laws of nature that others carefully observe.

Another quality apparent in her work was that of *thoroughness.* As a teacher in the common schools in America, or as teacher in the Sunday School, no hours were too long and no pains too great to make her work a success. In her student days she once engaged to clean a college building, and used twenty-five dollars worth of soap at a time when beefsteak was selling for ten cents a pound. The college treasurer was aghast, but he paid it. But probably that building was never so clean before or after as it was at that time. After she came to Japan, again and again she displayed the same quality. One time at Sendai she undertook to clean the preaching place in preparation for Christmas. After cleaning everything in sight, she took up the mats and scrubbed underneath, but the rusuban, who was absent at the time, was seriously offended, taking such efforts at cleansing as a reflection on her. In the reform work she did among the women, she was

not satisfied unless she could bring them up to the high standard of Christian belief and character which she herself held.

One may easily suppose that she was a woman of strong will, underterred by any obstacles where duty called. Those who are familiar with Jisikan doings may remember an occasion when certain governmental delays made it impossible to secure coolies for the burial of a baby because of the lateness of the hour and because the rain was falling. But at last she did succeed in getting a kurumaya to go with her. So she set off at night in the kuruma, carrying the little coffin in her lap, but at one place had to get out and assist the kurumaya to ascend one of the slippery Ushigome hills. They had difficulty in finding the grave, for the attendants were gone. So she and the Kurumaya completed the burial, filled the grave and returned at midnight triumphant.

All who have been in contact with Miss Penrod have been impressed with her sympathy and love. They may have disagreed with her and opposed her methods, but no one ever doubted the earnestness of her heart or the sincerity and purity of her motives. These qualities were especially manifest in her dealings with outcast women. Who but she would think of sitting up all night with one of the new women, pleading and praying that the woman might give up her purpose to run away? No seeker for pearls, gold, or hid treasure could be more zealous and indefatigable in the quest than she was to save these women to the Lord whom she loved.

In her consecration, too, Miss Penrod was unsurpassed. She never spared herself in waiting on the sick through the day or all through the night. Nor was she less sparing of her pocketbook than she was of her time and strength. Always the needs of others had the first claim over herself. If it had not been for the kind offices of others, at times she could not have made a presentable appearance in public. We have heard how one of her very dear friends once gave her a hundred yen to buy necessary clothing for herself. But all the money, even to the last penny, was spent in relieving the needs of those in her family which she considered greater than her own. Those who desired to help her learned by experience that the only way to make sure that their presents were used as they desired them was to give them in such shape that they could not be passed on. Naturally she could not save money, but she found fulfilled in herself the great promise, "My God shall supply all your needs according to His riches in glory by Jesus Christ." Having nothing, she possessed all things. With no prospect of paying a cent for the services, she received in her last illness, no millionaire could have been served more devotedly, lovingly, tenderly than she. The Master may say truly to her, "I was an hungered and you gave me meat; I was thirsty and you gave me drink; I was a stranger and you took me in; naked, and you clothed me; sick, and you visited me; in prison, and you came unto me."

Miss Penrod has met with some criticism, but the cause of the criticism was that she was absolutely conscientious. She doubtless made mistakes in judgment, for every one does. But as the needle points to the pole, her heart and aspirations pointed to the one purpose to be faithful to the leading, as she saw it, of the Lord Jesus Christ. Originally she came to Japan as a missionary under the American Christian Convention; but when she came into touch with the holiness movement, which she unreservedly endorsed, she did not find the fellowship in her own mission that she desired, and she was received into the Japan Evangelistic Band. In her rescue work, even in that mission, she felt hampered in carrying out her plans, and she did not hesitate to start a new venture, which, to put it on its feet, ought, from a human standpoint, to have required ten more years of her useful life. But in this, too, with all love to those who differed from her, she followed unswervingly the guidance of her conscience.

As one thinks of her career, it is plain that she was an extremist, an extremism which in her was not a discredit, but an honor, and a glory. She accepted the Wesleyan view of holiness, and it was to her not only an inspiration, but a passion. It colored all she thought and did. Anything which diminished the greatness of her Lord as Lord of lords and King of kings was held in strong abhorrence. One of her Jiaikan difficulties grew out of the fact that some under whose direction she labored did not hold with her to the deity of our Lord.

However that may be, we all feel that a great life has come to an early end at a time when we might have expected its greatest fruitage. In her lifetime she sought the hardest place, saving others, but unable to save herself. Her work on earth is in a sense done, but, like Abel of old, being dead, she still speaks. So her voice, though silent in death, will continue to be heard through those whose life torch has been lighted by the torch of her faith and hope and consecration, so that it may be that the work she began may be carried on with greater success and zeal because of the inspiration of her life.

After all, shall we not say that hers was a successful life? The Lord used her here for His glory, but in the glory land it is said: "And His servants shall serve Him." So we believe she has been called to higher and more glorious service of the Lord. A. D. WOODWORTH.

Tokyo, Japan.

A NEW KIND OF REVIVAL PROPOSED.

Can it be realized? Possibly, but it is not likely. Such efforts in the past have not been crowned with success, so far as we know, and we do not hardly expect it to be crowned with success in the future.

The *Religious Herald* tells us of the effort, and then offers a word of sensible comment on it. It says:

"The *Boston Herald* of September 26th advertises a 'Great King's chapel revival. Many denominations to aid. Preachers of world-wide fame, writers, college heads to occupy pulpit daily from October to May.' If this is to be a revival it will be the first of its kind. A revival may be served by several preachers, but they must be all of one mind if not all of one denomination. They must all be evangelical. If this novel method succeeds and souls are converted, then the New Testament is not the sufficient and only guide to the kingdom of God."

Human greatness may have its place in revival meetings, but we are quite sure it must be willing to take a back seat and make very little show of itself. Human greatness is not the essential power of a genuine revival.

Brethren, if we are to have a real revival season among us, we must get in the right way—it must come from heaven as God's gift in answer to prayer and as the crown of real humility.

OUR MOUNTAIN WORK.

We are in a position to use the following to a great advantage: Used school books, and any other kind for our library we are just starting here. We can use winter clothing, etc. We wish to thank our kind people for the liberal offerings they have made to the mountain work. All donations should be directed to Miss Morey or Rev. M. T. Sorrell, Fancy Gap, Va. (via Mt. Airy), as they have charge of the work.

M. T. S.

ALABAMA CHRISTIAN CONFERENCE.

The Alabama Christian Conference met with the Church at Cragford, Ala., Tuesday, October 16, 1923, and was called to order by Rev. G. D. Hunt, president. After devotional services, ministers and delegates were enrolled, and the Conference was organized by the election of Rev. C. M. Carter, president; Rev. E. M. Carter, secretary, and J. W. Payne, treasurer. The president proceeded to fill vacancies on committees and to appoint other committees. The executive committee made its report, which was adopted.

The annual address was delivered by Rev. J. H. Hughes. After announcements by the president, the Conference adjourned for dinner.

The Conference reassembled, and after devotional services resumed business as outlined by the program. Rev. J. D. Hunt read the report of the committee on moral reform, which, after discussion, was adopted. The report on superannuation was read by Rev. C. M. Carter, chairman. The report was adopted. Rev. G. H. Veazey made the report of the committee on foreign missions. This report, after some discussion, was adopted. After the transaction of miscellaneous business, Conference adjourned.

At 7:30 P. M., Church services were held; Rev. J. D. Dollar was the principal speaker. It was a season of worship.

The second day, morning devotional services were conducted by Rev. J. W. Elder. The roll was called, and minutes of the first day's sessions were read and approved. After announcements, the report of the Sunday School board was read by J. W. Payne, chairman, and adopted. Then followed the report of the home mission board, read by the chairman. The discussion was led by Rev. J. D. Dollar. Different fields of operation were discussed, special stress being laid upon the work in Northern Alabama. The discussion was not without fruit, many enthusiastic speeches and a contribution of more than $400.00 was made; but, best of all, the power of the Holy Spirit was in the congregation.

The time appointed for preaching having arrived, the sermon was preached by Rev. H. W. Elder, who took for his subject, "Seeing Jesus." The sermon was a most fitting close for the morning session. Conference adjourned for dinner.

The afternoon devotional services were led by Rev. C. M. Dollar, the oldest minister of the Conference present.

The report of the committee on Christian Endeavor was read by Rev. J. H. Hughes. The discussion of the report was led by the chairman and Miss Pattie Coghill. A paper proposed by Miss Lucy M. Eldredge was read. The report was adopted. It was also decided to appoint a committee to act with a like committee from the Georgia and Alabama Conference in connection with the Board of Religious Education to arrange for a Chautauqua, to be held at Bethlehem College next year. The report on Christian education was read by Rev. E. M. Carter, chairman, who led in the discussion. After much emphasis laid on parts of the report, it was adopted. Then followed the report on religious literature, by Rev. C. M. Carter. A short address by P. J. Kernodle, managing editor of THE CHRISTIAN SUN, the appeal in behalf of that paper having been made the evening before by Bro. C. H. Mitchell. The report was adopted.

The woman's missionary board reported, through its secretary, that they would request more time at the next Conference. The report of the board will appear in the Conference minutes.

"Our Orphans' Home" was presented by Chas. D. Johnston, superintendent, in an earnest appeal. Miscellaneous business transacted. Members of mission board and delegates to the Southern Christian Convention elected. Adjourned.

CONTRIBUTIONS

ELON LETTER.

As Dr. Barrett has well said, Elon is a busy place these days. Every hour or so a material man or salesman of some article drops in to see if he cannot help us out in our building program. Everybody seems to know about our plans. I suppose this is attributable to the big sign the Joe W. Stout & Co. have erected on the campus, facing the railroad, and which reads as follows:

"Joe W. Stout & Co., General Contractors,
Now Building
A Bigger, Better
Elon College."

I cannot say that I am always glad to see these knights of the grip come, but I try to greet them cordially, treat them courteously, and hear them patiently. Some are real salesmen, and know how to adapt their method of approach to the local situation. Others have a little speech which they deliver to all and the earmarks are plainly evident. Salesmanship is a real profession, and I have learned a lot from these ardent devotees of the several lines which will stand me in good stead on many an occasion. They could teach college professors and preachers a lot about getting their ideas sold.

I am, however, always glad when our sacrificing friends and supporters come to see us. They come because they love us. Recently we have been fortunate in having a distinguished train of such men call to see the greater, better Elon we are trying to provide. Col. J. E. West, Virginia's honored Lieutenant-Governor; Mr. P. J. Carlton and his brother Herbert, Dr. W. W. Staley, Dr. and Mrs. W. S. Long, Col. Junius H. Harden, and Mr. J. J. Blair. These friends made us happy by their presence and their words of approval and encouragement respecting our plans and programs. Col. West and the Carlton brothers were insistent that a fence be built around the campus, and the campus grounds beautified with walks, driveways and shrubbery. Dr. Staley, just recovering from his serious illness, made us happy by his words of commendation and his perennial flow of jokes. Mr. J. J. Blair, as the North Carolina State inspector of school buildings, gave official sanction and approval to our plans. His good words and kindly expressions we shall not forget.

While Dr. and Mrs. Long and Col. Harden were here, a picture was made of the remaining four members of the location committee and of Uncle Wellons, who made the first prayer on the present site under the stately gum tree in front of the east dormitory. The members of the location committee were Dr. W. S. Long, Colonel Junius H. Harden, Dr. J. Pressley Barrett, Dr. G. S. Watson, and Mr. F. O. Moring. Brother Moring has passed to his reward. The other brethren were all present when the picture was made, and they, with Uncle Wellons, made a very imposing picture. Shortly, we hope to print this picture in THE SUN.

The friends of the college are always welcome. It does us good to greet them and to hear their gracious and encouraging words of commendation and optimism. W. A. HARPER.

THE RURAL CHURCH OF THE TWENTIETH CENTURY.

BY S. L. BEOUGHER.

Part II.

The rural pastor has not always looked upon himself, nor has he been looked upon, as a community leader; but if the Church is to realize its function as a community-building institution, the country clergyman must be a community leader. We need a permanent country pastorate. There should be developed a country clergy as a professional group that tends to specialize itself and that tends to induce other men to make it their life-work. The idea of the country pastorate as a distinct vocation should be promulgated among young men. Then it will follow almost inevitably that special preparation will be necessary; and this preparation in general should consist in the apprehension of the rural problem and of the relation of the Church to that problem. It is argued that the training for a country clergyman in its fundamental aspects should not differ from that of the clergyman who is to work in the city—partly because the problems of human life are the same everywhere, and partly because it is impossible to predict where a man will find his best opportunity. But let us remember that we have before us the great problem of country life as a specific question. Many agencies are at work trying to solve this problem; shall the Church meet its peculiar obligation? If the Church desires to keep its place in the country-life movement, it must train its preachers for its special work. At the present time a number of theological seminaries are offering courses on the country Church and sociology, and some have established chairs of rural sociology. The question arises, therefore, whether in the special training of the country clergyman the agricultural colleges may not help. The student would be expected to take courses in rural sociology, agricultural economics, rural education and rural government.

The country pastor thinks he is "looked down on" by the city pastor, but it is not true. Look down on a man who has a chance to breathe deep, to think without haste, to look far, to shepherd God's flocks on the hills? This is the man to look up to, and even envy. All of God's out-of-doors is his to revel in. Men used to wonder why Charles Kingsley could be content with the little country parish of Eversley, made up of three small hamlets, peculiar for nothing, as he said, "but want of houses and abundance of peat bogs," a most unpromising and unattractive field of labor. How could a man be content with such a place when London, for example, would gladly welcome him? But he often said, "I love home and green fields more and more, and never lust after Babylon or the continent." Nor must it be forgotten that distinction and fame came to this Eversley rural minister. He was not "lost in the country." It was not long before a path was worn to his door, and hither came men and women from all parts of the world. But his fidelity to this opportunity, by his refusal to leave the country which he loved and the needy folks whom he loved more, by his writings in the interest of the oppressed and down-trodden, by his appeals for justice for men everywhere, he made as large a contribution to the progress of the kingdom of God in the nineteenth century as any man who preached in any city pulpit in the same period of time.

"The field is the world," said Jesus. There is no east, no west, no home field, no foreign field, no country Church, no city Church to that minister, who, like his Master, carries the world on his heart. It was said not long ago that the time would come when it would be as great an honor to be a successful country minister as a city minister." The reply was "that the time was already here, and had been here ever since Charles Kingsley put Eversley upon the map of the world."

Let nothing said herein be construed as unfriendly criticism of the man who is faithfully bearing the heaviest, loneliest burdens of the Church—the country minister—for he deserves praise, patience and appreciation. But he needs to enlarge his own capacity for effective service by seeing broader visions and discovering larger ideals of efficiency. He should not always be blamed for his failures. Too often he is called to his Church with the cheerful hope that he will accomplish the impossible, in spite of inherited difficulties of long standing. And if he fails to crowd the Church, fill the contribution box and make people love each other who are determined not to, then he may be pronounced unsuccessful and is allowed to move on in disappointment. Rather, let him stay at his task five years instead of one and he will compel success. The country Churches must not expect much stronger leaders as long-time pastors, until they pay living salaries, which will make it possible for the strongest men to rear cultured families in the country parishes. Continuity of leadership of the right sort will go far to solve the rural problem.

The conditions in the urban Church, in contract to those of the rural Church, are very striking. The city during the last century has had phenomenal growth in prosperity and population. The old frame buildings of a generation ago have been replaced by fine structures adapted to present needs and furnished with the best up-to-date equipment. The rural communities, during the same period, were being deprived of their best families, and the remnant that remained were so heavily burdened with current expense budgets that new buildings seemed impossible. When we come to know conditions and causes, such as now confront at least seventy-five per cent of our rural leaders, we are no longer surprised. The new vision of man as related to the larger appeal has called forth a new type of Church architecture. We have come to believe in the whole man—both the temple and the tenant. We now seek not merely to save souls, but to save the total man, since as Hugh Price Hughes once declared, "All the souls he knew anything about possessed physical bodies and lived on earth among men." The Church of half a century ago did not think to provide for physical and social beings, and in the building there was no place for the boy and girl. But in the twentieth century, utility is written large in religion and education, as well as in business. The Church edifice of today should be beautiful and artistic, but it must be practical and able to meet the test of utility. The country Church building, as it now exists in many communities, is one of the chief barriers to success. While it is true that the demand for able leadership is imperative, it is equally important that they have adequate buildings through which to do the work. It must be a place in which to work and worship; a community center from which shall radiate an atmosphere of reverence and righteousness, and a spirit of unselfish service for others. The salvation of our young people is conditioned on the human side by the manner in which we provide a place for them in our building and speak to them in our message. The modern Church needs not only an audience room and a Sunday School room, but committee rooms, social rooms, a boys' club room, reading-room, gymnasium, kitchen and dining-room. The rural Church must be more completely than now a Christian social center. This means able leadership, better salaries, better business methods and better buildings. Community confidence will be restored in the rural Church when modern Christianity ministers to the needs of all men and all the man.

Graham, N. C.

FROM REV. B. J. EARP.

DEAR BRO. BARRETT:

I just feel so happy in the service of my Master that I want to tell you and THE SUN readers about it. Vacation is over. We had a mighty good one. We spent one week of it over at Spring Hill with Bro. J. L. Foster in a good revival. Since then we have been with Bro. W. B. Fuller three weeks in his field. We enjoyed it very much. The people were nice to us, and God blessed our efforts together. I am back at Newport News now, with revival work for the year over, and all organizations of the Church working just fine. I am so happy that I have the opportunity of serving a people who want to do something for Christ and the Church.

An unusual birthday celebration took place last night (October 11th) in our field of service here. A surprise party was given in honor of our oldest member, Mrs. Susiana Griggs, who is now ninety-two years old. Perhaps the most interesting feature of the evening was the placing of a large cake on a table beside the easy chair of Sister Griggs, while her pastor, who was assisted by Messrs. O. H. Griggs, E. N. Belote, Mesdames R. L. Smith and W. B. Baker, lighted the ninety-two candles that adorned the cake. It was quite a picture when all the lights were turned off, and the relatives and friends who had gathered looked with pride on the scene of so beautiful a cake and a life so ripe with age. Then Mrs. Griggs was asked to blow out the candles. To the astonishing surprise of her children, grandchildren and great-grandchildren, she succeeded in blowing them all out. A special service was conducted, consisting of the following program:

Grandma Griggs' favorite song, "Jesus, Lover of My Soul"; her favorite psalm, "The Shephard Psalm," read by memory in concert; a short address by her pastor on "Our Appreciation of Old Age," closing with a short prayer. Refreshments were served, consisting of ice cream and cake. Both the pastor and the Newport News Christian Church feel very proud of their oldest member, Mrs. Susiana Griggs.

The *News-Daily Press* says:

"The fourth quarterly conference of the Newport News Christian Church was held Wednesday night with a good percentage of the membership present. All committees and organizations of the Church had their reports ready for the last quarter of the Conference year. C. D. West, the treasurer of the Church, declared that the past quarter had been the best one in the history of the Church. The treasurer's report showed that all bills were paid to date and that a small balance was left in the bank to the credit of the Church.

"At the recommendation of the pastor, Rev. B. J. Earp, a new fund was started by the Church, to be known as the 'parsonage fund,' and the pastor was made treasurer of this fund, the same to be kept in the bank until the Church deemed best to begin the building program.

"A motion prevailed, made by C. D. West, the chairman of the finance committee, that the pastor call a meeting of the finance committee next Monday night for a reorganization, and that the budget for expenses next year be arranged at that time.

"The following delegates were elected for the annual Conference, which meets at Holland, Va., October 30th, to November 1st, inclusive: C. D. West, Mrs. C. E. Chappell, Mrs. R. L. Smith and Mrs. R. L. Stringfield.

"The special committee appointed some time ago to purchase new song books reported that 100 new books had been purchased and paid for with the name of the Church printed on each, with the exception of one, and that one had the name of the pastor printed on it.

"The pastor expressed his highest appreciation of the pleasure of being permitted to serve this kind membership as their pastor, and declared his delight at the progress the Church had made during the past year, and particularly during the past quarter. He declared October 10th as being one of the happiest days of his life. The meeting closed with the C. E. benediction."

B. J. EARP.

Newport News, Va.

QUIET TALKS ON SIMPLE ESSENTIALS.

BY S. D. GORDON,

Under the Auspices of the Atlantic City Council of Churches.

(No. 6) THE HUMAN GOD.

Men hunger for the human touch in—God. It's in us humans to want to know by the feel.

We crave the human touch, from cradle to grave. No fingers hold so tight as baby fingers. Children cling to mother and father and each other. The hand-clasp, lip touching lip, the light caress, the tightening hold of the hand as life ebbs out—the hunger for the human touch is in our blood.

That's why Jesus came, for that human touch, to get it, and to give it. The hunger itself is a bit of God.

Man is like God when he is truly human. That word "human" has two meanings. The hurt meaning has become the common meaning, the weakness, the selfishness, the narrowness in man. Originally, truly, it means the distinctive traits in which man is different from the lower creation, and is like God.

God is like man, the true human, in the power to reason things out, the twin power of speech, the moral sense, and its twin, moral choice most, rarest in—love. That word "love" tells most what God is. Love is a human thing. We know it. That's God's most distinctive trait.

The difference between God and man is in the limitations found in man. God knows no limit in power or knowledge or love. It's a radical difference in degree, not kind. Though too great for words or mental grasp.

Now, Jesus was God showing us these two things. He made plain what the true, fine human is. And he made as plain what the real God is. Do you want to see the true human? Look at Jesus. All there is of the human is in Him.

Do you want to know the real God? Look at Jesus. When you are looking at Him, you are seeing the Father. All there is of God, within the true human limitation, is in Him.

Jesus shared all our human experiences. He earned bread and bed by sweat and toil. He knew family ties, friendship's sweets, sorrow's pain, indignation over wrong. He loved deeply, sympathized tenderly, and wept real tears.

He was tempted as we are. Many a time his brow was knit and moist, and his hand clenched, as he felt temptation and fought it. And he overcame temptation precisely as every man can and may, by the use of His will, His choosing, and the use of His knees. Neither without the other.

Except—yes, there is an outstanding exception. One experience He never had. That which grows out of wrong choice. But—but, that's not a human experience. It's lower down. He was more truly human in this that he refused to make wrong choice.

Jesus is peculiarly the racial Man, our Fellow. All sorts are drawn to Him—little children, the aged, ruggedly strong men, fine-fibered woman, virile eager youth, student, scholar, unlettered, both sexes, all social sorts—all alike gladly confess His pull upon their hearts.

And He alone was the Son of God in the same distinctive sense. The Father was as drawn to Jesus as we men are. There was the fullest understanding and oneness of purpose, appreciation and love, between Jesus and the Father as between Jesus and man.

Here is the Book's own story of how it happened that Jesus came. God and man used to live together in a garden. It was a wondrous garden, full of trees and birds, and all growing things good to see and to eat. They were fellows together, walking, working together day by day.

They used to meet in the twilight for a friendly talk, sometimes without words, as only real friends can do.

One twilight, God came to the usual trysting-place for the touch with his friend. But the man wasn't there. God was there. God didn't go away. God has never gone away.

But the man went away. Then he went farther away. Then he lost the way back. Then he didn't want to come back. And away from God, he got into bad shape. His will grew strangely stubborn. He got strange ideas about God not loving him.

All this was very hard on God. He sent messengers after the man. They were all treated badly. Then God said, "What shall I do? For the sake of my own breaking heart, I must do something."

And this is what He did. One day He hid away the God part of Him, and came in among us as one of ourselves. And we called His earth name Jesus. He was a real man. He lived our life.

Then one day He got down, in, under, the load of our stubborness, our selfishness to get rid of it. And the load was so heavy it broke His heart. And the blood came. And He used the blood to clean us up, and break our hearts, and bend our wills and draw us back. And He is doing it.

A little girl in bed screamed out when the storm broke. The mother, coming quickly, said, "Didn't I tell you, dear, not to be afraid? God is watching; you won't get hurt." "Yes, mother," the child said in a shaky voice, "but when it thunders like that I want somebody with skin on."

May I, with utmost reverence, use the child's child-talk? Jesus was God, coming with skin on. He came that we might know God by the human feel.

(No. 7—"The Bad Break.")

N. C. AND VA. CONFERENCE TO MEET.

To Pastors and Church Secretaries of the North Carolina and Virginia Christian Conference:

Dear Brethren,—Our Conference is to meet at Bethlehem Church, Alamance County, on November 13th. The first session will be held that night, supper being served on the ground. Delegates coming by train will be met at Elon College, N. C., if notice is sent in advance.

I am sending you the proper blanks in duplicate. Checks should be made payable to W. J. Graham, treasurer, and pinned to the blank receipt enclosed. If your Church cannot be represented, pin check to the receipt and mail with Church letter to me at Elon College, N. C., by November 10th. It is hoped that every Church will be fully represented, and that each pastor will be present. Write Mr. Clyde Iseley, Burlington, N. C., R. F. D., when and how you will arrive.

The North Carolina Conference will meet at Wake Chapel Church, Fuquay Springs, N. C., on November 20th. No report need be sent to this Conference. The North Carolina and Virginia Conference will report for us to that body.

Trusting that we may have a pleasant and profitable session and that every Church and pastor will please our Master in the reports to be made, I am, Sincerely,

W. A. HARPER,

Secy. N. C. & Va. Christian Conference.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

THE STEWARDSHIP OF LIFE.

(An address before the Woman's Conference, at Burlington, N. C., October 12, 1923, by Mrs. W. A. Harper, of Elon College, N. C.)

In our annual gatherings so far, we have had a great deal to say about the money side of missions. The enterprises of the Church cannot flourish without money. The cause must have money, and it is good for us to give it. The more we give, the more we have to give and the happier we are. He who knew best about such matters said: "It is more blessed to give than to receive."

I do not wish to depreciate what we have done. Rather, I would encourage us to give more than we have ever given. I should like to see at least a 10 per cent increase in the apportionment to each society. Such an increase could be raised, I am sure, and it will do great things for us to take such a forward step. Nothing succeeds like success. Nothing guarantees success like progressive measures. I hope we shall take such a forward-looking step at this session.

But I also wish to point out that stewardship involves far more than money. It involves time, and service, and life. It is related of Abraham's steward that he was faithful in all things. It is related of the Phillippian Church that they gave more liberally than others because they first gave themselves to the Lord. That is the challenge I make to us now. We will not give less, but more, if we first give ourselves unreservedly to the Lord.

This surrender of self is not to be a matter of profession; the profession is a part of it. In the last analysis, it is a matter of deed and performance. Our life, in other words, should square with our profession. When we say we have laid ourselves on the altar, we must live in such a way of service and sacrifice that our words will carry conviction of the truthfulness of what we have said.

Women are said to be especially able to suffer and sacrifice for others. And I think through the Christian centuries we have proved it to be true. In this era of enlarged freedom and increased ability for service, we need constantly to remind ourselves that increased opportunity means increased obligation and duty. We must do more now for Christ and the Church than our mothers did or could do, or we will not be doing as much as they did with their limited resources and narrower range of interests.

We read in the papers of the excesses to which certain sectors of society abandon themselves in a wild orgy of social conviviality in a ceaseless round of card and theater parties, dances and dinners of many courses. This is the desecration of the larger freedom of womanhood. I cannot believe that this frenzy will succeed in its attack on all women. My conviction is that the new freedom and enlarged sphere of woman's activities will mean a completer consecration to the kingdom and an ampler Christian service for its promotion. We must, even those of us whose chief interest is in the kingdom, find some way to win our sisters who are butter-flying their lives away in the mad whirl of amusement, not to say vice, to a saner view of living and induce them, too, to make the service of the kingdom the paramount concern of their lives.

But I wish to be specific in my suggestions, though I realize that life cannot be reduced to uniformity. It would not be right, even if it were possible, to make a program for us to live by. What we need is certain principles, and then the exercise of our best judgment in combining them in actual living.

Recognizing this fact, I would say that Christian stewardship requires, at the hands of Christian women, that they make their homes radiantly Christian throughout. The life of the Christian's home should be permeated with the spirit of Jesus. The atmosphere of reverence will be there; of devotion, of mutual service and sacrifice, of complete consecration. The amusement life of the home will be such that Jesus is always welcome as a personal guest. Nothing will be countenanced there which would cause Him to disapprove or to suffer anew on the cross. Of course, there will be Bible reading, and prayer, and song, and story, and good books, and other literature. Our homes are the basis of our life. As they go, so will go the Church. Home is woman's palace, her throne. Let us rule here as Christians, and all else will be well.

In the community, too, we women should carry with us, in the larger opportunity which is ours the spirit of Christ. Our various clubs and societies, the parents' and teachers' club in particular, offer us a splendid avenue through which to exert Christian influence. And in politics we must remember we are Christians first and citizens second. Let us not alone condemn the evil in our communities, but let us likewise find helpful things to take the place of the evil we want removed. Let us strive to infuse every realm of living with the spirit of Jesus.

In the Church we women have always been faithful. We go to Church, it is said, oftener than the men, and delight to aid our pastors in their work. Let us keep this up, and at the same time put forth every effort to bring the men, too, into larger and more active service. Stewardship obligates us to see that others whom we can influence discharge their duties for the kingdom as much so as it obligates us to do our own part well. Here we have a fine door of service open to us. I should like all our societies to resolve at this time to put on a special campaign for a year to get people, and especially men, to attend the public services of the Church.

In our missionary societies we will suffer no retrenchment of any character if we have our stewardship obligation in mind. We will push the circle plan, larger giving, mission study, public programs, the circulation of our missionary magazines, and every other method of making our work thoroughly efficient in all departments.

And, finally, we will not fail to put forth every effort to secure life-recruits for the service of the kingdom at home and abroad. Being willing ourselves to make full surrender to the interests of the kingdom, we can, with hope and confidence, undertake a work of social stewardship in leading the young to dedicate their lives to Christian service. So shall we rejoice our own hearts, promote the kingdom, and make happy our Father.

OUR BUILDING HAS BEGUN.

A letter from Rev. M. T. Sorrell, dated Fancy Gap, Va., October 12th, brings these good tidings:

"We began our building for preachers and teachers' home this morning, with the expectation and hope of having it completed in three weeks."

This is good news indeed. It is to be a four-room house, and includes a living-room, two bed rooms, and a combination kitchen and dining-room with pantry. It is to be a very simple, but neat, structure. The Alamance Insurance and Real Estate Company, through its architect, very kindly furnished us the plans and specifications from a building recently finished in Burlington. Bro. Sorrell writes that a more satisfactory plan, in his judgment, could not have been found anywhere. Mr. and Mrs. Sorrell and Miss Morey are to occupy the building the present year as soon as it is complete.

Now, for furnishing the building. We are going largely on faith, both as to the money with which to build the building and as to equipment. Some of our good women of the woman's missionary societies are seriously considering furnishing a room or some portions of the furniture of a room. We are just waiting and hoping to learn by any mail now of a society that has voted to furnish a room. Or, if not to furnish a whole room, to make a donation for the purpose in addition to and wholly outside of any other work their society is doing. In this instance, particularly, the King's business requires haste. The furniture ought, by all means, be packed and shipped by November 1st. If any woman's society will vote in part of a fund and will state the amount, the writer will be responsible, and on that promise the furniture will be purchased and sent forward and deferred payments can be made to suit the convenience of the society. We do not wish anything fine or fancy, but we do wish that which is inviting and durable. An estimate has been given us by a reliable furniture dealer of $50.00 for the living-room, $75.00 for each of the two bed rooms, and $50.00 to $60.00 for the combination kitchen and dining-room. This will give us very neat and very substantial equipment. Of course, those occupying the rooms will furnish their own linen, covering, etc.

J. O. ATKINSON.

LATEST REPORTS FROM JAPAN.

The following, dated October 9th, gives the best information I have for SUN readers relative to our needs in Japan. We appreciate all the money sent in, and since the above was written we have forwarded to Dr. Minton $55.40:

"DEAR BRO. ATKINSON:

"Just to acknowledge receipt of your good letter of September 27th, inclosing $144.31 toward the Japan relief fund, which is very gratefully received.

"I am happy to say that thus far Mr. Garman has found none of our workers that have lost their life, but he states that many of them are destitute of funds, due to the earthquake. These he is giving relief as speedily as possible. I have cabled him $2,000 for this purpose, and will send more in a day or two. His letter states that our large mission home is badly damaged, and that our largest Church in Azabu is in such a condition that it will have to be built entirely new. One of our other Churches was damaged, but he had not yet learned how great the damage was. Our new building program is for the time being stopped, but I hope for some definite word concerning it before the board meeting. A wireless message from Garman yesterday calls for $3,000 at once to make immediate repairs to some of our buildings in order to avoid further destruction. I am not sure whether this refers to the mission home or one of the other properties. He thinks he can get hold of perhaps half the amount from some of our other funds over there. So I shall try to cable him the other half in a day or so if possible.

"I fear that our property losses are such that it will take a good many thousand dollars to put it in shape, but how thankful we can be that the loss of life among our workers has not been so severe as we had first feared. The house where Miss Stacy and Miss Crew were to have

lived, and which is located so that I had absolutely no hope of it being spared, still stands intact in spite of the fact that it was the nearest to the center of the destruction in Tokyo of any of our properties, and that fire and ruins were all about it. Our other properties were farther out, but were more severely damaged, and the theological school in which we are interested was still farther out, but was damaged to the extent of $200,000. It is difficult to understand."

J. O. ATKINSON.

A WORD FROM JAPAN.

Mrs. Susie V. Fry, on a card dated Utsunomiya, Japan, September 30th, says: "Please tell our Southern friends we are all safe. The picture on opposite side of this card is the W. C. T. U. helping bind up the wounds of the crippled and the suffering. If you had money en route on September 1st, please have your postmaster send duplicate order. With kindest regards."

The card that Mrs. Fry sends is interesting in its revelation to help that Christian organizations are carrying to the destitute and distressed and wounded in Japan. J. O. ATKINSON.

MEN AND MILLIONS FOR SEPTEMBER.

As the fall now approaches and we make arrangements to meet our other obligations, we should certainly include in those obligations our pledges to Men and Millions. September being a between month, payments were not as large as could be wished. We are hoping that October will show up better, as we should pay our obligations to the Lord's work out of our first fruits.

Bro. C. D. Johnston, executive secretary, reports that the following amounts were paid him during the month:

North Carolina Conference.

Six Forks	$ 7.00	
Ether	30.00	
Burlington	10.40	
Pleasant Hill (A)	5.65	
Chapel Hill	50.00	
High Point	150.00	
Turner's Chapel	2.60	
Pleasant Grove	15.00	
Seagrove	44.00	
Ebenezer	20.00	
Elon College	16.00	
Ramseur	6.00	
		$ 356.65

Eastern Virginia Conference.

Damascus	$ 91.00	
Mr. and Mrs. W. P. Bray	15.00	
		106.00

Valley of Virginia Conference.

Bethel	$ 4.80	
Linville	13.90	
Mt. Olvet (G)	1.00	
Palmyra	3.00	
Joppa	8.00	
Bethlehem	10.00	
Newport	3.00	
		43.70

Georgia and Alabama Conference.

Rose Hill		40.00
Total for month from all Conferences.		$ 546.35

J. O. ATKINSON,
Mission Secretary.

OUR VIRGINIA VALLEY WOMEN.

Treasurer's Report.

The annual report of the treasurer of the Woman's Mission Board of the Virginia Valley Central Christian Conference for the Conference year 1922-1923:

Winchester Woman's Society	$ 65.65
New Hope Woman's Society	27.98
Leaksville Woman's Society	22.92
Linville Woman's Society	27.40
Winchester Young People's Society	29.50
Concord Young People's Society	6.99
Bethlehem Young People's Society	21.26
Timber Ridge Young People's Society	27.62
Dry Run Young People's Society	14.17
Antioch Young People's Society	16.75
Winchester Christian Endeavor Society	13.22
Palmyra Christian Endeavor Society	2.70
Mount Olivet (R) Christian Endeavor Soc'y	2.00
Cradle Roll:	
Winchester	$ 2.77
Antioch	2.10
New Hope	1.20
Bethlehem	2.15
Leaksville	.60
	8.22
Conference offering	13.33
Total	$300.31
Total dues from woman's societies	$ 92.47
Total extras from woman's societies, Richmond	9.15
Total extras from woman's societies, China	17.23
Total dues from young people's societies	96.72
Total extras from young people's societies, mountain work	11.57
Total extras from young people's societies, Santa Isabel fund	8.00
Total Christian Endeavor offerings	17.92
Total from cradle roll	8.82
Total from Conference offering	13.33
Total thankoffering	25.10
Total	$300.31

MRS. R. A. LARRICK,
Treasurer.

ANNUAL REPORT OF WOMAN'S HOME AND FOREIGN MISSIONARY SOCIETIES OF EASTERN VIRGINIA CHRISTIAN CONFERENCE.

(September 30, 1923.)

Women's Societies:		
Antioch	$ 80.80	
Berea, Nansemond	168.95	
Bethlehem	51.00	
Christian Temple	189.65	
Cypress Chapel	82.15	
Centerville	10.00	
Damascus	85.37	
Dendron	106.45	
Dover	143.60	
Elm Avenue, Portsmouth	51.00	
Eures	14.00	
First, Norfolk	70.00	
Franklin	141.60	
Holland	133.47	
Holy Neck	147.70	
Isle of Wight	10.00	
Ivor	45.90	
Liberty Spring	132.93	
Mt. Carmel	82.20	
Newport News	61.31	
Oakland	107.35	
Portsmouth	89.65	
Rosemont	175.96	
Richmond	19.86	
Suffolk	968.90	
Waverly	114.40	
Wakefield	87.85	
Windsor	70.85	
		$3,442.90
Young People's Societies:		
Berea, Nansemond	$100.00	
Burton's Grove	16.00	
Bethlehem	75.00	
Christian Temple	74.85	
Cypress Chapel	35.00	
Dendron	65.00	
Dover	25.00	
First, Norfolk	100.00	
Franklin	50.00	
Holland	120.00	
Liberty Spring	100.00	
New Lebanon	15.55	
Portsmouth	49.10	
Richmond	41.25	
Suffolk	416.63	
Spring Hill	10.00	
Union, Surry	16.74	
Waverly	100.00	
		1,410.12
Willing Workers' Societies:		
Berea, Nansemond	$ 50.00	
Christian Temple	19.45	
Damascus	12.50	
Franklin	50.00	
Holland	70.00	
Holy Neck	54.57	
Mt. Carmel	16.62	
Rosemont	42.30	
Spring Hill	2.50	
Suffolk	50.00	
Waverly	56.56	
Windsor	27.00	
		451.50
Cradle Roll Societies:		
Antioch	$ 2.50	
Berea	3.69	
Barretts	1.75	
Bethlehem	1.55	
Christian Temple	18.25	
Cypress Chapel	3.00	
Holy Neck	8.00	
Holland	6.25	
Liberty Spring	6.00	
Newport News	10.15	
Oak Grove	7.30	
Waverly	3.00	
Franklin	10.00	
		81.44
Rally Day Collections:		
Norfolk District	$ 12.36	
Waverly District	3.18	
Nansemond District	18.36	
Franklin District	7.15	
		41.05
Collection at Stokefield		35.71
Total		$5,462.72

Amounts Paid Out.

Woman's Societies:		
Dues	$ 881.70	
Special fund	2,400.00	
Ellen Gustin fund	4.00	
Sunday School in Japan	50.00	
Japan relief	10.00	
Dr. Atkinson's pledge fund	20.00	
Life membership	20.00	
Literature	12.65	
Support of orphan at Elon	30.00	
Contingent fund	14.55	
		$3,442.90
Young People's Societies:		
Support of Eugenia Hilliard	$ 50.00	
Support of orphan at orphanage	150.00	
Dr. Atkinson's mission fund	10.00	
Special fund	1,200.12	
		1,410.12
Willing Workers:		
Special fund		451.50
Cradle Roll:		
Baby home and Sendai Orphanage		81.44
Rally and Wakefield Collections:		
Expenses of Rev. E. B. Flory	$ 5.73	
Expenses of Miss Morey	20.00	
Furnishing mountain parsonage	51.03	
		76.76
Total		$5,462.72

MRS. M. L. BRYANT, Treas.
41 Poplar Ave., Norfolk, Va.

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

HOW GOD SPEAKS TO US.

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—Matt. 4:4.

Among the many things that prayer is, we are told that it is conversation with God, and certainly it is the only time that we attempt to talk with Him. But we pray and talk to Him and often fail to get an answer. This is where so many folks break down spiritually. Our religion and natures demand words from God, and when we do not hear Him we have nothing to hold us to Him but blind faith. Where and when did God speak to you last so that you understood what He was saying and that it was He who was speaking? Has not the whole thing been rather vague to you and sometimes almost a failure? We can't enter into conversation with any one without understanding the language of the other party. Neither can we with God.

What is God's language? Good works speak. "Believe me for the very works' sake." His words speak (the Scriptures); "Thy word is truth." The crises of life speak; out of the World War folks are learning better things which are His will. The increase of knowledge speaks, "as God gives us the light," said Lincoln. Yea, in other things He is more specific than in these. He speaks in our language, in the things we know about science, in the answers to our inquiries, in the demands of justice and righteousness, in the appeal of trust and deeds of kindness and every expression of love. Obviously, the more one knows about these things, the greater is the appreciation of God and the greater the stock of words between us and Him. "Blessed are the truth-lovers, for they shall hear the word of God."

PRAYER.

Dear Father, we thank Thee that, in every thing good, Thou art speaking to us, and even in the evil Thou art warning us. Grant us constant communion with Thee in all the things of life. *Amen.*

TUESDAY.

HEARING THE VOICE OF GOD.

"Every one that is of the truth heareth My voice."—Jno. 18:37.

Truth is with us all the time. If so, there is a divine voice with us all the time. In our relation to everything, there is one voice that speaks louder than all the others. It is the conscience. It sits in judgment over our words and deeds, and even our motives, telling us what is right and wrong. It is our spiritual ear. It is the brain function of the soul.

If righteousness is the chief feature of the kingdom of God, then sensitiveness to right and wrong is the chief condition to obtaining it. Our physical ears are confused by a thousand voices, and they break down. Conscience never does. Through it we are always in touch and direct contact with God. Train thy conscience and follow in guidance.

PRAYER.

Dear Father, grant, we pray Thee, that Thy lovingkindness may be followed today by our own obedience to Thy laws; and confirm Thou in us the best purposes of life by renewing our sense of Thy presence all along the way. *Amen.*

WEDNESDAY.

THE SOUL'S TRAIL BLAZING.

*"He will guide you * * *"*—Jno. 16:13.

"The Lord shall guide thee continually."—Isa. 58:11.

From the time we know nothing on unto eternity, life's developing process is one of trail-blazing in truth. We fight our way and press forward into something new every day, and, if we are wise, we are continually learning how to go from what we are to what we ought to be. It is making our way unto the unknown—trail-blazing the truth.

It has been said that our brain is like a city. Our thoughts are the streets, our ideas are the houses on the streets, and our train of thoughts is the automobile we ride in. God is at every intersection of thought, directing us to the right places. If we are to follow Him in this life, we must fill our streets with ideas and ideals—houses we may properly live in; we must remove all the rubbish of prejudice and ignorance, and store the mind with truth and extend our streets as far as possible, thus understanding more of Him and able to follow His guidance unto all wisdom. All light is His guidance, and there is no thrill the greater. There is no possession so glorious as the divine impulse.

PRAYER.

Lord, Thou knowest what we need. Give unto us this day that which we need most. We present ourselves to Thee, with open hearts and minds. Guide us into all truth and forbid that we shall do anything but follow on. *Amen.*

THURSDAY.

"A wise man's heart discerneth time and judgment."—Eccl. 8:5.

We are too busy to do lots of things we would like to do. I wonder what we would do with it if we had another hour added to our day, making it twenty-five instead of twenty-four? How much time do we throw away now? I once saw an advertisement which read as follows: "Lost, one golden minute, set with sixty diamond seconds; lost forever. No reward offered for its return." And Kipling says:

"If you can fill each golden minute
With sixty seconds of distance run,
Yours is the world's and all that's in it."

Our every minute bears precious jewels of duty, of probation, of education, of opportunity, and the wise redeem their time by making the best of them, not as the foolish virgins, but as the wise.

PRAYER.

Lord, Thou dost give us richly of time. Grant that we may use it for good and be rich in its values, and at the end receive Thy benediction of "Well done." *Amen.*

FRIDAY.

WHAT WOULD YOU SAY?

"Is it well with thee?"—2 Kings 4:26.

When you die, how many people will be sorry, and what will they be sorry for? If you were to write your own obituary, what would you say? How many enemies have you, and why are they your enemies? What is the best thing you ever did? How well do you know God? What is the source of your greatest pleasure? How careful are you to cultivate the best gifts? Answer these honestly and according to the standard of righteousness, and get down to the rock bottom for better living.

PRAYER.

Dear Father, once more we look to Thee for help. Our failures challenge us to go forward to Thee. Lead us on, O Christ, and hold us so close to Thee that our every word and deed may reveal Thy presence, and others may be refreshed and go forward also. *Amen.*

SATURDAY.

"CUSSING."

"Thou shalt not take the name of the Lord thy God in vain."—Ex. 20:7.

There are two ways of swearing. One is a solemn appeal to God which vouches for the faithfulness of the heart; the other is plain "cussing," which the spirit of God is opposed to and which is opposed to the spirit of God. The first explains itself; the second must be described as being irreverent, degrading, unhallowed, vulgar, impious invocation of destruction on things. Stealing may be excused, immorality may be controlled; even murder may have its paliating circumstances, but for the man who "cusses," we can plead no passion, no appetite, no good manners, no politeness or bravery, no wisdom nor intelligence, no irresistable temptation, no personal gain, for his words are directed against Almighty God. All that can be said of it is that it is a habit, and no good can be pleaded for an evil habit. As such, it is a plague to the life, and a leper to the soul. As a principle, it is cowardly because it takes advantage. In conversation, it is boorish because it offends all decency. As a practice, it is foolish, because it works harm. As characteristic, it is wicked, because it is a sin against God.

Polycarp said: "I will not curse my God. He has done me nothing but good." Swearing men cannot frequent holy places. It is against God and religion.

PRAYER.

Dear Father, Thou who committest to us the solemn trusts of life, may we be awake to the instant claims of pure speech. Help us to resist the temptation and flay the habit, and draw our minds to Thee, that Thou mayest own us, and that we may be one with Thee. *Amen.*

SUNDAY.

THE SABBATH AND MAN.

"The Sabbath was made for men."—Mark 2:27.

These are the words of our Lord Jesus Christ confirming the use of the Sabbath, and affirming that it was made for each one of us. Today, study to know thyself, study to know thy God, and anything that contributes to thy knowledge and to thy worship of Him; anything that contributes to the deep content of the soul, anything that adds to thy personal refinement, or physical and mental and spiritual betterment, anything that restores balance and tunes the life to the harmonies of the infinite; yea, even restores thy tired body and frazzled nerves, is consistent with Sabbath observance. Thou art under everlasting obligation to this day for the culture of thy higher nature. This is what is meant when He said: "Remember the Sabbath day and keep it holy."

PRAYER.

Blessed Lord, have mercy upon our frailty. Give us strength to turn to Thee today. Support us in all its institutions, and forbid that we shall be lax in striving for our better selves, that this and every Sabbath may be all that Thou hast intended it should be. *Amen.*

NOTICE.

All persons expecting to attend the Western North Carolina Christian Conference, which convenes November 6, 7 and 8, at the Christian Church at Ether, N. C., will please notify Hamor G. Cochran, chairman of the entertainment committee. Say how you are coming, whether by train, auto or horse and buggy, that provision may be made for entertainment.

HIRAM FREEMAN.

Christian Orphanage

THE ORPHANAGE FARMING.

DEAR FRIENDS:

Mowing, raking, hauling hay and digging sweet potatoes for several weeks has kept the superintendent of the orphanage so busy that he has not had much time to write letters or think about what to write. My father was a good farmer, and having his training till I was grown has been quite an asset to me on the orphanage farm. I have found since having charge of the work here that it has been necessary for me to devote quite a lot of my time to the farm in order to make the farm pay and also to raise vegetables for the children to eat through the summer.

While we were very dry during the spring and first part of the summer, we still have here vegetables of all kinds from our garden and still have roasting ears and beans this late in the season.

We have put sixty-five tons of silo feed in our silo, thirty-five tons of hay in our barn loft, and two hundred and sixty bushels of sweet potatoes in our potato house. Our corn is to be shreaded yet. This work has been accomplished with our little boys, except the boy I have had hired to look after the farm when it was necessary for the superintendent to be away. I give you this bit of information to show you that we are trying to do our part, too.

To care for one hundred and five children and give them three meals each day, takes a lot of thinking, planning and carrying out plans. Our wheat crop this year was no good, and the dry weather ruined our Irish potato crop, and we will have to buy our flour and Irish potatoes from now on. Irish potatoes is one food the children all like, and would eat them three times each day. I would be very glad if our friends would donate us some flour and Irish potatoes. It would save our bank account and make the donor happy and us very grateful.

Thanksgiving will soon be here, and crops are good this year. Cotton and tobacco are bringing good prices, with peanuts better than last year. Business is in better condition than for several years, so I truly hope our Churches, Sunday Schools and friends will take an interest in swelling the Thanksgiving offering for the Christian Orphanage to larger proportions than ever before. We must not forget the orphans and widows in their distress.

One denomination in North Carolina last year gave its orphanage for Thanksgiving the prize sum of seventy-five thousand dollars. Think of it! Our denomination in four States gave its orphanage the sum of six thousand. Do we love our orphan children as well as they?

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR OCTOBER 25, 1923.

Amount brought forward		$11,923.77
Sunday School Monthly Offerings.		
North Carolina Conference:		
Durham	$ 15.59	
Bebane	2.00	
Wentworth	7.20	
Piney Plains	7.36	
Pleasant Hill (A)	3.20	
New Lebanon	1.00	
Baracca Class	1.00	
Hank's Chapel	2.00	
Graham	5.00	
Citizen's S. S., Elon, N. C.	2.60	
Catawba Springs	14.57	
High Point	5.96	
Pleasant Union (H)	11.33	
Park's Cross Roads	4.50	
Hayes Chapel	2.50	
Reidsville	1.00	
Randleman	2.00	
Berea	7.55	
		96.26
Eastern Virginia Conference:		
Union, Southampton	$ 8.73	
Wakefield	4.91	
Berea, Nansemond	10.00	
Rosemont	10.74	
Elm Avenue, Portsmouth	4.46	
		38.84
Valley of Virginia Conference:		
Bethlehem	$ 2.63	
Antioch	8.00	
Timber Ridge	1.80	
Leaksville	3.10	
		15.53
Georgia and Alabama Conference:		
New Hope	$ 3.90	
Mt. Zion	1.38	
Wadley	2.15	
Richland	1.06	
		8.49
Northern Church:		
Pleasant Hill, Ohio		17.92
Special Offerings.		
Ladies' Aid Society, Piney Plains S. S., pledge at Convention	$ 5.00	
Rent	15.00	
Joe Andrews, support of children.	20.00	
Shipping Dept., Mebane, N. C., V. R. White, sender	5.00	
		45.00
Grand total		$12,145.81

FIFTY YEARS OF SERVICE.

Any article that serves the public for half a century can be depended upon as filling a need. *Peloubet's Select Notes* have this year entered upon the fiftieth year of service. Dr. Peloubet has passed to his reward. For twenty years before his death, he associated with himself in the preparation of his notes Dr. Amos R. Wells. The fiftieth volume is written by Dr. Wells, one of the most voluminous, as well as most popular, Christian men of letters our country has produced.

The quality and method of the *Peloubet's Notes* is too well known to call for comment here. Yesterday a Christian worker remarked that he had used this commentary for thirty years and could not do without it. That is the attitude of many thousands.

Dr. Wells dares predict fifty years more of service for *Peloubet's Notes*. Let us hope so, and that he may for many years be their editor.

The Scripture used in the commentary is the American Standard Version. This will commend itself to all who have carefully examined the merits of the various versions. The concensus of opinion is that this translation represents most accurately the original Hebrew and Greek. It follows the King James Version, except where a change is necessary to reproduce what the real Scriptures said.

Speaking of the plan of the book, Dr. Wells says: "From the beginning, this book has given a lesson treatment aimed to be the most helpful to the pupil in his study of the lesson, and to the teacher in his presentation of lesson facts and truths. It has not distributed the material into little compartments, one for illustrations, one for quotations, one for Oriental lights, one for textual notes, one for practical applications, and so on. That is not the way to gain or give a clear-cut idea of the lesson. On the contrary, the Bible order is followed, and the teaching material is introduced just where the pupil and teacher need it and will find it most effective. For this reason also we do not present separate treatments for the different grades; all the space is needed to give the information and inspiration required by the teachers of all grades as fundamental to the lesson. Prefixed to each lesson, however, are suggestions as to methods which may be followed by teachers of the younger and older classes."

For schools that use the *Improved Uniform Lessons*, this book will find a large and useful place. The International Lesson Committee has discontinued issuing adaptations of these lessons to the primary and junior ages. However, certain members of the committee have made such adaptations for 1924, and these also are incorporated in the book.

The book may be ordered from THE CHRISTIAN SUN, Richmond, Va., or the Church Supply House, Burlington, N. C., for $2.00, postpaid.

W. A. HARPER.

3,000 THE CHRISTIAN SUN. 9,000

There are between 8,000 and 10,000 families represented in the Southern Christian Convention, which means if a copy of THE CHRISTIAN SUN is placed in each family, a possible subscription list of 9,000 copies. There are now circulated approximately 3,000 copies, or about one-third of our Church families are reached. Hence, there should be added to the list 6,000 new subscribers in order to have the Church paper placed in every family.

Now, the great personal effort required to do this must be rewarded. To compensate this labor, if premiums are given, it will take 20 automobiles, or 40 radio machines, or 50 to 60 talking machines, or 90 to 100 typewriters, or 200 to 300 watches, etc. Don't you think you will have a good opportunity to secure one of these prizes?

PREMIUMS GIVEN FOR NEW SUBSCRIPTIONS.

The subscription price of THE SUN, recently reduced, is now $2.00 per year—two six-month subscriptions at $1.00 each count as one year.

SCHEDULE.

1. To one securing 350 Subscriptions, a Ford Touring Car will be given ($298.00 f. o. b. factory).
2. To one securing 150 Subscriptions, one Radio Equipment—Westinghouse R-6 Set, complete with batteries, tubes, phone and aerial equipment, the price of which is $150.00.
3. To one securing 100 Subscriptions will be given one Victrola ($75.00), or cash prize of $50.00.
4. To one securing 75 Subscriptions, one Remington Portable Typewriter, with standard keyboard and case ($60.00 f. o. b. Richmond).
5. To one securing 30 Subscriptions, one Gentleman's or one Lady's Wrist Watch will be given, guaranteed by Jahnke Bros., Jewelers, of Richmond, Va. ($30.00).
6. For 25 Subscriptions, one Gentleman's or Lady's Watch ($25.00), likewise guaranteed by Jahnke Bros.
7. To one securing 20 Subscriptions, one Standard or International Dictionary will be given.

To all authorized solicitors will be paid 10 per cent commission on all renewals, and 20 per cent on all new subscriptions. Those receiving prizes will not be entitled to commission.

Two renewal subscriptions will be counted as one in determining the winners of prizes.

The contest will close on October 31, 1923.

Remittances made on this campaign are to be net. Post-office money orders constitute a safe plan of remittance.

THE CHRISTIAN SUN, 1536 E. Broad St.,
Richmond, Va.

RELIGIOUS EDUCATION

Miss LUCY M. ELDREDGE, *Field Secretary,*
2311 Hanover Avenue, Richmond, Va.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

November 4, 1923.

Subject: "World-Wide Prohibition—World's Temperance Sunday."—Ps. 101:1-8; Prov. 23:29-35.

Golden Text: "I will set no base thing before mine eyes."—Psa. 101:3.

Devotional Reading: Psa. 63:1-7.

World-Wide Prohibition—A World Ideal.

"I will set no base thing before mine eyes."

Men become in character like unto what they see and hear and think about. A base thing before the eyes constantly develops a base character. Uplifting surroundings elevate men and women. No power is more effective in insuring a happy and true life than a noble, Christian ideal which ever urges toward higher, better things.

In the familiar tale of "The Great Stone Face," little Ernest spent days in meditation before the great work of nature formed on the mountainside in the likeness of a great face. Very familiar with the legends surrounding the "Great Stone Face," very eagerly he awaited the fulfillment of the prophecy when the great man with countenance like the mountain face should appear. At length, after a life of simplicity and service, Ernest himself was heralded as the likeness of the Great Stone Face, and the prophecy was fulfilled. Ernest had become like what he had admired and reverenced most. And daily life sees, as in the fanciful tale, boys and girls growing in terms of their ideals. As great truths grip their lives, they take their places to spread that truth. World-wide prohibition will only be possible when brought about by those whose ideal it is, and for those who are to follow, that base things may be removed from before all eyes.

Prohibition in the United States grew out of education concerning the evils of the liquor traffic. It was secured first in ideals, then by law. The task remains to develop a national conscience which will demand the keeping of the law. Men and women came to think of the blessings to be enjoyed in a land free from the open saloon, free from the sorrow and sickness and sin caused by the legalized sale of liquor. A Christian nation owes to its boys and girls the chance to grow up away from such evils. A Christian nation owes a home to the boys and girls who are to be its rulers and citizens, which will produce the best type of men and women. A Christian nation and the Church of Jesus Christ must demand that the good and the pure and the right are held before the eyes of boys and girls, and that "base things" are removed.

To the boys and girls of the world, world-wide prohibition will bring great blessings, as expressed in the Scripture lesson of this "World's Temperance Sunday."

"I will sing of lovingkindness and justice."

Does intemperance lead the thoughts of men to justice, or their hearts to lovingkindness? A little lad in a Sunday School class was hearing of the Father who lives in heaven, "who cares for you just like your own earthly Father." And he asked: "Does He come home drunk every Saturday night?" The boy was starting out handicapped in life because of such a conception of "father." The national prohibition law in America has restored fathers to many little lads. It has made justice possible in many instances. Instead of taking away "personal liberty," it has given just rights to many from whom they were being taken by a legalized liquor traffic. A business, permitted by the law of the land, was robbing countless hosts of joy and righteousness and justice. Does not this fact alone entitle the world to look forward to a time when the evil will be driven from every nation, and peace and happiness restored?

"I will walk within my house with a perfect heart."

Prohibition has changed many a house into a home. Merchants testify that money which used to go for booze goes for shoes and clothing. Savings banks testify to a large increase in the amount of money saved since prohibition went into effect in the United States. Officials show records of a great decrease in the number of arrests for drunkenness and all causes. The sober man will walk and work in his house "with a perfect heart." Upon the integrity of the home, the safety of the nation depends. The ideal of world-wide prohibition promises homes which will be giving to the world citizens with safe thoughts and right motives, while the liquor traffic can only give weakened minds, diseased bodies and ruined souls.

"Mine eyes shall be upon the faithful of the land, that they may dwell with me."

In writing to the people of Thessalonica, Paul urged: "Be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation." Drunkenness drives man from God, and thus drives him from the best things in life. He knows little of faith and love and the hope of salvation. But with the faithful, God dwells. If the world is to be won to Jesus Christ, prohibition will be one of the mighty agencies to make it possible for men to love and worship Him. Weak in their own power, with Him, they can overcome all sin. Because men are often weak, the base things must be taken from before them. Can any Christian Church member, who really wishes the world to be better, and God's will to be done on earth, as it is in heaven, condemn world-wide prohibition, or with any degree of sympathy aid the liquor forces in breaking the law or securing its repeal or modification? Surely it must be a selfish American who, because he feels strong himself, has no concern for the weaker brother whom he may uplift, or send to ruin. God dwells with the faithful nation, and with the faithful child, but He yearns to be with every child of His.

"Who hath woe?"

With a list of the sorrows in the train of the drinking of liquor by the wise Solomon, the lesson closes. Woe, sorrow, contentions, wounds, redness of eyes enter into the terrible picture which he draws. Attractive in appearance, it "biteth like a serpent." Promising pleasure, it gives death. It is indeed a sorry scene, and one which is given as a warning. The other side of the picture is as inspiring as this is depressing. "But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law." And these, world-wide prohibition will help to bring about.

"I will set no base thing before mine eyes." This golden text is indeed a golden word to hide in the heart, and we shall do well if we can build it into the growing souls of our young people. World-wide prohibition is an ideal worth striving toward. Professor Charles Scanlon, LL.D., declares: "At least the idea of world-wide prohibition is no longer fantastic. To thoughtful people, well informed on this subject, the question is not "if," but "when?" The day is coming. Every Christian should have a share in hastening it.

CHRISTIAN ENDEAVOR.

November 4, 1923.

Topic: Lessons from the Psalms. 11. The Church Psalm.—Ps. 84:10-12.
(Consecration Meeting.)

Thoughts for the Meeting.

Is the Church a pleasant place to you? Every Church is God's house in which every child of His should be very welcome and happy. Verse 1.

Life without worship is incomplete. We long for a power higher than our own, and cry out to the "living God." Verse 2.

Praise is a part of worship. Prayer is more than petition. It is praising God for His goodness, as much as asking for things. Verse 4.

Have you ever gone to Church troubled and discouraged and come away with a feeling of strength and uplift. Trust in God gives strength. He is everywhere, but in His own house do we seem to come nearest to Him. Verse 5.

Paul tells us not to sorrow as they who have no hope. We turn to the Church in time of sorrow. Why not always in joy? Verse 6.

Exercise in Christian service gives strength to the Christian life, as physical exercise to the body. Day by day, the Christian life should grow stronger, and the Christian experience grows richer. Verse 7.

"A day in thy courts is better than a thousand." Days spent in the Church are time well invested. The income therefrom is for eternity. Verse 10.

"No good thing will be withheld from them that walk uprightly." Our Heavenly Father is lavish with His gifts. No greater gift was ever given to man than the Church. Verse 11.

Illustration for the Meeting.

After telling of a very snowy Sabbath morning, where the preacher did not appear and a little company of faithful ones had gathered about—a dozen in all, and one stranger, a little boy of twelve, at length a man nervously ascended the pulpit and began to speak. Dr. Boreham described what followed thus: "The boy was sitting under the gallery. A marble tablet now adorns the wall near the seat which he occupied that snowy day. The inscription record that that very morning the boy sitting under the gallery was converted. He was only fifteen, and he died at fifty-seven. But, in the course of the intervening years, he preached the Gospel to millions and let thousands and thousands into the kingdom and service of Jesus Christ. 'Let preachers study this story,' says Sir William Robertson Nicoll. 'Let them believe that, under the most adverse circumstances, they may do a work that will tell on the universe forever.' It was a great thing to have converted Charles Haddon Spurgeon; and who knows but he may have, in the smallest and humblest congregation in the world, some lad as well worth converting as he was." Was it not worth while, the few moments those people spent in the Church that snowy morning?

Plans for the Meeting.

Prepare for the meeting early. "Fail to prepare means to prepare to fail."

Suggested Hymns: "How Firm a Foundation," "Marching to Zion," "The Church's One Foundation," "O Zion, Haste," "Church of God, Awake."

FOR DISCUSSION: How can I make my Church mean more to my life? How can I help to make the Church mean more to others? How can we make the Church mean more in the community? Ways in which the Church has helped. Our part in sending the message of the Church to all the world.

Make the theme of the consecration service, prayers, verses and songs "Helping Through Our Church." Let the roll call be followed by silent prayer, followed by one or more familiar hymn, begun without announcement and sung softly without accompaniment. Close with appeal for Church devotion and loyalty, a verse of "Take My Life and Let it Be," and the benediction.

JUNIOR CHRISTIAN ENDEAVOR.

TOPIC: Trust God: For what, and why?—Ps. 37:3.

"Trust in Jehovah, and do good:
Dwell in the land, and feed on His faithfulness."

If you had a strong, armed soldier to stay with you all the time, would you not feel safe from harm?

If you had a very wise man to teach you, to show you the best things to do, and the right things to say, would you not feel safe, and sure that you would not do the wrong thing?

If you had a kind nurse to care for you when you were sick, one who was always loving and kind and always there just when you needed her, would you not be glad?

If you had a guide who could tell you the way you should go, and the work you should do all through your life, would he not be a great help?

Your Heavenly Father is just such a protection and teacher, to care for you and to guide you. Aren't you glad that you knew Him, and can trust Him, and don't you feel safe with such a Father? We are glad for that, and also that we can "do good" with His help.

PROGRAM OF EASTERN VIRGINIA CHRISTIAN CONFERENCE, AT HOLLAND CHRISTIAN CHURCH, OCT. 30, 31, NOV. 1, 1923.

First Day—Morning Session.

Call to Order, by the President, Dr. W. D. Harward, Portsmouth, Va.
Devotional Services, led by Dr. R. C. Helfenstein, Dover, Del. Subject, "The Need and Benefit of Intercessory Prayer."
Enrollment of Delegates and Ministers.
Announcement of Special Committees.
Report of Executive Committee.
President's Address, Dr. W. D. Harward, Portsmouth, Va.
Communion, Administered by Dr. C. H. Rowland, Franklin, Va.
Adjournment.

Afternoon Session.

Devotions, Rev. T. E. White, Windsor, Va.
Treasurer's Report, H. Woodward, Suffolk, Va.
Church and Ministerial Reports.
Home Mission Report and Discussion, Lieut.-Gov. J. E. West, Chairman.
Assignment of Homes and Adjournment.

Evening Session (Missions).

Devotions, Rev. J. L. Foster, Waverly, Va.
Address, "The Romance of Missions," Dr. J. O. Atkinson, Elon, N. C.
Address, "Enlisting Men for Missions," Rev. J. G. Truitt, Berkley, Va.

Second Day—Morning Session.

Devotions, Dr. R. C. Helfenstein. Subject, "The Beauty and Power of Genuine Goodness."
Foreign Mission Report and Discussion, Rev. W. L. Wells, Chairman. Vote on Mission Reports.
Ministerial Education Report, Dr. W. W. Staley, Chairman.
Address, "Joy in the Ministry," Dr. C. H. Rowland, Franklin, Va.
Moral Reporm Report, Rev. W. B. Fuller, Chairman.
Address, "The Restless Now," Rev. B. J. Earp, Newport News, Va.
Conference Sermon, Rev. Howard S. Hardcastle, Suffolk, Va. Subject, "The Mission of the Church."
Adjournment.

Afternoon Session.

Devotions, Rev. J. M. Roberts, Windsor, Va.
Miscellaneous Business.
Christian Education Report and Discussion, Rev. J. H. Lightbourne, Chairman.

Evening Session (Christian Education).

Devotions, Rev. B. J. Earp, Newport News, Va.
Address, "The Leadership of Childhood," Dr. H. Shelton Smith, Defiance, Ohio.
Address, "A Program of Christian Education," Dr. W. A. Harper, Elon, N. C.

Third Day—Morning Session.

Devotions, Dr. R. C. Helfenstein. Subject, The Secret and Meaning of Spiritual Strength."
Religious Literature Report, Rev. B. F. Black, Chairman.
Address, "The Religious Newspaper, a Handmaid of the Church," Dr. J. Pressley Barrett, Elon, N. C.
Calling of the Roll, Secretary I. W. Johnson.
Report of Special Committees.
Final Business.
Sermon, "Recruiting the Ministry," Dr. W. T. Walters, Richmond, Va.
Ordination Service.
Adjournment.

NOTE.—Any organization, board, committee, cause or individual not recognized on the program, desiring a hearing before the Conference, will receive an allotted time for the same if they will consult either the secretary or the president.

DR. W. D. HARWARD, President.
DR. I. W. JOHNSON, Secretary.
MR. H. WOODWARD, Treasurer.

PROGRAM OF WESTERN NORTH CAROLINA CHRISTIAN CONFERENCE, NOVEMBER 6-8, 1923, ETHER, N. C.

November 6—Morning Session.

Opening Exercises, Rev. A. K. Scotten.
Enrollment.
Election of Officers.
Address of Welcome, Hiram Freeman.
Response, Rev. J. W. Patton.
Report of Executive Committee, G. R. Underwood, Charman.
Annual address, Dr. E. L. Moffitt.
Adjournment for Dinner.

Afternoon Session.

Religious Exercises, Rev. G. O. Lankford, D. D.
Petitions and Enrollment.
Report of Fraternal Messengers.
Motions and Resolutions.
Report on Moral Reform, E. C. Brady, Chairman.
Report of Entertainment Committee.
Adjournment.

November 7—Morning Session.

Religious Exercises, Rev. W. S. Long, D. D.
Roll Call and Reading of Minutes.
Appointment of Committees.
Report on Education, Rev. D. A. Long, D. D.
Reading of Ministerial Reports.
Reading of Church Letters.
Adjournment for Dinner.

Afternoon Session.

Religious Exercises, Rev. W. J. Edwards.
Report on Home Missions, T. J. Green, Chairman.
Report on Sunday Schools, C. B. Riddle, Chairman.
Selection of Place for Next Annual Conference.
Report on Christian Endeavor, W. C. Martin, Chairman.
Report of Entertainment Committee.
Adjournment.

November 8—Morning Session.

Religious Exercises, Rev. S. L. Beougher.
Report on Religious Literature, Dr. E. L. Moffitt, Chairman.
Report on Foreign Missions, Rev. W. S. Long, D. D.
Report of Special Committees.
Adjournment for Dinner.

Afternoon Session.

Devotions, Dr. J. U. Newman.
Report of President of Ladies' Missionary Society, Mrs. W. H. Carroll.
Report of Apportionment Committee, E. W. Brown.
Report of Treasurer, Dr. E. L. Moffitt.
Adjournment.

PROGRAM OF THE N. C. AND VA. CHRISTIAN CONFERENCE, NOVEMBER 13-14-15, 1923, BETHLEHEM CHURCH, ALAMANCE COUNTY, N. C.

First Day—Evening Session.

Opening Service by Rev. P. H. Fleming, D. D.
Sermon, "The Goal of the Christian Church," by Rev. Stanley C. Harrell.
Communion, by Dr. N. G. Newman and Rev. P. T. Klapp.

Second Day—Morning Session.

Devotional Services, by Rev. G. C. Crutchfield.
Report of Executive Committee.
Announcement of Special Committees.
President's Address, by Dr. P. H. Fleming.
Business Session. Organization.
Report on Sunday School and Christian Endeavor.
Religious Education, by Miss Lucy Eldredge, Field Secretary.
Report on Moral Reform.
Report on Publications.
"The Church Paper in the Christian Home," by Dr. J. P. Barrett.
Adjourn.

Afternoon Session.

Devotional Services, by Rev. W. T. Scott.
Report on Home Missions.
Report on Foreign Missions.
Report on Education.
"Interesting Our Young People in Kingdom Service," by Miss Pattie Coghill.
Adjourn.

Evening Session.

Devotional Services, by Rev. S. M. Lynam.
"A Program of Christian Education," by Dr. W. A. Harper.
"Stewardship and the Great Commission," by Dr. J. O. Atkinson.

Third Day—Morning Session.

Devotional Services, by Rev. J. S. Carden.
Report of Treasurer.
Report of Special Committees.
Report of Tabulating Committee.
Report of Apportionment Committee.
Miscellaneous Business.
"Avenues of Evangelism," by Rev. J. A. Ledbetter.
Closing Sermon, by Rev. S. L. Beougher.

Respectfully submitted,
P. H. FLEMING,
W. A. HARPER,
J. O. ATKINSON,
Program Committee.

NOTICE.

To Churches and Pastors:

If, through oversight or mistake, we have failed to send you a blank to report to the Western North Carolina Christian Conference, please notify us at once and we will be glad to mail them to you. We hope to meet every pastor and a representative from every Church at Conference.

W. C. MARTIN.

Candor, N. C., Route 1.

I am open for engagement to serve as pastor to any Church wishing my service.

W. C. MARTIN.

Rheumatism and Indigestion

Practically all physicians and medical writers are agreed that there is a close relationship between Indigestion and Rheumatism. This view is substantiated by the fact that Shivar Spring Water, which is probably the best American mineral water for Dyspepsia and Indigestion, relieves Rheumatism and the Rheumatoid diseases, such as Gout, Sciatica, Neuralgia and Nervous Headache. Physicians who have studied this water and who have observed its affects in their practice, believe that it relieves these maladies by rendering the digestion complete and perfect, and thereby **preventing the formation** of those poisons which inflame the joints and irritate the nerves, and also by eliminating, through the kidneys, such poisons as have already been formed.

If you suffer from Rheumatism, Indigestion, or from any curable disease, accept the guarantee offer below by signing your name. Clip and mail to—
Shivar Springs,
Box 16-D, Shelton, S. C.
Gentlemen:

I accept your offer and enclose herewith three dollars for ten gallons (two five-gallon demijohns) of Shivar Spring Water. I agree to give the water a fair trial in accordance with instructions which you will send, and if I report no benefit you are to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name .....
Address .....
Shipping Point .....
(Please write distinctly.)

FISHING.

"And passing along by the Sea of Galilee, he saw Simon and Andrew casting a net in the sea: for they were fishers. And Jesus said unto them, Come ye after me and I will make you to become fishers of men." (Mark 1:16, 17.) Jesus can make any one a fisher of men. A high degree of mentality and the ornaments of learning, will not, cannot make a fisher of men. Great versatility and eloquence of speech with tongue or pen cannot, do not, make one a fisher of men. That high and heavenly art is the work of Jesus alone. Do you sincerely desire to learn how to win, how to save men? Come after Jesus! Let Him have all of your life, and He will do the rest. Be assured of that.—R. B. W., in Methodist Protestant.

CALLED TO ACCOUNT.

Just as the tiny shells make up the chalk hills, and the chalk rills together make up the range, so the trifling actions make up the whole account, and each of these must be pulled asunder separately. You had an hour to spare the other day—what did you do? You had a voice—how did you use it? You had a pen—you could use that: how did you employ it? Each particular shall be brought out, and there shall be demanded an account for each one.—Spurgeon.

PAYNE—DAVIS.

Mr. Robert E. Payne, of Linville, Va., and Miss Mamie E. Davis, of Keezletown, Va., motored to my home on September 22, 1923, and were quietly married. Mr. Payne is a plasterer by trade. They will reside for the present with his widowed mother at Linville. They have many friends in their home communities who wish them much happiness.

A. W. ANDES.

HANLY—KIMBRO.

Married by and at the home of the writer, Burlington, N. C., October 14, 1923, Mr. Thomas Franklin Hanly, of Winston-Salem, and Miss Clara Mae Kimbro, of Union Ridge, N. C. They were accompanied by a few of their many friends, who wish for them a long and happy life.

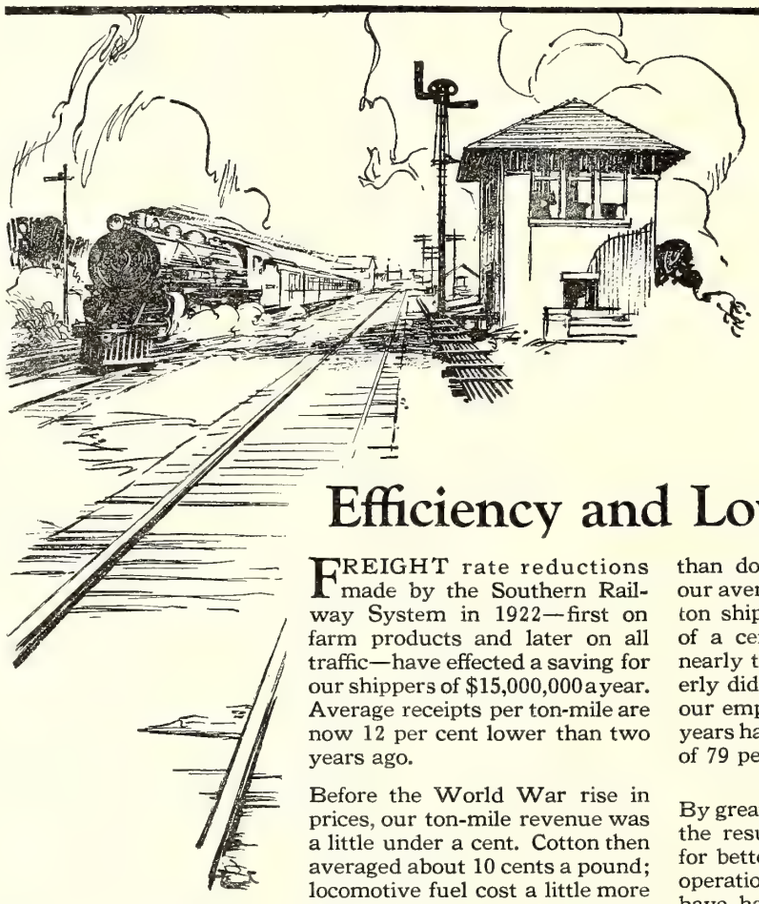
P. H. FLEMING.

CARPER—REYNARD.

The home of the officiating minister was the scene of a quiet wedding on the 13th of October, 1923, when Mr. J. Lee Carper and Miss Susie Reynard were united in matrimony. The contracting parties both live near Palmyra Church, Bro. Carper being the superintendent of the Sunday School there. After the ceremony they took the train for Washington, D. C., for a honeymoon trip of a few days, after which they will reside at the groom's home. May their wedded lives be happy.

A. W. ANDES.

SOUTHERN RAILWAY SYSTEM



Efficiency and Lower Rates

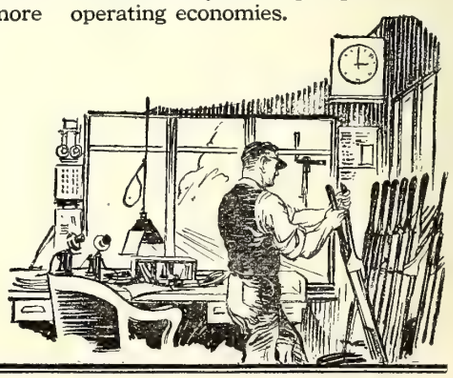
FREIGHT rate reductions made by the Southern Railway System in 1922—first on farm products and later on all traffic—have effected a saving for our shippers of $15,000,000 a year. Average receipts per ton-mile are now 12 per cent lower than two years ago.

Before the World War rise in prices, our ton-mile revenue was a little under a cent. Cotton then averaged about 10 cents a pound; locomotive fuel cost a little more than a dollar a ton; the average pay of our employees $880 a year.

While our average freight charges today are 40 per cent above the pre-war level, cotton sells at more than double the old prices, and our average freight charge on cotton shipments is only a quarter of a cent a pound. Coal costs nearly three times what it formerly did, and the average pay of our employees for the past three years has been $1,580, an increase of 79 per cent.

By greater efficiency of operation, the result of large expenditures for betterments, and the loyal cooperation of our employees, we have have been able to absorb a part of the excess of the increase in operating costs over the smaller increase in rates. We are continually working for greater operating economies.

Southern Railway System deposits in Southern banks an average of $150,500 each banking hour.



THE SOUTHERN SERVES THE SOUTH

BIBLE BE'S.

Rev. C. Lawrence Hill—A Bible Study.

1. Romans 12:2—Be transformed.
2. 1 Peter 1:15—Be holy.
3. 2Cor. 6:17—Be separate.
4. Phil. 2:15—Be blameless, without rebuke.
5. Eph. 5:18—Be filled with the Spirit.
6. Eph. 6:10—Be strong.
7. 1 Cor. 15:58—Be steadfast, unmovable, etc.
8. 1 Peter 5:8—Be vigilant.
9. 1 Peter 4:7—Be sober.
10. Jas. 5:7-8—Be patient.
11. Eph. 4:32—Be kind, tender-hearted.
12. Col. 3:15—Be thankful.
13. Eph. 5:1—Be followers of God.
14. Jas. 1:22—Be doers of the Word.

FRECKLES

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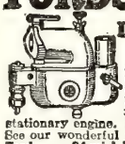

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Called Home

MITCHELL.

Mrs. Nettie Mitchell was born in Rockingham County, N. C., and died at her home, in Schoolfield, Va., at the age of 36 years. She leaves a husband, six children, mother, two brothers, two sisters, a number of relatives and a host of friends.

Sister Mitchell confessed faith in Christ when a girl, and united with Happy Home Church, where her membership was at her death. A neighbor gave this testimony concerning her life: "She died happy, trusting in her Saviour."

Burial service was conducted by Rev. Mr. Strader, a M. E. minister, assisted by her pastor. Interment was made in the Church cemetery Sunday, October 14, 1923. Peace to her ashes. May the Lord comfort the bereaved.

L. L. WYRICK.

RUSSELL.

Died at her home, Haw River, N. C., October 13, 1923, Mrs. Virginia Scott Russell, wife of Mr. M. A. Russell, aged 60 years 6 months and 13 days. Her husband and seven children survive her.

She was a member of the Haw Christian Church, and was fond of her Church and delighted in its services when she was able to attend. She trusted Christ and was not afraid to go when the end came.

The funeral services were conducted by the writer from the Christian Church at Haw River, N. C., and the interment was in the cemetery at Graham, N. C.

The large audience that attended the funeral spoke the esteem in which she was held. P. H. FLEMING.

STOUT.

William A. Stout died September 29, 1923, at the age of 76 years 1 month and 22 days. He was married May 6, 1866, to Elizabeth Bray, who preceded him in death just ten months. To this union, four children were born, three of whom survive—J. E. Stout, A. R. Stout, and Mrs. Daisy Hodgin. There are fifteen living grandchildren, eight great-grandchildren, and many other relatives. He was laid to rest in the cemetery at Park's X-Roads September 30th, where he was a member, in the presence of a large congregation. Burial by the pastor and writer, assisted by Rev. G. R. Underwood, of Bennett, N. C.

T. J. GREEN.

KING.

Little Benjamin William King was born September 7, 1923, and died October 2, 1923, and was buried in the Waverly Cemetery October 3, at 4:30 P. M. He was the son of Mr. W. B. King and Mrs. Pearl King, of near Waverly, Va.

The little child was sick about one week passed back to the spiritual world to be, as it were, a flower in the kingdom of our God. The father and mother have the sympathy of their friends. Services by the writer.

JAMES L. FOSTER.

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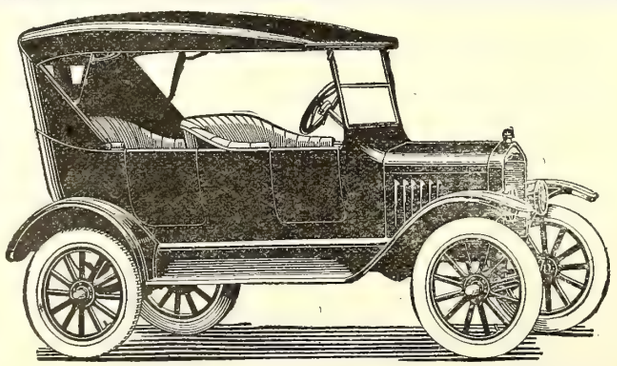

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The Cost of Carelessness.—

Last year the national dead-letter office handled no fever than 16,586,419 letters, and it has been estimated that these letters cost, when thus heedlessly misdirected and in most cases lost, the enormous sum of $3,000,000. The business losses thus caused, the suspense and vexation, possibly the interruption or destruction of friendships and other matters of the spirit, cannot, of course, be put into the estimate. All carelessness has long consequences and results that widen far out beyond the original offender. The heedless addressing of letters is only a specimen of this very common and very disastrous fault. If in our own case we should keep an account of it, we should be amazed and horrified at the sum total.—*Arrow,* in *Christian Endeavor World.*

Tiny Tides on the Great Lakes.—

Theoretically, there is a tide on all inland bodies of water, varying with their size, location and depth, states the United States Hydrographic Office, as cited in the *Nautical Gazette* (New York). We read:

"As the range of tide on as large a body of water as Lake Superior is only about 1½ inches (at its western end), it will be seen that for all practical purposes tide on lesser inland waters becomes negligible. The greatest tide-producing force is exerted on lakes under the equator, where the moon, three hours up, produces high water at its eastern and low water at its western end, with a rise that bears a definite ratio to the length of the lake. In the latitude of the Great Lakes the tide-producing force is much lessened. Here the high-water point moves from the eastern end to the western end along the southern shore. The center of a lake is an area of no tide. This is seen by the oscillation of water in a tank when high water is produced alternately at each end; the line of the transverse axis shows no rise or fall."

France and the Pope.—

The letter of the pope, which generally is regarded as a direct message to France, and also a plea for German sympathy and support, seems to have been impolitic from the Catholic standpoint. Aside from any relation to the trouble between Germany and France, the pope seems to have tried to tie Germany closer to the vatican, thinking perhaps that France is tied so securely that she cannot break loose. The reply of Premier Poincare speaks of "the holy see, where errors may be made." This direct charge of papal infallibility certainly is not very palatable to the pope. France has re-established diplomatic relations with the vatican, and the papal letter did not bind the vatican and France any closer together. There is unmistakable evidence of growth of papal favor both in Italy and Germany. The government of Italy never has been so close to the vatican since the break fifty years ago as it is now. Catholic France excuses the pope in part by holding that he may have been misled. But this, too, is rather severe on the papal doctrine of infallibility.—*Telescope.*

"Peace to His Ashes."—

For some weeks the papers have carried accounts of the proposed removal of the bones of General Oglethorpe from England to Atlanta, Ga.

General Oglethorpe was the first colonial Governor of Georgia, and the founder of Oglethorpe University, of Atlanta, of which institution Dr. Thornwell Jacobs is now president. General Oglethorpe went back to England, where he died and he and his wife were buried in a cathedral in their native land.

Dr. Jacobs conceived the idea of bringing the remains of the Oglethorpes back to this country and placing them in a vault prepared for the purpose on the grounds of the institution which was founded by the distinguished Englishman, and which bears his name.

Dr. Jacobs secured the endorsement of the authorities at Washington in behalf of the undertaking, and went to England to confer with the authorities there. The pastor of the Church in which the bodies repose gave consent, and the way seemed clear for carrying out the project. Dr. Jacobs expected to start soon for this country with the coveted bodies which for more than a century have been undisturbed. The tombs had been opened and the coffin found in a remarkable state of preservation.

The American Treaty With Turkey.—

While the Turks and the allies have been wrestling at Lausanne, we have been told from time to time that progress was being made in working out the new treaty between the United States and Turkey. So far, our State Department has completely closed its ears to the appeal of the Federal Council and other organizations that we do not resume diplomatic relations with Turkey until that country has made some sort of reparation to the Armenians and has provided them with a safe national home. The State Department's answer to those who protest is that no information which it has received indicates that such a stand on our part would secure the desired result. The administration is ready to refuse to recognize governments in Russia and in Mexico for years because the protection which they accord property does not suit us. According to reports from Lausanne, our American observer there, Joseph C. Grew, has been very active, and very successful in getting rewritten sections of the treaty between Turkey and the allies concerning foreign concessions. Is justice for the weak of so much less interest to the administration than commercial interests? Will we refuse to take the hand of a robber, but grasp that of a murderer and robber combined? Has the United States, which we are told on the highest administrative authority holds the moral leadership of the world, thrown over the cause of the Armenians just as completely as has that moral inferior, Europe? Why cannot we demand certain standards of justice in a government before recognizing it? It is not too late for the administration to change its mind, even now.—*Christian Work.*

Allen versus Pinchot.—

A few days ago there was held in the city of Washington a "Citizens' Conference" in the interest of law enforcement. The discussion centered in the enforcement of the prohibition laws. Governor Pinchot, of Pennsylvania, was one of the speakers. It so happens that there are 1,300 saloons in Philadelphia, which are openly defying the State authorities. Governor Pinchot said in his speech that it was the duty of the President to enforce the law.

Governor Allen, of Kansas, directly opposed this view of Governor Pinchot's. Allen said no State should call on the Federal government to enforce a law until every resource of the State had failed. He said if he were Governor of Pennsylvania, Philadelphia would awake with the full military force of the State in charge, and it would go to sleep with a padlock on every saloon, and all the keepers under arrest. He said if a band of men were to loot the national banks of Philadelphia, the Governor would not call on the President to save the situation, but would have the militia of the State ordered out.

This looks like a piece of cheap politics. Governor Pinchot has been spoken of several times as a possible, if not probable, candidate for President in 1924. His settlement of the miners' strike gave him a little boom. We opine that his speech at the recent conference will act like a boomerang, as it will be construed by most people who read it as an effort to "pass the buck" to the President. It is the duty of Mr. Pinchot, as of every Governor, to "sweep around his own door-step," and if he does not do it he, and not the President, will be held responsible.—*Ex.*

NOTES-PERSONALS

President W. A. Harper spent last Sunday at Waverly, Va. You may be sure he had his eye on Elon.

Rev. G. C. Crutchfield, of Elon College, N. C., spent last Sunday in Virginia, visiting the Wakefield pastorate.

Did you ever do it? Do what? Spend your time in wishing for blessings which you made no effort to get? Then, that was a vain thing to do.

Do not let your thoughts fly out at the window, for when you do you have let them go beyond your control, and when a thought is beyond your control you cannot tell the mischief it may do?

Is there no way Christians can stop fighting each other? When Christians go to war, then the devil gets time for a vacation. When all Church members become Christians, then fighting will rarely be seen.

The *Methodist Protestant* says the preacher who does not know how to go into a sick-room is living too far away from Christ. That is a suggestive thought and well worth the consideration of every pastor.

Some one has said that doubt is negation, and the man who has nothing else on which to build is building on the sand, and the first storm which sweeps the coast of his life will tear down all he has built through a lifetime. Beware of doubts!

The editor of THE CHRISTIAN SUN spent last Sunday with the First Church, Greensboro, N. C., supplying for Pastor Clem, who was away. That Church affords a large field of usefulness. We enjoyed the day with them. We wish them great success in their work.

Here is wisdom for the preacher: "It is a great joy to feed the flock of God, but no man can do it who has not himself grazed in the heavenly pastures." How true that is! Brother, where have you been grazing the past week? You will most likely feed, or try to feed, your flock on the grazings of the past week. Take heed what you read.

There was one characteristic of Jesus as the preacher of the Gospel, which we fear is all too scarce with many a preacher, and that is, it was said that he could not be hid. His work and presence were so filled with power from on high that he could not be hid, but a great many preachers not only can be hid, but they can be hid by their own preaching. What a calamity!

The *Christian Herald* is calling for a gift of $250,000 to aid it in giving a home to dependent children left so by the earthquake in Japan. Now, they wish to enlarge their work. That is surely a great work and a blessed opportunity to do good. Thousands of people were killed, and many a child was left parentless and homeless. Let every one who can help the *Christian Herald* do so, for the need is very great.

Bishop Warren A. Candler is quoted in the public prints of the day as having recently said: "St. Paul expressed the true conception of Christian life when he said: 'We look not at the things which are seen, but at the things which are not seen are eternal.' The same principal is implied by our Lord's exhortation, 'Seek ye first the kingdom of God and His righteousness, and all these things (that is, the things which are seen) shall be added unto you.'" Wisely said, and withal much needed. Take it to yourself and see what it can do for you.

How true is this paragraph given to the public press by a bishop in one of the great Churches of the land. Does it fit in your Church? "Bishop Ernest L. Waldorf, of Witchita, Kans., last night told the delegates attending the forty-second annual national convention of the Woman's Home Missionary Society of the Methodist Episcopal Church, that Church people today go to Church in fine automobiles, and appear in the pews with diamonds and declare that they are too poor when it is necessary to foot the bills to carry on the work of Christianity." How many of the so-called Churches can see through such a situation?

We have poor standards of success. If a man is eloquent, we often think that he is the successful man, but we are not always sure of it. It is said that it was a poor country parson who, in preaching a plain and simple sermon, reached the heart of Chas. H. Spurgeon and brought him to Christ. He was by men perhaps classed as a fifth-rate preacher, but he did, in that sermon, do a great deal more than many of the big and eloquent preachers did, for Charles H. Spurgeon was the greatest preacher of his day, and the man who won him to Christ will have a big reward for the plain and simple sermon he preached on that occasion.

Here is a suggestive thought for thinking Christians. It is from the pen of Rev. A. A. Bornar, one of Scotland's sturdy preachers. He says: "A holy life is made up of a number of small things. Little words, not eloquent speeches or sermons; little deeds, not miracles or battles, not one great heroic act of mighty martyrdom makes up the Christian life. The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, indiscretions and impudences; little foibles, little indulgences of the flesh, the avoidance of such little things as these goes far to make up, at least, the negative beauty of a holy life."

What is faith as set forth in Heb. 11? Well, there are differences of opinion, but the best definition we have seen of late is from the pen of Rev. H. A. Brown, of Winston-Salem, N. C. In a recent issue of the *Biblical Recorder,* he puts it this way: "The word faith is a very comprehensive term. It yields itself to a variety of applications in its every-day use, but as used in the quotation from Jude 3, it means the embodiment of doctrine—a system of teaching; a gospel of salvation; a mannor of life and a zeal for truth." Now, look at the question of faith from that standpoint and see if your understanding of it is not readily enlarged.

Rev. J. H. Jowett, the distinguished English preacher, has a good word for all who will read and heed, as follows: "How can I let in the love of God? Chiefly by thinking about it. If I meditate upon it, it will steal into my soul as the sweet air into the open chamber. And then see what happens. Once admit the energy of the divine love, and all things are subdued unto itself. Because I am beloved, I shall find myself able to love. Recollect the importance of details. Life is made up of steps and incidents and trifles. 'He that is faithful in that which is least is faithful also in much.' One way to attain unto a fine walk is to hold company with those that possess it. We, too, shall strive after a finer carriage if we hold company with our Lord. 'Oh, for a closer walk with God!'"

Why do people not read the Bible more? Very few of the people read the Bible as a pleasure and for the spiritual benefit they may derive from its teachings. Keep your eyes open and you will see many men reading the papers at least once a day, but there are many people you will not see reading their Bibles once a week, once a month, once a year. Which class do you belong to? It is good to have a Bible in your house, but if it is not read at all, then it cannot do you much good, if any. The Bible is the best-selling book in the world, and with a few it is the best-read book in the world; but with the rest of the people, what shall we say—they are not what we might call good Bible readers, and the less is theirs.

The *Herald and Presbyter* gives a word of timely warning to the people of this country when it says: "It is announced that the Ancient Order of Hibernians at Montreal last week was urged by its president to 'wage war' on the Ku-Klux Klan, who said that the Unity League of America has been organized to combat the Klan in the United States. The great zeal of this Roman Catholic order to destroy the Klan tends to arouse very much more than a suspicion that this and some other threatening Roman Catholic organizations need themselves to be carefully watched and are a genuine menace to the country. Bodies, such as these fighting Hibernians, that announce their mission and purpose to destroy those whom they do not like, are a danger to our civilization, and should be carefully guarded against."

"I do thank you for the fine paper you edit. May God bless you."—*Rev. A. E. Cortner,* Albany, Ind. Thank you, Bro. Cortner. We have known of Bro. Cortner's loyalty to evangelical truth for many years, and we are glad to know that as he grows older he grows more loyal to the truth. Bro. Cortner is soon to issue a book on Job, which we trust many of our readers will enjoy. We are wondering if Bro. C. has given consideration to the thought presented in Job 2:3, especially the last part of that verse. Who can explain how it was that Satan moved God to destroy Job without cause? How was such a thing possible? How could a finite being move the infinite One to destroy the man who was true to God, and without cause? We should like to have the thought of some of our best men and women on that question.

And what do you think of this fact? The United States has now approximately one hundred and ten millions of population, and of this number sixty-four per cent are non-churchgoers. Over one-half of the population of our country does not go to Church. A majority vote carries the election. If that is true, when applied to population, then our country is not a Christian nation, and if not a Christian nation what sort of a nation is it? It may be this or that, but one thing is sure, and that is we need to get up early and bestir ourselves to get the people to going to Church. And there is yet one more step that is even more important, and that is to get the people converted and regenerated. However it may be, if we should get people to going to Church regularly, there might be a good chance to get many of them converted. Let us get busy in inducing people to go to Church. That will be a great way to improve the same. Let this not be a matter of talk merely, but let us get busy and go after the non-churchgoers. We have no time to lose if we are to win them to Christ.

Prof. P. J. Kernodle, managing editor of THE CHRISTIAN SUN, was in Elon last Friday on his way home from the Georgia and Alabama Conferences, where he declared the work is in a fine and growing condition. He believes the future for our work in those States is good. He was also at Wadley and Bethlehem College. He says the work is much handicapped because the buildings are not finished, but the work is going forward. They expect to have the main college building completed by Christmas. The outlook, he declares, is good. Let us all hope for most gratifying results, and by all means do not forget to send them a "V" as help to complete their building. All money should be sent to Rev. G. D. Hunt, Wadley, Ala. Five dollars now may be worth more than ten might be at some other time, and for the reason that the need is very great just now.

The way the world does things is to hide the ugly things in the life and then make public the good things. But that is not God's way. If a good man goes astray in God's service, He does not spare him. You remember that when something went wrong with David, a man after God's own heart, he sent Nathan to him to say: "Thou art the Man." No covering up the crime of a king even. And this is in harmony with the teachings of the Scriptures. An exchange puts the same thought in a similar way when it says: "If a man in high place does wrong, his office should not be a shield and protection for him. On the contrary, he should be accounted more culpable because of his larger responsibilities. It is a scriptural teaching that 'Unto whomsoever much is given, of him shall much be required; and to whom men have committed much, of him they will ask more.' (Luke 12:48.)"

Here is a fine tribute to the character of Christ. It was written by Mr. S. D. Gordon, as follows: "The blacksmith was right. Ignorant, blasphemous, he railed on the man trying to sell him a Bible. The man deftly left a copy behind as he slipped out. The blacksmith began reading. Caught, surprised, startled, he sprang up, crying, 'There's a man in the book.' Yes, there is a Man in the Book. That's the outstanding thing. Look at him. Born in obscure poverty, cradled among cattle, his home in an unsavory village, among people intensely clannish, he had no touch with schools, never traveled far, had no book, except one, and wrote none, left no organization, and died a death of peculiar shame. Yet within three days after, he was seen alive, and within three centuries he changed the calendar of imperial Rome. It is fascinating in these older leaves to get fleeting glimpses of an unusual man. He talks with childless Abraham under the blue, and used the twinkling stars to number Abraham's unborn heirs. He wrestled one dark night with crafty Jacob, and gives the strange soft touch which bends that rugged chieftain's will. He meets intrepid Joshua at Canaan's gateway, calmly gives orders, and is obeyed. He talks with cautious Gideon and the nation's long captivity becomes overwhelming victory. Strong Samson's father is overawed to find the Man talking with him strangely no mere man. The Jewish statesman administering the world's empire of the Euphrates is dazed by a Man of Fire in a blinding blaze of light. At first it is simply a man, in outer appearance, in tone of voice, in garb, in the interest shown. Then, quietly, unmistakably, comes indescribable overpowering evidence that he is not simply a man. And there is something more that runs along with these fleeting glimpses. There is an unusual man coming. These glimpses merely illustrate the meaning of that. That same childless exile of Ur is told that through his unborn son will come a man who will bless the race. Sightless old Israel, on the Nile, sees a Man coming to lead the race. The foremost racial lawyer speaks of a Man coming to do for all what he does for the Hebrews. The royal poet sings sweetly of a Man coming to rule, and do it right, and be as a benediction to the earth, fragrant of the dew of the new morning."

CONCERNING THE PRINCIPLES WHICH THE WORLD NEEDS.

EDITOR OF THE CHRISTIAN SUN:

Dear Sir,—On a recent reading of Mr. Wilson's "Road Away From Revolution," I was strongly impressed with the ideas hereinafter set forth.

I accept fully Mr. Wilson's conclusion that the only safe and sure way to allay the present unrest prevalent in the world and to avoid a possible bloody revolution in our own country west, is that of securing a general acceptance and reduction to practice of the principles and sentiments embraced in the teachings of Jesus Christ.

At once, there recurs to my mind a question that has lain in my mind for many years, to-wit: has there ever been, or is there now, in existence any considerable body or organization of Christians that presents to the world those principles, sentiments and practices of Jesus Christ and His early followers in such form, unhampered and unobscured by needless, false and distracting additions and excrescences as may be reasonably expected, within a reasonable time, to win the general acceptance of our people generally and promote their effective reduction to practice to the extent desired and thought necessary not only by Mr. Wilson, but intelligent and thoughtful people generally?

My answer to this question has long been "No" —there is not—or, if there is, such a body has not yet come prominently into view. In an effort to settle this question definitely and finally for myself, I have been led to think that I may get some light on the subject by a better knowledge of the principles and practice of your Church or denomination.

I beg, therefore, that you will, either directly or through your publishing house, send me copies of the doctrinal standards, rules of order and forms of worship of your Church, for which I will pay, when received, the reasonable price which I take for granted will be asked for them. I have in former years had some acquaintance, and pleasant acquaintance, with Rev. J. W. Wellons, of your body, who, if living, must be quite old by this time; and later with Rev. J. P. Barrett.

Also, please send me a specimen copy of your paper, with terms of subscription per year or shorter period.

Very truly yours,

C. H. H. SCOTT.

Drawer P, Staunton, Va.

Yes, Bro. Scott, the Rev. J. W. Wellons is living, now in his ninety-eighth year, but in pretty fair health. The present editor of THE CHRISTIAN SUN remembers you well, and will be glad to hear from you again.—EDITOR.

ELON NOTES.

Commencement for the current school year, May 25-27th, inclusive, shows a program of more than usual interest. Announcement has just been made of the roster of speakers for this occasion, which list includes the names of Drs. Walter S. Athearn, H. Shelton Smith, Alva M. Kerr, and President W. A. Harper.

Dr. Athearn, who is dean of the school of religious education and social service of Boston University, has made for himself a name in the work of religious education, and is, without doubt, the most eminent authority in the world today on this subject. His life service as college professor and author especially fits him to bring a message to students on such an occasion. He will give the literary address on the final day of commencement.

Dr. Kerr will open the commencement season on Sunday morning with the baccalaureate sermon. Dr. Kerr is editor of the oldest religious periodical in the world, the *Herald of Gospel Liberty,* and those of the Elon students who have had opportunity to hear him on former occasions know something of the good things that are in store for them at commencement. He has a way of winning young people and holding them with the interesting messages he brings.

Dr. Smith, of the class of 1917, will give the alumni oration. He is now with the Board of Christian Education of the American Christian Convention as field secretary of administration and leadership-training. His work, to a great extent, is with the college students, and it will be a pleasure for his friends to hear him here in May.

President Harper, as has been his usual custom, will give the baccalaureate address again this year at the Sunday night session of the commencement. His address to the senior class each year on commencement always holds a wealth of food for thought and action.

Work on the auditorium building is progressing steadily, and it is hoped will be completed long before commencement. The holding of the first commencement services in the new auditorium building will mark a new period of development and growth for Elon. With no auditorium last year, the commencement exercises were held on the campus and on a temporarily constructed stage, but with the new auditorium completed, the commencement exercises will be held under more favorable conditions and will be much more impressive. It may be that the dedication exercises of the new auditorium building will be held at commencement.

J. J. Blair, of the State Department of Public Instruction, Raleigh, N. C., was here recently on a visit to the college. He made a thorough inspection of the new building, and the building program details, and spoke of them in the highest terms, saying that Elon would be the best-equipped college for carrying on its work of instruction that he knew of. He pronounced the plans as far eclipsing anything he had expected to see here.

Following the vote of the citizens of the community in establishing a community Church, committees were elected, as follows, at the mass-meeting last night:

Civic improvement—J. J. Lambeth, W. P. Lawrence, C. D. Johnston, W. C. Jeffcoat, and Mrs. W. A. Harper.

Health and sanitation—S. W. Caddell, D. W. Brown, Lucian Moore, Mrs. W. P. Lawrence, and Mrs. A. P. Perkins.

Social activities—L. W. Vaughan, W. F. Greenwood, Mrs. J. A. Hornaday, Miss Mary D. Atkinson, and Miss Marion Lee Newman.

The community Church idea is meeting with enthusiasm here by all citizens of the community, and is expected to take a very important and active place in the life of the community, especially with reference to the duties of the above-named committees.

C. M. CANNON.

NOTICE.

All persons expecting to attend the Western North Carolina Christian Conference, which convenes November 6, 7 and 8, at the Christian Church at Ether, N. C., will please notify Hamor G. Cochran, chairman of the entertainment committee.

HIRAM FREEMAN.

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor,*
Elon College, N. C.

SOBER AND SENSIBLE WORDS.

We are living in a day of many upheavals, and that is not necessarily a day of evil. However, an upheaval may be good or it may be bad. If an upheaval be bad, the situation may be dangerous. If it be good, it may be a day of hope. So to determine whether we are in a day of dangers, we must determine whether the current upheavals are good or not good.

This is a period in the world's modern history when the old, settled customs, habits and institutions are being shaken. If any of these are left standing, we may take it that that fact in itself is evidence of solidity and vitality. This shaking up in the world's politics, in the religious thought of moderns, in the work of scientists and in the industrial life of the people, is only an added proof of the shaking up that is going on. Some people are pleased to see this shaking up taking place, because to them it is a sign of progress; but is progress always a good thing? We believe the right answer to this question will be found not in the matter of mere progress, but in the fact that to be desirable, progress must be in the right direction and in line with truth.

There has been great progress in Russia in recent years, but how many well-balanced men and women will rejoice in Russia's progress? Not many, we think; not that the average man does not like to see progress in the world in religion, politics, industry, science and art, but they do not appreciate Russia's progress in recent years, and they do not because they believe that her progress has been in a backward direction. That is a good reason for not appreciating that progress. Russia has been making great progress during the last several years, but the strides have been backward, as many of us think, and that means that nothing favorable to Russia has been accomplished, and instead of being set forward by her progress, she has been set far back, and now it will take years under the best possible management to regain what progress backward has been lost to Russia.

It is easily clear to thinking people that we ought to be careful of the progress we make, lest we go backward and so lose more, far more, than we gain. The progress Russia has experienced in the last few years in its backward tendencies may be paralleled by the progress the Church has been making along some special lines of thought in a similar period. In each instance, progress has been backward, and now it may, and most likely will, take years to regain what has already been lost. Even if the backward progress should now be arrested, it will still be a long time before what has been lost is fully regained.

May we point out the matter of loss, not by any word of ours, but by the message of a strong and learned man, who seems to know what he is talking about. Some of us who are not so learned might be discounted because of our lack of learning, but the sober words of a learned man may at least arrest attention and secure earnest consideration on the part of those who may have been helping to make progress backwards, even though they thought they were making progress forward. Some abler, and perhaps better, men have found themselves mistaken in what they had honestly thought was real progress. They found their mistake by stopping and listening to the other side.

Here we have sober and sensible words from one of the country's learned men. Surely we cannot be blamed for asking a hearing for him as to his view of some of the progress we have been making in recent years along important lines of religious thought. Stop and frankly face the issue—have we gained or lost by the changes that have come to unsettling the faith of the common people in the reliability of the Bible as the Word of God? Listen to Professor Robert William Rogers, Ph.D. (Leipzig), S. T. D. Litt. D., L.L. D., F. R. G. S., for thirty years a teacher of Hebrew and Old Testament exegesis, Drew Theological Seminary:

"The Bible is still our only basis. I say it boldly, for there is no alternative offered that deserves a moment's consideration. The great preachers have all been preachers whose message was squarely founded on or sprang from Holy Writ. Where is there an exception? I have yet to hear his name. It is true that sciolists appear from time to time and gather a following for a season, but their influence is weak, their endurance brief, and to predicate greatness of them were laughable. From Chrysostom to Cadman the great preachers have thundered Sinai and pleaded Calvary. It is absurd as well a ssilly to seek another way, and they who do are goats and not sheep, not feeding in sweet meadows on lush grass, but picking at wild hedges or poisoned cacti. The Bible has the story, the whole satisfying story of God's revelations to men, and they who know it and preach it shall not want for hearers, or their hearers' comfort in their sorrows and guidance in their doubtings. But the Bible is a very big Book, and they who have really begun to know it have spent a long lifetime upon its riches."—*Exchange.*

DOES SCHEMING IN GOD'S SERVICE EVER PAY?

If it does, we know nothing of it. When men scheme to carry a point, failure follows. It may follow soon, or it may follow late; but failure follows. We have heard of such a thing as "log-rolling," as "pulling wires" and operating the "steam roller," and all to carry a point in one's plans—plans made of man or by man, without such a thought as to whether it is in God's plans, whether it will meet His approval, or whether it will contribute to the upbuilding of the cause of Christ. The one point to be gained seems to be: Will it carry my plans through? Will it serve my purposes? That is selfish and cannot have the favor of God.

We may wish to have many things come to pass just because they will serve our plans, our intentions and our purposes, no matter whether such a thing will serve the purposes of God or not. This is unwise, dangerous and harmful to the cause we represent, as well as to ourselves. It would be well if we could all come to the point of submission to God and seek to have Him lead us in all of our planning, for if He lead us not, and if He does not give us success, it will not come. We once knew a minister who was a decided success in seeking to have everything go his way. We heard him say on one occasion: "If he (referring to another brother, to whom the Church had given certain work to be done) will not do as we wish, we will build a fire under him and make him do it." That is the way of the schemer, but it is never a safe way.

The principle for which we are pleading is abundantly illustrated in the life of Jacob, the old patriarch of early times. From the time he acted surreptitiously with his own father and brother, he was continuously in trouble. Everything he tried to do seemed in some way to turn against him. At the suggestion of his mother, he deceived his father and cheated his brother. After this it was but a short time till his brother Esau sought to murder him, and not a great while till his Uncle Laban took advantage of Jacob, deceiving him badly. Then his son Reuben committed an outrageous act, to his exceeding humiliation, and following closely on his footsteps Simeon and Levi played a dastardly part toward Jacob; later his sons imposed upon him by selling Joseph and leaving their father to believe that Joseph had been killed by wild beasts or murdered, and later he was robbed, as he thought, of his sons by the man in Egypt, holding one as a hostage in order to make sure of seeing Benjamin. Later still, Jacob was forced by a famine to go into Egypt, and in a strange land he died. Thus we see retribution on his path from the time he deceived his father and cheated his brother to the day of his death. What a lesson against scheming in order to carry your point or to have your own way! Jacob speaks to us in his life in thunder tones against scheming in order to carry your point—it is a most dangerous business.

It is not necessarily wrong to carry your point and get things done in your way, but this must be done, not by scheming, but by doing only the right thing and submitting all to God, that His way may prevail, and for the reason that we may be wrong in our thoughts and plans; but God is always right, and therefore His way is infinitely better than our way. We ought to know that if we carry our way, as against the plans and purposes of God, that it will surely come to nought, our plans will fail, and for the reason that they were selfish and wrong. As a matter of fact, God cannot let our selfish plans succeed, and He cannot because they are wrong. You may build a fire under some man to make him do as you wish him to do, but that will not establish your way nor prevent terrible disappointment from coming upon your life. To do right, and without scheming to have our way, is the only safe way for men who fear God to act and live. The great need of the individual is not to have his own way over the way of God, but to get complete victory over himself—that will be the greatest triumph in any man's life, for when we get victory over self, then we bring our lives into submission to God, and submission to God always means the best thing for ourselves and our loved ones, and for the cause of Christ. If you cannot have your way with a brother without building a fire under him to make him do as you wish, then it would be infinitely better not to have your way, but fall in with the way of the Lord, for His way is always right and cannot be wrong. With God in His way, you are always safe.

BY THEIR FRUITS YE SHALL KNOW THEM.

A dancing craze seems to be sweeping the earth, or well nigh so. We did hope our evangelical Churches might escape this craze, but alas! we read that some of the "straightest sects" have fallen. For instance, we have recently read in a fine Presbyterian paper that the First Presbyterian Church of New York City, the one to which Dr. Fosdick, a Baptist minister, preaches, has come now to open its circle to the dance as a means of "holding the young people." Alas! only a few weeks ago we saw it heralded by the press to the people of this country that Dr. Fosdick was winning, by his ministry,, the young people—that he was saving the young folks to the Church and the inference was he was doing it by preaching his new ideas and unfolding the new knowledge which modernism has brought to Christianity. Alas! and has it come to this so soon, that the man who was such a blessing to the faith of the young people of this day, has already lost his hold on them, so that now, in order "to hold these young people," his Church has felt

constrained to open its circle to the dances, and now, we believe, have a dance once a week for the young men and women of that Church. We really were not expecting such a tumble to the world so soon as this under the preaching of the most brilliant modernist in the United States. But the worst of it all is that, even among our Presbyterians, that Church is not alone. The Presbyterian paper tells us that the young people's society in a New Jersey Presbyterian Church not long since, gave a prededication dance in the new parish house of that Church. Then we are told that a Presbyterian Church in Philadelphia, a few months ago, at its annual congregational meeting, cleared the lecture room of chairs after the business meeting had been hurried through, and officially danced till after midnight. In another Presbyterian Church, one of the largest in New Jersey, when it dedicated its new parish house, announced in its official publication that dancing will be permitted on certain evenings of the week, if properly supervised. There is one other instance in New Jersey (we cannot tell how many more), where the brotherhood of that Church recently placarded the city and the community in this way: "A comedy and farce will be given by the Presbyterian Brotherhood in the High School auditorium. Dancing after the show." Again, in Philadelphia, a Presbyterian Church holds its social and business meetings at the home of one of its members, whose father's barn the young people use as a dance hall until the small hours of the morning. Again, an Italian Presbyterian Church in New Jersey is advised to use its social room as a dance hall in order "to hold the young people." A concecrated deaconess protested, but it availed nothing—they danced. Then the authorities accepted her resignation as a deaconess.

Now, if that is not a pretty mess for Churches claiming Jesus Christ as their Saviour! Let us make a guess: We guess that in every one of these six instances of dancing Churches that their pastors are close of kin in modernism to Dr. Fosdick, of New York City. Alas! surely you may know a tree by the fruit it bears. Dancing in the Church seems to be one of the newer fruits of modernism.

THE RELIGION OF CHRIST IS BASED ON A FACT.

One solid fact is worth a thousand theories. One outstanding thought of God is worth a thousand human speculations. One man who stands like a certain celebrated general, like a stone wall, is worth a thousand men who have no certain dwelling-place, so far as divine thought is concerned. If there was ever a day in the history of Christianity when we need men who fear God and revere His truth, that day is now.

We fear, in many instances, excellent people do not realize the estimate God puts upon His truth. There are men and women who seem to think of the truths God has given to us, in His Book, as matters of little consequence. They may or may not accept them—just as they wish—and they seem satisfied to believe that it is perfectly satisfactory with God, just as though God had given us a lot of philosophical speculations to be accepted or rejected as we may please. But, beloved, that is not true. The truth which God has given us is of the highest value in the matter of saving the lost. God has put great value upon His truth in the work He is doing for the salvation of the world. If that is true, as we believe it is, then when God gave us His truth He did so for wise and holy purposes. His truth is the foundation of man's faith in the matter of everlasting life. It is the Gibralter of his salvation.

We pity the man or the woman who can bring himself to such a state of heart and mind, when he feels free to treat lightly a thing so sacred as to be the foundation for the happiness of men everywhere. Certainly, without the truth of God, we could have no promise either of life everlasting or eternal happiness. If God's Word cannot be depended upon as to these two questions, then we have nothing upon which to depend. There is nothing else that has such a promise for the life that now is and for the life that is to come as has the Bible. Now, if a part of its truth can be laid aside at will, why may we not lay it all aside in the same way? And then, if we lay it all aside, we have nothing on which to build the real life for time or for eternity. If so, what can we gain by laying aside what God has given us as instruction in such matters? Suppose we all agree to lay aside the Bible as too antiquated for our times, then what shall we gain in the way of something to take its place? Not one of the objectors to the truth of the Bible has dared to offer us something to take its place. Under such circumstances, what can we hope to gain by laying aside the Bible? Science cannot give us a hope of salvation and life everlasting. It has not one thing to offer to us except human wisdom, and men know not God by human wisdom. Do you wish to go through life without hope? If not, then you must tie up to the Bible or tie up to nothing. How do you fancy you would like to face death and eternity without God and without hope in the world?

The Bible is full of truth, truth which we need to find the way of life.

You might as well face a storm at sea without chart and compass as to face death and eternity without the truths of the Bible, which were given us for the express purpose of pointing to us the way of life.

There are many who do not hesitate to lay aside this truth, or that, and without any respect as to whether they are vital and fundamental or not.

In our day it is quite common to reject the doctrine of the resurrection, but do such men keep in mind that when they reject the resurrection they are rejecting Christianity as a whole, and for the reason if the resurrection be not true, then Christianity as a whole is doomed—it is false. Some seem to get around it by saying: "Oh! the resurrection is spiritual," and so they hope to creep out of the whole thing with flying colors; but they are mistaken If the resurrection of the body is not taught in the Scriptures, then there is no resurrection at all. Did not Paul meet this very class of objectors by saying, "What advantageth it me if the dead rise not?" It is not the resurrection of the spirit, for, so far as we know, there is no burial for a spirit. Paul said, "If the dead rise not." If Paul was right, as we believe he was, then it is the dead body that is to rise. When a person denies the resurrection of the body, it is clear, as we think, that that person's trouble is *unbelief,* and unbelief shuts men and women out of heaven, and in hell.

It is the resurrection, or Christianity is a myth! We believe in Christianity, and we believe in the resurrection unto life eternal. Resurrection is a fact, and on it the salvation of the soul rests.

An exchange has a fine word along this line, as follows:

"To be a witness with us of His resurrection" was the reason for the disciples' chosing a successor to Judas Iscariot. At Pentecost, Peter's theme was the resurrection, and he explicitly declared that the risen Christ alone made possible that day with its power. The early disciples, when ordered to speak no more in the name of Jesus, gave as the reason why they should obey God rather than men that God had raised Jesus from the dead. The climax, as well as central theme, of Paul's preaching on Mars Hill was the resurrection of Christ. Paul before Felix declared, "Touching the resurrection of the dead, I am called in question by you this day." Paul with all the passion of his great heart, was speaking of the resurrection when Festus cried: "Paul, thou art beside thyself; much learning hath made thee mad." This same man, on another occasion, wrote, "I have fought with beasts at Ephesus; what advantageth it me if the dead rise not?" Paul went even further than all this. He staked the whole cause of Christ and Christianity upon the one fact, namely: the resurrection of Jesus Christ. It has been said that the Christian religion is the religion of a Person. To be a bit more specific, as far as Paul was concerned, it was the religion of a fact. Not the cross, but the empty timb is the one central object of the Christian religion. Not a dying Christ, but an ever-risen Lord is the center of the world's hope."

BEST WAY FOR A PREACHER TO DO IT.

We have heard of such things, but not many of us know how to do them. We have heard it said that preachers have not much practical sense, but most of us know that is not true. But even a preacher ought to know how to do the most important things in his life and to do them well. A man may know how to do a half-dozen things well, but of them all he will know how to do one better than all the rest, and that is the one to which he might do well to give the most of his time to.

With most of us preachers, the one most important thing that we have to do, and ought to be sure to do it well every time we try, is preaching, for that is our main work in life. If it be done well, it will get for us a blessed reward, and if done poorly it will not get us much of anything, except failure and disappointment.

We find in the *Sunday School Times* the following poem, which attempts, and quite successfully, too, as we see it, to tell us preachers how to have good congregations. It is worth a trial, and we should like to hear privately from as many ministers among our people, or others, as will undertake to do the way Miss Tobias says is the best way for a preacher to keep his congregations growing and attentive. She says:

The Best Way.

Puzzled and sore perplexed,
The doctors disagreed
On a question old and vexed—
A most insistent need.

To fill the empty pews,
And hold their congregations,
What methods should they use,
What modern innovations?

A humble pastor rose,
Preacher and farmer too;
He said: "I scarce suppose
You'd call my method new.

But I have found that folks
Are very much like sheep;
You never have to coax
Where the grass grows deep.

He thumbed a well-worn Book—
Strange grew the silence there.
At length a learned brother spoke
"Let us unite in prayer!"

—*Ruby Weyburn Tobias.*

CONTRIBUTIONS

ELON LETTER.

The General Board of the Christian Church met in Dayton, October 18-19, following the sessions of the departmental boards on the 15-17th. The General Board consists of all the departmental board members, the general convention officers, the college presidents, the editor of the *Herald of Gospel Liberty,* and two members at large, Dr. C. H. Rowland and Dr. E. A. Watkins. Some fifty members constitute it, and when it is in session it is a very impressive body.

This General Board of our Church is one of the finest steps we have ever taken to give unity and coherence to our work. Some of us had our doubts as to its place when the plan was projected, but the sessions held last year and this have convinced us all that here is an agency necessary for a consistently progressive program.

The departmental boards meet and carefully consider the reports of their secretaries. They then formulate their plans and expense budgets for the ensuing year. These boards are manned by experts, but, like experts, they may make the error of overspecialization. They must bring in written reports of all that has been achieved and of all that is planned for the future for the consideration of the General Board, and no action of a departmental board is final until the General Board has approved.

This procedure is beneficial in three vital directions. It insures the keenest possible caution on the part of the departmental boards in arriving at their plans and programs, because they realize if there are any weaknesses in them the General Board will discover them and make amendment accordingly. It also permits unity of action on the part of all the departments as well as prevents duplication of their efforts. In the third place, it puts the stamp of approval of the whole Church on the program of every department. This gives a splendid advantage in the approach to the local constituencies.

The Board of Christian Education, the youngest departmental board, has been especially fortunate in having the General Board as its sympathetic critic and strong ally in its infant days. Nothing has contributed so helpfully to this board as the consciousness that behind all it had undertaken stood the united ranks of a democratic Church; approval for all plans having been secured after full and frank discussion of all aims and projects. And what is true of our board is likewise correspondingly true of all the others.

The General Board of our Church fills a long-felt need in our organizational life.

W. A. HARPER.

GOD'S HIGH MOUNTAINS.

*"Jesus * * * withdrew again into the mountain Himself alone."*—John 6:15.

Jesus loved the mountains. He frequently turned to them. Here He separated Himself from the busy human stream of the valleys below. The "father of the faithful" (Abraham) chose the mountain route when he traveled from Ur and idolatry. Moses met God in the mountains and came down with a shining face and the words of the law. This law was necessary to God's redemption plan, although "by the works of the law shall no flesh be justified" (Gal. 2:16). "For as many as are of the works of the law are under a curse" (Gal. 3:10). "That no man is justified by the law before God is evident." On Calvary, law was transformed, for all who believe on Jesus, to love. So from Sinai to Golgotha, it guarded God's chosen as a mighty schoolmaster, condemning disobedient by the thousands throughout many generations until it finally fixed its curse on Jesus Christ, who carried it again into the mountain (Calvary) Himself alone, when in one awful hour He transformed it into love! "Christ redeemed us from the curse of the law, having become a curse for us." Moses, who received the law, came down with a shining face. Jesus suffered its curse for us, and was brought down with blood-clots upon His cold brow in order that we might go free and be saved by faith alone. Praise His name forever!

But I didn't start out to preach a sermon. I meant to say that before and since, especially since Jesus' days on earth, there has been an inexpressible glory about God's high mountains. Often I have read that it was so. I am seeing now for myself, just as the citizens of Sychar did when they followed the Samaritan woman back to the well, that it is true. I have been here (Alleghany Springs) only a week, but that has been long enough for me to become attached to the mountains, which stand guard over the south fork of that crooked, rapid stream, known here as Roanoke River. Little mountain streams race down to join its crystal flow. Between two of these streams stretches out a great green carpet several acres in size and reaching from the river to well up on the mountainside. A straight row of one-story cottages run the length of the lawn. The hotel has been burned, reducing the housing capacity from seven hundred to seventy persons. The spring water is famous for its curative qualities for all ailments of the stomach.

But I didn't start out to praise this beautiful old place, nor the famous water, nor the friendly guests, nor the fine, oh! delicious food. I meant to say there has ever been an inexpressible glory about God's high mountains. I am not strong enough yet to climb to the top of the highest ones, but I have sought out a choice high place commanding a view of the Roanoke River and the beautiful mountains that dove-tail down into its crooked course. Hither I resort daily. Daily I read there from John's gospel. For hours, under the glory of the going-down sun, I read, and meditate and pray. Frequently, from the cottages down below, I hear the laughter of light-hearted merrymakers, the roar of the cascading stream, and the contented tinkling of cowbells, and I read in the Book in my hands, "All things were made by Him."

As I watch the changing light on the pretty green mountains, I exclaim, "Who could doubt the love or the existence of God?" And again I read: "Believest, thou? Thou shall see greater things than these." In my imagination I picture John the Baptist preaching to an assembled crowd in the valley below, a figure in a long, seamless robe approaches that multitude, and a little louder than he has been preaching, I can hear John say, "Behold, the lamb of God, that taketh away the sin of the world." In these moments, there comes a longing that I might see Him and hear Him speak, and the Book in my hand has the words, "I that speak to thee am He." And I feel that indeed He is near, for in my soul is burning a love for the brethren bigger than my little self; a desire to go down and tell many of Christ's undying love; a prayer that broken-hearted sinners and discouraged Christians may say with me:

"Were the whole realm of nature mine,
That were an offering far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

Thus the beauty I see in the view about me turns my thoughts toward God and His beloved Son—it is the inexpressible glory of God's high mountains! JOHN G. TRUITT.

A PLAIN TALK ON SOME VITAL QUESTIONS.

MY DEAR BROTHER EDITOR:

Let me have a few words with our people, through THE SUN columns. What I have to say is for the W. C. T. U. especially, and all law-abiding citizens.

Are we not in duty bound to keep up with the laws of our land? Let us remind ourselves that we have a voice in our law-making as well as in our law-breaking. Are we as deeply interested in the child-welfare problems as we should be?

Some of us have reared our children, and now we think we could do better perhaps, now that so much greater efforts are put forth for education and child culture. Do not look for a second chance to rear and train your children. They have been reared, but we have grandchildren, and these should deepen our interest in childhood. How can we get hold on them till young parents have been educated?

Are we interested or not in the laws of our country to preserve the sacredness of matrimony? I fear some of our ministers, as well as laymen, may meet their Lord with that part of the Scriptures left out. They seem delighted to join together people in holy wedlock "till death do us part," but then do not some of our preachers, after saying "for better or for worse," argue and contend that we should be loosed by law that we may go and be joined to another? Did not Jesus say for the hardness of your hearts Moses did write a bill of divorcement to permit a man to put away his wife?

Let me tell you, brothers and sisters, until our homes are pure and clean, all alcoholic liquors and narcotic drugs abandoned, our children will continue to be weakened in nerve force, and they will have muddled brains. When the love of God is ruled out and the Holy Spirit can have no resting-place, or the right of way in such homes. Even Jesus is not given a welcome, and of course, under such conditions, the life of the people cannot be lifted up.

It is sad, serious, for parents not to think of the poor little helpless ones, coming into the world to fill insane asylums. It seems heart-rending to think that sometimes there are natural-born thieves and liars, and it is the outcome of the abominable stuff which men (and sometimes women) put into their stomachs, which makes them more like beasts than human beings. The iniquity of the fathers are visited on the children unto the third and fourth generations.

Do we not often hear women say, "But men do not think their wives have anything to do with their business or conduct as to what they eat and drink, but do as they please. Right here I wish to say, mothers can and should have to do with what comes into their homes, as well as to govern the conduct of their husbands and children in their homes. God will take care of a trusting heart who tries to teach her boys to be as pure and clean as girls of God's creation. May God help us to get at the tree of evil and cut it out at once.

MRS. JASON I. JOYNER.

Sedley, Va.

CONFERENCES MEET.

Western North Carolina Conference.—Christian Church at Ether, Tuesday, November 6, 1923.

North Carolina and Virginia Conference.—Bethlehem Christian Church, Alamance County, N. C., November 13, 1923.

North Carolina Conference.—Wake Chapel, Tuesday, November 20, 1923.

BETHLEHEM NOTES.

DEAR BRO. EDITOR:

I am giving THE SUN a list of names, and also the amounts each one has contributed for Bethlehem College since I made the proposition for the five thousand dollars. All of us pulling, and all of us pushing, and all of us praying will get us over the top. Just speak out. Brethren and sisters, be sure to give us your amount. See what has been done in just a short time:

Miss Bettie Stephenson	$ 2.50
A. R. Kirby	10.00
Mrs. A. P. Dollar	1.00
Rev. A. H. Sheppard	3.00
Rev. C. M. Dollar	12.00
S. W. Carpenter	5.00
J. F. Baired	5.00
G. R. Manly	2.50
Z. A. Kitchens	5.00
J. W. Lane	10.00
Rev. J. D. Dollar	5.00
J. S. Sledge and family	13.00
Mrs. Oder L. Carter	5.00
Mrs. Lola Floyd	2.50
S. W. Elder	3.00
A. I. Landers	5.00
Dr. J. G. Clack	5.00
V. E. Kitchens	5.00
Miss Annie Lee Floyd	5.00
Miss Ruby Floyd	5.00
Miss Belva Floyd	5.00
Miss Bessie Floyd	5.00
Miss Nellie Floyd	5.00
I. D. Harris	5.00
Mrs. Alice Melton	3.00
D. B. Mitchel	5.00
J. B. Young	5.00
J. F. Carter	5.00
C. C. Wilder	5.00
W. S. Childs	5.00
Roy Huey	5.00
L. H. Huey	5.00
W. A. Rowell	2.00
Dr. Job G. Holland	5.00
Miss Lucy M. Eldredge	5.00
G. C. Brown	2.00
Mrs. Mary Brown	2.00
F. B. Brown	5.00
R. M. Brown	5.00
G. L. Stevens	1.00
R. Mattox	1.00
L. W. Brown	2.50
Steva Hood	1.00
Mrs. S. J. Hood	1.00
Edgar D. Neese	3.00
J. D. Brown	2.00
J. V. Brand	1.00
S. W. Hood	3.00
P. C. Yearta	10.00
J. H. Crisler	5.00
Rev. W. T. Meacham	5.00
D. S. Hogg	5.00
J. R. Wilson	5.00
C. D. Johnson	5.00
Rev. H. W. Elder	5.00
Dr. M. J. Bobo	5.00
C. H. Allen	5.00
Mrs. Alice Melton	5.00
Mrs. Ann Mitchel	5.00
H. L. Bradford	5.00
T. J. Holland	5.00

Tell your friends about the proposition for Bethlehem. Ask them to help us in the struggle, and pray continually for success.

G. D. HUNT.

GEORGIA AND ALABAMA CONFERENCE

The Georgia and Alabama Conference dates back to the days of Nathan Smith, Jacob Callahan and Wytch Elder, who were pioneers of the Christian Church in Georgia. Traveling preachers were in Georgia as early as 1806. Rev. Wytch M. J. Elder entered the ministry about the year 1824; thus we see that the Christian Church in Georgia has rounded out a hundred years, and more. Churches were established in Harris and Stewart Counties and other places. A disaffection occurred in 1838. The Georgia Conference is spoken of as meeting near Millidgeville in the year 1847, and was reorganized in 1853 under the name of the Georgia and Alabama Christian Conference. New Hope Church was organized about the year 1850, in Chambers County, and in 1855 the Conference was held at New Hope. About the year 1898, this Conference had grown to such proportions that it was deemed wise to divide it into two—the Georgia and Alabama Conference and the Alabama Conference. These Conferences, which have just held their twenty-fifth annual session since their division and reorganizations, are now engaged in building Bethlehem College at Wadley, Ala.

This year, the Georgia and Alabama Conference held its sessions with the Church at Vanceville, four miles east of Tifton, Ga. The Conference was called to order by Rev. H. M. Gray, vice-president, who conducted the devotional services.

Ministers and delegates present were enrolled. Conference was duly organized by the election of the following officers: Rev. H. M. Gray, president; Rev. H. W. Elder, vice-president; Rev. R. A. Whitten, secretary; J. H. Abell, assistant secretary; H. B. Floyd, treasurer. The following special committees were appointed: Rev. H. W. Elder and Walker Pearson, on resolutions, and Revs. R. A. Whitten and W. W. Willingham, committee on place of meeting. Adjourned to meet tomorrow at 9 A. M.

Second Day.—Devotional services, led by Rev. A. H. Sheppard. Minutes of previous session read and approved. Report of executive committee read and adopted. The report of the committee on religious literature was read by Rev. R. A. Whitten, chairman. THE CHRISTIAN SUN was represented by P. J. Kernodle, managing editor. The report was adopted. Church and ministerial reports were presented and read. Time for preaching having arrived, Rev. G. D. Hunt preached a forceful sermon. Adjourned for dinner.

The afternoon session began with devotional services conducted by Rev. P. L. Duke. It was decided to hold the next Conference with the Church at Lanett, Ala. By common consent, the report of the committee on education was presented by Rev. H. W. Elder, chairman. After an address by Prof. M. W. Hook, president of Bethlehem College, and discussion by Dr. T. H. Denny, W. Stephenson and others, the report was adopted. Next followed the report on moral reform, read by Rev. C. W. Hanson, which, after discussion, was adopted.

The report on home missions was read, and the discussion led by Rev. H. W. Elder. T. J. Holland and S. D. Lankford presented the report on superannuation, which was adopted. Adjourned.

The evening session met at 7:30 P. M. Devotion services led by Rev. W. W. Willingham. The annual session of the Christian Missionary Association was presided over by Rev. H. W. Elder, president. Several new members were added. The following mission board was elected: Rev. H. W. Elder, Walker Pearson, and Rev. C. W. Hanson. Rev. R. A. Whitten was chosen special agent.

The woman's board reported the following officers: Mrs. J. H. Abell, president; Mrs. W. H. Dermond, vice-president; Mrs. W. A. Hand, secretary; Mrs. J. S. Stephenson, treasurer; Mrs. Ina Gray, superintendent young people's work.

The Sunday School and Christian Endeavor Convention was organized by the election of Rev. R. A. Whitten, president; Rev. W. W. Willingham, vice-president; Miss Almyer Goodwin, secretary and treasurer. Rev. E. M. Carter was asked to represent "our Orphanage." Adjourned.

Third Day.—Devotional services led by Rev. A. C. Huckaby. Minutes approved. Delegates enrolled. Report on foreign missions presented by Rev. H. M. Gray, chairman. The report was adopted.

Reports on Sunday School and Christian Endeavor taken from the table, and after an interesting discussion and enthusiastic discussion were adopted. Miss Eldredge, field secretary, was represented by P. J. Kernodle, and fine addresses were made by Miss Pattie Coghill and Rev. E. M. Carter. Rev. R. A. Whitten, Rev. C. W. Hanson and G. F. Patridge were appointed a committee on Chautauqua.

The report of the treasurer was read and adopted.

The following candidates for the ministry were licensed by the president of the Conference: A. B. Mann, R. D. Benson, T. G. Gray.

The following were elected delegates to the next sessio nof the Southern Christian Convention: Ministers—H. M. Gray, H. W. Elder, C. W. Hanson; laymen—J. S. Stephenson, Walker Pearson, G. F. Patridge.

After a season of good-fellowship, the Conference adjourned. This Conference, like the Alabama Conference, took some forward steps. The session was inspirational. The Conference was hospitably entertained by the good people of the community. The Conference, by a rising vote, expressed its appreciation.—MANAGING EDITOR.

OFFICIAL NOTICE.

As secretary of the North Carolina and Virginia Christian Conference and of the executive committee of the North Carolina Christian Conference, I am authorized to make the following announcements:

The North Carolina and Virginia Christian Conference meets at Bethlehem Church, Alamance County, N. C., on the evening of November 13th. Delegates coming by train should notify Mr. Clyde Iseley, Burlington, N. C., R. F. D. They will be met at Elon College if notice is sent in advance.

The North Carolina Conference meets at Wake Chapel Church, Fuquay Springs, N. C., on the evening of November 20th. Delegates should notify the pastor, Rev. J. Lee Johnson, Fuquay Springs, N. C., and should go to that station by rail, where they will be met if notice is sent in advance.

All reports from Churches and ministers should be sent to the North Carolina and Virginia Christian Conference. That body will report to the North Carolina Conference.

W. A. HARPER, *Secretary.*

NOTICE, ARMY CHAPLAINS.

Despite continued effort, there are some sixty of the more than two thousand chaplains who served in the World War who were entitled to receive the chaplain's medal, to whom it has not yet been formally presented on account of inability to secure address. Any chaplain of the Protestant Churches who served under commission during the World War and who has not received the chaplain's medal should apply to Rev. E. O. Watson, secretary, general committee on army and navy chaplains, 937 Woodward Building, Washington, D. C.

When you lose your temper, you lose your peace.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

OUR THANKOFFERING.

Attention is called to the regular thankoffering service which is due to be held some time during the month of November. A suggested program has been arranged by Mrs. C. W. Johnson, chairman of the stewardship committee of the General Mission Board, Dayton, Ohio.

The reading, "Ezra and Me and the Boards," and the pageant, "Abraham's and Mathilda's First Real Thanksgiving," may be had by sending to Mrs. Emma S. Powers, room 25 C. P. A. Building, Dayton, Ohio.

It is highly important that all our woman's and young people's societies observe this occasion, because the offering taken at this service will be applied to the building fund for homes for mission workers on our foreign fields. This is made doubly necessary since the recent great disaster in Japan. This is according to the ruling made by the Woman's Mission Board of the Southern Christian Convention.

MRS. W. H. CARROLL,
Chairman.

WOMEN'S ACTIVITIES.

[NOTE.—The following splendid article was read in connection with the cradle roll report, by Mrs. W. H. Baker, at the Eastern Virginia Woman's Conference.—PATTIE COGHILL.]

THE CRADLE ROLL.

It has been said that "she who rocks the cradle rules the world." This may not be literally true, but she certainly determines very largely what the future of the world will be. It lies in her power, moreover, if she can only measure up to her opportunity, to make the largest one contribution toward making it the kind of world it ought to be.

The cradle is the center of the home's attraction, and rightly so. Grandmother is revered for what she has wrought and achieved. Mother is honored for the courage and fidelity with which she is facing present duties and solving present problems. But the infant lying in the cradle unable to lift its own head and with "no language but to cry," absolutely depends on the care of others is reverenced for what it may be, in it lie unlimited possibilities, "it doth not yet appear what it shall be."

To aid the mother in developing and directing those possibilities is the mission of the cradle roll, and what can be more important? Those dormant powers may be awakened without our touch, but whither they may be directed is the great problem. In the first age of the Christian era, and near the same date, were born two babes in the remote parts of the Roman Empire. They differ little in size or appearance, and one is just as helpless and dependent as the other. Their latent powers develop with the passing years—one becomes the cruel tyrant, Tiberius Caesar, a disgrace to the throne of Rome and a curse to his nation; the other becomes "the beloved disciple," John, whose life and spirit has been a benediction to all the succeeding ages.

Christ said, "Suffer the little children, and forbid them not to come unto Me, for of such is the kingdom of heaven." We want to make it possible for the child who is Christ's by the divine right to "come unto Him" to bring Christ to the child in the life and spirit of the mother and those who work with her, and to bring it so early that the child will absorb it as part of its own life and never know any other.

To this high and holy mission our cradle roll department is dedicated. To start this work may be difficult in some places, but the difficulties can usually be overcome. Given some babies, and they are usually to be found, and then a woman with the mother heart and the Christ spirit, and the cradle roll can be started. All necessary information can be had for the asking from the various publishing houses. Real mothers are always glad to co-operate with the superintendent when they understand the significance of the cradle roll. The annual rally days become great events in the lives of the children, and the mothers enter with great delight into the joy of the children.

MRS. W. H. BAKER.

THE CONFERENCE AT NEW HOPE.

Although the Conference met earlier in the year than formerly, and despite the very inclement weather of the first day, there was a good attendance and an average delegation at the annual session of the Eastern North Carolina Conference at New Hope Church, in Franklin County, October 23-25. Dr. W. C. Wicker was the presiding officer, and delivered the annual address, chosing as a text 2 Cor. 3:17: "Where the spirit of the Lord is, there is liberty." Dr. Wicker treated the topic "liberty" under four heads—(1) the spirit of religious liberty; (2) the spirit of brotherhood; (3) the spirit of education; (4) the spirit of service for mankind.

Dr. Wicker very pointedly set forth the cardinal principles of the Christian Church as vital principles of religious liberty. The principles are in themselves a guarantee of religious liberty to all who claim them and live by them. They are diametrically opposed to Roman Catholicism, with its claim to "divine rights" to control both Church and State. So eager is the Catholic Church for control that though they constitute only 12 per cent of the population, they fill 60 per cent of the Federal offices. Intolerance is not dead, much as we wish it were.

There is an equality before God—the equality of opportunity, as well as the equality of duties. The truly Christian college holds out the equality of privilege and opportunity. We need the undivided support of all our people for Elon College, which is our Christian college. We should have 500 students there, and by proper effort and co-operation we will have them. The teacher is next to the parent in influence on the child, and we should see to it that our boys and girls have Christian teachers.

If we are to serve mankind most and best, we must espouse the liberal principles of the Christian Church, and so inculcate the principles of a truly spiritual democracy. The world today needs the systematic application of the principles of the Christian Church. The address of Dr. Wicker was much enjoyed and made a profound impression.

One of the salient and wholesome features of the Conference was the Bible-study period at the opening of each session by Rev. J. Lee Johnson. Bro. Johnson is a close student of the Book, and drives home its truths with logical and forceful application.

Dr. J. P. Barrett, editor of THE SUN, and President W. A. Harper, of Elon College, were both on the program for addresses, but were unable to attend.

There are forty-seven Churches in the Conference, and of this number about thirty-five reported by delegate or by letter. About $2,400 was sent up to Conference for all purposes.

Rev. J. E. Franks, chairman, read the report on moral reform and made a very strong address in advocacy of better morals along many lines. Superintendent C. D. Johnston of the Christian Orphanage was present and very effectually represented the orphanage in a splendid address in behalf of the fatherless and motherless ones.

Rev. J. D. Wicker presented the report on home missions, and Rev. J. Fuller Johnson the report on foreign missions, and Bro. K. B. Johnson the report on superannuation.

Revs. J. Fuller Johnson and M. T. Sorrell were ordained as elders, Rev. J. Lee Johnson conducting the ordination services, assisted by Revs. J. D. Wicker, J. W. Patton and the writer.

Rev. J. E. Franks reported one new Church organized during the year—Lebanon, in Lee County. The new organization has thirty-two members and gives promise of becoming an active and strong organization.

Mr. C. H. Stephenson, chairman, presented the report on Sunday Schools and Christian Eddeavor, and Miss Lucy Eldredge made a timely address on the work of the Board of Religious Education.

The Conference voted to request the North Carolina State Conference to divide the North Carolina Sunday School Convention into three Conventions, the boundaries of which are to be coterminus with the boundaries of the three Conferences.

The Conference voted to meet next year with Pleasant Union, in Hornett County. The following officers were elected: president, Rev. W. C. Wicker, D. D.; vice-president, Rev. J. E. Franks; secretary, Rev. J. Fuller Johnson; assistant secretary, Miss Pattie Coghill; treasurer, Mr. W. J. Ballentine.

The Conference elected twenty-five delegates to the State Conference, which convenes at Wake Chapel Tuesday, November 20th. It was voted that Conference purchase 200 annuals to be distributed gratis and pro rata to the Churches.

The entertainment by the good people of New Hope and community was royal, abundant and whole-hearted. The fellowship of the Conference was sweet, and all votes of the sessions on all topics for discussion were unanimous. It was a joy and an inspiration to be in such a religious assembly.

J. O. ATKINSON.

THE BOTANY OF THE SERMON ON THE MOUNT.

"Consider the lilies of the field how they grow."

This object lesson from the lips of Jesus has peculiar force when we consider that He not only made the illustration, but He made the lilies. God made man, and He made the lilies—both on the same broad principle. Men are not to consider the lilies simply to admire their beauty, to dream over the delicate strength and grace of stem and leaf; but how they grow! How, without anxiety or care, the flower woke into loveliness; how, without weaving, toiling, effort or friction, the whole slowly came ready-made from the loom of God in its more-than-Solomon-like glory. "So," He says, making the application beyond dispute, "you care-worn, anxious men must grow. You, too, need not be overanxious about your life, food, drink or clothing, for the God who cares for the lilies will much more care for you."

This nature-lesson was a great novelty in its day; but all men now who have even a "little faith" have learned this Christian secret of a composed life. For the temporal life, we have considered the lilies; but how is the spiritual life to grow? How are we to become better men? How are we to grow in grace? By what thought shall we add the cubits to the spiritual stature and reach the fullness of the perfect man? Since

there is but one principle of growth for the natural and spiritual, for animal and plant, for body and soul—for all growth is organic—the principle of growing in grace is simply to "consider the lilies how they grow." They grow automatically, spontaneously, without trying, without fretting, without thinking. Applied in any direction—to plant life, to animal life, to the body or to the soul—this law holds good. A boy grows without trying—one or two simple conditions are fulfilled, and the growth goes on. He thinks probably as little about the conditions as about the result; he fulfills the conditions by habit, the result follows by nature. A doctor has no prescription for growth. He can tell me how growth may be stunted or impaired, but the process itself is beyond control—it is one of the few things which nature keeps in her own hands. No physician of souls, in like manner, has any prescription for spiritual growth. He may prescribe more earnestness, more prayer, more self-denial, or more Christian work. These may encourage growth; but the soul grows as the lily grows—without trying, without fretting, without thinking. Writers of manuals of devotion, with complicated rules for getting on in the Christian life, would do well to return to the simplicity of nature; and earnest souls who are attempting sanctification by struggle instead of sanctification by faith, might be spared much humiliation by learning the botany of the Sermon on the Mount.

A boy not only grows without trying, but he cannot grow if he tries. No man, by taking thought, has ever added a cubit to his stature; nor has any man, by mere working at his soul, ever approached nearer to the stature of the Lord Jesus. Christ's life unfolded itself from a divine germ, planted centrally in His nature, which grew as naturally as a flower from a bud. This flower may be imitated; the human form may be copied in wax, yet somehow we never fail to detect the difference. The one is natural, the other is mechanical. The one is growth, the other accretion. The living organism grows, the dead crystal increases. The first grows vitally from within, the last adds new particles from the outside. The whole difference between the Christian and the moralist lies here—the Christian works from the center, the moralist from the circumference.

Salvation demands so much morality that the moralist can never reach up to it. The end of salvation is to be like Christ in mind, character and life. The life is a germ of the Christ life, and must unfold into a Christ. A blade is a small thing, and at first grows very near the earth. It is often soiled and crushed and down-trodden; but it is a living thing. That great dead stone beside it is more imposing, only it will never be anything else than a stone. But this small blade —"it doth not yet appear what it shall be."

Growth in the Scriptures is always described in language of physiology. The regenerate soul is a new creature—a new man in Christ. He is rooted and built up in Christ; he abides in the vine, and so abiding, not toiling or spinning, brings forth fruit. The Christian, in short, like the poet, is born, not made; and the fruits of his character are not manufactured things, but living things—things which have grown from the secret germ, the fruits of the living Spirit.

Growth is mysterious, and upon this quality probably depends the fact that so few ever fathom its character. We allow a miracle to the lily, but none to man. Christ's test of the new birth was that of mystery. "The wind bloweth where it listeth. Thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth, so is every one that is born of the spirit." The test of spirituality is that you cannot tell whence it cometh or wheither it goeth. Take an ordinary man of the world—what he thinks and what he does; his whole standard of duty is taken from the society in which he lives. It is a borrowed standard; he is as good as other people are; he does in the same way of duty what is generally considered proper and becoming among those with whom his lot is thrown. You can account for it on philosophical principles, on the doctrine of influence, on strength of will, and on a favorable environment. He reflects established opinion; he follows its lead; his aims and objects and motives are all from a visible quarter.

On the other hand, there is a certain character and disposition of mind of which it is true to say that "thou canst not tell whence it cometh or whither it goeth." There are those who stand out from among the crowd, which reflects merely the atmosphere of feeling and standard of society around it, with an impress upon them which bespeaks a heavenly birth. Has he caught it from the inoculation of crowds and masses, as the mere religious zealot catches his character? That cannot be, for the type is altogether different from that which the masses of men, under enthusiastic impulses, exhibit.

We have all met these two characters—the one eminently respectable, upright, virtuous, a trifle cold perhaps, and generally, when critically examined, revealing somehow the mark of the tool; the other with God's breath still upon it, an inspiration, not more virtuous, but differently virtuous; not more humble, but different, wearing the meak and quiet spirit of the Man of Galilee. The other character which moves from a far-off center in spite of its transparency and sweetness, always fills you with awe, for you are not prepared for what it will do or say or become next.

We have now seen that spiritual growth is a process maintained and secured by a spontaneous and mysterious inward principle; it is spontaneous in its origin, for it bloweth where it listeth; mysterious in its operation, for we can never tell whence it cometh; obscure in its destination, for we cannot tell whence it goeth. The whole process transcends us, "For it is God which worketh in us, both to will and to do of His good pleasure." We do not plan, we are "created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." We are not lodging a plea for inactivity of the spiritual energies, but for the tranquility of the spiritual mind.

Not that there is no work for him to do who would grow—there is work, and severe work—but if the amount of energy lost in trying to grow were spent in fulfilling the conditions of growth, we should have many more cubits to show for our stature. It is with these conditions that the personal work of the Christian is chiefly concerned. For its growth, the plant needs heat, light, air, and moisture. A man, therefore, must go in search of these, or their spiritual equivalent, and this is his work, for himself. Man manufactures none of these spiritual conditions; God gives them as free as the air—everywhere God creates, man utilizes. Man struggles to grow in place of trying to get back in position, thus making the Church a workshop when God meant it to be a beautiful garden. The problem of the Christian life is this: to preserve the right attitude. To be in right position is simply to abide in Christ.

S. L. Beougher.

Graham, N. C.

AVOID RANDOM READING.

By Wm. Thornton Whitsett.

"The greatest schemes that human wit can forge,
Or bold ambition dares to put in practice,
Depend upon our husbanding a moment."

"Time wasted is existence; used, is life."

Every person who expects to accomplish anything worth while in the way of reading should be on constant guard against random and undirected reading. If reading is done only in a haphazard and promiscuous manner it will be nothing short of a miracle if it is attended by any notable results. Desultory efforts will always bring disastrous results. One's reading should be a serious matter, because of several reasons. First, time is so limited and so precious that when we have made use of every available moment that is granted to us we have had but little; second, the demands along other life-lines are so heavy that at the very best we can have but a limited amount of time for our reading; and, third, unless we avail ourselves of the advice and wisdom that others have gathered about books and literature we will waste a large portion of our time in aimless effort along fruitless paths.

Any one who seriously desires to make the best possible use of his time can easily find some wise friend, some well-informed person of experience, who will be glad to assist in the choice of books, and in planning a course of reading that will be pleasant and highly profitable. Then there are always book clubs and reading clubs available that will be glad to offer suggestions and give the benefits of what they have learned about books. Well-educated teachers in our schools, college professors, leading ministers, and others are easily reached, and will be glad to offer help and to assist in a wise choice of books. There are also numerous books with suggested courses of reading, and much information about the best way to find the riches of the literary world, that will be of untold service to those who are in need of such help. It is one of the most important obligations resting upon those who have intimate touch with young people to see that the young have help and suggestion with the books that they read. It is a matter of years to set any one securely in the path of proper reading and to give such an impetus to his tastes as will insure progress along proper lines without unnecessary waste of time. Without any direction, it may be even worse than waste of time; it may be such misdirected effort as will result in a positive distaste for the best in literature and the death of the impulses that should carry one all the way through a long life with a constantly increasing love for the best that the world of letters offers.

The field is so wide and rich that any one can find all the knowledge and pleasure and inspiration that should be found if he is shown how to enter upon the treasures of the ages as stored up in the fiction, the biography, the poetry, the history, the philosophy, and all the various other lines of thought that have claimed man's best effort in all the past. Once properly introduced to the masters of the ages, who await us with all their stores of wit, wisdom and philosophy, we will never willingly cast them aside.

To secure the harmonious development of the mental faculties, it is necessary to feed the mind with material drawn from different sources and from the master-pages that embody the best thought of the best minds of the world—just here is where the greatest danger comes in from random reading. We are likely to follow whims and inclinations, and range and roam with no plan or purpose, and by such indiscriminate travel we arrive at no fixed destination. Secure, then, the best help that is possible in making your plans for reading; choose your books carefully; give to them your best effort, and you will find that you are building secure foundations upon which you can erect temples and towers giving you a range of thought and observation as wide as the earth and limited only by the capacities of the human mind itself. It is worthy of our most serious thought; and but few things will secure larger dividends of pleasure, happiness, prosperity and contentment than a wise choice of the books we read.

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

FAITHFULNESS TO THE END.

"He that endureth to the end shall be saved." —Matt. 24:13.

The best service one can give is not in the quantity, nor in the character of it, but in unswerving devotion to the end. Take the life of Jesus: from the first until He expired on the cross, He stuck to the business for which He came into the world. As He attempted the work of His Father, He faced many very grave dangers, but He did not flinch; in the face of death He stuck, and on the cross "He endured" and "despised the shame," and while His enemies railed on Him, and amidst His breaths he thanked God that He had accomplished the work that He had come to do. How beautifully this philosophy is rounded out when He said: "It is finished!" How much these words mean to us in this light!

How about your work? Are you sticking to what you should do, or are you following the line of easiest resistance and gratifying your own selfish ambition and pleasure? A good test of our own lives is to ask, "What compels me? Is it me, myself, or is it spiritual good?" Choose self and we are lost. Choose God and be saved. Ask yourself, "Am I growing better each day? Have I more self-control? Am I more patient and sympathetic?" Determine that nothing earthly will cause you to give up in despair.

PRAYER.

Dear Father, reveal to us, day by day, just what Thou wouldst have us to do, and help us to trust in Thee, that we may stick to our task through thick and thin, for better or for worse, never swerving from our duty. Forgive us, dear Lord, all our sins, and bless our souls today. *Amen.*

TUESDAY.

THE FOLLY OF FOLLYING.

Read Eccl. 2.

The Lord is no "kill-joy." He wants His children to have a good time. He is a God of sunlight, flowers, and the song of birds, and these make glad. His teachings are peace, prosperity, gladness and happiness. "Be of good cheer and rejoice always." But so many have distorted ideas of happiness these days. They run after cheap amusement, follow the circus, engage in superficial chatter. Rag and jazz music seems better than symphony. Things devilish seem better to them than morals and righteousness. Some of the women don weird creations, shave and pencil their eye-brows, paint the sunset glow on their cheeks, daub their lips with red clay, while the rest faint away. In social life, everything is "simply marvelous" or "terribly gorgeous," and everything else is consigned to the "limbo of the stupid." We are hurrying beyond the bounds of prudence, and, like a flock of geese, what one does all the rest must do. "What a good sport Bill was at the party last night!" And all Bill was good for was the bottle of "hooch" on his hip, for in everything else he was the banality of boredom. The only thing that seems to give a good time to our young people is a petting party to the accompaniment of the thing that's on the hip. What does all this amount to? All of it is a "striving after the wind." When the Church bell rings, they go to sleep or leave home. Why not let's get down to solid things that endure? "Wisdom excells folly as far as light excells darkness."

PRAYER.

Dear Lord, Thou hast committed to us the solemn trust of life, and the hour for serving Thee is always present. May we wake up to Thy claims, and to the claims of the things that are good and abiding. Please stop the persistence of our foolish passions, and direct, Thou, the way our feet should go. Draw us to Thy mind, that Thou mayest own us as Thy true children. *Amen.*

WEDNESDAY.

IN THE DUMPS.

1 Kings 19:1-8.

Elijah had the blues. When Jezebel threatened him, he forgot God and everything else, ran for his life, finally stopped and said, "It's no use. I am better off dead. God, kill me." And God said, "Must I show you again that I am God?"

Did you ever have the blues? Ever get down-in-the-mouth? God says, "You, My child, whom I have promised never to leave nor forsake, and now you are about to run." Like David, when we get blue, we lose our heads and take to our heels. When down, let's try to remember that the Lord is with us. Trust Him. Yes, even a friend is waiting to help you. Tell it to Him. Unpack and pray through. You are not praying enough. God made you as an eagle, to fly; why hop around on one leg? Launch out on the wings of the Infinite. Elijah didn't perish; neither will you.

PRAYER.

Our Father, grant unto us a continual reminder of Thy goodness toward us and Thy presence with us in the sixth trouble and in the seventh not to forsake us; yea, never to leave us! Embolden us in times of frailty, temptations and dangers. Drive away all our blues by Thy assuring promises. May we be faithful in the dark times as well as in the light ones. *Amen.*

THURSDAY.

BEAUTIFUL GARMENTS.

"The garment of praise for the spirit of heaviness."—Isa. 61:3.

Then religion is intended by God to be a very beautiful thing, and pious people are to be the most attractive folk in the street. Everything about them—manner, mood, speech and action—are all to be, as it were, clothed in fairest attire. And this attire is to be the clearest evidence that they have been with Jesus and have learned of Him. But will any one say that the saints we meet today have this arresting distinction? When we hear that any one is a saint, do we immediately think of some one of most especial loveliness?

Why does piety so often go abroad in somber, gloomy garments, as though sainthood can only flourish in seedy attire? Why is it that virtue so often lacks the seal of grace? Why is it that the countenance of the saint is so often devoid of light and lightsomeness? This is not intended to be an indiscriminate indictment of the children of God; it is only intended to point to the vast number of professing Christians whose spiritual garments are not lovely, and who will never witness to the power of their Lord by the alluring beauty of their lives.

I suppose everybody feels the inspiration of really beautiful garments. I have been told that to put off a dowdy dress and to put on a lovely one has almost the effect of resurrection upon the wearer! Even doctors are beginning to bring clothing into their prescriptions. "Wear the brightest attire," said a great specialist to one of my depressed and despairing friends. And she did, and her spirits were helped to rise even with the radiance of her robes.

Well, if this be true of external garments, what would be the influences if we were wearing the loveliest garments in the household of grace? Suppose all our judgments were clothed in gentleness! Suppose truth were garbed in loveliness, and was never rude and blustering! Suppose duty walked the road to Jericho clothed in mercy, what doings there would be on the road! And suppose all our manners were the children of grace, so that all our approaches to our fellows were genial and friendly! Every one can surely feel what vital witnesses would walk our streets if the witnesses were wearing these garments of salvation. One thing is perfectly sure: our Father intends us to wear these garments, and they are waiting for us in our Father's house. "Bring forth the best robe and put it on him!" These robes are waiting for all His redeemed children. He asks us to change "the garments of praise for the spirit of heaviness." He would have beauty as the clear seal of all our goodness. "Strength and beauty are in His sanctuary."—*Rev. J. H. Jowett.*

PRAYER.

You pray. Pray for a Christian spirit, or that others may know you are Christian. Pray for love, for gentleness, mercy and grace, that you may be a daily witness for Him.

FRIDAY.

WHAT GOD SAYS ABOUT—WISDOM.

"The world by wisdom knew not God."—1 Cor. 1:21.

Yes, and the more worldly wisdom and education a man gets independently of God, the more increasingly he knows not God. And yet such a man will stand up and assert that this very thing, education and wisdom, is bringing him to a position where he understands God better every day—understands Him so well that he can decide what He did and did not say in His book; what ought and ought not to be there.

But still, what God says stands, and the darkest hearts in the world today are those whose very light is darkness—who see so clearly that they do not see God at all—for spiritual things and spiritual beings are spiritually discerned.

The only way to know God is by believing all that Jesus did, beginning with His death for our salvation. For if Jesus did not die and rise again for us, He is a liar and His teachings are not worth shucks; but if He did, and we believe it, then light breaks in on our souls and we know God. And to know Him is life eternal, and if we have eternal life there's plenty of time to gather true wisdom from fellowship with Him.—*Copyright,* 1920, *J. A. R.*

PRAYER.

You lead in your own prayer today.

SATURDAY.

GIVING GOD A CHANCE.

Moses said: *"I will now turn aside and see this great sight why the bush is not burnt."*—Ex. 3:3.

This is the first time Moses ever gave God a good chance at him. Moses has been reared an Egyptian prince, full of the exuberant spirit of youth, aspiring to a flashy career. He had understood that God wanted his people freed, and he had seen the afflictions of Israel and attempted to be their deliverer, but he "got in dutch." He thought the people would understand him, but they did not. He finally decided to go to the wilderness and be alone. When he saw something miraculous, he turned to the mystery of it, and in it he discovered God and himself, and he was given his life's mission. First, he had tried to find his way by killing somebody. It is different now. What a difference there is in turning aside to God and waiting for His revelation to us, and that of taking things in our own hands and trying to find Him out our way! Moses had coveted spiritual possibilities all the time, but

now he is willing to wait for them and seek for them in God's way. Ever afterwards, God is real to him. He always refers to him as "The good voice that dwelt in the burning bush." Take time to see what God has to say to you. Put your thoughts and your motives under His control, and He will guide you into all truth and be a real God to you. The great menace of mankind this day is that we will not take time to let God have a chance at us.

PRAYER.

Eternal and everlasting God, reveal to each of us who now turn aside, a knowledge of Thy unfailing care. May we walk with Thee and forget our troubles. Inspire us to a saving thought of both our and the world's needs. Turn our vision to the promises that have never failed, and renew our courage every day, to follow Thee. *Amen.*

SUNDAY.

THE SABBATH AND MAN.

"The Sabbath was made for men."—Mark 2:27.

After God made the temple of nature, with its doming skies, its buttressing mountains, its organ music of winds and babbling brooks, its fountains of rivers and seas—he made man king of all, and then He made the Sabbath for man, and defined its use. He was to rest from His labors and turn it to the deep content and holiness of His soul. It was to give the supernatural man opportunity to transcend all earthly life, and cause his lofty nature to rise to glorious victory. What a blessed day this is! Do that today which will bring a part or all of this to Thee, and do nothing that will hinder it.

PRAYER.

Dear Father, cause us to turn to Thee for strength today. Give us visions of higher living and a closer walk with Thee and make us grateful for Thy gracious goodness towards us. Forgive us of all our sins. Wash us and make us clean. Baptize us with the Holy Spirit and enable us to turn our every thought to Thee. This we ask for Jesus' sake. *Amen.*

N. C. AND VA. CONFERENCE TO MEET.

To Pastors and Church Secretaries of the North Carolina and Virginia Christian Conference:

Dear Brethren,—Our Conference is to meet at Bethlehem Church, Alamance County, on November 13th. The first session will be held that night, supper being served on the ground. Delegates coming by train will be met at Elon College, N. C., if notice is sent in advance.

I am sending you the proper blanks in duplicate. Checks should be made payable to W. J. Graham, treasurer, and pinned to the blank receipt enclosed. If your Church cannot be represented, pin check to the receipt and mail with Church letter to me at Elon College, N. C., by November 10th. It is hoped that every Church will be fully represented, and that each pastor will be present. Write Mr. Clyde Iseley, Burlington, N. C., R. F. D., when and how you will arrive.

The North Carolina Conference will meet at Wake Chapel Church, Fuquay Springs, N. C., on November 20th. No report need be sent to this Conference. The North Carolina and Virginia Conference will report for us to that body.

Trusting that we may have a pleasant and profitable session and that every Church and pastor will please our Master in the reports to be made, I am, Sincerely,

W. A. HARPER,
Secy. N. C. & Va. Christian Conference.

Christian Orphanage

AT THE ALABAMA CONFERENCE.

DEAR FRIENDS:

The writer had a very pleasant trip to Alabama Christian Conference. It was our first trip to Alabama to attend the Conference. We had a very pleasant home with Mr. and Mrs. D. B. Mitchell and enjoyed every minute of our stay. After the Conference broke, we visited Wadley, Ala., and had the pleasure of visiting the graded school and our junior college. We were very kindly entertained in the homes of Rev. E. M. Carter and Bro. C. W. Carter. The people were very kind to us, and we made many new acquaintances. It is a great community and a splendid people, and if it was not for the boll-weevil the farmers would soon grow rich raising cotton. The boll-weevil is very destructive and cuts the yields of cotton in many sections very low; but the farmers are beginning to put up a fight to exterminate him by the use of arsenic, and we were informed that a very rick vein of this product had been discovered near Cragford, and would be developed in the near future and would be sold cheap enough so the farmers could use it freely to dust their growing cotton to destroy this pest. I truly hope thatt he day is not far off when the farmers in that section will be able to combat the boll-weevil and get on their feet again.

Mrs. Johnston and part of her singing class rendered a program at Concord Christian Church Saturday, October 20th. This community has a union Sunday School, and has an annual Sunday School celebration and generally have several speakers for the occasion. They all enjoyed the trip very much, and especially the most excellent dinner served on the ground, with fried chicken and every good thing to eat. They made us an offering in money, wheat, corn, potatoes, etc.

The orphanage was highly honored Sunday, October 21st, by a visit from Mr. M. Orban, Jr., of Whittier, Calif. Mr. Orban has been a warm friend to the orphanage for a number of years and has often contributed to help us in this work of love and charity. We were delighted to have him visit us, and hope he will be so well pleased with his visit to this section that he will come again.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR NOVEMBER 1, 1923.

Amount brought forward		$12,145.81
Sunday School Monthly Offering.		
North Carolina Conference:		
Shallow Well	$ 2.67	
Bethlehem	4.47	
Ingram, Va.	5.00	
Wake Chapel	5.00	
Mt. Pleasant	1.50	
Amelia	4.00	
Mt. Auburn	13.60	
Sanford	7.06	
Hopedale	3.85	
Shiloh	.54	
Concord	6.32	
Shallow Ford	2.86	
Third Avenue, Danville	4.92	
		61.79
Eastern Virginia Conference:		
First Christian S. S., Richmond	$ 5.74	
Hobson	3.28	
Berea, Norfolk	3.00	
Holy Neck	24.00	
		36.02
Alabama Conference:		
Pisgah		5.30
Northern Church:		
Franklin Christian S. S., Powell, Pa.		5.00
Special Offerings.		
D. B. Mitchell, Cragford, Ala.	$ 10.00	
Rose Rogers	5.00	
Mt. Auburn, pledge at Convention at Catawba Springs	5.00	
G. L. Gwinn, on support of Lula Johnson	10.00	
Mr. Bailey	.50	
G. E. Lingle, support of little boy	10.00	
		40.50
Grand total		$12,294.42

ALABAMA CONFERENCE MEETS.

The Alabama Conference met in its last session with the Church at Cragford. There were in attendance delegates from all the Churches except one; a fine representative body of our work in this section. And, too, we had with us Chas. D. Johnson, of the orphanage; Prof. P. J. Kernodle, managing editor of THE CHRISTIAN SUN; Revs. H. W. Elder and R. A. Whitten, of the Georgia and Alabama Conference; Miss Pattie Coghill, of the mission office, Elon College, and E. B. Atkinson, of Macon, Ga. It was a delight to have these visitors with us and their counsel in the work.

During the first day's session we heard the reports of the executive committee, the reading of Church and ministerial reports, reports on moral reform, superannuation and foreign mission. These reports were interesting and very helpful. While not so many of the Churches paid their assessments in full, there is a gain in membership of seventy-five or a hundred. A petitionary letter from the new Church at Roanoke was read and, with their delegates, was received into the Conference. We are glad for our members in the town of Roanoke and for our work for this organization. It is one long needed.

In the morning of the second day came the report of the Sunday School Board, and some words of greeting from Miss Lucy M. Eldredge, secretary of religious education. It was decided during the discussion of this report that steps would be taken to hold a Chautauqua at Bethlehem College next year. This, we consider, was a forward step and will mean much to the Sunday School and Church work in this section if this arrangement is made. Next was the report of the Mission Board. For the Church at Bryan's Chapel, one of the North Alabama Churches, there was collected $48.00 to put doors and windows in the building, and for the interest in mission there was secured in cash and subscriptions $438.85. Practically one hundred of this was paid in cash. This was indeed the best of all the services. The offering was made without much effort. Following this, Rev. H. W. Elder preached an inspiring sermon, which was to all a spiritual feast.

In the afternoon there were reports of religious literature, education and Christian Endeavor. Truly the opening of Bethlehem College is a new day and, if the people will continue to support the institution as it appears now they will, ere long we are to have a great, good institution in this section of our work.

E. M. CARTER.

Wadley, Ala.

"Yet I doubt not through the ages one increasing purpose runs,
And the thoughts of men are widened with the process of the suns."

RELIGIOUS EDUCATION

Miss LUCY M. ELDREDGE, *Field Secretary,*
2311 Hanover Avenue, Richmond, Va.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

November 11, 1923.

Subject: "Some Missionary Teachings of the Psalms."—Ps. 47:1-9, 67:1-7, 100:1-5.

Golden Text: "Let the peoples praise Thee, O God: Let all the peoples praise Thee."—Ps. 67:3.

Devotional Reading: Ps. 98:1-9.

Reference Material: Ps. 96-99, 117; Rev. 5:8-14.

All Nations Called to Serve Jehovah.

"The poets are ever the 'makers,' the 'see-ers' who lead in advance of human thought, and so it is not strange that some of the greatest missionary messages of the Old Testament should be found in the psalms."—*Montgomery.*

The psalms are rich in missionary material, and in inspiration for missionary hearts. Under divine inspiration, they were great missionary hymns written for all time and for all people. They convey a personal uplifting message and have a universal appeal. No part of the Bible is turned to more often for devotional reading, private or public. Some one has said: "Whoever were the human authors of the psalms, the real author was the spirit of God." And through these great masterpieces of poetry and song, many lives have been molded. The person who once declared, "Let me write the songs of a nation, and let who will write its laws," had a great vision of the power of song in shaping lives. Songs create desires. Great missionary hymns make missionaries. A thorough acquaintance with the psalms, from which the Master often quoted, will reveal clearly that Jehovah is the God of the whole world, that He is calling to all men to serve Him, and that His kingdom will surely come, and "His will be done on earth as it is done in heaven." The psalms are missionary in their message to us.

To an unprejudiced person, just a careful reading of the three psalms which are given as references for this lesson, to say nothing of countless others which are thoroughly missionary, will bring conclusive proof that to be a child of God means to be missionary—to be eager for all the world to praise God. Read them over, jotting down every word and phrase which includes the nations of the world in His plan. See how little of the psalm would be left if the missionary portion could be omitted. Surely God was very anxious for His people to learn this important lesson regarding His work when over and over again, in inspired writing, the truths are repeated.

God the King of the Earth.

This is the theme of the forty-seventh psalm. He is not the ruler of a petty province, or of favored lands, or of people of great wealth and noble families. He is the "King of the earth," of all the earth. Wherever men live, He is a ruler, who is eager for their welfare, and who longs for their love and obedience. He is a Ruler who knows no distinction of "race, color or previous condition of servitude," but whose whole longing is for people who are righteous. When the earth is ruled by God in the hearts of all men, there will be peace and justice and purity.

All Nations are Exhorted to Praise God.

This message of the sixty-seventh psalm is the desire of every mission board ever organized. It is the burden of every missionary's heart. It is the ideal toward which every missionary Christian (and can there be any other type of Christian?) is looking. The psalmist implores God's mercy and blessing, not on himself alone, but on all men. His pronoun is plural—"us." His plea is for "salvation among all nations." His desire is to see all the people praise Jehovah. Our worship should be filled with praise. The full joy of the Christian life comes from a realization of God's goodness, and such a realization must be expressed in praise, not alone in petition, in thanksgiving, not only in asking for favors. "And all the ends of the earth shall fear Him." The missionary psalms are prophecy, looking forward to the Messianic kingdom. They look forward to the rule of a King who shall reign in righteousness.

All Men are Exhorted to Praise God.—Ps. 100.

A nation is made up of its citizens. Great buildings, immense wealth, large cities cannot alone make a great nation. But great men make even the smallest kingdom great. Even so is it in our Churches. Magnificent buildings, talented choirs, lofty oratory cannot suffice to make a great Church in God's sight. But Christian men and women, filled with praise to God, serving Him "with gladness," and coming before Him with singing, can make any Church win His divine approval. In this thanksgiving psalm, which every boy and girl in our Sunday School should learn before he leaves the junior department, the psalmist sings of a "joyful" religion. He recognizes that all we have comes from God, and that the only real way in which we can thank Him is by serving in His Church, by worshiping with His children, by constantly remembering His faithfulness, which is "unto all generations."

This anniversary of Armistice Day brings remembrance that many nations have much to praise God for today. Five years ago there was great rejoicing. It was a day never to be forgotten by those who experienced its relief and its happiness. We felt that the time when all the earth was to be at peace was coming nearer and nearer. We praised God that Armistice Day that the war was over. The message of the psalmist looks forward to a day happier than any day man has ever known. They anticipate the time when all the earth shall have peace because all the peoples of the earth shall be serving the one true God as King, and worshiping and serving Him. Missionaries are working today to hasten this time. Christians everywhere, by their prayers and their gifts and their lives, are helping to make the joyful day come. On this fifth anniversary of Armistice Day, with its joys fresh in mind, may not many Christian people, studying the great missionary hymns of the Word of God, approach their Father, with thankful hearts, and with willing spirits, ready to consecrate their all to helping to bring about the great day when war shall be no more, because men love each other as they love and worship the one true God.

"Jehovah will keep thee from all evil;
He will keep thy soul.
Jehovah will keep thy going out and thy coming in
From this time forth and for evermore."

CHRISTIAN ENDEAVOR.

November 11, 1923.

Topic: "Courage Needed Today: for What?" —Josh. 1:1-9.

(Armistice Day Meeting.)

Thoughts for the Meeting.

God has leaders in preparation to lead in His work. Moses was gone, but Joshua wa sready to "carry on" when God called him. Verse 1.

Joshua's commission was from God. "Go over Jordan" were His marching orders. His was a great task, calling for courage to face enemies and courage to guide his own people aright. Verse 2.

God keeps His word. The promised land was to be their home when the children of Israel did their part courageously. "Every place that the soul of your foot shall tread upon, to you I have given it." Verse 3.

"I will be with thee." A leader needs this promise today even as Joshua needed it. Our greatest leaders in war and peace and reform have been men and women of profound faith in God and with a willingness to be guided by Him in all things. Verse 4.

Joshua's success came because he was willing to believe that God was with Him. Verse 5.

"Be strong and of good courage." The cowardly man is never strong. Courage is needed today. For what? To conquer sin, to stand firm for God, to be on the unpopular side if that is the right side, to conquer over our own sins, to play our part well. Verse 6.

"Only be strong and very courageous." Again comes the command, with further counsel to observe the law in every particular, "That thou mayest have good success." So many people desire success without being willing to pay the price it demands. Verse 7.

The Word of God in the heart instills courage, as it brings assurance of God's protection and guiding care. Read Psalm 91. Verse 8.

On this anniversary of Armistice Day, remarkable incidents of physical courage in the recent war are readily recalled. Those brave men played their parts well, and now call to us, in Lincoln's words at Gettysburg: "To be dedicated here to the unfinished work which they who fought here thus far so nobly advanced * * * that we here highly resolve that these dead shall not have died in vain." Peace demands a courage as great as that of war, which calls for physical courage, while the times of reconstruction demand a high type of moral bravery. Moral and social and religious problems are here to solve. International and national policies must be determined rightly by morally courageous men and women. Citizens who are not afraid to stand for the just and the right and the true are the citizens needed today. Christians carrying into community and state their Christian ideals will mean a better America and a better world.

Poem for the Meeting.

Courage.

Courage for the big task and for all the hard tasks, too?
Courage for the hours when I scarce know what to do?
Courage for the things that fret and wear my life away,
Just to fight the war with worry every single day?
Courage for decision in all matters, great and small?
Courage to be wise and true in problems, each and all?
Courage? Yes, because through faith I clearly now can see
Grace is all sufficient every day for even me.

Courage? Yes, because through faith I hear His tender voice,
Coming low and sweet: "Fear not, my child, but just rejoice;
Yield thy way to Me in perfect trust, and ever know
I will surely guide thee in the way that thou shouldst go."

PLANS FOR THE MEETING.

Place the Christian flag with the American flag in the front of your prayer-meeting room as reminders of the banners under which we, as Christian Americans, live.

Urge every member to take some part in the meeting. It takes courage, often, to testify or pray or lead a meeting, but each such Christian act develops spiritual strength.

TOPICS FOR DISCUSSION: What problems in youth demand courage to solve? Which is easier to develop, physical or moral courage? How can courage be developed? Bible sayings about courage (each member may quote and comment on one verse)—Nos. 13:20; 2 Chron. 32:17; 2 Cor. 5:6; Heb. 13:6; Deut. 31:6; Josh. 10:25; 2 Sam. 10:12; Ezra 10:4; Ps. 31:24; Isa. 41:6; Eph. 6:10.

SUGGESTED HYMNS: "Stand Up, Stand Up for Jesus," "As a Volunteer," "Loyalty to Christ," "A Charge to Keep I have."

JUNIOR CHRISTIAN ENDEAVOR.

NOVEMBER 11, 1923.

TOPIC: "What can we learn from Nehemiah?" —Neh. 4:6, 6:11.

"So we built the wall; and all the wall was joined together unto the height thereof: for the people had a mind to work."

"The greatest joy that comes to man
Is found by working out some plan
That helps the world from day to day
To do each task some better way."

—*Benson.*

Nehemiah's work was to rebuild the wall around his Jerusalem. He came from far Shushan, with the king's protection and permission and help. He made a plan by which this great wall could be restored, and the people living there safe from the enemies round about. He looked all around. He talked to the leaders. He made a plan, and then he got all the people together, for he knew it could never be built, unless every one had his own place to work, and then did his best. Then finally the wall was finished because "the people had a mind to work." And they were very happy together.

The greatest joy that comes to a Junior Endeavorer in his society comes through the work that is done. He is proud of the meeting which he worked so hard to get ready for, proud because every single person helped the leader. The sick people visited, the flowers brought for the Church, the errands run for the pastor, the scrapbooks made for the hospitals and orphanage, are all a part of Junior Endeavor work, which Juniors enjoy doing together.

The story of Nehemiah is so interesting that you will want to read more than the two verses given, and when you do read or hear the whole story, you will find many lessons to learn from this man who lived so long ago.

NOTICE.

To Churches and Pastors:

If, through oversight or mistake, we have failed to send you a blank to report to the Western North Carolina Christian Conference, please notify us at once and we will be glad to mail them to you. We hope to meet every pastor and a representative from every Church at Conference.

W. C. MARTIN.

Candor, N. C., Route 1.

QUIET TALKS ON SIMPLE ESSENTIALS.

BY S. D. GORDON.

Under the Auspices of the Atlantic City Council of Churches.

(No. 7) THE BAD BREAK.

There's a break everywhere you look—a bad break. It is in nature. The geologist finds it in the earth's crust, and the astronomer in the upper blue. The biologist finds it in animal life.

The chemist constantly guards against the death element in the gases. The orchardist fights it by spraying. The farmer must overcome it to get a crop, and the stock-breeder vigorous young. The weather expert never knows when and where a sudden wild storm may bring destruction and death.

That break is in human life, too. Here it's a moral break. The banker and merchant think of it as they engage clerks, and plan surety bonds against somebody's failure to keep faith. The thoughtful parent and the wise teacher guard against it for the young people. We are all increasingly on our guard in a crowd. Even the mother is conscious of a something serious to be reckoned with in the will of her growing babe.

There's a break lurking everywhere. The break in nature grows out of the break in man. For man is the underlord of creation. He affects it. The two intertwine.

Away back, that break began with God. Man was made free. He was like God in being free to think and act as he chose. There was the chance of a break. He could choose right, or wrong. He chose. He made a bad choice. That was the beginning of the break.

Do you remember the old garden story? The garden was full of fruit trees. Man was to eat freely of all he chose. Then God said, "The real things are the heart things. Let us keep in touch, real heart-touch. It depends on you; your choosing to have it so.

"So, we'll call this tree here the tree of choice. I ask you not to eat of it, simply because I want you to stay in touch with me by choosing to. You may eat of it, of course, if you choose to.

"But, please, I ask you not to. I want your love because you choose to love, to stay in touch, and this tree is your opportunity." There was the chance for the break, in the man's power to choose as he pleased. And there the break came.

Mark keenly that the break began with the man. It is what he did that made the break. There was no break on God's part, except the break in His heart as He saw the man break away. The old friendship was broken. It was broken by the man.

And we've all caught the break habit. It's contagious. It's easy to break. It's hard to break away from the break habit. Yet—yet, there is never an actual break with God except as each man makes it.

It's not a matter of that first man's break, even though he started the down-grade. It's each man's own break or not-break that matters. That, only that, but all of that. Every man stands on his own feet.

The old-fashioned word is sin. A new word sharpens the meaning. The break of sin is not merely a misfortune. It's not a thing to be cured by the surgeon's knife, nor the psychologist's formula. Else things could be fixed up by providing surgeons and psychologists enough.

It isn't merely a personal twist this way or that, more or less accidental, or incidental. No, at the core, sin is in the choosing power. It's a preferring one's own way to God's. The root of that break is in the will.

There never has been any break on God's part toward man. That should be underscored black. His only break is with man's break. For the thing itself, that breaking choice, that was bad. That hurt man.

A hell of suffering was packed in that. For man's sake, that must be fought. The snake in man's bosom must be caught and slain, lest it sting the man's life clean out.

God's feeling toward man has never changed, not by as much as half the batting of your eyelid. But He hates the break bitterly. That's why the Man came to let us know how God feels both about us and about the break.

That's why the extreme thing of dying was done—to break our hearts with the love of it, and rid us of the results of the break, and to put a new power into us.

So the break is mended up by our new choice. And a new tree of choice will grow in our garden. And He and we will meet in heart-touch again under the tree of choice, which will become a tree of life, never-ending fruitful, fragrant life.

What a prince man is that has such power of choice! What a princely power that chooseing power is that can break the plan of God! And—and, can make us friends again with such a God.

What a love it is in that Man's heart, and the Father's, to go to such extremes to mend that break. What a break, a bad break, that was that the Man did such an extreme thing to fix up!

An old Western stage-driver cried out in his delirium: "I'm on the down-grade. And I can't reach the brakes." Things seemed at their worst to him. That bad break really put things at their worst.

(No. 8—"Falling Up, or Down?)

AN INTERESTING STUDY IN JOB.

During our residence in Ohio, years ago, we had an old friend, who is yet comparatively a young man. He was absorbed in the thought of his life-work—the Gospel ministry. As such, he delighted in the study of the Bible, and necessarily he was a growing man. We have not seen him in years, but a few days ago we received from his hand a booklet, "A Syllabus of Book of Job." It was from the pen of our old young friend, Rev. A. E. Cortner, A. B., Albany, Ind.

It must have cost the author a great deal of careful study, as the syllabus shows a close acquaintance with practically every detail of the book. As indicating to the reader what he found in his study of the Book of Job, we name the several divisions of the book in this syllabus, as follows:

1. An analogy of the plan of redemption.
2. Why do the righteous suffer?
3. How can a man be justified?
4. How can a man be clean?
5. Is man immortal?
6. Is there peril in resisting God?
7. Is there profit in prayer?
8. Where did Satan come from?
9. What shall I do when God raises?
10. How can man find God?
11. Where is God?
12. Who is the daysman longed for and needed?

Each of these divisions has from seven to twenty-two subdivisions, making this syllabus of real value to any one who wishes to give the Book of Job a real study. You can order copies from the author, addressing him at Albany, Ind. Price of the booklet is not given, but it is not large, as the booklet has only sixteen pages.

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TRUST ALL.

Never mind where you work. Never mind whether it be visible or not. Never mind whether your name is associated with it. You may never see the issues of your toils. You are working for eternity. If you cannot see results here in the hot working day, the cool evening hours are drawing near, when you may rest from your labors, and then they may follow you. So do your duty and trust God to give the seed you now sow "a body as it hath pleased him."—Alexander Maclaren.

Beyond the sunset in God's land, our loved ones who have gone are waiting and watching for me. Thank God, this is no delusion.

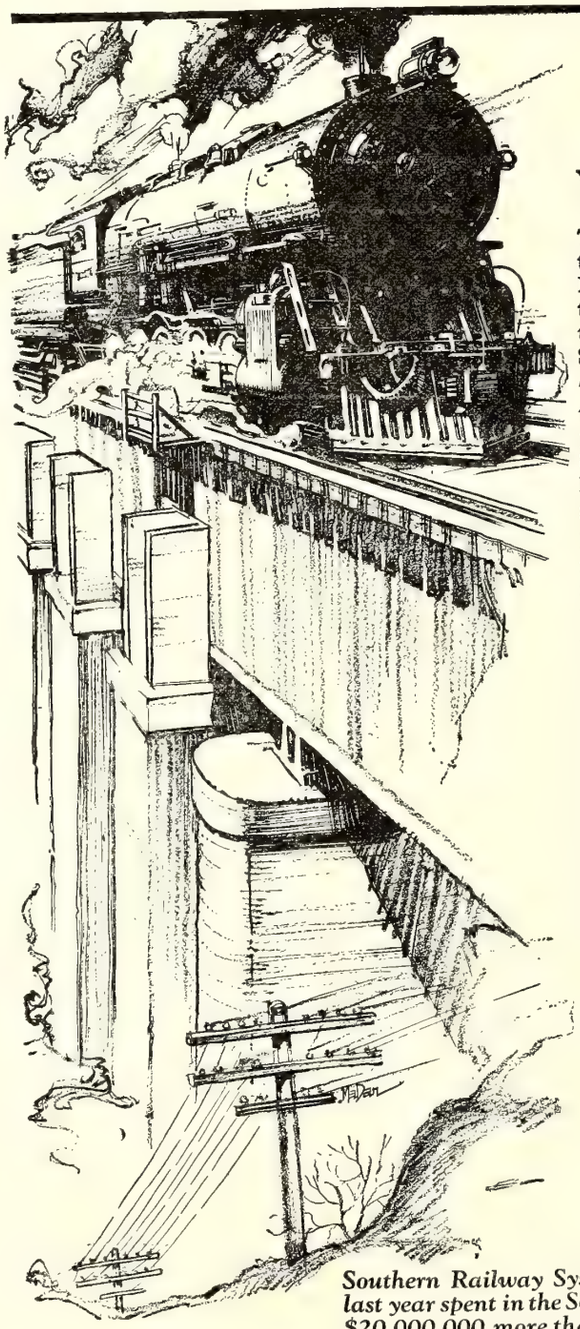
DOES EDUCATION COST TOO MUCH?

The educational world is still considerably stirred over the statements of Dr. Pritchett, president of the Carnegia Foundation for the Advancement of Teaching, a few months ago about the cost of the schools and their enormous and growing budgets. The statements, which have evoked the most widespread comment and discussion, are that "the present cost of schools is sorely taxing the ability of the American people to support them," and that under the "enormous load of taxation that societies carry, communities will rise against the burdensome cost of public education."

In commenting upon these statements, the New York Times very wisely says: "'Enormous' is a relative term. The cost is truly enormous compared with what Russia is spending. It is enormous compared with what China is spending. But it can hardly be said to be enormous when put beside our total wealth or national income." The Times then points out that the billion dollars which our public elementary and secondary schools cost annually is only four-tenths of one per cent of the national wealth, one and four-tenths per cent of the national income, and less than seven per cent of the amount of money lying in the "savings accounts" of the banks. "The sum spent on education sounds 'enormous,'" says the Times; "but when reduced to its lowest terms, the cost to each individual, it seems very small. Taking the country over, it is about three cents per person per day."

So long as the American people are paying seventeen dollars for luxuries for every dollar that they spend for education, it seems rather strange that great educational agencies would raise doubts as to our ability to pay the increasing cost of education. The real question is whether or not we regard the education of our children as of primary importance. It is a matter of priority of interests, and not of ability.

SOUTHERN RAILWAY SYSTEM



Keeping pace with the South

The first American locomotive to enter actual service was the "Best Friend" of 1830. Built in a New York foundry, shipped by sea to Charleston, it hauled the first passenger train on what is now the Southern Railway System.

Twenty-two hundred locomotives, some of them fifty times as heavy as this famous pioneer engine, and 70,000 cars, operating on 8,300 miles of Southern Railway System lines, are now doing the work that was begun by the "Best Friend."

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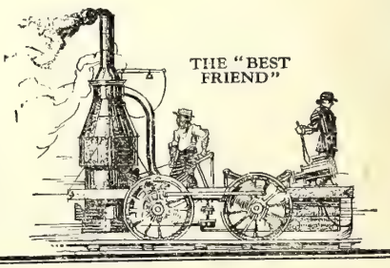
The Southern serves the South—from the northern gateways at Washington, Cincinnati and Louisville—and the western gateways at St. Louis and Memphis—to the ocean ports of Norfolk, Charleston, Savannah, Brunswick and Jacksonville—and the Gulf ports of Mobile and New Orleans.

Operated by men of the South, who have been bred in its traditions to understand its problems and its needs, the Southern keeps pace with the South. The investment in its properties is now more than $710,000,000, of which $285,000,000 has been expended in the past two decades.

With the continued cooperation of the people of the South, we will be enabled to command the capital for the greater transportation facilities that Southern development will inevitably demand.



Southern Railway System last year spent in the South $20,000,000 more than it received from the South.

The SOUTHERN SERVES THE SOUTH

Gypsy Smith preached a sermon on "The Lost Christ." He found a note under his door the next morning which read as follows: "I am a preacher, the pastor of the largest Church, with the largest congregation and with the greatest influence in the city in which I live. The biggest men in that city are members of my Church, but I am in distress. I have lost my Christ. I promise you and my Church and my God I will never preach again until I have found Him." What a tragedy is here! There are two things to be said for this man: he did right in ceasing to preach when he had "lost his Christ," but no man who has lost his Christ and feels as this man felt will fail to find Him to the joy of his soul.

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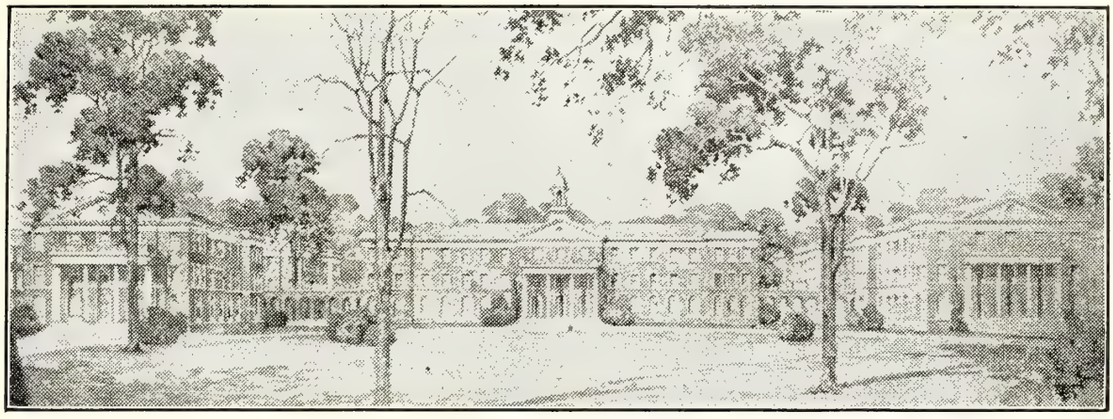

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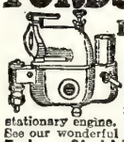

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Called Home

VEAZEY.

Rhoda Ann Hunt was born March 10, 1856; married to Z. T. Veazey May 21, 1869. To this union has been born twelve children; they also have sixty-two grandchildren and eighteen great-grandchildren. Sister Veazey departed this life September 28, 1923. Funeral services by Rev. G. D. Hunt and the writer. She was faithful and true to her husband and family. She was first a member of the Methodist Church, but for thirty years she has lived a consistent member of the Christian Church at McGuir's Chapel. She leaves to mourn their loss her husband, a large family of children and grandchildren and lots of friends.

Truly the Lord will bless the life and labors of one who has sacrificed and worked so hard and long for those she loved. Surely a good woman has fallen. May the Lord comfort all those that mourn.

C. W. CARTER.

THOUGHTS ABOUT CHRIST.

1. He claimed equality with the Father, and said that He came from the Father, and would return to the Father. "Before Abraham was, I am."

2. He never made a confession of sin, or fault, or short-coming, or weakness. "Which of you convicteth me of sin?"

3. As to His mighty deeds, recall the words of Nicodemus, "No man could do these miracles which thou doest, except God be with him."

4. He never put Himself on the same class with His disciples. His words were: "I ascend to my Father, and to your Father; to my God, and to your God." He did not say "to our Father."

5. He was worshiped and adored by His apostles and disciples. Why did He not stop them? They were guilty of idolatry if He were not truly the Son of God. The martyrs prayed to Him—as Stephen: "Lord Jesus, receive my spirit."

6. Note the assertiveness of Jesus: "Come unto Me," He said. Moreover, He claimed to be the Judge of all mankind.

Christ satisfies heart, conscience, intellect, will. Every burdened soul will find rest in Him. "I came to Jesus as I was." More than that—

I looked to Jesus, and I found
In Him my Star, my Sun,
And in the Light of Life I'll walk
Till traveling days be done.
—W. Phillips.

A giant meteor was recently sighted by officers of the ocean liner Orbita. It was visible for five minutes as it swept across the sky, leaving a luminous, greenish vapor in its wake, which suffused the heavens with brilliant color for more than twenty minutes. Which reminds us of Jude's "wandering stars" and of John's vision of "a great mountain burned with fire," which was cast into the sea, turning a third part of it to blood.

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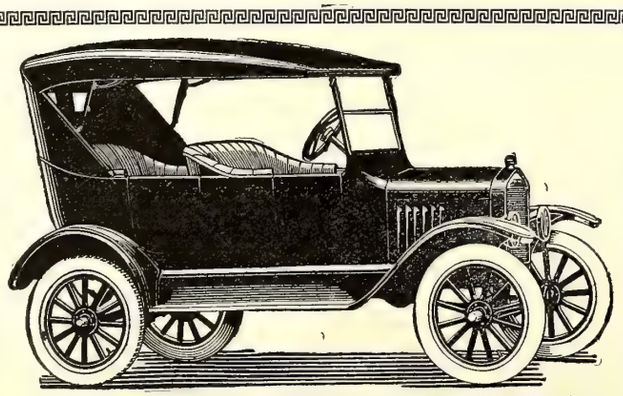

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VOLUME LXXV. | RICHMOND, VA., THURSDAY, NOVEMBER 8, 1923. | NUMBER 45.

Mrs W A Harper 8-1-24

THE SUN'S OBSERVATORY

When a Ford is Not a Lincoln.—

A witty editor says of the statement that Ford will not run: "Perhaps Henry realizes that the motoring public knows the difference between a Lincoln and a Ford."

Church Census of Burlington Folk.—

Results of a Church census taken as part of a "go-to-Church" campaign follows: Number of Church members, 2,283; non-Church members, 1,432; number expressing Church preference, 1,885; number attending Church, 2,635; number attending Sunday School, 2,103; number not attending, 1,617; number of children under twelve years, 882. This does not include the census taken some time ago by the Hocutt Memorial Church of West Burlington, the cards number 1,900. They will be included and tabulated.

Columbia Writer Wins Knopp Prize.—

Young J. Warner Bellah, of Columbia, won the Knopp prize, with a book written in nineteen hours. The world admires the ease with which he writes. If Boileau were alive he would tell Mr. Bellah what he wrote to Racine, then about Bellah's age: "You tell me that you write with great ease. I hope to teach you to write with great difficulty."

After he began writing with difficulty, Racine amounted to something. Beware of deadly facility. Nothing worth while was ever done easily. If you find it easy, make it hard by doing it better and doing it over.

Coolidge Sees Failure in French Limit Plans.—

Statements at the White House that President Coolidge would view the placing of restrictions on the proposed expert committee inquiry into Germany capacity to pay reparations as committing the plan to almost certain failure, had a distinctly depressing effect today on the entire outlook.

What effect the indicated desire of Premier Poincare, of France, to limit the scope of inquiry may have on the question of American participation was stated at the White House, when the President's views were disclosed yesterday, to be as yet uncertain. It remains to be disclosed what stipulations France may attach in joining the allies in a formal invitation for unofficial American representation on the committee, and it was indicated that the Washington government probably would agree to American participation, but only after plainly stating its belief that an attempt to settle the reparations question in that way would be fuile. Such restrictions as press accounts of Premier Poincare's recent addresses indicate the French desire to place upon the inquiry were said to be regarded by the President as altering completely the basis upon which the original American proposal was made for a study of the reparations problem. What was contemplated in that, it was said, as an essential condition for any promise of success in the undertaking, was a "complete and conclusive" examination of the whole question.

Mark Highways with Line in Middle.—

The North Carolina State Highway Commission adopted a plan which has proved very successful in many States for some time—that of marking the highways with a line in middle of the road to keep drivers on the right side of the road.

Black paint will be used on concrete roads and white on the bituminous surfaced roads. The object being to divide the road in half and keeping the motorist on his side of the road. The lines can be seen clearly at night, and it is thought that it will be a great aid to the automobilist at night.

The commission has already tried it out on several of the State highways, and are very well pleased with the results.

Marked Decrease in Diphtheria.—

Reports to the North Carolina State Board of Health show a marked decrease in the prevalence of diphtheria for the past two months as compared with the same months for last year, and Dr. W. S. Rankin, State health officer, has expressed confidence that the death rate caused by the malignant enemy of childhood this year will be materially reduced.

In September and October, 1922, there were 1,989 and 1,988 cases of diphtheria, respectively, reported. September this year showed only 817, and October 1,320 cases. The reduction for the two months this year in cases reported as against the same months last year is 1,840, or 46 per cent.

Rebuilding in Japan.—

In speaking of the Japanese earthquake, the *Weekly Review,* of Shanghai, China, makes the following comment:

"Despite being centers of high rank in importance, Yokohama and Tokyo were excellent examples of what great cities in this day should not be. The streets were poorlly laid out and constructed, with a few exceptions. The earthquake proved the inadequacy of the building construction in a volcanic area. That shock-proof buildings can be built was demonstrated by the survival of the Imperial Hotel, an edifice, to be sure, which was built with enormous waste of money and with almost an entire disregard of architectural harmony, but still one which has defied the worst jolt of history. The tram lines, the telephone system, and most of the other appurtenances of civilization in Tokyo and Yokohama were but semi-modern. From the standpoint of practicality and progress, one can hardly grudge Japan the opportunity to build itself a new capital. From the scar of today will arise the wonder and pride of tomorrow. The genius which converted the Japan of a half-century ago into the world power of today has not been exhausted. Rather it has been developed. Japan will surprise us by the manner in which it avails itself of the opportunity ahead."

With the proper help from the Christian nations of the world, Japan can also build an indestructible foundation for her spiritual welfare as well as one that is proof against the quakes of time.

The President and Law Enforcement.—

The question of prohibition enforcement is primarily one of law enforcement, and the President has taken the position that all law should be enforced. He has gone a step further, and says: "A government which does not enforce its laws is unworthy of the name of government, and cannot expect to hold either the support of its citizens or the respect of the informed opinion of the world." In order to bring about this enforcement, President Coolidge presented the following program to the recently convened conference of Governors, at which two-thirds of the States were represented:

"1. Co-ordination of all Federal, State, county and municipal forces.

"2. To call upon the press to support prohibition law enforcement, stress law observance, and treat the enforcement program commensurate with the gravity of lawlessness.

"3. To call conventions of municipal, county and State enforcement officials at a convenient date, to discuss and adopt a program of the State, the Federal government pledging every possible support to these conventions.

"4. To call upon the prosecuting attorneys in the various districts of the State to confer on this problem, pledging support with every facility to aid in such discussions.

"5. To adopt whatever means are practicable to cause lawless citizens and aliens to respect the majesty and sanctity of the law, and to respect the various agencies enforcing it.

"6. Co-operation by national authorities in all these activities.

"7. Education of the school children as to the evils of liquor."

Mr. Coolidge has taken a step in the right direction. He holds a whip-hand in the situation, and it is hoped that he will drive the issue home.

NOTES-PERSONALS

The pride that destroys the soul is not necessarily connected with great possessions. A poor man may be swollen up with sinful pride as truly as a rich man. It is the spirit that makes the sin.

Five Conferences have held their annual sessions, and up to this time the proceedings have not been sent in for publication. This is a reminder of the Convention's request that the minutes be sent to the editor promptly.

Did you say you gave some one "a hot shot?" Do you know whence "hot shots" come? Some one has said that "a hot shot" is often out of the devil's gun. Then, let us not shoot "hot shots." We can find something better to do.

Appreciation is expressed to all who contributed in any way to the increasing of THE SUN'S list of new subscribers. Those who were contestants for prizes will please send in their reports, so that they may be checked up with the subscription books.

It is a great thing when our Gethsemane hours come, when the cup of bitterness is pressed to our lips, and when we pray that it may pass away—to feel that it is not fate, that it is not necessity, but divine love for good ends working upon us.—*E. H. Chapin.*

Every subscriber to THE CHRISTIAN SUN is asked to secure one new subscriber. If half of the subscribers can do this it will place THE SUN in about one-third of the families connected with the Southern Christian Convention. Can this not be done? But the goal is a copy in every family.

In my pastoral ministration I went often to see a man who was sick unto death. He ever complained that he could get no peace; that he had prayed continually, "O God, be merciful to me," but peace had not come. One day I said to him, "Suppose you change your prayer, and, instead of praying, 'O God, be merciful to me,' say, 'O God, how merciful Thou hast been to me!'" He followed the suggestion. Peace came and abode with him to the end.—*Selected.*

Rev. A. H. Hook, of Elon College, N. C., has been called to the pastorate of the Henderson, N. C., Christian Church, and has accepted. Bro. Hook is a son of the late Rev. C. F. Hook and Mrs. Belle H. Hook, of New York State. The father was a minister in the Christian Church, and so is the mother. Mrs. Belle H. Hook is now living in Atlanta, Ga. Bro. Hook is a promising young man, and we wish for him and the Henderson Church great usefulness in the Lord's work.

Here are suggestive words. The *Religious Herald* says: "The *Catholic World* for July gives some interesting religious statistics. Fifty-six per cent of Catholics are found in our great cities; only 10 per cent of Methodists. There are eight times as many ministers as priests in this country. The same magazine for August says that there are only 10,000,000 practicing Catholics in France. In a Western city in this country a canvass was made of sixty Catholic lawyers, and it was found one-fourth had fallen away. Of the Irish names beginning with 'O' in *Who's Who* for this year, 30 per cent have fallen away. The writer quotes Wesley's saying: 'A good Methodist will get rich, but if he gets rich he will not be a good Methodist.' Twelve German Catholics in Milwaukee got rich and they all fell away."

Special Notice to Conference Secretaries.—The Southern Christian Convention, in session at Henderson, N. C., last May, ordered that the Christian Annual be published again this year, as last. It also gave orders that secretaries must have their minutes in the hands of the editor by December 1st, and as much sooner as may be convenient. This is notice to secretaries that the copy will be expected in the editor's hands at Elon College on or before Saturday, December 1st. If not in by that date, they are liable to be left out of the Annual, as the editor must obey the orders of the Convention. If you get behind and your minutes do not get into the Annual, you will have no one to blame but yourselves. Remember, December is not far away.

We have heard of apples of gold in pictures of silver, but we do not very often see them. We found one this morning, and it is so good we are giving it to our readers, especially to our preachers, as it seems to have been prepared for them in particular. Let no preacher pass it by as unworthy of his attention and best respect. Here is the picture: Verily, when a preacher digs into an homilitic cyclopedia for a sermon, he will bring forth things new and old. When he stands before his people with his sermon, his mind will say to the sermon: "I never knew you," and his heart will mourn, "Whence cometh this strange doctrine?" And the people will say: "He speaketh with his lips, but he seemeth to be wandering in far lands where no water is."

The editor of the *Christian-Evangelist* hits the mark when he says: "They tell us—'they' being movie 'fans'—that the Jewish rabbi and the Catholic priest are never caricatured at the movies. Now, this is as it should be—for every man who is striving to make the world better and happier deserves something above ridicule. But 'they' also tell us that the Protestant minister comes in as the butt of the joke in many scenarios. He is usually an impossible sort of person, with sharp nose, long talon-like fingers, with lips thin like knives, and a general meddler, an ignoramus, a kill-joy and a nuisance. Of course, it is all a caricature, a libel upon the Protestant minister, for he is today a very human man, a very manly man." Now, we should like to know just why the Protestant ministers are thrown in a class to themselves for caricature? Does he deserve it, or is there some other cause for it?

The Eastern North Carolina Christian Conference held its annual session at New Hope, Franklin County, N. C., last week (October 23-25). Dr. Atkinson has been asked by the editor of THE SUN to give us a write-up of the doings of that body. Next week comes the Eastern Virginia Conference at Holland, Va., and then the week following, the Western North Carolina Conference will be in session at Ether, N. C., and the next week the North Carolina and Virginia Conference will be in session at Bethlehem, Alamance County, N. C., and following that the North Carolina State Conference, or the Old North Carolina Conference, which covers the territory of all the other Conferences in the State, will meet at Wake Chapel, in Wake County, N. C.—so these are busy days for our people. The Conferences in Georgia and Alabama were held last week and this. These Conferences cover the territory of the Southern Christian Convention, except the Virginia Valley Conference, which held its session for 1923 last August.

Prof. P. J. Kernodle, THE SUN'S managing editor, has been visiting the various Conferences of the Convention, and we hope he has had a good harvest in the way of new subscriptions and renewals. Brethren, remember THE SUN cannot do much for the cause without subscriptions. Every new subscriber and every renewal but widens the scope of THE SUN'S influence in doing its part for building up the Church. Remember also that every member who is allowed to go without the paper is a loss to both THE SUN and to the cause of Christ. THE SUN gets no help from them who do not take it, neither does the Church get the help from the increased activities of THE SUN'S readers which may be traceable to the influence of the paper. So, when you help to extend the circulation of the paper, you are helping to support the paper and at the same time you are helping to build up the Church by inducing our people to be more active in its work.

Elon College has in the last few days had a visit from Bro. M. Orban, Jr., of Whittier, Calif. He is one of New Elon's benefactors. He it was who gave the "Christian Education Building." His gift and his coming to Elon illustrate that saying of old, that where your treasure is, there will your heart be. After Bro. Orban had given fifty thousand dollars to Elon, then he wished to see Elon, and so he came all the way from his home in California to Dayton on business for the Church, and at the same time he extended his visit from Dayton, Ohio, to Elon College, N. C., that he might see the place and the work which had called from his generous heart so munificent a gift in the Christian education building. His visit to Elon was greatly appreciated by the college people, and we are hoping he may come again when the buildings are all completed and new Elon is at its best and in the beauty which her generous friends have given her. Come, brother; come again! Elon will give you a most hearty welcome, and we hope when that time comes again, your better half may be with you. Bring her, sure. Bro. Orban left Elon on Tuesday evening, October 23rd, going by way of Atlanta, St. Louis, to his California home. He is a very modest and unassuming man, and delights in a quiet way to do good as the opportunity may present itself. May his tribe multiply.

COMMITTEE MEETING.

The committee on education of the North Carolina and Virginia Christian Conference is called to meet at Elon College, N. C., at 7:30 P. M. Monday, November 12th. Any person having business with this committee, which should be presented at the annual session of the Conference that convenes at Bethlehem on Tuesday following, should be present at this committee meeting and will be given proper hearing.

Signed by the committee.

J. O. ATKINSON, *Chairman.*
J. W. WELLONS.
P. T. KLAPP.
N. G. NEWMAN.

NOTICE.

To pastors, superintendents and Church-workers in particular: THE CHRISTIAN SUN is published every Thursday, at Richmond, Va., at the following rates: One year, $2.00; six months, $1.00. Or, to new subscribers, if five join in forming a club and remit $7.50 at one time, THE SUN will be sent each one year (separate addresses); for a club of ten and a remittance of $15.00, an extra copy will be sent as a premium to the one getting up the club. Only new subscribers can avail themselves of these prices for November and December.

Questions and Answers.

The Automobile.

Question.—Is the automobile a good and helpful inventoin for the day in which we live?

Answer.—Yes and no! The automobile is a good and helpful invention to men and women who will use them well and wisely. The automobile is a hurtful invention in the hands of men and women who have no scruples as to using it in any way and for any purpose they may please. It is a bad invention for the man who uses it to move "moonshine" whiskey so as to get it to drinkers. It is also a bad invention for the men and women who use it for Sunday travel over the country, instead of going to Church. If I owned an automobile, I would have one rule that should always stand on Sunday, and I would want it put up as a sign on the outside of the garage door, and this would be the rule: "Under no circumstances will this automobile be used for pleasure-riding on Sunday. It may go to Church on Sunday, or it may visit the sick, or take relief to the poor on Sundays, but never one foot for pleasure on Sunday." Do you ask: "Why so strict with your automobile on Sunday?" Because I am trying to live a Christian life. My Bible tells me that I must keep the Sabbath holy. In this day of Sabbath desecration, there are so many people who spent Sunday in joy riding, and so desecrating Sunday that I feel sure if they could see me once on the road on Sunday for pleasure it would be told further than I am known, and it would be said: "Well, if he, a minister of the Gospel, can go joy riding on Sunday, I am sure I can, and I will." And then maybe for years that person would never think of a sermon I had preached trying to win sinners to Christ, but about every time any one should say a word against joy riding on Sunday I would be used as a reason for going joy riding on Sunday, saying "If he can go, I can." You can go, but you cannot have me as a stumbling-block.

How About the Garage?

Question.—Do you think it consistent with a true Christian life to run a garage on Sundays? Is it any less harm to do the work in a garage on Sunday than it would be to do the work on the farm on Sunday?—*Tom.*

Answer.—I do not think it is consistent with a true Christian life to run a garage on Sunday. You might as well keep your store open on Sunday as to keep your garage open on Sunday for business. You may say the traveling public demands an open garage. That may be true, but the Bible demands that we keep the Sabbath day holy. Now, it is a question as to which you will obey—the demands of the public, the traveling public, or the Lord. Choose you which you will obey. As to the second part of your question—as to the more harm to run a farm on Sunday than it is to run a garage—candor compels me to say that one is just as much breaking the law of the Lord as the other. If Sunday travel were limited to what is permissible according to the law of the Lord, there would be no need for an open garage on Sundays. Both are wrong and both ought to be discontinued.

Capital Punishment.

Question.—How can God be a just and loving God and yet command capital punishment? He condemns murder; then how can He approve capital punishment?—*James.*

Answer.—Some people seem to be thick-headed, in spite of all our schools and colleges can do for them. Let it be once for all understood that I am as reluctant as any man to see or even to know that some man must be electrocuted, but that does not by any means say that electrocution, under certain circumstances, is wrong. It has to be done for the protection of the community. The Lord does not wish any man to be put to death, but as long as men will break God's law and defy the highest and best interest of the kingdom of God, they must be put to death. The Bible makes it as plain as your hand before you. God says in His Bible that the murderer must be put to death, not because God delights in murder—no! a thousand times, no!—but as long as men will defy the good everywhere, some men must be executed for the public good. For instance, where the abolishment of capital punishment has been tried, it has been found, in some measure, that crime has increased, and it has become necessary in several instances to go back to capital punishment. If there be no execution of a murderer, when could we hope to have life safe from murder. Of course, it is not entirely safe from murder now, but it is far more so than it could be if there were no capital punishment. It is plainly commanded in Gen. 9:5 and 6, and the reason for it seems to be because man was made in the image of God, and the man who commits murder destroys that image in the man murdered. When God ordered the destruction of a people, it was because the good of the world demanded it. Men who persistently oppose the high purposes of God may come under this condemnation; and if they do, we have not a word to say in opposition to such destruction. God knows His plans and purposes and His own business better than any man can know them, and if He orders the destruction of a man or a community, or a state or a nation, we have not a word to say, except to bow in submission to the will of God.

The Man Who Lived Millions of Years Ago.

Question.—I see the newspapers have reported the finding of a human skull, in South America, which the scientists declare to have been that of a man who lived some millions of years ago. How can any man say that a skull-bone can give testimony to the effect that he who owned that skull lived millions of years ago?

Answer.—I think he may do so by lying, or at least by talking on a very great uncertainty. One thing is definitely believed, and that is he cannot tell from the skull-bone when, nor how long ago, the man lived. Another thing is also pretty sure, viz: If man lived that long ago and has been subjected to the changes in form which some of these so-called scientists claim, not one of them can know whether the development of a man that far back would have attained to manlikeness anything like sufficient to make sure that a bone some millions of years old is that of man or mastadon, or some other creature. Nothing is known of the shape or the appearance of even a man that far back in the history of the world, to say nothing of other animals. All such assertions are purely guesswork. There is not a book, or a newspaper, or a magazine in existence which was published that far back to give us even a crude description of how the animals looked some millions of years ago. So the most that can be said of the claims of the so-called scientists is that they are simply guessing as to the age of the man whose skull was found in South America. So, if a man was to declare that he had found a skull of a man who lived a hundred million years ago, that would not disturb me at all, and it would not because I know he is only *guessing,* and his guess, in the absence of data to establish facts to the contrary, is *absolutely unreliable.* No man has such facts, and no man can have them, and for the reason that there are no such facts. One scientist has already said: "If it is definitely established that a man existed in the tertiary period, it will upset all scientific views regarding the American continents and the antiquity of man. * * * The discovery may prove definitely that man originated in the American continents." Yes, it may, but not at all likely. That is another *guess!*

The Beast in Revelation.

Question.—Will you tell me what is the meaning of "beast" in Rev. 13, with his seven heads, ten horns and ten crowns? Who is this beast?—*Mrs. S. A. H.*

Answer.—You have asked a very difficult question, but I will try to give you an answer. John elsewhere speaks of an anti-Christ, and Paul calls the same character, as I think, the "man of sin." The terms are prophetic, and most likely refer to the man of sin as the one who shall rule the world in the last days. This man of sin is the representative of the world powers, which shall come under the one government of the world. The sea from which he comes up is a symbol of the unsteady and unsettled world situation which shall prevail in the last days, and from this troubled and confused world situation one man shall arise as ruler. He shall have seven heads—or seven rulers under him. The ten horns are symbols of world powers as existing under the one man of sin. It must be a man who is spoken of because he is at the head of world powers. The horns are symbols of power, and so the ten crowns will be for the ten heads over these ten powers. This man of sin is partly described. He was in part like a leopard, in part like a bear, and in part he was like the mouth of a lion. I cannot be sure of what all this means, but of one thing, I think, we may be sure, viz: being like these awful animals of the jungle must portray him as a bad character, one whose rule is to be greatly feared by the people. We have had the country ruled by judges, by kings, by emperors, and finally by anarchy, in part. The beginning of the world conditions spoken of in Rev. 13 may be now dawning upon us, as seen in the Soviet government in Russia, where we have almost nothing but confusion. I say this may be the beginning of the conditions when the man of sin shall begin his reign. We may find comfort in one thing at least. The reign of the man of sin will be short—it will continue for forty-two months, and in that time will likely come the great battle of Armageddon, when the forces of truth and righteousness, in their last battle, arrayed against error and sin, shall smite this world power and Christ shall be King. This is a very brief and imperfect presentation of the facts as they seem to be foreshadowed in prophecy, but I trust it may give you at least some conception of what is portrayed in these strong figures, given to the Church by the spirit of God, as indicating the world situation when Christ shall come to make up His jewels in the last days, and then may we look and hope for the reign of Jesus as our King.

CONFERENCES MEET.

North Carolina and Virginia Conference.—Bethlehem Christian Church, Alamance County, N. C., November 13, 1923.

North Carolina Conference.—Wake Chapel, Tuesday, November 20, 1923.

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor,*
Elon College, N. C.

THE MONKEY AND THE MIRROR.

Rev. J. M. Rowland, D. D., the inimitable editor of the *Richmond Christian Advocate,* was seemingly going down the street the other day and he saw a monkey which attracted his attention. From his monkeyship, Dr. Rowland drew several lessons, which he proceeded to prepare for his paper, and he succeeded so well that we are giving them to our paper because there may be now and then one of a monkey disposition to whom Dr. Rowland's message on the monkey may come with force. Now, if any of our readers need these lessons, we beseech them to take the same and not throw them away. Dr. Rowland says:

The other day a monkey sat blinking in the sun in a store window on Main Street. He seemed to be in a good humor with himself and the whole world. He cut a few monkey-shines and seemed to appreciate the impression he made on those who watched him. He even seemed to have a high opinion of himself and the kind of a monkey he was.

But a little thing changed the program very abruptly. A small colored boy handed the monk a little mirror, which he accepted with the readiness of his tribe. He examined it thoroughly, and finally saw himself in the glass, when, lo and behold, and behold and lo, the tranquility of his monkeyship was suddenly changed to rage and fury. He threw down the glass, gave one jungle growl and charged the mirror in madness. For the first time in his life he had seen himself just as he was, and he was not pleased with what he saw.

He has many kith and kin, both near and far, who need a mirror. They have never seen themselves just as they are. They might be as much shocked as the other monkey if they had a mirror that would reveal the real self to them. Many are constantly looking in the mirrors, but never see themselves as they are. They do not see themselves as others see them, nor as God sees them. Burns, the Scottish poet, once aid:

"Ah wad some power the giftie gie us
To see ourselves as ithers see us."

The Social Monkey.

They are constantly looking in the mirror, but seldom see themselves as they are. Painted face, selfish, frivolous, they flit their butterfly flimsy frills before the mirror and are charmed with themselves. The mirror does not show them their poor worldly souls, wasting a precious life on indulgences while life's opportunity flees by and real happiness evades their grasp. Poor girls, who spend all their efforts on paint and pleasure and never see the empty throne of womanhood before them! Poor young men, who live only to be sports and for self-indulgence, when the great call of real and royal manhood sounds unheard by them! Oh, that some one would give them a real mirror that would show them their real picture as the mirror did the monkey on Main Street.

Lend Me Your Mirror.

The monkey is a cartoon, a caricature of man. He is a mimic. He "takes off" man as you watch his antics. There are many such in the Churches. They are cartoons on Christianity, caricatures of what they should be. And yet, like the monkey, they take their role quite seriously. You never saw a monkey that didn't make you laugh, and yet being a monkey was no laughing matter to him. He took his part on the program just as seriously as did the bandmaster or the organ-grinder. But just the same he was a burlesque.

Would it not be fine if many of us would look in the mirror of reality and see our monkey-selves just as we are, just as God sees us. That was one great thing that brought conviction for sin and conversion from sin in the revival. When men came near the cross and looked on their own souls in the glow of that light, they were overcome with a view of their own souls.

No, the lesson from the monkey and the mirror is not sacrilegious nor frivolous. There is a world of truth in it. It is in order to pass the mirror and let us have a look at ourselves.

AN AWFUL CRY IN THE DARKNESS OF HEATHENISM.

Any picture of the heathen world is awful. Taken at its best, the facts overwhelm people who live in the light. We have heard of the many who are passing away day by day, without light and without Christ, and of course without a glad hope of a better life.

We are told that only about five hundred millions of people live in Christendom, and of course many of them are not Christian either in name or in fact. On the other hand, we are told that there are one thousand millions of people living in the dark lands of heathenism, and of these thousand millions, only a few are Christian, less than one in ten, we guess. Taking that as a correct estimate of the world situation, we get a conception of the terrible conditions prevailing in heathenism.

The *Sunday School Times,* in a recent issue, gives us one of these word-pictures of conditions in heathen lands. It is pitiable, not to say awful. The *Times* says:

"Perishing people long to be saved. At a recent anniversary of the Ceylon and India Mission the Rev. Poole-Connor told of an experience a friend of his had had when visiting a Christian mission in the west of Africa. 'In the midst of the jungle he came across a native village, and the natives begged him to come and see something. He went. They had put up a native Church, and said: "We have built this Church so that you may send some one to preach to us. Cannot you send us some one?" He went back to the superintendent of the district, and said, "I beg you to send a man to them." "I haven't a man to send," was the reply. "But," said the visitor, "they have built a Church for us to send a man to!" "My dear friend," said the superintendent, "there are twenty such cases as that, all round this district; the natives have put up Churches for preachers to come to, and in several cases the Churches have rotted to the ground before we could send a man to preach."' What shall we over-Churched Christians do about it? Not only the heathen, but our Lord Himself is waiting for our answer."

That is a sad situation for the Church to contemplate. And shall we, the members of the body of Christ, fold our hands and sit down to play while these people in the lands of darkness are building Church-houses and asking, yea even begging, us to send them a preacher to teach them of the life everlasting. We profess to have the Gospel, and with it the love of God, in our hearts, and here are these poor people begging us to send them a preacher of the Gospel. Alas! alas! if the people who are doing all they can to get the Gospel shall be condemned for not having the Gospel, what ought to be our sentence for withholding it from them? Certainly our guilt is much more than theirs—they were trying to get the Gospel, but could not, while we had it and had a plenty of opportunity to send it to them, but we would not, or at least did not. Let us look this situation fully in the face and see where it puts us as professing Christians. Men and women who are truly under the impulse of the spirit of Christ, will find it hard to withhold the Gospel from their fellows who are crying for it, and in this instance not only crying for the Gospel, but showing the depth of their sincerity by building for themselves houses of worship in readiness for the preaching of the Gospel.

To make the case yet worse, if possible, the people of God, in many places, are over-Churched, so far as the house of worship is concerned, for they are building houses of worship where they are not at all needed, and neglecting to send help to these people. You think of a little town of ten thousand population in the United States, having fifteen Churches, while in Japan they have many towns of fifty thousand population and more or less and not a single Church. Why, if we love the Lord, should we not prefer to have fewer Churches in our home town and a larger number in Japan? Why? Will you answer? No doubt, in many cases the many Churches in a small town is a matter of sectarianism; Churches have been multiplied in order that one or two people of a certain denomination living in that town may be cared for and kept in a certain denomination rather than allowed to go along to the Church that is already on the ground and doing a fine Christian work. All such work may prosper for a time, as men call prosperity, but in the closing up of the kingdom the Churches will count for nothing; yea, and in many cases they will count for worse than nothing, inasmuch as they did no real good, but much harm. The time is at hand and the people of God must begin to retrace their steps in this sort of work. We need to plant Churches and build houses of worship where they are truly needed, rather than where we may please our own sectarianism by putting one of our own where they are not needed. May the Lord open our eyes to see these facts as they are.

CAN YOU TELL WHY YOU CANNOT?

We doubt that you can, but if you wish you may try. Can you give a good reason why you cannot forgive your enemy for the wrong he has done you? Suppose he has greatly injured you, or some member of your family—why should you refuse to forgive him? Do you understand that if you refuse to forgive that you cannot be forgiven? That is just the plain teaching of God's Word. What good will it do you, or any one else, to refuse to forgive an enemy for the wrongs he has done? We doubt that there is a man in the country—we mean a sane and reasonable man—who would not truly answer: There is no reason, and yet without a reason there are men and women who go on through life harboring an old grudge against some person, as if by so doing they were undoing the man against whom they are holding this old grudge, when, as a matter of fact, they are undoing themselves by refusing to forgive him who has wronged him. That is just what every man is doing when he refuses to forgive one who has wronged him. Jesus, the greatest teacher the world has ever seen, makes that fact as clear as language can make it when He says: "For if ye forgive men their trespasses, your Heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

We are sure that is plain enough, and no honest man or woman will pretend that he or she cannot understand it. We sometimes offer an excuse for not forgiving that fact that the man has done such an awful wrong that we cannot forgive him. That is only a pretext, not a reason at all. If we have the spirit of Jesus, we will forgive any man who

has wronged us. Why not? There is absolutely no good in refusing to forgive; no good for you or for the man you refuse to forgive. Here is our neighbr, Frank Smith, he told a lie on John Jones, and from the nature of it there can be no doubt that he told the lie for the one purpose to injure him. Suppose Frank Smith comes and asks John Jones to forgive him. Suppose that John Jones refuses to do so, what good can it do Frank Smith not to forgive him? None whatever. Well, if it can do Frank Smith no good, then, pray tell us, what good it can do John Jones? Absolutely no good whatever, but much harm, for by refusing to forgive him he puts up the bars against the forgiveness of himself by Almighty God, and then he is done for time and eternity, so long at least as he maintains the unforgiving spirit. The following is a good illustration of the forgiving spirit:

"It is said that a man walked sixty miles through storm and snow to ask the pardon from General George Washington of a neighbor who had been sentenced to death. The general said he could not grant the request—the sentence must stand. The man said, 'He is my worst enemy.' Washington answered, greatly moved, 'And you walked sixty miles through storm and snow to ask the pardon of your worst enemy? Your request shall be granted.' This story may be true or not, but it is gloriously true that Jesus Christ died on the cross to save the souls of His worst enemies, condemned to death because of sin."

What a beautiful exemplification of the Christian spirit did this man present? Surely if we can do so much for the man who has been the greatest enemy he has ever had, then surely most of us ought to be ashamed of holding some little trifle against a brother, when there is nothing in it—nothing worth a pin-head. And yet we do, now and then, come up with some man who imagines that he has been injured, and though the injury is the child of imagination, yet it is held and nursed as though it were of the highest importance to maintain the grudge against this man.

There is one fact that all men ought to remember when they determine to hold an old grudge against some one, and that is no man or woman has ever made a particle of progress in the Christian life while he was holding an old grudge against some one. We saw on one occasion a little tree which seemed to be losing its vitality. Upon a careful examination, there was found cutting into the heart of the tree a little borer, a very small insect, and yet it was large enough to destroy the life of the tree. A little ugly old grudge in the heart may seem to be an insignificant thing, but it is killing the spiritual life of the professed Christian, and that is of more importance than all the rest of his life. The loss of a man's soul—that is the most serious thing that can come into any man's life.

You indulge the unforgiving spirit, and according to the words of Jesus, you cannot be forgiven, and there you are, ruined and undone forever! To forgive my enemy is worth more to me than any other consideration that can command my attention now or at any other time. Whatever you do, as a Christian man or woman, do not hold or indulge an old grudge. It is a very ugly thing, and will tend to transform you into its own likeness.

A BLESSED RECORD.

We shall not know in this life the value of a praying man or woman, but that should only the more seriously impress us with the value of prayer, not only for Sunday at Church, but for all the week at home or in company. This would be a wonderful world if all the people who profess Christ could truly say they are living a life of prayer. Prayer does things in the name of the Lord. Prayer even moves movements in human society. It is said of one of the grand old worthies of a few hundred years ago that he stained the white walls of his prayer-room by the breath of his hours in prayer. How we do need praying men and women to control the spiritual tides in human affairs. We have far too little praying in this day.

We have just been reading of one dear soul that had learned to pray, and it may surprise you how much time a man who makes his living by the labor of his hands, with carpenter's tools, can give daily to prayer. Most of us, if we spare five minutes for a little season of formal prayer each day, we think we should be considered pious, but as a matter of fact we have hardly begun to pray when we are content with a few little short minutes given to God in prayer. Let us learn to pray for the spirit and power of prayer, that we may do our part in holy waiting before the Lord.

The *Sunday School Times* gives the following, and hoping it may get some of our readers to making a similar calculation, so that we may find out how little time we may be devoting to communion with the Lord, and as we find out, may the Holy Spirit move us to doing a better and a more faithful service on our knees in the future. But let us read what the *Times* says:

1,825 *Hours With God.*

If one made a careful estimate of the time he has spent in prayer in five years, would it satisfy him that he had had sufficient fellowship with God and had properly prayed through every need? In answer to a certain prayer appeal which a dear old saint of God in Indiana read in the *Sunday School Times* five years ago, so the director of the Great Commission Prayer League writes, he has scrupulously spent a quiet devotional hour from five to six o'clock every morning before going to his eight or nine hours' service at the (carpenter's) bench. "Think of it," writes this old friend, "1,825 hours without missing, with His conscious presence, and to Him be all the glory and honor. * * * Only in the sacredness of inward silence does the soul truly meet God, and the strength of resolve that afterwards shapes life, and mixes itself with action, is the fruit of that secret solitary time spent thus with God alone." Should not this record shame us who speed away to our work in a feverish hurry every morning, and lead us to spend more time with God?

TWO WAYS TO OVERCOME TEMPTATION.

Many seem to dread the effort to live the Christian life because of the temptation which is sure to pursue them in such an effort. There are two ways at least that the average Christian may resist temptation and come out in Christ more than conqueror.

One of these ways is found in 1 Cor. 10:13, in which we read:

"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

That passage gives every Christian the way to escape the tempter's snare and overcome in Christ. Let us cling to it and believe it, for therein we shall gain the mastery over the temptations and wiles of the devil.

There is another way which is good and will often lead aid to the person who is under temptation and is in danger of falling. The Rev. Chas. R. Brown gives us an insight into this second way of resisting the arch-tempter of souls. He says:

"The highest security against temptation lies in the steady development of an affirmative life. The final aim in life is to be something rather than to avoid or to escape something. * * * The best form of defense lies in spiritual attack. If we walk in the grip of some splendid, far-reaching purpose, we shall put down temptation under our feet. We are in the conqueror's path if we walk in the Spirit; we shall then walk secure from attack."

That is a fine idea. You know it has been said that idleness is the devil's workshop. If that is true, as doubtless it is, then one way to hinder and defeat the devil in his efforts is to get so busy that he will have no time to engage your attention. Do not get too busy to pray—in that case you would be helping the devil to pull you down rather than resist him. Keep full of the Word of God and full up to running over of the Spirit, and you will not have much trouble with the devil. He cannot stand a praying Christian.

WORLD COURT WEEK.

November 5th to 10th is to be devoted in this country to what has come to be known as the "World Court Week," or a season devoted to the study of the court of international justice. The aim is to do our best to guard against war and its frequent recurrence among the nations. President Harding, only a short while before his sudden death, August 2nd, had made a strong plea for its acceptance and approval by the United States. The aim of our leaders in using the week of November 5th to 10th is to get our people to study the various features of the court of international justice, so as to give it intelligent support at the ballot box or elsewhere, as opportunity may be given. If you wish to be supplied with literature which will inform your mind, address Commission on International Justice and Good Will of the Federal Council of the Churches of Christ in America, 105 East Twenty-second Street, New York City, N. Y.

The question is a very important one, and should have the careful attention of every voter in the United States, for before you vote you need to be informed as to what is the aim and purpose of the permanent court of international justice. A postal card addressed as above directed, requesting informing literature, will bring you what you need to know about it.

STABILIZING HUMAN BELIEF.

Yes, we think not only that such a thing can be done, but that it is often very much needed. One great question which has puzzled the air-machine men is how to stabilize the machine and to keep it steady in action. Well, we are of the opinion that a stabilizer for human belief is quite as much needed, if not more so, than in the case of the air machine. Say what you will about it, but when a great world body of Christians attempts to stabilize the faith of the brotherhood, we believe, if it be done in the right spirit, great good will come of it. For one, we are glad that our Baptist brethren at Stockholm gave their influence to a conservative view of Christianity. The following may interest many of our readers:

"We have now about reached the conclusion that, thanks mainly to the Southern Baptists and to the lesser national groups at Stockholm, the alliance has made a pronouncement that will stabilize Baptists and other evangelicals as well, in their reaction toward the German-bred infidelity and rationalism which are now scourging the world. If they have, it is impossible for us to be too grateful for what they have accomplished."—*Western Recorder.*

CONTRIBUTIONS

ELON LETTER.

The significant things done by the Board of Christian Education were:

Curriculum.

"We have secured the concurrence of the Christian Publishing Association in the preparation of group graded lessons for the primary and junior grades. Our curricula committee has been authorized to outline the full six years' work for these departments, and after testing sample lessons in our colleges and elsewhere to report the outlines to the full board in session a year from now.

"We have especially commended the syndicate series of closely graded lessons to the Christian Publishing Association, and urged that our schools be notified of this recommendation. We feel, however, at this time that the final choice must be left to the manager of the Christian Publishing Association and the local school, it being agreed that any series desired will be secured for our people by the manager."

Summer Schools and Conferences.

"1. Summer schools should afford opportunity for study and training to both men and women, ministers and laymen alike, and not be limited to ministers, as at present.

2. The schools should, wherever possible, run at least ten days, so as to make it possible to do more constructive work.

"3. The program of the schools should include an even distribution of classes and free times; the morning may be used for lectures and classroom work, but the afternoons should be given over to the students to use at their own discretion.

"4. The curricula should be graded; it is suggested that better results may be obtained by concentrating upon a few phases of Church work each year, thus maintaining a balanced curriculum over a series of years.

"5. Wherever the Board of Christian Education puts its money into a summer school, that the curriculum and faculty should be approved by the Board of Christian Education.

"6. The dates of the seven schools be tentatively arranged as follows: May, Palmer; June, Union Christian and Kirton Hall; July, Defiance and Craigville; August, Elon and Bethlehem (or May).

"7. This board co-operate with Home Mission Board.

"8. Hermon Eldredge, Omer S. Thomas, and Mrs. Athella Howsare have been constituted an executive program committee for summer schools and conferences."

Budget.

"We have adopted the following budget for the year, beginning October 1, 1923: General secretary's office, $900; printing pamphlets, $500; Mrs. F. E. Bullock, one-half salary and expenses, $1,250; Hermon Eldredge, one-half salary and expenses, $2,250; W. P. Fletcher, salary and expenses, $3,900; Miss Lucy Eldredge, salary and expenses, $2,500; interdenominational co-operation, $950; stories for Sunday School papers, $350; Franklinton Christian College, $300; general expense, $2,100; scholarship fund, $5,000; colleges, $20,000—total, $40,000."

Scholarships.

It was voted to award scholarships of $100 each to the young people of our Church in training as missionaries, ministers, and all-time professional workers in religious education, provided the Conference from which a student comes has in it Churches making offerings to the Board of Christian Education.

Field Force and Editors.

Editors and field workers in co-operation with the department of publishing were provided as follows:

"W. A. Harper, general secretary; Dr. S. Q. Helfenstein, editor adult division; Rev. W. P. Fletcher, field secretary of the adult division; Hermon Eldredge, field secretary of administration and leadership training, editor young people's division, managing editor Sunday School literature; Miss Lucy M. Eldredge, field secretary young people's division, headquarters' office secretary; Mrs. F. E. Bullock, field secretary and editor of the children's division."

Further Items.

Mr. Hermon Eldredge was elected to represent our Church at the World's Sunday School Convention, Glasgow, Scotland, in June, 1924.

Miss Helen Stearns was elected leader of the group from our denomination to take "the pilgrimage to the shrines of freedom," following the Glasgow convention.

Dr. F. C. Coffin was elected to give a course of lectures at Yale on the "Polity and History of Our Church."

Dr. T. C. Amick was elected treasurer of the Board of Christian Education.

Regional convention directors of Christian education were elected as follows: Southern—Rev. J. H. Lightbourne, Holland, Va.; western—Rev. Jesse Kauffman, Madrid, Iowa; central—Rev. Clarence Defar, Wakarusa, Ind.; metropolitan—Rev. Rosa A. Roemse, Moscow, Pa.; New England—Rev. A. A. Richards, Franklin, N. H.

Four thousand five hundred dollars were voted to the colleges, thirty-three and one-third per cent each to Defiance, Union Christian, and Palmer.

It was voted to be the unanimous sense of the board that Union Christian College fills a distinct need in our educational work, and that it be standardized as a junior college under convention control just as soon as possible.

Quotation marks above indicate that the language used is quoted from the records of the Board of Christian Education.

W. A. HARPER.

"THE RESTLESS NOW."

[NOTE.—*An address delivered before the late session of the Eastern Virginia Christian Conference, in session at Holland, Va., by the Rev. Ben Joe Earp, pastor of the Christian Church at Newport News, Va., and given to* THE CHRISTIAN SUN, *by the request of its editor and others, for publication.*—EDITOR.]

We are living in a wonderful world. We have heard of the flood of Noah's time; of the period of the patriarchs; of the tower of Babel; of the wanderings of Jacob; of the tribes of Israel; of the wisdom and the wealth of Solomon; of the walled city of Babylon; of the days of Elijah; of the prophets and their work; of the golden and the silver age; of the birth of Christ; of the preaching and work of the apostles; of the rise and fall of Rome; of the Protestant reformation and the renaisance—but in all the history of the world there has never been another age like the present. Ours is a rapid age.

From THE CHRISTIAN SUN of October 25, 1923, I quote the following: "Registrations of motor vehicles in the United States have increased from 3,512,996 in 1916, to 13,002,427 on July 1, 1923. What about flying machines in seven years from now!"

The editor did well to place an exclamation point after the last sentence.

What would Abe Lincoln say of our extravagance, to say nothing of other things?

We are told that in Chicago alone there is a death every fifteen minutes; a birth every eight minutes; a murder every seventy hours; a suicide every eighteen hours.

We have made progress upward and downward in the past. We have advanced in war methods and Church methods. Many of the organizations that go to make up the kingdom of God have been busy; but certainly Satan and his imps have not been asleep. It is easy to note progress in error, crime, shame and ruin. It is also easy to note progress in morals.

Men of science have invented machines to dig ditches and tunnel through gigantic mountains; they have discovered various processes for breaking and working rocks and bars of iron; they have agents for draining marshes, turning the course of rivers, and bowling out the contents of the sea, to say nothing of war-tanks, machine guns, and preparation for the destruction of cities from the air with the flying machine. And while this is true in the scientific world, Satan has not failed to use every opportunity in his effort to defeat Christian morals. He, with his followers, have been on the job, inventing machines to tunnel through mountains and under rivers, instruments for breaking heart-strings, vessels for draining the heart of man of all its generous impulses; sinful attractions for turning the affections away from home, away from truth, and away from God into channels the banks of which are strewn with wrecks, suicides and lost sinners.

Do not misunderstand me. I am not asserting that God's world is growing worse as a world. May God forbid that it ever shall. But I do declare that the forces of God have no time for carelessness and inactivity. The battle has not been won. All enemies have not been placed under the foot of Christ. Every knee has not yet bowed. Every tongue has not as yet confessed. God's kingdom is still on trial in the world and in the hearts of men. We need to sound the battle cry: "Rouse ye! put on the shield of faith, the helmet of salvation, and in thy right hand carry the sword of the Spirit, and in thy left hand the Word of God, which is sharper than any two-edged sword." These weapons, and these alone, will win the victory in the name of Jesus. Religious education will never do it. That might exalt Confucius or the Pope of Rome. The State system of education will never defeat the enemy of truth. The State looks well to the training of the mind. That is fine; but it is not enough. A mind may be trained to work for the cause of sin instead of the cause of salvation. The colleges and universities whose instructors have not been to the foot of the cross and have not drunken deeply of the "fountain filled with blood drawn from Immanuel's veins," they can never hope to banish from the world the destroyer of life and the enemy of the soul. So we are led to the logical conclusion that Christ is the need of the hour.

The past summer, I have been more than once to Buckroe Beach; one Sunday during vacation I went to Ocean View. I found a multitude of people. Many of them young and middle-aged. As a mass together, they were nervous, restless, looking to see what could be seen, seeking pleasure, and trying to satisfy themselves with that which is not bread. The scene itself suggested this subject, and when asked to appear on the program I could not refuse. I thought, as I looked at the impatient multitude at Ocean View, of the words of Isaiah (55:1-3): "Ho! every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come,

buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? harken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear and come unto me; hear, and your soul shall live: and I will make an everlasting covenant with you, even the sure mercies of David."

How Shall We Solve the Problem?

(a) Let the work begin at home. Let the parents, by word, prayer and deed, do all in their power to start the boys and girls right. Let the children be restrained. Let them be taught obedience. Endeavor to make home the most attractive place on earth. A few innocent games, musical instruments, pictures and books are much cheaper than a court scrape, a ruined character, a blighted life, and a lost soul.

(b) Let the Church adapt her program to the age in which she lives. This is the greatest age of the world. Greater Church activity is needed now than ever before. Let the Church quit trying to save self, and go after others. Each Church should become a community center, and save the community, not itself. Any Church living for self alone will die. But some one says the boys and girls won't come to Church. That is simply because your program does not fit the "restless now." Your program does not appeal to them. You have not interested them. Jesus did not win all men alike when He was here in the world. Make your Church program so attractive that the youth will be eager to come to it. But you say, how are we to do that? Study the needs of the youth, their likes and dislikes, let the Church convince the community that it is interested in the community, morally, socially, physically. Exalt Jesus and hold Him up as the ideal for the community and the world. And declare that there can be no salvation except through Him.

Not only should there be social meetings of the Church, and in the Church for the enjoyment of the community, but the Church, as the incorporated body of Jesus Christ, should become interested in the home life of those within its radius of influence.

God created the physical side of man also. So the Church ought to provide for the development of that side. So if the community has no playground the Church ought to provide it; and once it is provided, then don't let the devil supervise the game. Only true followers of Christ should hold that office. Few men break the moral laws while busy at work; it is during play or recreation that the devil gets the best of people.

(c) Learn the spirit of prayer. The psalmist said: "Wait on the Lord, be of good courage and He shall strengthen thy heart—wait I say on the Lord." I believe greatly in prayer. Without it the world will never attain to a high standard of morals. Every man who has ever been influential in moving this earth God-ward has been a man of prayer. Whenever God wants to drive back the powers of darkness and give the devil "cold feet," He selects men of prayer, like Moses, David, Joseph, Daniel, Joshua, Elijah, Farrell, Luther, Knox, Spurgeon, Moody, O'Kelley, and many who are faithful and prayerful in His Church today.

On Prayer.

"Lord, teach us how to pray aright,
With reverence and with fear;
Though dust and ashes in Thy sight,
We may, we must, draw near.

"We perish if we cease from prayer;
O grant us power to pray.
And when we meet Thee we prepare,
Lord, meet us by the way.

"Give deep humility, the sense
of godly sorrow give;
A strong desiring confidence
To hear Thy voice and live.

"Faith is the only sacrifice
That can for sin atone;
To cast our hopes, to fix our eyes
On Christ, on Christ alone.

"Patience to watch, and wait, and weep,
Though mercy long delay;
Courage our fainting souls to keep,
And trust Thee though Thou slay.

"Give these, and then Thy will be done;
Thus strengthened with all might,
We by Thy spirit, through Thy Son,
Shall pray and pray aright."

LITERATURE IN SCHOOL AND COLLEGE.

By Wm. Thornton Whitsett.

Our schools and colleges are beginning their work for another year. Thousands of our children are gathering their books, and wending their way to the school-room. Trunks have been packed, and tickets bought, and away to college thousands more have gone. Vacation is over for another year, and the sound of the school bell is heard in the land.

We are pouring our taxes and our wealth into the erection of larger and better buildings, and into the increase of the faculties of graded school, high school, college and university. Never before in any age has more attention and more money been poured without complaint into the matter of the training and education of the youth of our land. Our own State has roused herself to a new day, and every roadside shows the increased attention shown to better buildings and greater effort for our children.

In the matter of the teaching of the English language and its literature, the past fifty years have witnessed an entire revolution. In North Carolina alone we now have from five hundred to one thousand teachers and professors who are supposed to be devoting themselves to the teaching of the English language and its literature. Many of our graded schools and high schools have faculties devoted to the teaching of English now that are larger and better prepared for the work than were the college professors of a generation ago.

The time has come when the public can rightfully make demands upon our schools and colleges in this matter. There can be no general development of the literature of a people until we have reached a time of certain leisure and prosperity, and this time has been reached. There is now no legitimate excuse why there should not be a great increase in the literary life of our people. It is the one great need of the hour from our schools and colleges. Appreciation of literature and production of literature go hand in hand. Readers and writers are born of the same impulses. If we can secure standards of taste and appreciation, we will soon secure work to meet both.

In justice to ourselves, we need to bring pressure to bear upon our teachers for certain results. These results are justly due us; they can come only when our teachers lend themselves to bringing them to pass. It is incumbent upon our teachers to lead their students into the highways and byways of literature, and to encourage them to think and to write. The duty rests upon them of setting standards of taste, standards of attainment, and leading their students to reach these standards. The time has passed for turning from our schools so-called graduates with no literary possibilities save a cursory reading of a careless newspaper.

We can no longer be satisfied with a teaching of the simple things pertaining to grammatical construction, technical rule, and rhetorical formula. Teachers who have both knowledge and enthusiasm ought to be able to fix in their students' minds estimates of the worth of the things already done in the literature of the English-speaking people; they ought to have such zeal and sense of values as to be able to turn from their class-rooms a generation of young people who will reverence a great book, and set as one of life's noblest aims the production of noble thought. They ought to determine to make of our people a reading and a thinking people. We are making no invidious criticism when we assert that in many cases the teacher has failed to rise to his possibility. One who assumes to teach thereby takes upon himself certain responsibilities that he cannot escape, and from which he ought to ask no excuse. From many quarters, there is a rising note of demand along these lines. If we are not a book-reading, or a book-buying people, the first remedy is to fix the place of responsibility. Right here in school and college much of it rests.

This school year ought to be a great year for literary development. Every teacher worthy the name ought to set higher aims before him. We need more reading clubs; more advice and selection of books; more suggestion from higher authorities; more living up to the responsibilities of "teacher of English," and "professor of the English language and literature." The time and money that we are putting into the enterprise of education give us the right to make certain positive demands, and to expect that these demands shall be met. Any merely material civilization will defeat its own aims by its short-sighted policy. Let us move out upon broader lines and aims than we have ever heretofore had.

"THEY SAY."

"They say;" yes, but who was it that said it? That phrase has blasted more characters and wrecked more homes than any other in the language.

Call a halt on the lecherous peddler who comes at you with his wares—"They say!" Put it straight—"Who says?" That hits the spot. You cannot afford to miss.

The person who circulates a scandal is a social vampire. He sucks life-blood. No combination of words in the language has caused more trouble, pain and sorrow. It is anonymous. It has no personality. It cannot suffer any reaction. It is wholly irresponsible. The phrase ought to be put under the ban. It is this way: You speak of some one of a mutual acquaintance. There is a shrug of shoulder, a lifting of the eyebrows. There is a lowering of the voice, with the preface, "They say." Even when the gossip fails to give his authority he has put an evil idea into your mind respecting yourself of the suggestion. The impression stays. The suspicion lurks. A great wrong is done. "They say." The ears that are eager for that always find a mouth to pass it on to other ears. The assassination of character has begun.

What "they say" may sometimes be a true message. But is it a necessary message? Will it make the old world better or worse by the telling of it?

It is very plain that much suffering and sorrow might be prevented by cutting these ugly words clear out of your vocabulary. If a man or a woman won't cut them out, you steer clear. And be quick!—*J. Marvin Nichols,* in *Herald and Presbyter.*

MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

THESE TWO MONTHS.

During November and December every possible effort should be put forth on the part of pastors, captains, four-minute speakers, women leaders, and all, to secure as large payments as possible on our Men and Millions pledges. During the depression in financial circles for two years following the war, many of us could not meet our obligations. Conditions have changed. God has abundantly blessed. People are meeting their other obligations and are spending vast sums for any and every sort of thing they wish. If in such a time we fail of our obligations to Church and to God, one wonders what the consequences will be. Out of sheer gratitude, if on no other account, we should make now a determined and desperate effort to meet our obligations to Men and Millions.

That we ourselves or others have discredited the movement or have let it drop out of sight, in no manner releases us from the obligations we assumed nor detracts from the merit of the movement. The Christian Church has certainly never undertaken a holier movement than this, nor one calculated to help the Church more. Let every one who pledged bear in mind that every dime or dollar paid to the movement goes to help every interest and enterprise of the Christian Church. If we love our Church and have a regard and a concern for what it stands for and is trying to do in the world, surely we will do our utmost to pay these pledges. In the movement, God seems to have wrought with us far more wisely than we had planned or dreamed. For instance, one cannot see how The Christian Sun today would be published and sent out to our people but for this movement. It seems that we would have had to suspend its publication or to have taken a turn that we now know not of but for the support that this movement has given it.

Some of us had dreamed that possibly the day would come when all our aged and enfeebled ministers and the widows of ministers would have an annuity as an expression of our gratitude and appreciation of them. Sooner, however, than we had hoped, God has brought this to pass, and now for two years all our superannuated ministers and the widows of ministers have received an annuity which helps them to a degree to more comfortable living and shows them that we have not forgotten or that we are indifferent to their needs. One need not enumerate, however. Our orphanage, our colleges, missions, home and foreign, and all that our Church supports and undertakes to do, have been materially aided and spiritually benefited through this movement in a way and manner that gives courage and hope of larger things to come.

During these two months, then, when paying bills and meeting other obligations are uppermost in our minds, we should not forget the most moral and the most binding and the most solemn obligation of all, namely: our obligation to our dear Church and to Him who planted it and whose joy will be made full in its realization of His purpose and plans through it.

J. O. Atkinson.

OUR "OBLIGATION TO GOD."

Many have excused themselves from meeting pledges made to Men and Millions and other Church enterprises on the grounds of financial depression. Conditions are better now; the Lord has abundantly blessed with crops and prosperity. I believe that Dr. W. W. Staley, whom we all love, has put this matter of meeting our obligations about as plainly and pointedly as it can be put. In one of his printed utterances recently, he used these words: "It will not pay to disown these obligations nor to separate them from the real spiritual life. A Christian can no more drop his pledges than he can drop his prayers or his Church membership. Misfortune may make it impossible to meet financial obligations—'When they had nothing to pay, he frankly forgave them both' (Luke 7:42); but not till 'they had nothing to pay.' Obligations to God are as binding as obligations to men, and God will help those who try to keep their pledges."

If those who have made pledges to Men and Millions can see the matter as Dr. Staley has presented it, many who have neglected to pay heretofore will make an effort now. We all need to do this, both for our own sake as well as for the kingdom's sake. If we will not do our best to meet our obligations to Church and to God it is to be feared we will not do much to meet obligations to fellowman.

J. O. Atkinson.

SUNDAY SCHOOL MISSIONARY OFFERINGS FOR OCTOBER.

Timber Ridge, High View, W. Va., $1.20; Bethlehem, Timberville, Va., $1.82; Henderson, N. C., $6.65; First Church S. S., Portsmouth, Va., $7.22; Suffolk, Va., $22.22; Liberty, Vance, Henderson, N. C., $4.22; Cragford, Ala., $5; Shallow Ford, Burlington, N. C., $5.65; New Elam, New Hill, N. C., $2.70; S. Norfolk, Va., $5.14; Rosemont, Berkley, Va., $8.91; Holland, Va., $5.75; Reidsville, N. C., $6.21; Linville, Harrisonburg, Va., $1.93; Graham, N. C., $5; Richland, Ga., 79c; Winchester, Va., $7.17; Leaksville, Luray, Va., $4.35; Durham, N. C., $14.10; Berea (Nansemond), Driver, Va., $8; Wake Chapel, Fuquay Springs, N. C., $2.35; Liberty, Vance, Henderson, N. C., $4.44; Pleasant Hill, Liberty, N. C., $1.03; Beulah, Girard Ala., $1.98; High Point, N. C., $3.20; New Providence, Burlington, N. C., $2.72; Wadley, Ala., $3.30; Rose Hill, Columbus, Ga., 68c; Holland, Va., $8.11; Elm Ave., Portsmouth, Va., $4.28; Burlington, N. C., First Church S. S., $78.04; Y. P. Bible Class, Ivor S. S., Va., $10; Antioch, Harrisonburg, $4.15—total, $248.31.

Thanks, dear Sunday School workers and friends. Your loyalty and devotion to a great and good cause are appreciated.

Gratefully,
J. O. Atkinson,
Mission Secretary.

BETHLEHEM COLLEGE A FEEDER.

Thus Elon seeks to bless humanity, and thus Bethlehem plans to feed Elon and be a double blessing to our people.

If all our people could see the need for Bethlehem as I see it, and if all could realize what it means to the Christian Church in the South as I realize it, the five thousand dollars would be an easy job.

Look out, dear brother pastor, for a little piece of mail from your dear beloved brother in the South. We need five thousand dollars—we must have five thousand dollars for Bethlehem.

G. D. Hunt,
Financial Secretary.

THE POCKET-PIECE THAT PURCHASED PEACE.

By W. H. Morse, M. D.

The coin so wonderfully used of God, as described in this article, was struck by the Scripture Gift Mission and over 130,000 of others like it were circulated amongst the demobilization camps at the close of the World War. This story is illustrative of the good they may have done which will never be known this side of eternity.

The object of this mission, which issues these coins, is the free distribution of the Scriptures. It is supported largely by voluntary contributions. In no part of the country are the Scriptures more appreciated than in the Southern mountains. A plan is usually followed whereby children, if they read a Gospel, may secure a Testament, and it is thrilling to see their eagerness to become actual owners of the Word of God. All gifts to further this work are applied to the circulation of the Word of God.

Remittances should be sent to R. B. Haines, Jr., secretary, Scripture Gift Mission, 119 South Fourth Street, Philadelphia, Pa.

"Just as sure as you keep carrying that token in your coin purse you will be giving it to some one for a quarter!"

That was my sister's opinion.

"Oh, no," I replied; "I guess not."

"Likely as not you will drop it into the Bible School collection," she continued, and then added, "If I were you I wouldn't carry it with me."

It was one of the little white-metal tokens from the Scripture Gift Mission of Philadelphia, just about the size of a twenty-five-cent piece.

On one side was: "The wages of sin is death" (Rom. 6:23); on the reverse side was: "The free gift of God is eternal life in Christ Jesus."

There was nothing superstitious about carrying it, but somehow it seemed good to have it in my pocket, and I had carried it fully a year; then one day it was missing. I did not have the least idea as to what had become of it, or when I had parted with it. It might have been several days before I had noticed that it was gone. My pocket had not been picked, for it had been in the coin purse, and that was intact. But it was gone; and sister remarked, in doubtful consolation, "That's all there is about it!" I obtained another, and I have it yet.

One Sunday afternoon, several months after the first token had disappeared, among those who came into the mission Bible School, at Hartford, Conn., in the men's class was a stranger, an Italian. I presume that the teacher would not have paid any very particular attention to him if it had not been for one thing, and that was that the man kept his eyes on me, the superintendent, instead of paying attention to the lesson and its teacher. After the Bible School session, it is our custom to have a prayer service and testimony meeting for about half an hour, and on this Sunday there was nothing particular to distinguish it from any other Sunday if it had not been for the incident that took place.

There had been several interesting testimonies, when the stranger stood up. Pointing his finger at me, he said:

"And you? Why do you not give your experience?"

I do not recall my answer, and he went on—

"Come now! You tell how you one time thought you would cheat a poor Italian fruit-seller!"

"Explain that," I said.

"Yes," he replied; "I put it up to you straight. You were in Waterbury, Conn., one day. You stopped to her stand and bought the bananas. They come to twenty-six cents. Did you pay it? No, you did not. What did you pay? You paid just one cent, and you slipped around the corner

and got away. You remember! No? Pretending it was a quarter, with the penny you handed her a white-metal piece."

"It is possible!" I exclaimed; "my pocket-piece! Like this?" And I showed the one that I had. "I did not know that I had paid it out," I continued, "but I have no doubt but what you are right, for in some way it was missing. I will go on purpose to Waterbury and make it right."

"You let me say more," the man said. "You see what it says on that piece. All right. The woman she showed it to me. I read it. 'Wages.' 'Death.' I could not get to understand. I fixed itself in my mind, and I could not get away from it. Say! I gave her twenty-five cents for it. I asked the grocer what it meant about Romans, for I came from Rome. He said it was in the American Testament, and he read it to me. I must read some more about that. So I went by the book store, and buy me one American Testament. I never had one before. I read it, read all of it. I went in the mission. And oh! you guess I came happy! Yes, sure. I go all the time. I am one of them now yet."

"How did you come to identify me?" I asked.

"I do not know," he said, "but I came in here, and the woman had told me how you looked. When I heard you talk, I did not know that maybe you did not intend to cheat her, and gave it out to convert her. Yes?"

I replied that I only wish it had done so.

"Listen!" he said, with a laugh. "It did. I showed her the Testament. I read it to her; to others. It bought peace for her; for others. Yes, it did!"

"Oh, no; sure!" he replied. "I lend it. See? I let folks read it. I let the dear Lord do the rest. Sure it buys peace!"

It was a strange expression, but true in a very large sense; for during the war thousands of those coins were distributed at the evangelistic services held in the demobilization camps, and in very deed they helped to purchase peace.

FILLING THE EMPTY CHURCH.

(In Two Parts—Part I.)

The "empty" Church is the Church which does not have the attendance which its location, membership and message justify. The worldliness of its own members may be a contributing factor. Weather or climate, social conditions or industrial affairs, may singly or unitedly form a combination of conditions which are conducive to weak Church attendance. Whatever may be the cause, the Church is face to face with a cold, hard, difficult situation. The Church which is confronted with this problem, should sit down together and look the proposition squarely in the face. Diagnose it. Determine the situation, and then adopt a constructive program, with a set of plans to meet the peculiar and particular circumstances confronting it. Begin to school your loyal members who attend the Church upon the real good that there is in attending the services of the Church.

The matter of Church attendance has never received the attention its importance justifies. Church attendance is vital to the life of the Church, local and universal. The character and influence of a Church are determined by the number and character of the persons who attend its services. The Church that expects to be a factor in the life of the community must see to it that its members are faithful in the matter of attendance.

The evangelistic effectiveness of the Church rests upon the number of unsaved men, women and children that are reached by the appeal of the Gospel; but they must be attracted to the sanctuary before they can hear and believe and accept.

The financial success of the Church—indeed, of every movement for the spreading of the Gospel and the uplifting of humanity in any direction—is possible only where men and women are trained in stewardship, and their consciences kept tender on the subject of giving by the continuous appeals of good preaching.

Nonattendants at Church are usually nonsupporters of worthy works; but the men and women who attend Church regularly are the supporters of the mssionary causes of the congregation, local and world-wide. The real religion of the Church comes to the individual through persistent attendance upon the sanctuary. Neglect of the Church by its members would destroy it from off the face of the earth in a remarkably short time. In the light of these incontrovertible facts, it behooves the leaders of the Church to give car to every legitimate method that may be suggested for attracting people to the worship of Almighty God in the sanctuary.

It is currently reported that, taking all America the year round, Church attendance does not average more than 40 per cent of the membership of the Churches. In many Churches the figures are very much lower than this. Where are the other 60 per cent, and why should they not attend as well as the 40 per cent that are loyal to the services? Do not these 60 per cent need to have their lives quickened by the message of the Church? Would they not think it a grievous public calamity if all the Churches were closed, and the public worship of God and the preaching of the Gospel be discontinued? These are questions, the solution of which lies at the very root of the "go-to-Church" movement. Back a few years, the "go-to-Church" movement began in real earnest, starting in the fall, and spreading like wildfire from town to town, city to city, until it was not unusual for a Governor or Mayor to issue a proclamation urging people to "go to Church." For a few Sundays, large audiences were brought out, and later on the campaigns took on a more permanent character, developing into thoroughgoing movements covering a period of weeks. The Church began to advertise. Illuminated signs were installed, calling people to the services, and the thousands thus attracted gave the Church and religion a larger place in their lives.

In a "Church-attendance campaign" we should seek to secure the pledge of every member for faithful attendance during the campaign; bring in as many friends and neighbors, who are not members, as may be enlisted in the campaign, and increase the attendance of the Sunday School. Eliminate the evil of separation between the Sunday School and the Church service, holding the young people and boys and girls for the sermon. The bringing of the whole Church into the Sunday School for study, and the keeping of the whole Sunday School for the preaching service. Caring for the very little people in the kindergarten, and the juniors in a separate service, where facilities and leaders are provided. The securing the pledges from the Christian Endeavor societies to be present at all the "regular Sunday and midweek services" of the congregation, unless prevented by some vital, scriptural reason, acceptable to Christ, the Head of the Church. The teaching of every member of the Church to observe and recognize Church attendance as a sacred obligation. Such an effect will probably not be secured in the first attempt at a "go-to-Church" campaign, but patient and persistent effort along this line will ultimately transform the Church and make it be actually what it now is only in theory. Loose methods of the past are responsibls for the conditions prevailing in the local Church, and, while building up the new order of things, it is necessary to make the best use of the facilities already installed and in operation.

The primary requisites of faith, hope, love, consecration, and the spirituality of the membership are the foundation-stones upon which every progressive program of the Church should be builded. The recognition of Christ as the supreme Ruler over all is a paramount necessity. To be a minister to the people, rather than to be ministered unto, should be the primary thought guiding the activity of the local Church in undertaking such a "Church-attendance campaign" as will result in worth-while increased spirituality and activity in the Church life.

S. L. Beougher.

Graham, N. C.

FIFTY YEARS AGO AND TODAY.

"In the same little workroom in Berlin where Bismarck, a little more than fifty years ago, brought to birth his dream of a German empire, Chancellor Stressmann today sits facing the bleak prospect of its dissolution. Haggard and ill, the correspondents picture him struggling doggedly to avert the break-up of the German republic, which is what now remains of Bismarck's building. The disruptive forces which he must control and reconcile, if his country is to be saved from disintegration, are Monarchism in Bavaria and in the north, Communism in Saxony, Thuringia, and other industrial centers, and republican Separatism in the Rhineland and the Ruhr basin. As John Clayton reports the situation in a Berlin dispatch to the Chicago *Tribune:* 'Democracy's crisis has broken in Germany. Chancellor Stresemann is fighting for the German people against the Reds who would drag them into the pit of Communism, and against the Monarchists who would bring back an autocrat who would rule them for the benefit of the great industrialists.' If he loses his fight, pessimistic observers tell us, the resulting chaos will sweep away the allies' last chance of recovering reparations from Germany, will make problematical the payment of debts among the allies, will open the door of Europe to Red Russia, and may precipitate another world war." —*Literary Digest.*

THE MAGDALEN.

By Howard W. Pope.

Our Lord once sat in a banquet hall;
A curious crowd stood round the wall
To hear the music—what guests might say,
For that was custom of ancient day.
They saw our Lord with a pure, strong face,
And kindly speech and a winsome grace;
When from the crowd, a girl of the street,
Burst into tears and fell at His feet.

She kissed His feet (not a word was said),
Then wiped them with the hair of her head;
From costly box of rare perfume sweet
She poured it lavishly on His feet.
And then she heard Christ to Simon say,
"You asked me here as a guest today;
You gave no kiss, as was your just meet,
But this poor girl kissed even my feet.

"My head thou gavest no ointment sweet,
This contrite girl anointed my feet.
Her sins, though many, are forgiven,
And she enjoys the peace of heaven."
To her He said, when Simon did cease:
"Thy faith hath saved thee—now go in peace!"
Two striking sinners met Christ that day—
One gave up sin, one went his own way.

A tract published by the Bible Institute Colportage Association, 826 La Salle Street, Chicago, Ill. Price for one dozen, 10 cents; for 100, 40 cents.

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

THE WAGES OF SIN.

(Read Ps. 15.)

It is said of the young lad who was far away from home and dead broke: "He began to be in want" (Luke 15:14). Sinning is a most expensive business. This youth had had plenty of money, but now he was broke. He might have spent some of this money for an education to establish himself in business, or he might have spent some of it for the Church, or charity; but he chose rather the primrose path of pleasure, of selfish gratifications, of sporting and having a good time, and at last he found himself financially broke. He was once prominent, well dressed, popular and a leader among his fellows. He was now bankrupt, character gone, and his life full of shame and misery. This is the end of all evil ways. It is reaping what is sown. It is the law of cause and effect. The psalmist said: "I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness." We have today a day and a week ahead of us to live. "Better is a dinner of herbs where love is than a stalled ox and hatred therewith." "The path of the upright is made a highway" and "a wise son maketh a glad father."

Prayer.—Our dear Lord, teach us to follow Thee and serve Thee as Thou desirest; to count the cost of sin and eschew it; to give to Thy cause and not count the cost; to fight for Thee and not heed the wounds and the suffering; to work unstintedly for Thee and not grow weary; to labor and not ask for reward, save that of knowing that we do Thy will and that we aid in Thy good. Through Jesus Christ our Lord, we ask it. *Amen.*

TUESDAY.

TRUST GOD MORE.

"The Most High ruleth in the kingdom of men."—Dan. 4:17.

"Woe unto them that trust in chariots because they are many, and in horses because they are strong; but they look not unto the holy One of Israel."—Isa. 31:1.

Before we begin the duties of the day, let us look for God and find Him, and worship and serve Him unfailingly. The astronomer said: "I have swept the heavens with my telescope and found no God." He had as well said, "I have taken apart the piano and examined it with my microscope and found no music." God is a spirit manifested in everything around about us, and He is to be discovered by the soul.

During the Revolutionary War, Franklin called Congress to prayer. From that moment, no one could explain the turn of the war. During the Civil War, Lincoln spent an all night in prayer, and no one could explain the victory next morning. During the great World War, many times a few put thousands to flight, and just as often no one could explain the victories. Once a man was directing the repair of some machinery. Something said to him: "Get away." He did so, and instantly a seven-hundred-pound block fell in his tracks. God lets us know, in one way or another, that He is and that His will shall be done on earth. He has a vast purpose for us, and He will not fail. All nature is fighting for it; experience is fighting for it; justice and righteousness are fighting for it—why shouldn't we join the army of the Lord and give of our best to fight for it?

Prayer.—Dear Lord, we are very guilty when we consider how little we have done for Thee and how poor in our trust in Thee. Root out of our hearts all pride and self-reliance and fashion both us and our efforts after Thy holy likeness, that we may do Thy will, and the world may have the victory in all righteousness. Forgive us, dear Lord, our failures, and enable us to go forward unfalteringly. In Christ's name. *Amen.*

WEDNESDAY.

LOYALTY.

*"My son, fear thou the Lord * * *; and company (meddle) not with those that are given to change."*—Prov. 24:21.

"Better is it that thou shouldst not vow, than that thou shouldst vow and not pay."—Eccl. 5:5.

Loyalty is the first of virtues. How many have it through the "thicks" and "thins" of life? Jesus thought it so important in Christian character that he dwelt upon in the parable of the faithful steward and the talents. Isaiah said it is like "the girdle of a man's life." Lamentations exhorts us to be as faithful as the Lord is to us, whose "faithfulness is new every morning." It is easy to have petty loyalties, such as fast friends, pleasurable habits, realistic ideals, personal appearances, allegiance to gains, etc., in which we may omit to count the cost. Under the influence of an inspiring moment it is easy to avow ourselves only to find out later that we cannot meet the obligation. We have certain fundamentals to be loyal to, viz.: God, family, friends, self. Let us measure our standard by God's, and by right living today, and be as our Lord Jesus Christ, "unmoveable" in our faithfulness to all.

Prayer.—Dear Father, give us the Christ spirit of loyalty to Thee. Purify and keep thou pure our hearts, that we may know the unchangeableness of a Christian heart. So enable us to live the transformed life that we may abandon ourselves unto Thee, and trusting in Thy holy spirit, we may always be living examples of Thy power to save. *Amen.*

THURSDAY.

EVERY-DAY FRIENDSHIP.

"See that ye love one another fervently."—1 Peter 1:22.

The Christians of the first century had one theme, one spirit, one work, viz.: their theme was Jesus, their spirit was love, and their work was helpfulness. They were without divisions and united in affections, and it was said of them, "see how they loved one another." When modern Christianity shall be pruned of its worldliness, when life will be all simplicity, when love shall be the ruling element, when division-makers and wrongdoers shall be in disgrace, when purity is more coveted than society, when knowledge of heavenly things is more desired than the earthly, when Christ is the only Leader—then we all will be friends. These must be a reality in our everyday life. Let us do our part by one another and by all we meet.

Prayer.—Dear Father, we come to Thee today and lay our lives on the altar for Thy service. Give us such a conviction of Thy power in our love for one another that light may be brought out of darkness, joy out of despair and victory out of defeat. Bring all Thy children together in a way that the world may say of us, "Behold, how they loved one another!" This we ask for Jesus' sake. *Amen.*

FRIDAY.

THE PLEA OF THE KINGDOM.

"He that feareth Him (the Lord) and worketh righteousness is acceptable to Him."—Acts 10:35.

Why are we members of the Church? There are many reasons why we should be; but, as a matter of fact, why are we? Is it to escape hell, to attain heaven, to make self better, or is it to bring the reign of God in the world? Which of these motives do you prefer? The reign of God is the reign of righteousness. "The kingdom of God is righteousness." Then, in surrendering our lives to Christianity, we are not submitting to something mysterious and altogether of faith, but to the work of a right living and setting everything right. The whole purpose of the kingdom is that all wrong shall be righted and that right can prevail in everything; and the paramount plea of the Church is that we yield ourselves to this. Paul puts it: "Whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, if there be any virtue and if there be any praise, think on these things" (Phil. 4:8); and likewise he expresses it again: "Abhor that which is evil and cleave to that which is good" (Rom. 12:9). When this condition obtains completely, then it may be said that the kingdom has come. It is up to each of us to do our part.

Prayer.—Dear Lord, give us a growing understanding of Thy kingdom. Impress us more and more with its plea and demands; its benefits to us and to the world; and give us, we pray Thee, the desire to be persistent in committing and surrendering ourselves to Thy service. May we experience the sweetness that comes by doing the things we ought to do, as well as in the things which we love to do; and we pray that this may be our chief pleasure. *Amen.*

SATURDAY.

WHEN THINGS GO DEAD WRONG.

"The righteous shall live by faith."—Rom. 1:17. *"Have Faith in God."*—Mark 11:22.

Often things seem to go dead wrong. Sickness, out-of-sortedness, blues, business-sick, etc.—and our labors seem to amount to nothing. Like clouds in the skies, these cloud our lives; and as cloudy days are dreary, so are we made blue. But so often the clouds in the skies are only wind clouds. They soon drift away; and just as often, too, ours are clouds without waters and are soon blown over. When the problems face us, it does not do to say, "Forget it" and be cheerful—that does not face the issue. We cannot always turn our faces to the wall and be resigned to what we cannot help. It may seem devout and savor of doing our best to do so, but to the un-Christian individual it means nothing. What should we do? What do we do when we get sick? Send for the doctor and submit to a great many inconveniences to get well. If a bone is broken, we suffer the ordeal of twisting and "setting" it and wait a long time for its healing. We are in the world to make sick things well and set wrong things right. When Abraham Lincoln prayed, he got up from his knees and said there remains nothing to do but peg away. The man with faith enough to get upon his knees will hearten and be brave to dare and do. Jesus prayed in the garden and then said, "Let's go." Nothing is wrong with the universe. The sun rises and sets on time every day. The God of the universe is the God of humanity, and of us, and He will not fail. The greatest strength of any man is to be sure of Him.

Prayer.—Dear Lord, with the strength of these thoughts, may we walk without stumbling, and if we stumble, may it be to fall upon our knees to pray for forgiveness. Trusting in Thy mercy, which is as wide as the ocean; in Thy understanding, which is as deep as the sea, and in Thy love, which is as plenteous as the air we breathe, dear Lord, we commit ourselves to Thee. *Amen.*

SUNDAY.

SABBATH OBSERVANCE.

"The Sabbath was made for man."—Mark 2:27.

Our Lord's teachings regarding the Sabbath do not apply so much to the restriction of our bodies as they do the freedom of our spirits in fulfilling of the highest obligation to ourselves. The Sabbath law is not a chain to bind us slavishly to undesirable observances, but a door into spiritual palaces, where we find greatest delights, where our natures spring up into goodness and uplift the soul. Somebody has said that all earth and heaven is made for man. It is counted off to him in the gifts of days, divided up into cycles of seven. Six of them are robed in russet garments of service, and the seventh is adorned in a queenly attire, and with hand uplifted, a shining finger points upward to God—a symbol of all eternity. Whatsoever our activities may be, it is truly a day of rest when it is made a day of worship. Let us turn wholly to Him today.

Prayer.—Dear Father, renew Thy spirit within us today and draw our hearts unto Thyself. May we not serve Thee as slaves, but with joy and gladness, finding that a whole surrender to Thee is the best of all and our chiefest delight. Forgive us of all our sins and make us Thine forever. *Amen.*

ELON NOTES.

Announcement was made today through the president's office of the college that Messrs. B. N. and J. B. Duke, two distinguished sons of North Carolina, had decided to erect the Artelia Roney Duke science building here, which will be a part of the rebuilding program, in memory of their mother. This building is estimated to cost $50,000, which amount the Duke brothers have contributed for this purpose.

Mrs. Duke, in whose memory her sons have decided to erect this science building, was born in Alamance County on June 28, 1829. She was a member of the distinguished Roney family of this county, who have from its earliest days been prominent in Alamance. Her maiden name was Artelia Roney. Mrs. Duke passed to her reward August 20, 1858, and lies buried in her native county soil at the Roney burying ground at Haw River.

The Artelia Roney Duke science building is the fifth of the buildings in the rebuilding program for Elon College necessitated by the fire of January 18th. This building is to be 120 feet long, 64 feet wide, three stories high, and basement. The first floor is to be given over entirely to physics, lecture-room and laboratories; the second floor is assigned to biology and geology, and the third is for the chemical department. The building is so constructed that 120 pupils in each department can be on duty at the same time. The architect, Herbert B. Hunter, in making the plans for the building, was assisted by Professors Brannock, Hook, and Powell, and made a careful study of recently constructed science buildings. It is believed that the new science building here will readily take rank among the most efficient college science buildings in the country.

For a generation the Duke brothers have been signal friends of Elon College. When the administration building was burned on January 18th, a telegram was sent to them, giving them the sad intelligence of this fact, and immediately they wired $5,000 each in rebuilding program, and now they have decided to enable the college to complete its rebuilding program at this time by contributing the science building. The people of Alamance County rejoice with the college that these brothers have decided to make this contribution in memory of their mother, who was well known and loved in this county.

C. M. CANNON.

Christian Orphanage

ARRANGING FOR THANKSGIVING.

DEAR FRIENDS:

It is time for us to begin to lay our plans for the Thanksgiving offering in our Churches. It would be a splendid idea if some one in each Church would make a ten-minute talk each Sunday at Sunday School and Church in behalf of the Christian Orphanage. If we could get some friend who has sympathy for the little children to come to our rescue and do this most noble service, I feel that our offerings would greatly increase over last year. Impress the idea of giving the value of one day's income for this noble cause. There is not a member of the Christian Church who could not give as much as one day's income to help us care for our 105 children.

My friends, let us do our best this year and make your offerings liberal and worthy of your Church and people. Make it large enough that you will feel proud of your offering when it is published in the orphanage report. The children must be fed, clothed and cared for. It takes quite a lot of money to do it. It is an opportunity to help the helpless. Make use of your opportunity.

The following has been sent in: Pine Forest Missionary Society, N. C., Mr. and Mrs. R. P. Shaw, beans, peas, potatoes, peanuts; Mr. and Mrs. T. E. Shaw, beans, potatoes, peas; Mr. E. L. Aldridge, 1 bushel wheat; Mrs. E. L. Aldridge, 1 bushel wheat, 2 pounds butter; Mr. W. L. Miles, bag of apples; Mrs. W. B. Miles, 5 pounds sugar; W. B. Miles, 1 bushel wheat; I. W. Underwood, beans and potatoes; W. L. Miles, 1½ bushels wheat; Mrs. R. S. Miles, potatoes; Mrs. D. J. Sipe, News Ferry, Va., 1 barrel flour; Mrs. J. A. Williams, Franklin, Va., 1 box clothing; Women's Missionary Society, Goshen, Ind., 3 quilts, clothing.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR NOVEMBER 8, 1923.

Amount brought forward		$12,294.42
Sunday School Monthly Offering.		
North Carolina Conference:		
Pleasant Union	$ 8.00	
Burlington	50.33	
Christian Light	4.30	
Liberty, Vance	6.13	
Damascus	2.04	
		70.80
Eastern Virginia Conference:		
Suffolk	$ 25.00	
Dendron	13.73	
Holland	8.70	
Union, Surry	1.00	
Windsor	15.28	
People's Church	35.00	
		98.71
Valley of Virginia Conference:		
Winchester	$ 9.02	
Wood's Chapel	1.00	
Palmyra	.84	
		10.86
Georgia and Alabama Conference:		
Rose Hill	$ 1.59	
Beulah	1.33	
Wadley	1.88	
		4.70
Thanksgiving Offering.		
Mr. and Mrs. J. H. Alford, Norlina, N. C.		20.00
Baby Home Fund.		
W. S. Briggs		5.00
Special Offerings.		
M. Orban, Jr., Whittier, Calif.	$100.00	
G. E. Lingle, on support of child.	5.00	
Mr. Clapp, on support of children	10.00	
New Hope S. S., community singing	4.50	
M. T. Sorrell, pledge at C. E. Con.	5.00	
Warren H. Dennison	10.00	
Mr. Garland Horner	25.00	
W. E. Lindsay	5.00	
		164.50
Grand total		$12,669.09

LIQUOR SMUGGLED INTO NEW YORK WOULD NOT HAVE A KEPT BAR TOWEL DAMP IN OLD DAYS.

Preparatory to speaking in Clinton and Franklin Counties on Sunday, September 16th, an Anti-Saloon League field day services when a score of league speakers will deliver addresses in the region bordering the Canadian line, Orville S. Poland, counsel for the league, has made a comparative study of figures proving that liquor smuggled into New York State under prohibition would not keep a pre-prohibition bar towel wet. In a statement, which will be the basis of his address at Bloomingdale on Sunday, he says:

"Since the repeal of the Mullan-Gage law, the people of northern New York are practically compelled to stand at one side and watch the rum-runner ply his business without let or hindrance. A handful of Federal officers, even if they are all efficient and honest, can scarcely guard every road or cope with the organization perfected by the rum-runner. A stream of liquor is flowing from the Province of Quebec into the State of New York not only for consumption in this State, but for consumption in neighboring States. Northern New York is the funnel through which that stream of Canadian ale and whiskey must pour, and the northern New Yorkers are the luckless bystanders who must witness this wholesale disregard for the law of the land.

"There is one comforting feature—the United States statistical abstract for 1916, table 295, indicated that the average per capita consumption of liquor in the United States was twenty gallons a year. The amount of liquor sold in New York State over a period of years would indicate that this was a fair proportion. In other words, prior to prohibition, 10,000,000 inhabitants of New York annually consumed about 200,000,000 gallons of liquor. We can disregard the amount of liquor that is now smuggled over the Canadian border for inhabitants of other States and figure what it would mean to smuggle in 200,000,000 gallons of liquor for the normal pre-prohibition thirst of the inhabitants of the State of New York. Take good, generous-sized touring cars—Cadillacs if you like—and if all the tonneau is devoted to the storage of liquor without allowing for any passengers, for any attempt to conceal the contents or for the bulk of containers, thirty gallons per car would be a good, generous load. In order to transport New York State's normal pre-prohibition supply of liquor, 6,333,333 Cadillacs and Packards would be required—six times as many cars as there are in the entire State of New York. Each car in the State would have to make not only one, but many trips to Canada to furnish this supply. If they were all on the road at once with bumpers touching bumpers, they would stretch in a line nearly 13,000 miles; they would line every foot of State road and every foot of country road in the State; they would reach from the Atlantic to the Pacific four abreast!

"The man who intimates that the amount of liquor being run into the United States today anywhere near approximates, even to a fractional degree, the amount consumed before prohibition is a deliberate liar. The purpose of the exaggeration of the amount of rum-running done is to break down the morale of the American people, who by their expressed wish at the polls and through their representatives in the Legislatures enacted prohibition as a policy of the nation."

RELIGIOUS EDUCATION

Miss LUCY M. ELDREDGE, *Field Secretary,*
2311 Hanover Avenue, Richmond, Va.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

November 18, 1923.

Subject: "Our Lord Jesus a missionary."—Matt. 9:35-38; Mark 1:29-39; Luke 8:1-3, 10:1; John 3:16, 17.

Golden Text: "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life."—John 3:16.

Devotional Reading: Ps. 40:1-10.

The Missionary Zeal of the Master.

Jesus Christ is foremost among missionaries. The Old Testament looks forward to His coming. He lived a life of missionary endeavor, preaching, teaching, healing and helping. He commanded that His followers should be missionary, and trained workers to go forth to train others, that the chain should not be broken, but the work furthered. He was "the heir of all the ages, in the foremost files of time." Even all history dates from His life.

Jesus Christ lived a world life in a very small area on this earth. A few hundred square miles were His parish, but His whole thought and desire and love was for the whole world. He began with His own nation, but He never forgot His mission was to all mankind. The pages of all four gospels are filled with His missionary deeds. Service for others was the keynote of His life. To be "more like the Master" is indeed to be more and more missionary. The term "missionary" is growing wider and wider in its application. No longer does it mean only to go far, far away to live and to work, to face cannibals and teach "heathen." "Missionary" in the Master-way means to love the whole wide world with such a devotion that one is eager to serve where he may be, and to extend that service wherever opportunity presents. It means to live a Christian life, that is a life of loving faith and obedience and service to a kind Heavenly Father, with the sympathy and love for all of His children which must accompany worship of the Father.

Jesus, the Missionary Traveler.

Not long trips were His. Just about the cities and villages he went in His home-mission work. He went into the synagogues to teach on the Sabbath. Jesus ever used the things familiar to His hearers, and through the near at hand, led them to see the great eternal truths. He used the synagogue of the people, the place where they were used to coming together, to preach the Gospel of the kingdom. Jesus was the first great medical missionary, as He healed all manner of sickness. And after His work was done in one place, He was eager to be off to some other place to teach the Gospel He had been sent to bring. All Christians cannot travel afar, but each can preach the Gospel, in some act of service, where he lives, or perchance in the next town or village, if the love of the Master is truly in the heart.

Jesus, the Teacher of Missionaries.

As Jesus traveled, He was concerned about the lack of workers to do the needed work. He compared the people ready to hear, anxious to know the truth, to a harvest, already to be gathered, but no laborers to care for the grain. Soon it would be too late. His first method was to exhort the people to "Pray the Lord of the harvest, that He send forth laborers into His harvest." The need for laborers has always been great. It is today. Is your Church praying that workers may be secured to do the tasks for which it is responsible? Is your Sunday School class earnestly praying that its members may be ready for the tasks which God has for them to do? Is your Christian Endeavor Society seeking life recruits for the work of the Master? Prayer, the all-powerful instrument in accomplishing things, is the Master's first way of securing workers and missionaries.

"And he saith, let us go." While Jesus was preaching to the people, He was constantly training the little group whom He had chosen to be with Him. He knew that much of the work must be left for them to do. Upon their faithfulness, much depended. Everywhere they were with Him to help, and, even more, to learn from His words constantly. And He chose "certain women," women who had been blessed themselves and were ready to help others, and all had a share in His work. And then seventy others were sent two by two into every city and place. It is a wise worker who is continually training some one to carry on his work. Association helps this training. What a blessed experience the disciples had in association with the Master! Your daily communion with Him is your best preparation for Christian service. And He wants to teach you!

The Missionary Spirit of the Christ.

"Moved with compassion." Pity for the ignorant, and sympathy for the suffering has sent out many a missionary. The Lord Jesus Christ was moved when He saw the people's needs. He is still moved by the countless thousands who have never even heard of His coming, of His life, of His death upon the cross for them. Think of the changes that would be in every community if the story of Jesus had never come to American shores! With that story have come Churches and schools and hospitals and every institution which ministers to human welfare. With it have come good homes, clean cities and prosperous countrysides. A social worker in New York once said: "There are only two things needed to reconstruct the world." "What are they?" asked a friend. "Compulsory sanitation and universal education," was her answer. "Has it ever occurred to you," replied her friend, "that Germany had both in abundance?" A nation of people who are not "moved with compassion" like the Master, and by love for Him, is unsafe, no matter what other progress it has made. The compassion of Christ, which is the missionary spirit, brings peace out of war and chaos. It restores friendship and crushes enmity. It makes life sweeter and better and more joyful. It brings a happiness which far exceeds sinful pleasure. Should not all men know of this Christ, who is standing, with hands outstretched, saying "Come unto Me!" Shall we not follow the Christ, in His spirit, to tell them of Him?

"For God so Loved the World."

The "little Bible," this verse in John's gospel has been called. It is a verse loved and often quoted. It brings the whole message of salvation. It tells of the love of God, and reveals His purpose in sending His Son into the world. Dr. McCormick, in the *Westminster Teacher,* suggests that this verse may be written thus, to express the message which it brings:

God so loved the world that He gave His
Only begotten
Son, that whosoever believeth on Him should not
Perish, but have
Eternal
Life.

It is the Gospel which has brought to each one of us salvation and pardon. As this love of God is recognized, and His offer of salvation accepted, a responsibility to tell others comes. David Livingstone, that noble missionary, made the resolve: "I will place no value on anything I have or may possess except in relation to the kingdom of Christ. If anything will advance the interests of that kingdom, it shall be given away or kept, only as by the giving or keeping of it I shall most promote the glory of Him to whom I owe all my hopes in time and eternity." This was the life he lived, following the missionary of missionaries —Jesus Christ. May His matchless life come today even with a greater message of unselfish love and untiring service for others.

CHRISTIAN ENDEAVOR.

November 18, 1923.

Topic: "How Obtain a Great Missionary Advance?"—Acts 13:1-12.

Thoughts for the Meeting.

The Scripture lesson for this meeting gives a number of answers to the great question of the topic—

How Obtain a Great Missionary Advance?

1. *Through Prophets and Teachers.*

More and more, through all the departments of the Church, we are coming to see the absolute necessity of teaching missions. For a long time the Church was as though asleep regarding the great command of Christ to go forth and teach all people His Gospel. Many were the arguments, when the first awakening came, why we should let our missionary work, like charity, "begin at home," and most of it ended there. But now, year after year, a greater missionary advance is evident, because people know more about the conditions and needs, and through lesson and story and sermon, lands far away, as well as nearer home, are pictured so graphically that the loving heart of every Christian must be stirred to do everything possible to further this advance. So preachers and teachers have done much, and are going to have to do more. Through the powerful agency of teaching, boys and girls are coming to most naturally think of their Heavenly Father as the Father of all, and to be interested in boys and girls of other lands. Missionary spirit and ideals must be developed early by such teaching, in order to further the missionary cause, as well as to enrich the youthful life, for poverty-stricken indeed is the non-missionary Christian, if it is possible for a Christian to be without any missionary conscience. To be Christian means to be missionary.

2. *Through Devout Christians.*

When the members of the early Church "ministered to the Lord and fasted," the Holy Spirit came upon them. It has been truly said that the greatest advance is made upon the knees. Surely this must be true in the winning of the world to Jesus Christ. Some can go, most can give, but all can pray, and through prayer serve a vast world. Only through Christians devoutly missionary, filled with love, can the greatest missionary advance be made.

3. *Through Choosing Workers.*

"Separate me," was the command of the Holy Spirit. Two men were chosen for a particular task. They must be prepared for the task. They must feel that they were to go out, to be sep-

arate from their home and home surroundings, and go forth for God, and with God. Every Sunday School should be a supply house to be furnishing missionaries. Every Christian Endeavor Society should be seeking to impress upon some heart the great need for workers. Faithful stewardship of life must be taught. No greater privilege can come to a Church than to send out and support one of its own young people for home or foreign missionary work.

4. *Through Supporting Workers.*

Barnabas and Saul were called, but the whole Church had a part. All were interested. All fasted and prayed. All shared in the preparation for their future. All sent prayers after them. Missionaries often testify to the great strengthening influence which prayer is, and the encouragement which comes from knowing the folks back home are praying for them. God calls men into His service. Some are to stay at home and do the very needful tasks, others are to go afar. But every one has a share, and without the supporters back on the home field the missionary advance can never be made.

5. *Through Accepting Opportunities.*

"We do not so much need a new advance as grace to go through the doors that stand open. There is nothing to hinder our advancing, except our own unpreparedness and indifference."—*Daily Companion.*

Many countries are calling for more workers. Church buildings are needed. Countless souls are longing for the Gospel. The world is awakened, and many avenues for missionary service are open. Will we advance to meet the opportunities?

6. *Through Proclaiming the Word of God.*

Nothing else will make a great advance possible. Everywhere that Saul and Barnabas went, the Word was preached. When God's book, which is missionary from cover to cover, is studied and its truths proclaimed, the Church cannot help but be missionary, and many darkened lives will be uplifted.

PLANS FOR THE MEETING.

Let the missionary committee plan the program, or the young people's missionary society of your Church. Have one member prepared to tell the effects upon our missionary work of the Japan disaster, showing that we have a challenge there to advance in our work; a challenge great, because of the immediate need for help.

A Japanese picture on a poster will be an effective way to advertise the meeting.

From the *Christian Missionary* prepare a number of slips, telling interesting facts about our own missionary work, and give one to each member to read and discuss in the meeting.

The mission study books for this year are on Japan, for the foreign mission course. Discuss the possibility of forming a mission study class, and if possible make plans for this.

SUGGESTED HYMNS: Missionary hymns in your hymnal.

JUNIOR CHRISTIAN ENDEAVOR.

NOVEMBER 18, 1923.

TOPIC: "Children in Mexico and South America."—Mark 16:20.

"And they went forth, and preached every where, the Lord working with them, and confirming the word by the signs that followed."

"Some of us live on the hill,
And some of us would if we could;
But whether we dwell
On hill or in dell,
We are all in one neighborhood."

Do you remember the story of a rich young man who came to Jesus one day and asked Him, "Who is my neighbor?" And then Jesus told him a story which we have heard many, many times about the good Samaritan, who cared for the man attacked by the robbers, and told the young man to tell who was the neighbor—the priest, or the Levite, or the Samaritan. If you will read the story again, in the tenth chapter of St. Luke's gospel, you will see that they decided that the one who showed mercy was the neighbor. Neighbors are not just the folks that live next-door, but folks anywhere, if we can love them and show mercy. Mexico and South America are our "neighbor countries," so the boys and girls of this lesson must surely be our neighbors. Every month, Junior Endeavorers are gaining new friends and neighbors, as the boys and girls of different lands are becoming better known to them. They are learning that these far-away lands have gifts for us all the time, and that there are many things which we can give to them. Shall we be good neighbors, since "We are all in one neighborhood?"

PROGRAM FOR CHRISTIAN ENDEAVOR SOCIETIES FOR 1923-1924.

Dr. Francis E. Clark, founder and world's president of the Christian Endeavor movement, proposed as a program for Christian Endeavor Societies, for two years following the Des Moines convention last summer, a very significant campaign. It is to be called the "Friends-of-Christ Campaign." To the great host of Endeavorers present at Des Moines to hear Dr. Clark's keynote speech, the great "Father Endeavorer" presented this question: "Does not this campaign express by its very name the pith, the inmost purpose, of Christian Endeavor? Friends *of* Christ, friends *for* Christ, friends *in* Christ—this is the summum bonum, the highest good for which we can strive." The motto of the campaign is found in John 15:14: "Ye are my friends if you do whatsoever I command you." The program is threefold in its definite goals—in the Church, in the society, in the world.

In the Church, in which Christian Endeavor was founded, and to which the society has ever been most loyal, the goals for work are outlined as follows:

1. Loyalty to the Church.—Through increased attendance at Church services, and help to the pastor as he may suggest.

2. Graded Christian Endeavor.—Through organization of junior, intermediate and other grades of Christian Endeavor, and an alumni council.

3. Co-operation with Church Organizations.—Through service in the Sunday School and other organizations and co-operation in a unified Church program.

4. Wider Church Fellowship.—Through the support of denominational enterprises and co-operation in interdenominational Christian Endeavor activities.

The program for work in the society of the "Friends of Christ" suggests also four avenues for work:

1. Recruiting for Christ.—Through maintaining helpful and attractive Christian Endeavor prayer-meetings, and seeking to bring every member to Christ.

2. Faithfulness to Christian Endeavor Ideals.—Through maintaining high standards of active membership, and the promotion of daily prayer and daily Bible reading.

3. Leadership Training.—Through study classes, and the presentation of opportunities for life service.

4. Training Through Service.—Through giving definite work to every member and providing a worthwhile social program.

In the world, this new Christian Endeavor program or campaign stresses:

1. World Evangelism.—Through winning young people of the community for Christ, and prayer, gifts and work for home and foreign missions.

2. Community Service.—Through a worthwhile recreation program and ministration to neglected groups.

3. Christian Citizenship.—Through education and agitation for law and order, and promotion of Christian principles in home, business and industry.

4. International, Interdenominational, Inter-Racial Friendship.—Through work for a friendly association of nations, and the practice of good will among races and denominations.

Such a program entered into heartily by the great host of Christian Endeavorers of the land cannot but better conditions and further the work of the kingdom. Provision has been made by which a society may be an "honor society," upon being certified by their pastors to have maintained a satisfactory program of Christian Endeavor activity over a period of six months or more, and a certificate of honor will be granted by the United Society of Christian Endeavor. Gold medals will be awarded for special records. Every society reporting the *Christian Endeavor World* in every Christian Endeavor home may nominate one member each year to receive free the United Society gold medal of honor. For exceptional Christian Endeavor service, gold medals may be awarded by State unions.

The *Christian Endeavor World* and the *Dixie Endeavorer* will carry plans for carrying out the "Friends of Christ Campaign," and the Christian Endeavor societies that are really striving to serve "for Christ and the Church" will welcome this Christian friendly program. In our own Southern Christian Convention there are many Churches whose young people need Christian Endeavor Societies as a medium of expression of their Christian love and service. There are many societies which may be recorded as "honor societies" because they have met not only the requirements of the society, but of their Lord.

To be friends of Christ, friends for Christ, friends in Christ, in a program of personal devotion, of evangelism, of world fellowship, is a high honor. Through such a program as this one of Dr. Clark's, much good must be accomplished.

BETHLEHEM COLLEGE FUND.

Since last report, I have received for the Bethlehem College fund the following amounts: Mary Fay Hill, $5; Joe Day Hill, $5; Miss Alma Goodwin, $20; H. T. Burgess, $5; Rev. C. W. Hanson, $5; Mrs. Fannie Patrick, $5; Mrs. S. E. Pearson, $10; Mrs. J. M. Richards, $2; Mrs. M. J. Stephenson, $2; C. H. Stephenson, $5; E. C. Stevens, $1; Mrs. Sue Jones, $5.

All these good people are anxious for our cause to succeed. Will you help us, friends? If you will, just answer with a five-dollar bill. Come on now, brothers and sisters, and let us do something for our dear old Church that will make the future generations rejoice. I know every local Church has its problems, and every pastor has his burdens, but we all have one common interest, and that is to give to our children a Christian education under the influence of our own dear Church.

G. D. HUNT,
Financial Secretary.

Rumatism and Indigestion

Practically all physicians and medical writers are agreed that there is a close relationship between Indigestion and Rheumatism. This view is substantiated by the fact that Shivar Spring Water, which is probably the best American mineral water for Dyspepsia and Indigestion, relieves Rheumatism and the Rheumatoid diseases, such as Gout, Sciatica, Neuralgia and Nervous Headache. Physicians who have studied this water and who have observed its affects in their practice, believe that it relieves these maladies by rendering the digestion complete and perfect, and thereby preventing the formation of those poisons which inflame the joints and irritate the nerves, and also by eliminating, through the kidneys, such poisons as have already been formed.

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JONAH AND THE BIG FISH.

Not so much is being said in contradiction of the Bible account of the runaway prophet Jonah having been swallowed by the big fish since the finding of several deep-sea specimens off the coast of Florida, at Miami, fish large enough to have gulped down half a dozen men at once.

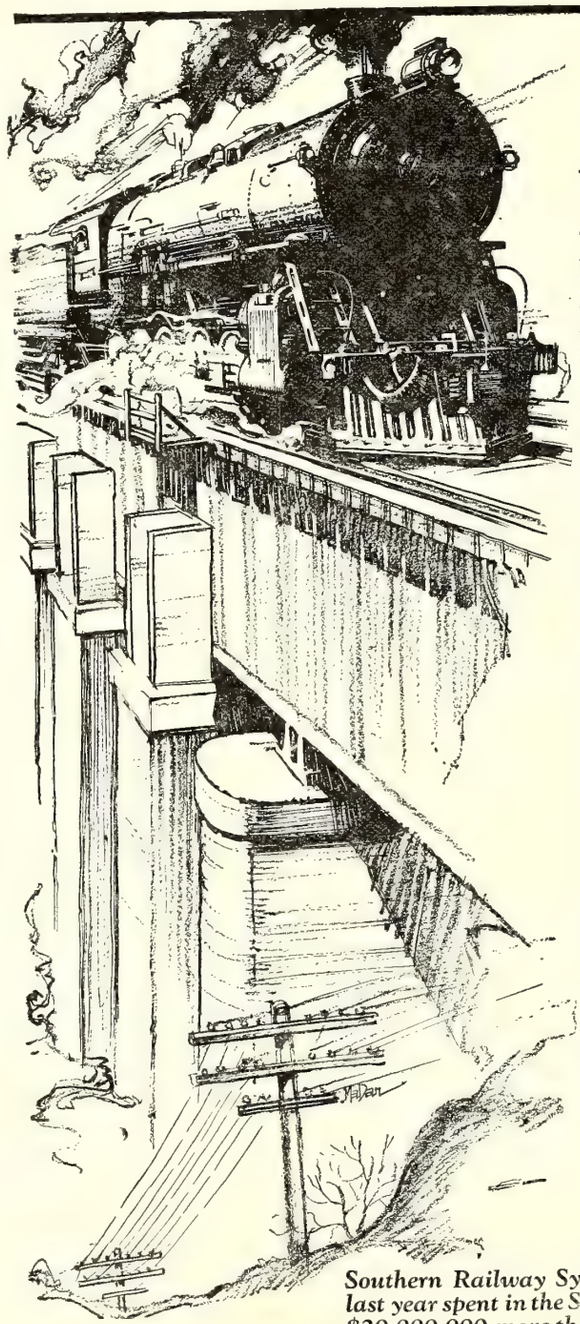
The latest monster caught off the Florida coast is described by the printed clipping that we herewith reproduce. It is surely a wonderful specimen of the inhabitants of the great ocean.

There is many a preacher still inside the big fish, because he would not do as God wanted him to do, that if he would make up his mind to obey God, he would soon be at the landing-place.

After describing operations of the hatcheries in different parts of the country, officials of the Washington bureau called attention to the "mystery fish" that was captured a short time ago by Capt. Charles H. Thompson, near Miami, Fla. This mighty monster of the deep, when it was cut open, was found to contain in its stomach an octopus weighing four hundred pounds, a black fish weighing fifteen hundred pounds, and five hundred pounds of coral. This fish could not only have swallowed Jonah, but also many like him without feeling the least pang of indigestion. The greatest interest is being manifested at the fisheries bureau concerning this fish that measured forty-five feet in length and weighed fifteen tons, or nearly thirty thousand pounds, with a circumference of nearly twenty-three feet and nine inches; a tongue forty inches long, several thousand teeth and a tail measuring ten feet from tip to tip.

J. S. Wambeth, of Washington, the celebrated taxidermist, recommended by the Smithsonian Institution, was selected to mount this gigantic fish that required five days to kill, although numberless harpoons were thrust into its side and hundreds of large-calibre rifle bullets were fired into its body, only seeming to increase the fury, and causing it to dash for the open sea, dragging a small boat with it. It soon smashed the boat into a thousand pieces. When the pursuers began to close in around this fish with one mighty sweep of its mighty tail it crushed, as if they were paper, the rudder and propeller of a large vessel that had joined in pursuit of the fish. This fish probably belongs to a class that lives at a depth of fifteen hundred feet or more. In preparing this monster for mounting, nineteen barrels of formaldehyde were used. With no eyelids, there were indications that this fish lived at the darkness of a great depth. No records exist of any larger fish ever having been captured, and scientists claim that even with its immense size, this fellow clearly shows that he was but an infant. —Immanuel Herald.

SOUTHERN RAILWAY SYSTEM



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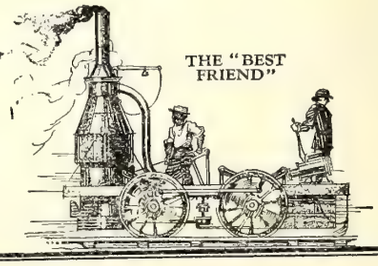

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By martyrs and by saints believed;
The glorious truth we still will hold,
Which from apostles was received.
Faith of our fathers, holy faith,
We cling to thee in life and death.

Faith of our fathers, though assailed
By all the foes of God and man;
The truth hath over all prevailed
Since time its radiant course began.
Faith to thee in life and death—
We cling to thee in life and death.

Faith of our fathers, we will prove
That thou art true from day to day,
By kindly deeds and words of love
Which shall thy saving grace display.
Faith of our fathers, sacred faith,
We cling to thee in life and death.

God of our fathers, keep us true
And steadfast to our latest breath,
That we like Paul may say at last,
We kept this holy faith till death.
Faith of our fathers, hallowed faith,
We cling to thee in life and death.

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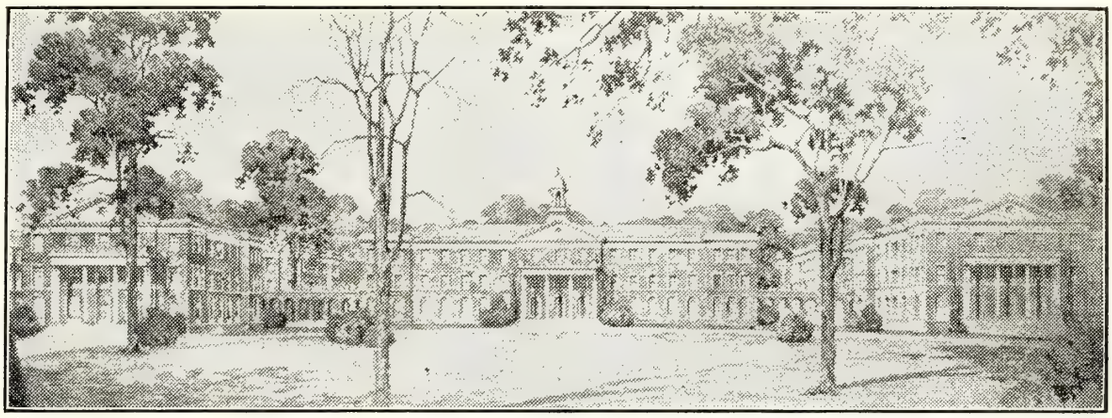

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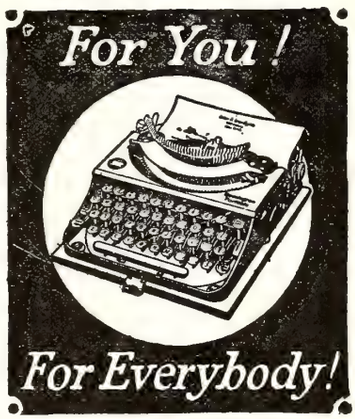

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Called Home

DIED.

Three burials in the cemetery at Mt. Auburn, Warren County, N. C., in one day. First, the one-year-old son of Mr. and Mrs. Fleming Hilliard, little Jennings Fleming Hilliard, who was buried on his birthday

Second, Mrs. Narcissus Jones, widow of Robert E. Jones, age eighty, mother of two daughters, Luna B. and Minnie G.; one brother living, R. B. Williams, and one sister, Mrs. S. Y. Spain; also three granddaughters.

Third, Mrs. John V. Hilliard, age about forty-five. Mrs. Jones and Mrs. Hilliard were devout followers of the world's Redeemer. It may be said of the darling little boy, as of all children: "Of such is the kingdom of heaven." Dr. Fuller, pastor of the Baptist Church at Warrenton, N. C.; Dr. Self, pastor of the M. E. Church, Norlina, and Prof. Herbert Shortz, of Monroe, N. C., all took part in the solemn services. The departed left a host of friends. Three pyramids of flowers were seen to mingle their fragrance and beauty with the autumnal glories of the majestic trees about Mt. Auburn Cemetery the last day of October, 1923. D. A. LONG.

SPEAKING OF BATH TUBS.

Adam Thompson, of Cincinnati, was the first man in the United States to use a bath tub. This was on December 20, 1842.

The installation of the bath tub in Mr. Thompson's home, and the actual use of it for bathing in winter, caused widespread publicity, and the newspapers devoted their columns to violent discussions of it. Certain patriots stated that this type of bathing was a degenerate luxury, designed to corrupt the democratic simplicity of the republic. The medical fraternity denounced it as "dangerous to health and bound to result in phthisis, rheumatic fevers, inflammation of the lungs and the whole category of zymotic diseases." Legislation reflected the common feeling.

The Philadelphia Common Council, late in 1843, considered an ordinance prohibiting bathing between November 1st and March 15th, and it failed of passage by only two votes. During the same year the Legislature of Virginia laid a tax of $30 a year on all bath tubs. Boston, early in 1845, made bathing unlawful except upon medical advice, but the ordinance was never enforced, and in 1862 it was repealed.—Selected.

Judging by the number who have been in to congratulate us on our editorial anent the actions of some of our Superior Court judges, we are convinced that the judge who thinks he is making himself solid with the voters by catering to the liquor element is going to have a rude awakening when they ask for the votes of Person County.—Roxboro Courier.

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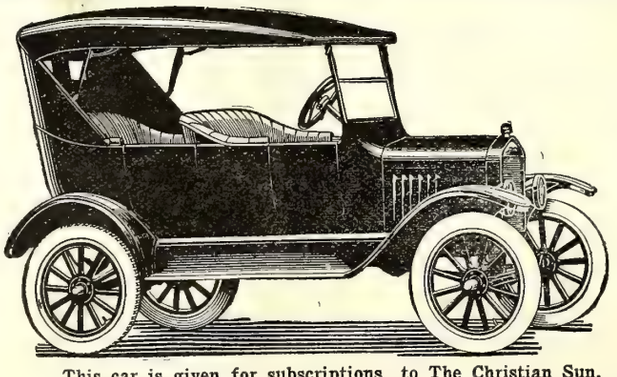

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HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches.

THE CHRISTIAN SUN

Official Organ of the Southern Christian Convention

IN ESSENTIALS, UNITY | IN NON-ESSENTIALS, LIBERTY | IN ALL THINGS, CHARITY

VOLUME LXXV. | RICHMOND, VA., THURSDAY, NOVEMBER 15, 1923. | NUMBER 46.

THE SUN'S OBSERVATORY

Mission Losses in the Near East.—

Losses by American mission boards are now being counted up in the Near East. The Turks destroyed property belonging to the Congregational Church of this country valued at $2,880,000, and it is not probable that there will be any payment for indemnity for this loss.

Jewish Congress Held.—

What is known as the American Jewish Congress was held in New York City recently. Hundreds of delegates from many parts of the United States attended. Besides the many delegates, the assembly was increased by interested visitors. The purpose of the Congress is to help make conditions better for Jewish people throughout the world. One of the chief speakers was Israel Zangwill, the noted British author.

Testing the Spiritualists.—

Spiritualists make great claims as to their communing with the spirit world. Recently the *Scientific American,* the leading scientific paper of this country, offered a prize of $5,000 to any spiritualistic medium whose success would stand scientific tests. A number of mediums have tried to win the prize, but all have failed and their tricks have been exposed. But, notwithstanding this fact, no doubt they will go on with their claims and continue to deceive many people. It is remarkable how many people will accept the unfounded claims of such deceivers of the people. One of the things which it would seem would condemn them in the eyes of sensible people is that almost all of their performances are conducted either in the dark or in a very dim light. Any claim that cannot stand the light may well be considered as false.

No Hard Times in This Country Now.—

Hard times can no longer be claimed for this country. Naturally, after the war there had to come a period of readjustment, and this brought stringent times to many, but the business of the country has readjusted itself. There probably never was a time when as few people were out of work or when the unsupplied demand for labor was as great. The *Manufacturers' Record,* of Baltimore, reports that on October 1st the farmers of the country had in sight an increased value over last year on sixteen of their crops of $1,600,000,000. It is estimated that the increase in all of their crops will be well over $2,000,000,000. This is merely the increase over last year, and last year the returns from the farms were very good. Another evidence of the improved financial condition of the country is shown in the number of automobiles that have been sold. If the rate of manufacture and sale is the same for the last three months of the year that it was for the first nine months, the sales of new automobiles will reach 4,000,000. If we put the low average price upon them of $1,000, the people of this country will, by the end of the year, have spent $4,000,000,000 in the purchase of new automobiles. The ease with which in a few days more than $9,000,000 was raised for Japanese relief is another evidence of the prosperity of this country, as it was of the liberality of the people. There are many people who are giving liberally of their means to support the work the Lord has given His Church to do. It is interesting to think how gloriously this work could all be done if all of the people gave to God a tithe of their income. At this rate, if the farmers had given a tenth last year, their increased gifts this year would be $400,000,000. And farmers, as a class, do not by any means have as large incomes as many other people. The paying of the tithe by all of God's people would solve the financial problems of the Church at least for many years to come.

Unfair Dealings.—

The *Presbyterian of the South* says: "Brazen effrontery is not an admirable trait. Recently we called attention to the fact that the Knights of Columbus, the men's organization of the Roman Catholic Church, claimed that they had a special message from President Coolidge sent to their international convention held in Montreal, Canada, just after he became President. We also called attention to the fact that President Coolidge denied positively that he had sent such a message. Since writing that paragraph, we have learned of another similar claim. The official organ of the Knights of Columbus is a magazine called *Columbia.* In its August number it published an article headed 'Learning the Art of Living.' It was credited to 'Calvin Coolidge, President of the United States,' and it was claimed that it was written especially for that magazine. The *New York Times* reports that the managing director of the magazine was asked about the article, and that he made this statement: 'This is an original article written by Mr. Coolidge for *Columbia.* He sent the article along with his picture." The *Times* says that the President has made a flat denial that he has written anything for *Columbia.* It seems that the magazine has taken a part of a speech delivered last April by Mr. Coolidge, then Vice-President, before the New York State Convention of the Young Men's Christian Association at Albany. It is hard to understand how any one could make such a public misstatement as these two about the message and the article. The only explanation of it, so far as we can see, is that the Knights of Columbus want to appear as having the support of the President. They make these statements, expecting the people of their Church and many others to believe them. No doubt, they concluded that, if the statements were denied, many who saw and believed the statements would not see the denial. It seems strange indeed that any organization, claiming to be connected with a Church, should stoop to such methods in the effort to persuade people that it is held in high esteem by those who are high in authority and power in our country."

Big Coal Field Found in Ireland.—

An incredulous smile may be the first greeting that the mere suggestion of the "development of Ireland's natural resources" will receive from a skeptical Irish public, we are told, which has long since ceased to take this common cant of their political spellbinders as legal tender. But now these doubtful ones are confronted with the report of an official commission on the subject of the Tyrone coal-field, which lies in Ulster and promises a very rich yield. The Dublin *Weekly Irish Times* remarks quaintly that while "this to be sure is but another commission," still it is generally known that "work and not talk" has been going forward in northern Tyrone for many months, and that the coal-fields there are now well past both the theoretical and the experimental stage. We read then:

"The engineer reported that at Coalisland two shafts over a thousand feet deep had been sunk, and that these had passed through no fewer than ten seams of coal, averaging three feet in thickness. The colliery now established is intended to work on a small scale only, and is expected to produce approximately two thousand tons a week for a period of about forty years. Four hundred men will be employed at first, but this number will be increased to a thousand in a little while. The extent of the proposed operation of this colliery gives no true indication of the size of the coal-field. The consulting engineer, whose evidence was taken by the commission, explained that there probably were two hundred million tons, and possibly much more 'in sight,' and lying between the existing colliery and Lough Neagh."

What it would mean to Ireland if this coal could be raised can be estimated, says this weekly, when we remember that the country's annual consumption is about 4,000,000 tons. For the present, the need of cheap electrical power in such northern towns as Cookstown, Portadown, Lurgan, and in Belfast itself, it is said, has caused the mine owners to consider the establishment of a turbo-generating plant at the pithead, and the sale of the resulting electrical energy instead of the coal. Yet it is questioned whether coal, however plentiful, can be carried from northern Tyrone to Belfast at a rate that will enable it to compete with British sea-borne coal.

NOTES-PERSONALS

Thanksgiving Day will come this year on the 29th.

Wanted—New subscribers to THE CHRISTIAN SUN; also many renewals.

Joseph learned how to be a great king by learning how to be a great servant.

The fiber of a man is shown in the way he bears adversity. Most any kind of a tree can stand up against a summer's zephyr, but it takes an oak to calmly face the hurricane.

The *Religious Herald* says it will not publish complimentary resolutions, passed by Churches upon departing pastors, except as the same shall be paid for. Well, what do you think of that? If THE CHRISTIAN SUN were to do such a thing, we should expect to hear from the forces that be. No doubt the *Herald* is right, but—well, can you tell why?

What are you doing for our Church paper? It is time you were making some special efforts to give it a hearty support. Newspapers cannot live without money to pay its bills. Something ought to be done, and done speedily, to make sure the continued publication of THE CHRISTIAN SUN. You will do well to begin now. A better support is the one great need of our Church paper.

Do you see the difference between the following statements as to facts? The *Religious Herald* says: "A citizen of the kingdom proclaims his citizenship in his profession of repentance and faith, rather than in his baptism." Then the *World and Way,* another Baptist paper, asks the *Herald* this question: "Are penitence and faith an outward act?" To this question, the *Herald* makes answer: "No, but a profession of repentance and faith is an outward act." We believe Dr. Pitt is right.

To pastors, superintendents and Church-workers in particular: THE CHRISTIAN SUN is published every Thursday, at Richmond, Va., at the following rates: One year, $2.00; six months, $1.00. Or, to new subscribers, if five join in forming a club and remit $7.50 at one time, THE SUN will be sent each one year (separate addresses); for a club of ten and a remittance of $15.00, an extra copy will be sent as a premium to the one getting up the club. Only new subscribers can avail themselves of these prices for November and December.

The First Christian Church at Greensboro has extended a call to Rev. Chas. H. Rowland, D. D., Franklin, Va., to become its pastor, and he has accepted the call and now expects to enter upon his duties some time in January. Dr. Rowland will be greatly missed in the Franklin Church and community, where he has accomplished a great work in the last twenty-two years or more. The First Church has made a wise selection for its pastor. They have a great work to do, and if we may judge by the work Dr. Rowland has done in and for the Franklin Church, we may expect he will likewise do a great work there. At Franklin, during his pastorate, he has not only built a handsome new house of worship, but he has largely increased the membership, and at the same time has won his way into the hearts of the people of the community. His labors there will be long remembered. The Franklin Church will soon be in need of a pastor, but it will take a strong man to follow successfully Dr. Rowland, and we trust they may be blessed in securing such a man—a man upon whose labors the blessings of God May be abundantly poured out.

The Holland Christian Church and its pastor, the Rev. Jas. H. Lightbourne, entertained the late session of the Eastern Virginia Christian Conference in a lavish manner. The homes were opened to the Conference people in a most generous way, and the feeding was also lavish. The Holland Church is capable of doing anything it may undertake, and when it is done it is well done. They have a splendid house of worship—it would be a credit to any of our cities. They also have a splendid parsonage for their pastor, and their work generally under Pastor Lightbourne's labors seems to be going well. The Holland Christian Church is the spiritual home of a very clever people. There was one beloved brother who had expressed a great desire to live to see the Conference in session at that place and in that Church, but he was not there, having been called home some months ago. We refer to Bro. W. Q. Peel. When the Conference met at Holy Neck three years ago, he pleaded for the body to meet at Holland the next year, giving as his reason a desire to have the Conference meet there once more while he was living. His desire was not realized, but he is doubtless in a better conference than we can have on earth. God bless his memory and his life-work. The spirit of the recent Conference was admirable. There were no jars or unpleasant incidents in the meeting. The various enterprises receive careful attention, and efforts were made to enlarge our boundaries and to strengthen our stakes.

Dr. Livingston Johnson, the editor of the *Biblical Recorder,* makes the startling statement that the *Recorder* is losing $4,000 a year. Our North Carolina Baptists must be both a liberal and a rich paper, if they can stand that sort of shortage. We do not call in question the statement of Dr. Johnson in this matter, but it does make us feel that something must be done to support our papers—Church papers. We see that the Methodist Church in Virginia, in its late conference, held in Richmond, increased its *Advocate* support to $7,000 a year. THE CHRISTIAN SUN is costing the Southern Christian Convention about $3,000 a year more than it makes. The *Religious Herald* declares that a few such deficits as the *Biblical Recorder* is having annually would put the *Religious Herald* out of business and send its editor to the almshouse. We greatly fear that some of these papers will be put out of business and their editors sent to do something else. What is the matter that our Church papers generally are in such financial perils? Certainly we cannot do without them, and it begins to look as if we cannot do with them and keep out of debt. What can we do, brethren? The thing which it seems to us should be done is to do a good and an honest part in getting a much larger circulation than we have ever had. The Churches could support their own Church papers if we could get a general circulation among the people. Something must be done. What shall it be? A greatly increased circulation is the great need at present.

Referring to the matter of support given the Baptist and Methodist papers of Virginia, the *Religious Herald* says: "The numerical strength of Virginia Methodists is probably somewhat greater (counting the Virginia Methodists in the Baltimore and Holston Conferences) than that of Virginia Baptists. The Methodists have a more closely ordered system than we have. In other days, and we assume that the same arrangement continues, one of the items in the reports of Methodist pastors was an answer to the question: How many *Advocates* are taken in your charge?

"The *Richmond Christian Advocate* is the property of the Virginia Conference. It is well edited and well managed. Nevertheless, at the recent session of the conference in Richmond it reported a deficit on operations for the year of $3,085.95, and the conference, in its budget, included an appropriation of $7,000 for the *Advocate* during the present conference year.

"Now, let Virginia Baptists remember that not a dollar of money comes out of the treasury of the denomination into the treasury of the *Religious Herald.* A few hundred dollars are spent for advertising space, but the 'departments' are printed without charge, and if the *Herald* fails to earn its own way, the owner must provide for the deficit. In view of this, haven't we a right to ask for the co-operation and steady support of pastors and people?"

That is interesting for our own people as well as the Methodist and Baptist people in Virginia. It presents a question in clear light as to the needs of our own paper. Let us think these things through, and then do our part in supporting our own paper. The Southern Christian Convention cannot do its work without a paper. We must maintain THE CHRISTIAN SUN at all costs—but how? That is the question we need to think through, and then see that our thinking bears fruit. We have no time to waste. Let us be up and doing, while it is yet day, for by and by night will come, and then it will be too late to work.

From the *Biblical Recorder* we clip the following, which will be read with no little interest in this country. Even England needs help. What shall we do about it? Who can tell us just what a Christian country, if we had one, should do about the need of England? "Mr. Frank Gould, first vice-president of the *Manufacturers' Record,* has been spending some time in England studying conditions in that country. He says, in an interesting letter to the *Record,* that there is too much pessimism in England for England's good. There are several things that lead to this state of mind among the English. Some of them are given as follows: (1) They are not satisfied with America's debt settlement. They are willing to pay, but think this country should give them better terms as to time. They are paying now, when the people are hard pressed to get the barest necessities of life. The papers criticize the terms to which Mr. Baldwin agreed as to the payment of debt to America. (2) The 'unemployment dole' is giving great dissatisfaction. This is costing the government $1,820,000 a year, and the policy, in the opinion of many, is wrong, as it is producing an army of idlers. There are now 1,300,000 out of work, and it is predicted that this number will reach 2,000,000 by Christmas. (3) The French occupation of the Ruhr makes it impossible for England to establish trade relations with Germany. All these and other unfavorable conditions have caused a deep pessimism to settle down upon England. England has borne the financial burden of Europe since the beginning of the war, and this has brought the finances of the country into an acute condition. But, be it said to the credit of England, it has borne all these things without whining and complaining. There may be internal dissatisfaction and unrest, but as a nation England has been remarkably free from the spirit of complaint. We trust that relief will come from some quarter before long, and

that the spirit of optimism may again prevail in England, for the little island is the backbone of Europe."

We (the United States) have recently had a visit from one of the great world leaders. We refer of course to Mr. Lloyd George. He is easily one of the three great men of modern times, we mean rather, now living. Woodrow Wilson, Lloyd George and Mr. Poincare, the Premier of France. Of course, there are other great men, but these men have stood in hard places and wielded a mighty influence in the world. You may not agree with us, but where have we found a man who could shape the destinies of the world more surely than did Mr. Wilson? He spoke, and the crowned heads nodded to him. Where shall we find a man the like of Mr. George? He stood in the midst of enemies, both in his own country and in other countries, and defied them to destroy his country. He stood, and victory came. And where shall we find a man who has stood in a hard place with more courage than did Mr. Poincare during the war as President of France, and since the war as her Premier? There may be greater men now living, but we believe they will be hard to find. The *Christian-Evangelist,* in speaking of Mr. Lloyd George, says: "We are interested in Mr. Lloyd George from many standpoints. One is that, measured by all standards taken together, he is one of the greatest men of the world today, one of the greatest men of all history. We delight to write this down, especially since the backbone and heart of his greatness are his faith and his following of Jesus Christ, the matchless Man of Galilee. We are interested in him and believe his life to be preeminently worth studying because he rose from the humblest walks of life to the sublimest heights of leadership. Those who have read his history will know how loyal he has been to the best things through it all. The greatest gift any one can make to the world is just himself brought up to the utmost of his possibilities under the circumstances. Such a man leaves behind him more than 'footprints on the sand of time.' He is a lasting lure to the young men and women who want to rise, point by point, in the worthiest achievements on their quest of life's pearl of great price."

The reading of sermons—good sermons—is a good thing. We do not mean the reading of the sermon in the pulpit—that may be at least an unfortunate thing. We refer to the habit of reading sermons in the home and about the fireside. That is a good thing. Some would say, "Oh! it is tedious." That is because you have not kept it up long enough to get in the habit. Do that, and then you will find a delight in the habit. The *Western Christian Advocate* says, in discussing this matter: "The reading of sermons by the minister should be a daily performance. The laymen have not as yet come to this habit. With the former it is a necessity; with the latter it is a luxury. Perhaps this is true. It should not be considered so, for the reading of good sermons should be looked upon as means of grace. Volumes of sermons should be part of the family library. Too many people look upon printed sermons as very dry reading. It is thought they take too much time and require too much mental application. Again we say, perhaps this is true. However, if you are to be a man of intelligence you should not forget that much reading maketh an informed man. Easy reading is a mental relaxation, but it does not contribute to the development of the mental faculties. The books that require an effort, prove to be an intellectual stimulus. Those that do not require such are a sedative. Beware of the easy book!" These are most timely suggestions and well worthy of attention in every home among our people. It may seem like a dull work to you at first, but keep at it till you cultivate a taste for the good sermon, and then we believe you will come to enjoy it; and when you really enjoy it, then you will get real good from it. After supper, when the nights are long, as now they are, get the family together. Let one be chosen as reader for the night. Then open with a song and prayer—prayer that all the household may be prepared in heart and mind to hear the good sermon. When you have kept up the nightly habit long enough to enjoy it—and it will not, ordinarily, take long to do that—then you will soon see an improvement, both intellectually and spiritually, in most of the members of the family. Try it for six months, and then, we believe, you will not give it up. Many papers publish sermons, and then there are a plenty of books filled with good sermons which you can buy at no great cost, and it will be as good money as you have spent, most likely. Try it, and may you have great success!

Virginia is a great old State, but now and then she runs into a snag—not willingly, but by force of circumstances—and then she must suffer the consequences. We have in the past known of a case in the courts of the Old Dominion when a criminal was convicted and sentenced to prison, and when he went away to wear the stripes he was lionized by a crowd of hundreds who assembled at the station and cheered him as if he had been a victor returning from a great victory in battle. We always regarded it as a shame upon the grand old State. That was years ago, but now we have a case which goes a step further and permits a man who has been sentenced to the penitentiary for five years to continue serving his county as an officer—clerk of the court. We will let the *Richmond Evening Dispatch* tell of the affair, as follows:

"'*Business as Usual*' *in Cumberland.*

"The superintendent of the Virginia penitentiary is facing a problem which should give him no little trouble. If, and when, Robert O. Garrett starts serving his term, how can the authorities arrange matters so that the prisoner will be able to continue his duties as clerk of Cumberland Circuit Court? That is a strange question, but things equally strange are happening in Cumberland County today. It is no commonplace for a convicted murderer to continue in public office, yet Robert O. Garrett, who was convicted of second-degree murder for the killing of Rev. E. S. Pierce, is 'attending to his duties as usual.' It is no commonplace for a man charged with first-degree murder to serve as judge of elections, yet Larkin Garrett, who was indicted jointly with his brother, and who will be tried December 11th, will act in that capacity in the November elections. This Cumberland affair has attracted to Virginia a great deal of unpleasant notoriety, but the public should have been spared this crowning affront. The usual motion to set aside the verdict returned against Garrett will be heard November 22d. Meanwhile, the man goes free under $35,000 bond. For him to continue in office, pending the outcome of the hearing, is an insult to every decent citizen of Cumberland County and the State of Virginia."

Commenting on these words from the *Dispatch,* the *Religious Herald* says: "The whole Commonwealth is indebted to the *Evening Dispatch* for this timely and courageous editorial. While offenders are on trial by the courts, all trained newspaper men are very careful not to print anything which might obstruct or otherwise interfere with the orderly processes of justice. This Cumberland case, however, with all its incidents and implications, is unique in the history of court proceedings in this State. There never was quite such a situation in Virginia, so seasoned and able lawyers tell us. There is much to be said about it, when the trials are ended; much that needs to be said in the interests of organized society and the reign of justice in the old Commonwealth. In the meantime, we thank our neighbor, on our own behalf and on behalf of tens of thousands of other amazed and indignant citizens, for his timely article."

GOLDEN WEDDING.

On Saturday, October 27th, at 3 o'clock P. M., a number of friends and relatives gathered at the home of Mr. and Mrs. R. D. Thompson, Sr., to celebrate their golden wedding day.

The guests were met at the hall door by Mrs. Ed. Anderson, who conducted them to the living-room. There every one engaged in talking, recalling fond memories of the bride's wedding day.

After a period of chatting gaily, we were ushered into the parlor. The smallest grandchildren led the procession, followed by the other grandchildren, children, relatives, friends and, lastly, Mr. and Mrs. Thompson. Here, Mrs. J. E. McCauley presided at the piano. After a song, Rev. Mr. McCauley read the ninety-first psalm. He said a few words of appreciation of such lives as Mr. and Mrs. Thompson. Several spoke of how much help they had been to the county, community and Church. After another song, we were led in prayer by Mr. McCauley.

From here we were ushered into the beautifully decorated dining-room. From the center of the ceiling was suspended a golden wedding bell. Autumn leaves and yellow chrysanthemums added to the beauty of the room. In the center of the table was a basket of exquisite chrysanthemums, around which were placed fifty candles. The soft glow of the candles lent to the beauty and meaning of the golden hour. At one end of the table was a miniature bride and groom. The repast was served in picnic fashion, and such lots there were! All kinds of sandwiches, pickles, olives, cake, cream, lemonade and fruits.

Now came the cutting of the cake. Mr. McCauley got the ring, Mr. Parker the money, and Master William Anderson the thimble.

The time too soon came for us to part. As each one passed from the dining-room, he was registered in the guest-book.

The presents received were many and valuable. This was indeed a golden day to be remembered by us all. We hope that this man and wife may have many more happy years together.

Those present were Mr. and Mrs. R. D. Thompson, Sr., fiftieth anniversary.

Children—J. S. Thompson and wife, W. E. Anderson and wife, D. C. Parker and wife, Mrs. Stark Holt, Jno. A. Tune.

Grandchildren—Misses Milda Anderson, Fannie Anderson, Martha and Ruby Anderson, John and Edward Anderson, William Anderson, William, Louise and Ted Holt, Duncan, Reuben and Louis Parker, Ellen Tune, Mildred Thompson.

Relatives and Friends—Mr. Emmitt Dunn and wife, O. D. S. Farmer, Mrs. Mattie Bass, Mrs. G. C. Franklin, Miss Sallie Clardy, Miss Lizzie Boyd, Mrs. Russie Rodden, Mrs. H. W. Woodall, Mr. Frank Thompson, Mrs. Loulie Pierce, Mrs. Mary Farmer, Mrs. Rebecca Farmer, Mr. W. O. Farmer and wife, Mrs. C. H. Duncan, Mr. Calvin Thompson, Mrs. T. S. Thompson, Miss Catharine Woodall, Rev. J. E. McCauley and wife, Mrs. C. W. McDowell.

Those present at marriage—Mr. J. J. Thompson, Mrs. Josephine Boyd, and Mrs. Eliza Bane.

J. E. M.

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor,*
Elon College, N. C.

ON OLD CAMPING GROUNDS AND SOME THINGS WE SAW.

Leaving Elon College on Monday morning, October 29, 1923, bound for the Eastern Virginia Christian Conference, I found myself in the city of Norfolk, Va., near 7 o'clock in the evening of the same day. As we left the train in Portsmouth, a hand was laid upon us, and looking to see who it was, we found our old friend, Bro. A. B. Jarvis, who had found in some way that we were expected on this train. Mrs. Barrett, the "better half," was in his home—that explains the invitation. He very kindly said I was to go with him home. I yielded to his kindness, and soon found the way to the home of Brother and Sister James A. Eley, 110 East Thirtieth Street, Norfolk. Mrs. Jarvis is a daughter of Brother and Sister Eley. When Bro. Jarvis asked for the consent of the parents to the marriage of himself and their younger daughter, Miss Hettie, as she was then called (now several years ago), consent was given on one condition, viz: that she should not be taken from the parental home. Bro. Jarvis is a man of his word, and so it is that one home serves for both families. After a good supper, well served, we had a very delightful evening. And the delight was increased by the coming to the home of several friends, several of whom were old-time members of the Memorial Christian Temple, as was Brother and Sister Eley and their daughter, in the days when we served there as pastor. Among them was Mr. and Mrs. C. L. Carr, now of Lewisburg, W. Va. Mrs. Carr was the organist at the temple in those days, and she was very gifted in that position. Looking around, we recalled the fact that Mrs. Minnie Dixon and Mrs. Hettie B. Jarvis (sisters) were, in the days of their girlhood, two of our best singers in the temple. Besides, there were several other members of the old temple in those days who came in to spend a short while with the family. It seemed a fitting occasion to have a sort of an old temple evening together. We asked Mrs. Carr to take the piano, and Mrs. Dixon and Mrs. Jarvis to sing for us one of the most popular hymns that we used to sing in the temple in those days. After a little persuasion, they consented, and they sang very sweetly, as in those days, the hymn:

"I Want to Go There."

"They tell of a city far up in the sky,
I want to go there, I do;
'Tis built in the land of the sweet by and by,
I want to go there, don't you?
There Jesus has gone to prepare us all homes,
I want to go there, I do;
Where sickness, nor sorrow, nor death ever comes,
I want to go there, don't you?

"Its gates are all pearl, its streets are all gold,
I want to go there, I do;
The Lamb is the light of that city, we're told,
I want to go there, don't you?
Death robs us all here, there none ever die—
I want to go there, I do;
There loved ones will never again say good-by,
I want to go there, don't you?

"When the old ship of Zion shall make her last trip,
I want to be there, I do;
With heads all uncovered to greet the old ship,
I want to be there, don't you?
When all the ship's company meet on the strand,
I want to be there, I do;
With songs on their lips and harps in their hands,
I want to be there, don't you?

"When Jesus is crowned the King of all kings,
I want to be there, I do;
With shouting and clapping till all heaven rings,
I want to go there, I want to go there, don't you?
Hallelujah! we'll shout again and again—
I want to be there, I do;
And close with the chorus, amen and amen—
I want to be there, don't you?

(*Chorus for verses* 1 *and* 2.)

"I want to go there, I want to go there, I want to go there, I do;
I want to go there, I want to go there, I want to go there, don't you?

(*Chorus for verses* 3 *and* 4.)

"I want to be there, I mean to be there, I expect to be there, I do;
I want to be there, I mean to be there, I expect to be there, don't you?"

The effect was fine. The old organist and some of the old singers were once more together and giving out the old strains to as sweet music as we are likely to hear in a life-time. My eyes filled with tears as they sang, for mentally we were transported, after an absence of twenty years, to the old Memorial Temple, and there the scenes of other days were before our eyes. I was again in the pulpit of the old temple, and the congregation of those days was once again before me. Oh, how many faces—so many so familiar! Once more I looked in upon them, and once again dear old Professor Wilkins was in the choir as leader (though he has now been gone for many years), and once more Mrs. Carr was at the pipe organ, and Minnie and Hettie, as we then called them, were standing in the choir, giving out the sweet strains of the old-time favorite, "I Want to Go There, Don't You?" And out in the congregation there were dear Deacon A. M. Eley and wife, Bro. Jackson Jones and his brother, Ellyson, and Tom Walker and others, running over with the joy of the Lord. The scene may be better imagined than described, for it was indeed a drama of the old days, when the old temple was at its best and the joy of the Lord indeed appeared as the strength of His people. For a short time I lived over some of the best days of my ministry in that congregation. How real the scene was! It was a reproduction after years of separation of the sweet scenes that were once so real to me.

The New Temple.

After a night of refreshing sleep, we were early out to visit the new Christian Temple of Norfolk, not yet finished, but making encouraging progress. Dr. Smith, the pastor, took us through and showed us the promise of what is to be under the blessings of God, one of our best houses of worship in the whole denomination when the building is completed.

It is useless to attempt to describe it—you will have to wait and see it when completed to appreciate it all. It will perhaps be the most elaborate Church building in the city of Norfolk of any denomination. It will have the most wonderful organ in the city. All in all, it is to mark a new day for the Christians in that city, and perhaps in the South, and I might go a step further and say there is nothing its equal among our people in the North, East or West. We sincerely wish that the spiritual attainments in that congregation may be in proportion to their physical attainments. Later, when the building is completed, we hope to give a more detailed account of the structure.

Tuesday morning, in company with the pastor, and occupying a seat with him and Dr. W. H. Denison, we started for Holland, where, that day at 10 o'clock, the one hundred and third annual session of the Eastern Vriginia Conference was to open. We arrived a bit late and found the Conference already at work, with Rev. W. D. Harward, D. D., of Portsmouth, Va., presiding. There was a good attendance and a lively interest in its proceedings was maintained throughout. Dr. R. C. Helfinstein, of Dover, Del., conducted the devotional service, using as a subject "The Need and the Benefit of Intercession," after which the enrollment of delegates and ministers was made. Just before the adjournment of the first morning session, Dr. Chas. H. Rowland, Franklin, Va., conducted the Communion service. In the afternoon the devotional service was conducted by Rev. T. E. White, of Windsor, Va. Then special committees were announced. The treasurer's report was read, followed by ministerial reports, after which Lieutenant-Governor J. E. West, of Suffolk, Va., read the report on home missions, and made a fine and stirring address on that subject.

At night, Rev. J. L. Foster, Waverly, Va., conducted the devotional service, and Rev. J. O. Atkinson, D. D., gave a masterly address on "The Romance of Missions. He was followed by Rev. Jno. G. Truitt, the new pastor of the Berkley, Va., Christian Church, on "Enlisting Men for Missions." This was an address of great power. Bro. Truitt is a new man in the Conference, but his first address among us won for him a fine standing as a speaker. He captivated his audience from the beginning, and he held them to the end. It was really a great address and will long be remembered.

Wednesday morning, Dr. Helfinstein conducted the devotional service, and greatly interested the hearers. Rev. W. L. Wells, Portsmouth, Va., read the report on foreign missions, Rev. W. W. Staley gave the report on ministerial education. Rev. C. H. Rowland delivered an address on "The Joy of the Ministry." It was an impressive address. Rev. W. B. Fuller, Ivor, Va., read the report on moral reform, and Rev. Ben Joe Earp, Newport News, Va., gave an address on "The Restless Now," which was much enjoyed.

Rev. H. S. Hardcastle, the new pastor of the Suffolk Church, gave the Conference sermon on "The Mission of the Church." It was strong and full of soul-stirring thoughts. It was indeed a strong sermon, and was much enjoyed by the congregation present.

The afternoon service was opened with devotional service, led by Rev. J. M. Roberts, of Windsor, Va. His remarks were clear cut and to the point.

Rev. S. H. Lightbourne gave the report on Christian education, and Dr. W. A. Harper gave an address, "A Program of Christian Education," which was up to his usual standard of excellence. He was followed by an address by Rev. H. Shelton Smith on "The Leadership of Childhood." It was a strong effort.

The third day opened, with Dr. Helfinstein leading in the morning devotions. He discussed "The Secret Meaning of Spiritual Strength" and greatly interested the people.

Rev. B. F. Black gave the report on religious literature, and the editor of THE CHRISTIAN SUN gave an address on "The Religious Newspaper, a Handmaid of the Church." To Rev. W. T. Walters, D. D., of Richmond, Va., had been assigned a sermon on "Recruiting the Ministry," but on account of the lateness of the hour he was excused from that service, but requested to furnish the same for publication in THE CHRISTIAN SUN, and he agreed, and in a short time

we hope it may be read by far a larger number of our people. Several routine matters were disposed of, and the Conference adjourned, to meet at the usual time (Tuesday morning before the first Sunday in November, 1924) with the Christian Temple, Norfolk, Va.

All in all, it was a fine session of the Conference and the Holland Church and their friends entertained the body in a lavish way, and very much pleased the Conference as a body. There was one prominent member of the Holland Church who had very much desired to attend this session of the Conference, but he was not there. When the Conference met at Holy Neck, three years ago, he was very anxious to have it come to the Holland Church the next year (1921), but it failed to do so, and then at the Conference at Johnson's Grove last year the body voted to go to Holland this year, but before its meeting day came this dear brother was called home, and so he could not meet his brethren in the Conference, as he had so much desired to do. We refer to Bro. W. Quinton Peel, who was called home during the early part of the present year. He had been for many years an earnest member of the Holland Church. Though he was gone, his old home was opened to entertainment by Mrs. Peel, who gave the hospitality which he had so much hoped to join in extending to their friends. He is gone, but he is not forgotten, and will not be for many a long day. Peace to his ashes.

The Conference for 1923 is a matter of history, but its work has one thought which is extended to all of the people and the Churches of that body, and it is *Work while it is day, for soon the night cometh, in which no man can work.* God bless our brotherhood in its service for God and humanity in truth. J. P. B.

NOTES ON THE BOOKS OF THE BIBLE.

Ruth, the Story of Love and Loyalty.

(No. 8.)

The Book of Ruth is named in honor of the heroine whose beautiful life is portrayed in its narrative. Some one has traced the name of Ruth back to the Hebrew form of the Greek *Rodon,* the Latin *Rosa,* and finally in the English *rose* we get the beautiful thought of the sweet and fragrant character by which she is so well known in history. Tracing her name back after this manner, some one has not inaptly called her "the Rose of Moab." Of this we may be assured that the book is named in honor of this beautiful daughter of Moab—a daughter out of whose lovely life shined the coming rays of light that later illuminated the life of the Christ of history.

The book portrays so many phases of character as to make it one of the most interesting stories of ancient times. One of the strangest features of the book is the fact that though Ruth is a heathen woman, from the dark land of Moab, yet under the power of the life of God in the human soul, she becomes one of the most illustrious women of the people of God, and wherever the story of the Christ is known, the story of Ruth is also well known. The way Ruth is brought into the family of the Bethlehemite is no less strange than is the remainder of her beautiful life. Like most young women, she was wooed and won by a noble young man, and she became the wife of Mahlon, a son of Elimelech and Naomi. This event just preceded the times of hardship in the family into which she had married, and here one of the most beautiful traits of her character began to show its light. She had come out of darkness of heathenism, but she at once began to let her light shine. Sickness and death followed close on to her marriage. Her father-in-law and both of his sons sickened and died. Of course, her husband was one of these sons. It was then that Naomi came to the time of her greatest trial. Bereft of husband and two sons, and with their wives depending on her for a home and support, she felt herself to be in a hard place, but the widows of her two sons came to her help nobly, and Naomi found in them great comfort. But the time was not long in coming when it seemed wise for the two girls to return to Moab. After consideration, Orpah decided to return to her home in her native land, but when Ruth came to bid her mother-in-law good-by she found her love for Naomi too great to part with her, and so she declined to be separated. Naomi understanding something of what would probably be her lot in life, she urged Ruth to go back to her own people, but the beautiful girl could not get the consent of her mind to do so, and in answer to her mother-in-law's entreaty to go back she was prompted to give such expression to the depth of her love as has not yet been forgotten, and it will not be forgotten till Jesus comes. Her language was not only strong, but most unselfish in its thought. She said, in replying to Naomi's request:

"Entreat me not to leave thee, or to return from following after thee: for whither thou goest I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God. Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me."

Forever memorable words—words that cannot die while there is a loyal heart among men.

There are two wonderful lessons for us of today in the life and conduct of Ruth, as follows:

1. When need be, she did not hesitate to do any honorable work which came in her way. She even gleaned in the fields to provide for her mother-in-law. Ought not all of God's people thus to use every opportunity to help to meet the needs of our loved ones, and others too? If one so beautiful in life and service could do such lowly work for a mother-in-law, who may be willing to excuse himself or herself from doing any honorable work to meet the needs of those dependent upon us or for the Church of Christ? How beautiful and honorable is true service!

2. Ruth seems to be a lovely type of the Church, and if so, may not her dead husband be a type of the dying Christ, dying for the sins of the world, and then may we go a step further and find in her second husband a type of the risen Christ? If so, we have a pretty picture of a human family portraying the divine, of whom the whole family in heaven and earth is named? Whether this be true or not, we find in Ruth many of the striking characteristics of the true Church of Christ. One of these characteristics is her disposition to cling to one she loves. Another is her disposition to be true under the most trying circumstances. And still another is her disposition to gather up the fragments of the field, that none may be lost. Oh, if the Church could only awake to her opportunity to gather up all that may come within her reach, for then we should have a glorious and a golden harvest in the salvation of the lost. In the midst of suffering and poverty, of trial and disappointment, how Ruth stands as a beacon light in a darkened night, and stands for the true and the right, and so glorifies life as she lived it, and this is another fine thought for us to imitate. Oh, Ruth! beautiful, faithful Ruth! She must at least be a representative of the family of God.

Wordsworth, the poet, in writing of Ruth, paid to her the following fine tribute:

"She was a phantom of delight
When first she gleamed upon my sight.
A lovely apparition, sent
To be a moment's ornament.
* * * * *
I saw her, upon nearer view,
As spirit, yet a woman, too;
Her household motions light and free,
And steps of virgin liberty;
A countenance in which did meet,
Sweet records, promises as sweet;
A creature not too bright or good
For human nature's food."

A VERY SMALL BUSINESS.

We need to be very careful in pronouncing judgment against our fellows. It is possible for us to be mistaken, and the other man may be in the right; and in that event, we shall find ourselves in a bad plight. We sometimes set in judgment on the motives of our fellows, and then of all times we are most likely to be wrong.

The other day a man was discussing the character of a fellow-laborer, and he declared that his fellow-worker was a poor stick in service. Now, it is just possible that that man had misunderstood the motives of his co-worker, and in that case, the Lord Himself will pass judgment on both of the brethren. It would be wiser if we might always wait to let the Lord pass judgment upon motives and character.

A few weeks ago we read where the editor of one religious journal declared that whereas years ago the journal which he was criticising was a fine paper of wide and growing influence; now it was on the decline, and, from what he said, you would have thought that it could not survive but a short time. A few days later, we saw where the editor of the journal this brother was criticising made a statement, having no reference to what his critic had said, declared that subscriptions were coming in at the rate of from 300 to 1,000 a day. That, it seems to us, would indicate a wonderful state of prosperity. If the man who made the criticism were to get as many subscribers in a month as this man was getting a day, he would have thought his paper was suddenly the marvel of modern religious journalism. Now, why should one man criticise another in this way? We have tried to look into the matter, and we can see but one reason for this unfair criticism, and that was the critic did not like the views of the man who edited the paper he was criticising, although that man was probably more nearly correct in his views than was the man who did the criticising. That is a small business, and the man who can do it ought to quit.

Here are some beautiful words from a young minister, which he used in recognition of the fact that the Lord permitted him to go to a sickbed to keep him out of a place of danger, theologically speaking. Now he has met another serious disappointment, looking at it from his own short-sighted viewpoint, and, in the face of this disappointment, he says: "It seems to me the Lord is leading. I shall try to know His gracious will and obey. He leads to the best port always. Sickness four years ago kept me from the awful hazard of going to ———, a school of the most liberal tendencies. Sickness may keep my feet again in the path of my mother's prayers, viz: that of sound, conservative doctrine. My mother is the greatest seminary I have ever been to. She loves Jesus without any guessing, and she never once implied anything else in all her teaching. She makes me love the old, old paths, which never grew old to her and are always new to me."—X. Y. Z. That is the way we like to hear young ministers talk. If a man is loyal to his God and his mother, we will risk a good deal on his character. The man who does not like his mother's teaching is more than likely to listen to strangers and go their own way. God bless the men and women who love their mothers and their mother's God, the God of heaven and earth.

CONTRIBUTIONS

FIRST CHRISTIAN CHURCH, NORFOLK.

Although my CHRISTIAN SUN pen has been idle, my heart has been with you and my hands have been busy. Within the last thirty days many changes have come into my plans, and instead of being in Edinburgh, Scotland, in school, I am in Norfolk rendering the service to which I have been looking and which is the joy of my life.

The people of this Church are doing everything possible to make our combined efforts count for the kingdom of Christ. I am greatly impressed with their praise of my predecessors and their prompt response to whatever of my plans I have been able so far to present to them. The present educational program of the Church, begun by Rev. Edwin B. Flory, and being carried onward now by Bro. J. O. Wiggs and a large and enthusiastic corps of assistants, is by no means perfect, but is quite up to date in method and content, and we are expecting it to grow increasingly effective. It is being more and more conformed to the correlated program of the Christian Church. There is a special workers' council meeting on Friday night before every third Sunday, and a Sunday School council meeting after prayer-meeting on Wednesday night before the fourth Sunday. The financial board meets monthly, as well as, also, the official board of the Church.

The Woman's Missionary Society is going to add to its present plans the raising and sponsoring of a fund to give practical teaching and help in the instruction of our boys and girls in the stewardship of life. It is their wish that our young people shall know from the very outset that their Church is vitally interested in all their problems and plans; it desires to assist them in their work as well as their play, and to instruct them early that they are stewards of a life more precious than the whole earth upon which it is lived.

Evangelism is to be stressed throughout the year, each evening service being evangelistic. Already one new member has been added to the Church on profession of faith in Christ. A plan has also been passed upon by the financial board which, if accepted by the official board, will insure the printing of bulletins for each Church service. This will make us the only Church in this section of Norfolk using this method of getting our plans persistently and effectively before our people.

In all our plans and work, we are endeavoring to put Christ foremost, because we realize that it is easy for us to get so busy about our program's execution as to forget the great goal in view. The audiences have been large, and especially the night services, at which times our house is full.

JOHN G. TRUITT.

Norfolk, Va.

A GREAT CONFERENCE WITH A GREAT PURPOSE.

BY REV. R. F. BROWN.

The Citizenship Conference, held at Washington, D. C., October 13, 14, 15, 1923, was probably the greatest religious and moral gathering ever assembled in America. It was a call to all the religious and moral forces of the nation to emphasize the importance of good citizenship and patriotism as involved in observance of all law, but with special reference to the eighteenth amendment to the Constitution of the United States and enforcement acts. In view of the perfect accord with which the liquor interests and lawbreakers of the country are going forward, and knowing how thoroughly these lawless people are committed to a well-defined program in an effort to nullify the law, it was thought by such international characters as Fred B. Smith and Colonel Raymond Robins and others that an equal degree of efficiency and enthusiasm should be aroused among the friends of good government and lovers of law and decency in order that lawlessness and nullification might be successfully combated.

Solidify Religious and Moral Sentiment.

The enthusiasm of the good people of this nation was very marked during the long years of winning the struggle for the adoption of the constitutional amendment which outlawed the manufacture and sale of liquors. Since the adoption of the eighteenth amendment, other questions of national and international interests have arisen, the consideration of these questions, combined with the natural relaxation from strain, have somewhat lessened the pressure for the enforcement of the amendment. The prime purpose of the Citizenship Conference, therefore, was to strengthen the morale of the religious and moral forces of the nation upon the issue at stake, to solidify religious and moral sentiment into vital action behind a working, vigorous program, to emphasize the necessity for the same conscientious zeal for the enforcement as was manifest for the enactment of the law.

Representation at the Conference.

There were representatives at this conference from forty-six States, four Territories and the Dominion of Canada. These men and women represented local Churches, Y. M. C. A., Y. W. C. A., W. C. T. U., Anti-Saloon League, Federal Council of Churches, ministerial unions, county organizations, and many other moral and religious organizations of the country. The writer represented the Council of Churches of Miami County, Ohio.

The Eighteenth Amendment.

The eighteenth amendment to the Constitution of the United States is a statutory law. It is as much a part of the Constitution as is the first amendment. The eighteenth amendment prohibits the manufacture, sale or transportation of intoxicating liquors within, the importation thereof into or the exportation thereof from, the United States and all territory subject to the jurisdiction thereof, for beverage purposes. The resolution proposing the amendment was presented in the Senate by Senator Morris Sheppard, of Texas, and in the House of Representatives by Congressman Edwin Y. Webb, of North Carolina. The resolution was adopted in the Senate August 1, 1917, and in the House December 17, 1917. It was then submitted to the Legislatures of the several States. By January 16, 1919, thirty-six of the forty-eight States had ratified the amendment, and it was then proclaimed by the Secretary of State and thus became an integral part of the Constitution one year later. The House adopted the amendment by a vote of 282 to 128, and the Senate by a vote of 65 to 20.

A little later, ten other States ratified the amendment, making a total of forty-six States to ratify. The total vote in the lower houses of the Legislatures of the States ratifying the eighteenth amendment was 3,782 votes for to 1,035 against ratification, or 78.5 per cent affirmative. The total vote in the Senates of the respective Legislatures was 1,310 for to 237 against ratification, or 84.6 per cent affirmative. The question is asked, "Was it not passed against the will of the people?" Let's see. I have just said that forty-six States ratified the amendment. The two States that did not ratify were Rhode Island and Connecticut. The forty-six States favoring the amendment represent 98.2 per cent of the people. The two States that did not ratify represent only 1.8 per cent of the people. Who can say, then, that the eighteenth amendment does not express the will of the people?

The Personal Liberty Plea.

In the eighteenth amendment, there is no illegal infringement on the personal liberty of an individual in preventing the manufacture, sale, and possession of beverage intoxicants. The Supreme Court of the United States has repeatedly declared that the right to manufacture and sell liquor is not a privilege or immunity which may not be abridged, and that the possession of liquor may be prohibited without violating any constitutional right. The Supreme Court also declared the power of Congress to enforce the eighteenth amendment could be exerted against the disposal for beverage purposes of liquor manufactured before the eighteenth amendment became effective, just as it may be against subsequent manufacture for such purpose, and that the act denying compensation to the owners thereof was constitutional. The Supreme Court further declared that the right to hold intoxicating liquors for personal use is not one of those fundamental privileges of a citizen of the United States which no State may abridge. A man's personal liberty does not consist in taking into his body such poison as may militate against his health and the happiness of others.

The Enforcement of Eighteenth Amendment and Volstead Act.

This is the question of all questions. It was dealt with by Hon. Roy E. Haynes, Federal prohibition commissioner. In this address he gave the latest facts concerning the enforcement problems and the co-operation necessary for full success. He made a strong appeal to the people of America to carry on, and called for the complete co-operation of the people of the United States for the rejuvination of the movement which led to the adoption of the eighteenth amendment. He told the delegates that the Coolidge administration, like that of the Harding administration, was 100 per cent behind the prohibition laws, and that Coolidge personally was for a "bone-dry Amenica." He denied the propaganda that there is more liquor today than before the prohibition laws were enacted, stating that such statements come only from the wets themselves. He showed by actual statistics that the contrary is the case. The booze men say that prohibition does not prohibit. But viewed from any sane and logical viewpoint, prohibition has proven a most remarkable and unprecedented success. Anybody with any judgment at all ought to have known that to write a statutory provision into the Constitution would not bring in the millennium. But notwithstanding the fact that thousands of men all over this country make it their business to sell liquor and make their living by this illegitimate act, the prohibition law has been effective. Prohibition violation is not on the increase. Yet there are thousands of unprincipled men in this country who have never ceased to violate every law ever written into the Constitution if that law proposes to control and regulate their business. This country is honeycombed with such men who wink at the law.

There is not half as much liquor sold and drunk today as the reports indicate. They say this that they may arouse a sentiment in favor of nullification or modification. They plead for

such modification in order that violation may be easier and less punishable. Such logic cannot be matched. But who among us thinks that the good, law-abiding citizens of this nation of ours will throw up their hands in surrender to these law-breaking criminals who serve notice that they are determined to sell liquor, and that the only way to preserve the sanctity of the law is to modify it to fit their needs? These men (traitors) who plead for the nullification or modification of the law, do so in order that the stigma and shame of law violation may be removed from them, for it seems that they are determined to engage in the bootlegging business, regardless of the law. But, thank God, there are enough law-abiding citizens of this country who believe in the sanctity of the law to arouse enough public sentiment of the right sort to impel the enforcement of the law and properlgy preserve its sanctity.

Where Is the Stigma?

Is it an indication that the law is powerless or without effect when it is violated by the bootleggers and thugs? It is not a stigma on the law, nor is it a stigma on the people who brought about the sentiment for such a law. It cannot be said that because the Church gave rise to the sentiment for prohibition that the violation of the law is a stigma on the Church. It would be as near the truth to say that the sin of Adam and Eve placed a stigma on God, which is absolutely unthinkable. The world has always been ready to lay its shortcomings at the door of the Church. And what is more, it has always been slow to give the Church credit for its accomplishments. Is it a stigma on the law, or Church, or the people who brought about the law, that the number of drinkers of alcoholic beverages has been reduced from 20,000,000 to 2,500,000 in three years? Is it a stigma on the people of this country who brought about the eighteenth amendment that only 15 per cent of the former drinkers are drinking now, and these are drinking only 5 per cent of the quantity of whiskey that was consumed three years ago? Is it a stigma on the law or the Church that the entire drink bill of the nation has decreased $2,000,000,000 a year? Is it a stigma on the law that the money formerly spent for liquor has gone into savings banks, insurance, and the necessary commodities of life? Is it a stigma on the law that the reformatories and correctional institutions of this country have shown a most startling and gratifying decrease in the number of prisoners? No—a thousand times no! These things stand out as an eternal monument to the law and a credit to the Church and the good people who are responsible for the eighteenth amendment and Volstead act. Those who want to nullify or modify the law are unfair enough to refuse to review these facts. They soon forget their history. They are unwilling to compare conditions today with the conditions that obtained before the prohibition law became effective.

People Not Discouraged.

Commissioner Haynes said: "The people are not discouraged. The enforcement has been very successful. The enemies say that whiskey and beer are flooding this country. This is not true. This is enemy propaganda. I do not believe that our friends have any adequate conception of the amazing onslaught which is now in progress and under contemplation by the enemy. In some localities, and principally in the seaboard, there is strong opposition sentiment and almost complete demobilization of citizenship forces until officers, courts, etc., have but little sense of public support."

To Dry Up the Earth.

It was Miss Anna Gordon, president of the National and International W. C. T. U., who said: "We hope to make prohibition cover the earth. The present need is for a daily dozen of spiritual exercise by the friends of prohibition and law enforcement." She added her voice for the reincarnation and the rejuvenation of the fight against liquor and took occasion to pay her respects to Governor Smith, of New York, for signing the State repeal act.

A Wonderful Picture.

At the Central High School auditorium Saturday evening we saw a picture that illustrated the tragic experiences of three homes in the West. This picture showed how a careless, shiftless, drinking father neglected his family, drank whiskey, and allowed his little son to sell papers and support a mother and five little sisters. The mother died and the doctor declared that she was "another victim of poverty and strong drink." The family was divided, and the children given to different people. Little Jimmie was placed in the home of Farmer Snow, and grew up to manhood. The second part of the picture revealed the sorrows of another home caused by strong drink. The husband came in drunk, killed his wife and was placed in prison, leaving another orphan—a little girl. She was placed in a home near Farmer Snow. This little girl grew to womanhood and she and little Jimmie were married. For some years they were happy; but finally the slumbering inherited habit was awakened and Jimmie became a victim of strong drink. He lost his job as engineer on a great railroad. He moved his wife and little son to another town and began life over again. But, alas! the sin of the father and grandfather found expression in the son. Under the influence of liquor, he shot down a young woman in cold blood. He was tried for murder and sentenced to prison for life. This shows how the sins of the father are visited on the children to the third and fourth generation.

Integrity of Law.

Rabbi Stephen S. Wise, rabbi "Free Synagogue," New York City, spoke on "Integrity of Law Essential to the Morality of the Nation." This was a masterpiece. Rabbi Wise is one of the big men of the nation. He said that the necessity of the eighteenth amendment was too evident to admit of argument, and it was not his purpose to argue this point; but to meet some of the objections to the law as it exists. He said that those who want the law nullified contend that it was a war measure. "This is another argument in favor of the law. For when the nation needed strong men it gave attention to the elimination of those forces that keep men from being strong, chief among which is liquor." He said also: "The enemies want the law repealed; but they have not the courage to repeal it or the decency to enforce it. It is for us to say to the lawless and to the world that the metropolitan suburbs of Europe (referring to some of our large cities where the law is winked at) are not America. The majority of the law-breakers in these cities are foreigners and have no sense of the sanctity of the law. We are now experiencing the reflex action of a great transition. The disorder that we now experience is only incident in great transitions. But let it be remembered that we are not going to be misled by disorder. A government cannot exist half lawful and half lawless, and to raise the question of the enforcement of the eighteenth amendment is to bread lawlessness and anarchy. It is unrepealable. And the question is not whether, but how shall it be enforced? Law does not evoke, but it discloses." Rabbi Wise declared that the amendment was in the Constitution to stay, and urged a national movement to make it more effective. He took a rap at Solicitor General Beck because of a recent speech in which the solicitor pleaded for the enforcement of the law, but at the same time by inuendo protested against prohibition as an interference with personal habits. The personal liberty pleaders should remember that personal liberty ends where personal injury begins.

Perils of Lawlessness.

Mrs. Raymond Robins, of Chicago, spoke of the perils of lawlessness. She pictured the conditions as they once existed in Chicago and said that there was a time when there were five saloons on every corner. The present crimes in the lawless districts in Chicago are due largely to the twenty-three nationalities now living there. She showed how the other great reforms of other days were fought by syndicated agencies and moneyed interests. These forces were active against the child labor law, the enght-hour law, the nineteenth amendment, and we need not be surprised that they are busy against the eighteenth amendment. In conclusion, she said: "We must share our high ideals and religious and moral concepts with those with whom we build our nation."

The Courts and Law Enforcement.

Justice Florence Allen, Supreme Court of Ohio, talked on the courts and law enforcement. She said that law is the expression of the moral feeling of the community. The feeling that saloons must go found expression in law, and every law must be enforced whether good or bad, so long as it remains law. This must be done if we are to maintain our national solidarity and moral integrity. Her contention was that the law is not enforced because men do not want it enforced; because of inefficient machinery to demand enforcement; and because of indiscriminate criminal justice. People will not do right until the public sentiment is so strong that they know that people demand that they do right. She said that the lack of respect for the law is one of the moral dangers of today, threatening all law and order. Public opinion can bring results in law enforcement.

Department of Justice Should Enforce Law.

Senator Carter Glass, of Virginia, urged the transfer of the prohibition enforcement from the Treasury Department to the Department of Justice. He declared that the eighteenth amendment had the most deliberate discussion of any of the amendments and reflected the "deliberate and agonizing prayers of the women." He emphasized the face that it was passed before the women had the vote, and with a great majority, and asked the question, "How could it be repealed now, since the good women of the nation have the ballot?" He paid his respects to Representative Hill, of Maryland, who has fruit juices fermenting in his Baltimore home and who has so informed prohibition officers, and asked for a ruling. He said Mr. Hill was defying the law and should be dealt with accordingly.

State Government and Law Enforcement.

Governor Pinchot, of Pennsylvania, spoke on the "State Government and Law Enforcement." It was his opinion that "No sincere, intelligent, and nation-wide effort has been made to enforce the law; because Federal agents have collected bribes and because politics is at the root of the evil. The thing that protected the liquor criminal from the law is politics. Politics first, law enforcement a poor second, has been the order. Bad liquor with beer to help has supplied the sinews of war for bad politics, and politics has returned the favor. What is needed is an organization in which the responsibility is definitely centered. Each community should have a diligence committee, and this committee should keep in close touch with the prohibition officers. Law and order will prevail when the people are awakened to the gravity of the question.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

WHY NOT?

Will not other pastors and official boards follow this fine example?

One of our loyal and wide-awake pastors, writing under date of November 7th, says:

"My dear Brother,—Our official board met last night, and we are planning a campaign for Men and Millions. We are feeling more hopeful than at any time for many months. The people say they are going to pay, and I hope you will hear from our captain more often than you have heard. Very truly yours." J. O. ATKINSON.

JAPANESE RELIEF FUND.

Happy Home S. S., Ruffin, N. C.	$ 2.14
Union, Southampton S. S.	4.00
Friendship Bible Class, Oakland Christian Church, Suffolk, Va.	5.00
Shallow Well S. S., Jonesboro, N. C.	6.82
Graham, N. C., S. S.	5.48
Catawba Springs, Raleigh, N. C.	10.54
New Providence, R. F. D., Burlington, N. C.	11.43
S. S. Class No. 3, Rock Springs Church, Ala.	4.00
Total	$ 49.41
Previously acknowledged	199.71
Grand total	$249.12

All this has been forwarded, and will serve a most needy and worthy purpose.

J. O. ATKINSON,
Mission Secretary.

ELM AVENUE, PORTSMOUTH, VA.

Last Sunday we entered upon our second year with the Elm Avenue Christian Church, organized about three years ago. There were one hundred and fifty names reported to Conference last year, but there were only about one hundred and thirty-five reported to me on taking charge of the work here. Quite a number of these I have not been able to find, and of the number found we have dropped between fifty and sixty from the roll. That sounds like we are making progress backward. But there is another side to it. Many of these, it would seem, came in upon the enthusiastic circumstancial wave in connection with the beginning of the work here, and when the tide began to go out they were left stranded on the shore or were some where else. The Church does not seem to be any weaker for their going.

We received about thirty members during the past year, and their coming, we feel, has given strength to the work. We reported 116 members to Conference this time. We have some of these slated to go. But the faithful ones seem to be more hopeful.

Last Sunday we received two members on profession of faith, and baptized two by sprinkling.

We had a good prayer meeting last night. Soon after the pastor and his wife got home, the company who were at prayer meeting, and more, filed into the parsonage and left what we call an old-fashioned pounding, such as we have not received in quite a while.

The pastor endeavored to express our heartfelt appreciation for this generous token of their thoughtfulness for the pastor and wife.

Owing to circumstances which I need not state, I announced, some time before Conference, our intention of giving up the work at the close of the year, and the only explanation I have to make now is that we are here beginning the work of another year and trusting that it is of the Lord that we have decided to remain and that we may be at our best for Him.

The Church has voted an increase in pastor's salary for next year. We make our every-member canvass next Sunday.

Very sincerely,

1508 *Elm Ave.* W. D. HARWARD.

CHILDREN AND THE SUNDAY SCHOOL.

I think it's only the town and village Churches where the children do not remain for Church services after Sunday School. The parents are generally there, any way. I have never yet been to a country Church where the children did not remain. It might be well for the city and town Churches for once to do as the country people do —go with their children and see that they do stay; teach them at home that the one is not complete without the other. The children will want to stay, once you get them interested. I remember the time when I was living in a home where there were two children—a little boy of four or five years, and a sweet little girl, three perhaps. I always went to Church and to Sunday School, and took the boy. The mother could not go, and this little girl would cry and want to go, but mother said she was too small, and would cry and would not let me stay for Church. But I took her, and only that first Sunday did I come back before Church service. They loved to stay, and I told them little stories and made them understand that the preacher would tell us about Jesus, and would afterwards take them for walks. They soon would not be again left without a cry.

There are ways to get children interested if you try to find them. Children are wise little humans, but you must commence this teaching and training when they are young. You let them come away from the first and they don't know that there is any reason for them to stay. The habit is formed, and often they never care enough to want to remain unless some effort is made to make them understand what the Church service is.

When I was a child I did not know there was such a thing as leaving the Church till every one else was going. My parents were there, or if they could not be, I knew I had to remain. I am thankful for this teaching. It has been the custom in cities to send the children and tell them to come home after Sunday School, the father and mother often not going, and children were not wanted at the Church service, too, as they might become restless or make some little noise. What of it if they did? One could soon teach them better. Better have a short service and keep them than not have them at all. Country mothers have to take their children when they are babies if they go to Church. The child grows up in that way. When he is old enough he goes into the class, and when young into the Church. Most all Sunday School children in the country are brought to Jesus in tender years; it's only a step from one to the other.

We reap as we sow, and this is only the harvest. I believe that the parents could remedy this evil by being more faithful themselves. I don't know what is to be done with those who have formed this habit, but perhaps they will become as trained to leave the Church service after they grow older. S. A. H.

Seagrove, N. C.

A GREAT REPORT ON CHRISTIAN EDUCATION.

BY REV. JAMES H. LIGHTBOURNE, *Chairman.*

[The report of the Committee on Christian Education of the Eastern Virginia Conference was so good that it is printed here as inspiration to similar committees in other Conferences.]

Your Committee on Christian Education has endeavored to work with and to carry out the plans of the Board of Religious Education of the Southern Christian Convention and the Department of Christian Education of the General Convention. By a happy coincidence, the chairman of your committee is the executive secretary of the Convention of Sunday Schools and Christian Endeavor Societies of the Conference, and consequently there has been a delightful and effective spirit of co-operation between these two bodies.

Your committee early communicated with Miss Lucy M. Eldredge, field secretary of the Southern Convention Board, and Dr. W. A. Harper, secretary of the General Convention Department. The former, a member, as it happens, of this committee, advised us the board would call on us from time to time, and that the board would always be at our service. The latter suggested, first, the correlation of the young people's division of the Sunday School—that is, ages twelve to twenty-four—with the Christian Endeavor; and second, the holding of a series of one or two-day institutes with groups of Churches of the Conference.

We wish to report that the board of the Southern Convention, from time to time, did call upon us, and that whenever we found occasion to call upon it, the response was prompt and agreeable.

The first suggestion of Dr. Harper's presented grave difficulties. In the first place, few of our schools are closely or departmentally graded, and consequently few have a superintendent of the young people's division. In the second place, we have only a very small number of Christian Endeavor Societies, and there exists a woeful lack of contact with the few existing effective organizations. To meet these difficulties, special emphasis has been given graded organization in our Sunday Schools. The revised Convention constitution calls for a complete staff of departmental secretaries.

The Sunday School Convention of the previous July had sounded a note of constructive effort in behalf of Christian Endeavor. A secretaryship of Christian Endeavor was established, and Mrs. C. C. Rawls, of Suffolk, was appointed to the office. At the 1923 Convention, Christian Endeavor was given a representative place on the program, including two one-hour conferences, a period for a pageant, and in the revised constitution an equal rank with the Sunday School in the name of the Convention. Mr. W. H. Baker, of Newport News, a State Endeavor official, is the newly elected secretary, and since the July Convention three new societies have been organized, one an intermediate.

The second suggestion was apt, for the Convention, with the Southern Convention Board, was planning such a campaign of institutes. They were held during the period March 17th to April 2nd, with the following faculty: Miss Lucy Eldredge, Mr. Hermon Eldredge, and Rev. E. B. Flory. It was planned to have Christian Endeavor represented in these institutes in the person of Mr. Frank Wilson, field secretary for North Carolina and Virginia, but a week before the institutes he was forced to cancel the engagement.

Twenty-four institute sessions were held with thirteen groups, sixteen special meetings were held with ten Churches, and one hundred and eighty children attended six story hours. In the afternoon institute sessions, 417 Sunday School su-

perintendents, officers and teachers were directly reached. The institutes financed themselves.

Upon the chairman's request for suggestions from the membership of the committee relative to possible channels of activity, Dr. R. C. Helfenstein, of Dover, Dela., suggested a questionnaire on the basic principles of the Christian religion, for use among the teen-age students of our Sunday Schools. The chairman requested each member of the committee, together with Dr. W. A. Harper, to submit fifteen questions. From the seventy-five thus secured, no two identical, the chairman created the following questionnaire of twelve questions, the student being urged to answer ten of the twelve:

1. Why do you believe there is a God?
2. What is the Bible?
3. Who was Jesus Christ, and what about Him especially appeals to you?
4. How do we become Christians?
5. What are some of the obligations of Church membership?
6. What is prayer?
7. What is sin?
8. What is faith?
9. For whom and for what was the Sabbath established?
10. Name as many as you can of the principles of the Christian Church.
11. What is the Holy Spirit?
12. What differences can you give between Protestantism and Catholicism?

At first reading, these questions appear involved and beyond the grasp of the comprehension of a teen-age girl or boy. But closer observation reveals they are what they were intended to be—questions on the basic principles of Christianity.

Our teen-age girls and boys did what we wanted them to do—they answered the questionnaire as best they could, and they answered it well.

Twenty-three of thirty-nine schools approached through their superintendents requested the questionnaires, and seventeen of these schools returned them to the committee. The following observations drawn from a study of the results by age groups are interesting, instructive and constructive:

1. Our young people, either in their homes or their Churches, or in both, are being effectively instructed in the basic principles of Christianity.
2. Even scholars so young as ten years attempted and, in the main, could answer ten of the twelve questions.
3. More stress apparently has been laid on the obligations of Church membership than on several of the essential principles on which Church membership necessarily must be based.
4. On the whole, there was a vagueness in regard to what constitutes faith.
5. Few attempted to define the Holy Spirit.
6. Very few could name the principles of the Christian Church.

Some one has said: "It is one thing to be a Christian, and quite another to know what Christianity is." We understand Christian education to be the effort of the Church, through every available agency and channel, but more especially through the home, the Sunday School, the Christian Endeavor, and the missionary societies, to teach what Christianity is. It is not to teach ethics, nor morality, nor social service, but to teach the essentials of Christianity, that these might work out in ethics, in morality, and in social service. We are very mindful of Paul—"Work out your own salvation, for it is God that worketh in you."

Another has said: "It is apparently quite possible for one to go to Sunday School and Church considerable without ever gaining a clear conception of what Christianity is." The investigations by groups of chaplains and Y. M. C. A. religious secretaries a few years ago in the armies of England and the United States bear out the truth of this. One report reads: "We find astonishing, lamentable, universal ignorance concerning the facts and truths of Christianity." It is to remedy such a condition to emphasize the necessity of Christian education. The Church of the Reformation was a teaching Church, and we have got to become again more and more a careful and thorough teaching Church.

We wish to make the following suggestions:

1. That our pastors, from time to time, preach on:

The religious truths of the Old Testament.
The teachings of Jesus.
Paul's interpretation of the life, the death and the resurrection of the Christ.
The history of the Church.
The principles of the Christian Church.

2. That our Sunday Schools have brought before them from time to time:

The history of the Church.
The history of missions.
The great essential truths.
The principles of the Christian Church.

We wish to recommend:

1. That the Sunday Schools and Christian Endeavor Societies of our Conference manifest a greater interest in the Convention organized and carried on in their behalf.
2. That our Sunday Schools give considerable thought to the advantages of grading and of using graded literature.
3. That our Sunday Schools conduct daily vacation Bible schools.
4. That where it is practicable, our Churches promote and support the Virginia system of public school Bible study.
5. That we endorse the request of the Board of Religious Education of the Southern Convention for the "Children's Day" offering from our schools, and that we urge the promotion of the offering.
6. That our Churches conduct classes in leadership training, especially teacher-training.
7. That our pastors take more active part in the Sunday School, informing themselves and instructing the Sunday School leaders in methods, organization, and worship.
8. That until the Southern Convention takes some action, the Sunday Schools and Christian Endeavor Societies of our Conference support, as an emergency, the Department of Christian Education of the General Convention with one Sunday's offering each year, preferably the offering received on rally day.
9. That our Sunday Schools, Christian Endeavor Societies and missionary societies endeavor to be represented at the Elon Chautauqua and School of Methods.
10. That the executive board of the Convention of Sunday Schools and Christian Endeavor Societies and two members at large, to be appointed by the president, constitute the Conference Committee on Christian Education.
11. That we, as a Conference, endorse the plans and suggestions of the General Convention Department of Christian Education for a program of Christian Education for our denomination.

GETTING ACQUAINTED WITH BOOKS.

By Wm. Thornton Whitsett.

The food of the infant must be suited to infancy. Childhood and youth have their special calls and necessities if proper growth is to be expected. In the physical body, we all recognize and act upon these special demands that are the call of faithful mother nature. We dare not disobey them.

To secure the proper growth and development of the mental, and emotional, and spiritual nature of the child we must keep in mind the fact that the diet must be properly chosen and carefully adapted to the varying needs of the child at the different stages of his life's history. The thing that would be just suited to one period may be very distasteful if offered at some other time. With a love for reading once fully established, and with a proper beginning made along the paths of literature, it is a certainty that the child will continue to walk for all his days with books as his constant companions and among his most cherished possessions. How important, then, that the early years of the child shall have due thought in order that his feet may be set upon paths that will afford so much happiness and real help for his life!

It is almost a crime to allow a child to wander aimlessly along in his first years of reading. Then, if ever, he needs a friend—some guide to point out for him books suited to his growth and meeting his inclinations. If this is not done, he may conclude that books have nothing to offer him, and as a result go through life denied the power that he should have been able to draw from this source, and without the joys that can alone come from a wide, intellectual range. Right here parents, teachers, ministers, and all who come in contact with childhood have a great possibility of service that they should gladly meet.

This is not intended to be a catalogue of the books suited to the different ages of life—nothing of the kind—still we must suggest that no child of himself can be expected to know that he should read certain delightful fairy tales unless his attention is called to them; likewise, how is he to visit Crusoe's Island unless it be pointed out to him, or revel among the wonders of the tales of the Thousand and One Nights? King Arthur can never become a heroic figure to him until he makes his acquaintance, and Rip Van Winkle can never hold his fancy until he learns of his doings and his dwelling-place. Tom Brown's life is a sealed book, until he can go with him to Rugby, and share with him a boy's trials under such conditions of life. He does not know until told that Charles and Mary Lamb are waiting to lead him into fascinating ways that he may later traverse again with the world's immortal dramatist, Shakespeare. He knows of no jungle-land, no Kipling, until it is pointed out; neither does he know that many of the world's most delightful poets have certain poems just suited to his needs if some kind hand but lead him to stray through the pages of some carefully compiled collection.

A proper beginning once made, and all becomes easy. One naturally finds his way along after he has seen something of the lay of the land. He soon finds certain authors making special appeal to him, certain ages holding him with their historical movements, certain lines of thought meeting his own peculiar cravings. The abundance of material no longer confuses; but he sees it shaping up under various heads, as science, history, fiction, poetry, and other classifications, and taking its place as belonging to the different ages of mankind—ancient, modern, mythical, authentic, speculative, established—and the reader finds himself able to select just what he needs. He has become his own best guide, and his tastes and inclinations have become competent to care for him in the world of books. He knows much, and, best of all, he knows where and how to find what he does not already know. He moves with a sense of power and certain victory, for he has learned how to find his way among the mightiest monuments of the ages, the pyramids of thought that rear their heads, not on Egypt's sands, but upon the shelves of the libraries of mankind.

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

GOD AND US.

"What doth the Lord require of thee but to do justly, love mercy, and walk humbly with thy Lord."—Micah 6:8.

Let us begin the week with a clear understanding of what the Lord would have us do during the week. He has not left us without His guidance. He spoke to the devout men of the Hebrews, and out of it came our Bible. He spoke to the Nomads of Asia and gave us the Koran. He spoke to the American Indian, and they had their happy hunting ground. He spoke to the black tree-dwellers of Africa, and they found comfort. He revealed Himself to Moses and gave to the world the Jewish law, which Moses said was better than the jungle. He spoke to the apostles and the law of righteousness, justice, mercy, peace and forgiveness became better than "an eye for an eye"—better than the courts. There is hardly a moment in our lives that one of these does not knock at our door. Let us live the week in obedience to our text.

Prayer.—Our Father, renew our spirits with the week, and so reveal Thyself to us every step of the way, that our work will be a delight to us, and not a burden. Give us such a love for Thee and Thy law that it may be sweet to us to obey. This we ask for Jesus' sake. *Amen.*

TUESDAY.

"A man's life consisteth not in the abundance of things which he possesseth."—Luke 12:15.

*"When one buildeth up a wall, behold! they daub it with untempered mortar. I say unto them that daub with untempered mortar that it shall fall. * * * Lo, when the wall is fallen, shall it not be said unto you, where is the daubing wherewith we have daubed? * * * And ye shall know that I am the Lord."*—Ezk. 13:10-14.

So is he who builds his character—his house of life. God accused the children of Israel of false-witnessing, challenging authority, hating one another, having an abnormal aversion to work, seeking after pleasure, denying the spirit of God in human life, unrepentant, and says that they are like cement with too much sand in it. One would think that He is talking to the present generation when it is seen plainly that so many are filling their lives with the mud of iniquity, unhallowed purposes, disobedience to authority, contempt for law, hating and back-biting, evading honest labor, making pleasure the chief aim in life, denying God and chilling the heart toward Him. Let us look well to our building and put in the right sort of stuff every inch of the way, so that in looking back we may not have to ask, "Where is my wall? Oh, it was built of mud!"

Prayer.—Dear Father, we thank Thee for pointing out the way, and that we may build our lives of goodness on the sure foundation of eternity. We confess our sins and shortcomings and pray Thee for forgiveness. Thou who hast given us a life and a character to build and all good things to complete the structure, help us to build wisely. In the purity of our thought, purify our own. In the glory of Thy wealth, inspire us to make good use of our own, and when we lose, may we not lose our reputation. Give us strength to live so that at the close of every day we may feel Thy spirit saying, "Well done." This we ask for Jesus' sake. *Amen.*

WEDNESDAY.

DARING TO SAY "NO."

"A good name is rather to be chosen than great riches, and loving favor than silver and gold."—Prov. 22:1.

Learn to say "No" to anybody or to anything when it is a matter of going wrong. It takes a lot of backbone, and grit, and cheek, and audacity, and nerve, to do it; but set this as your standard and stick to it, and it can be done to your eternal profit. There is a story of a boy who was an apprentice at a trade. One day the gang around him tried to make him take a drink; but he said "No." Others joined in to intimidate him, and said, "You have got to. We will pour it down you or we will spoil that new suit of yours in trying to do so." He replied, "As you please; I came here this morning with a clean jacket and a clean character. You can spoil my jacket, but you cannot spoil my character."

Gladstone said: "Be inspired with the belief that life is a noble calling, not a mean, groveling thing, but an elevated and lofty destiny." If one is inspired with this idea, he will try to live so as not to fall short. Let us seek this inspiration for our lives.

Prayer.—Our Heavenly Father, from whom all noble inspiration comes, deliver us from anything that would drag us down or mar our character. When the enemy sweeps in upon us, or we are tempted, even in the smallest thing, lift the barrier of Thy spirit within us that we may withstand all sinful suggestions. In hours of weakness, be Thou our strength. When failure or misfortune drives us to discouragement and despair, cheer us up and be Thou our hope. If circumstances are against us, suffer us not to be overwhelmed, save by Thy mercy and promises. This we ask for Jesus' sake. *Amen.*

THURSDAY.

"BOASTITIS."

"Pride goeth before destruction, and a haughty spirit before a fall."—Prov. 16:8.

One of the most fatal diseases of the soul is "boastitis." When we reach the pinacle of position and honor, we stick our thumbs in our vest, square ourselves back and with a broad, bland smile present an attitude that says, "See who I am!" or "Look what I have done!" It is human to be proud of our achievements, but it is fatal to feel it and be self-centered. You know what happened to the rich man, and the rich young ruler; and you also know what Jesus said to the disciples when they disputed about chief seats—"He that would be greatest among you, let him be your servant." If there is a fly in the cup, we reject the cup. Before we boast or even feel secure, let us see that there are no flies about us. Remember the words of Jesus to the men who asked him to judge the woman who was caught in the act of adultery—"Let him that is without sin cast the first stone." Let us remember that when we see what we think are wrongs in others, that others are seeing what they think are wrongs in us, and they may be right. Let us have a care to keep our own souls clean. The Lord has his hand on all, and some day will demand restitution. .What will we do?

Prayer.—Dear Heavenly father, forgive us the multitude of our transgressions and forbid that we shall presume on Thy goodness by boasting of our own. Forbid that we shall grieve Thy heart by looking to ourselves. Hold Thou before us visions of the heights yet to be attained, and inspire us, by even the failures and short-comings, to strive all the harder to overcome the world. Give us this victory today. We ask it in Jesus' name. *Amen.*

FRIDAY.

THE HOME OF THE SOUL.

"She that liveth in pleasure is dead while she liveth."—1 Tim. 5:6.

It is one thing to have a place to live, but quite another as to where the soul lives. The two homes may be as far from one another as from pole to pole. Our souls do not always live where our bodies do. Willie said, "Aunt Kate, do you rent rooms?" "No," said Aunt Kate; "and why do you ask?" "Because," said Willie, "Papa said you had room for rent in the upper story." If it were customary to disclose the whereabouts of the soul, strange and startling revelations would appear.

The Bible says of a certain woman: "She liveth in pleasure." In other words, she delights in parties, fine clothes, fooling, jesting, touring, etc., and having a general good time. These things reveal her spiritual address—where her soul lives. She puts on the name-plate of her home, "Life." God puts there, "Death." God does not wish to deprive us of pleasure, but He wishes us to live in prayer, love, charity, Christian brotherhood and honor to God.

Prayer.—Heavenly Father, in whose hands are the hearts of Thy creatures, have mercy upon our frailties and turn our whole being to Thee. Quench Thou our pride and greediness for the things of the world and create within us more thirsting for communion with Thee and a more ardent desire for righteousness and godliness in the world. Hasten the time when pleasures shall have only their proper place, and all the world shall honor Thee and every soul shall live in the garden of God. *Amen.*

SATURDAY.

THE BLESSING OF CONFESSING.

"Whosoever shall confess (acknowledge) Me before men, him shall the Son of Man confess (acknowledge) before the angels of God."—Luke 12:8.

The most of folks take a pride in letting folks know something of their experiences. The soldier wears his service stripes and every other badge he may be entitled to, and these are silent witnesses of what he has done. Fraternities and brotherhoods wear their badges, and these are silent acknowledgments of something they are, and there are but very few lodge men who cannot and who do not talk up their lodge; but when it comes to a matter of religion, the greatest brotherhood of the world, they are not only silent, but stay away from it. We do not any more hear testimonies in the prayer-meetings as we did of old. If we were bolder to testify of our Lord and His spirit, we would have more power for Him. The architect of the colliseum of Rome, with King Nero, stood watching the lions tear in pieces the Christians. He cried out to the kind, "Why this horror? I am a Christian." We need a boldness to declare the testimony of our Lord and Master and our allegiance to Him before any people, thinking little of ourselves. Let us walk with Him today and tomorrow, and He will walk with us in white and make us worthy.

Prayer.—Dear Father, redeem us by the blood of the Lamb. Take away all our sins, and help us to bear witness of Thee everywhere, in all that we do and say. This we ask for Jesus' sake. *Amen.*

SUNDAY.

THE SABBATH AND MAN.

"I came that they (ye) might have life, and that they (ye) might have it more abundantly."—Jno. 10:10.

Life is religious, and the Sabbath is given us that we might develop our religious instincts and bring the best that we are capable of to full fruition. Believing things merely about God is

not religion; if so, a savage may have as much as we. Christ did not come that we might believe things, but that we might have life. He came to save us, and that means the whole man as well as our faith. It means heal our diseases, feed the hungry, warm the cold, cool the hot, relieve the suffering; and these things are first in His ministries. His way was to relieve situations and then He taught them the glories of heaven and the soul. Thus let us get away from the idea that there are only some things that are divine; that there are some places only where we may meet God. He is everywhere, in work and in play, in home and Church. Where the heart is, there is God; and where He is it is divine. We do not go to Church to meet God. We do, of course, but I mean to say that is not the primary motive for our going. We go to Church to worship God together with the saints, to commune with Him, to be taught in Him and to socialize life's influence through Him. Today is a solemn appeal that we be all this, and enter into life's callings, understanding that only that is secular in which God is not recognized. In all things, we are challenged to our best, that we may bring most good to the world. That is glory to God, and if we do our duty today, the spirit of the day itself will do the rest.

Prayer.—O Lord, increase the spirit of the Sabbath day in the hearts of all Thy believing children. Increase the number of those who keep this day aright. Forgive us of our sins, and forbid that we shall desecrate it in any way, but enter into all its soul-life. *Amen.*

FILLING THE EMPTY CHURCH.

(*In Two Parts—Part II.*)

The Church leaders should have a profound passion for souls, a warm sympathy for those unguided individuals who do not attend Church, a divine vision of the world task, and an intelligent program which relates the local Church to the entire world. The big aim of the campaign should be to get men and women under the influence of such a Christ-surcharged program and atmosphere. Spiritual life supports Church attendance almost entirely; hence non-Church attendance is due to the fact that the spiritual life is lacking in our Churches of today. The manifestation of that life makes the Church attractive. The member who can stay away from the religious services of the Church without a valid reason and feel no compunction of conscience, needs instruction regarding the meaning and obligation of his Christian profession. It should be the purpose of a "go-to-Church" campaign to bring the people into the Church for instruction, worship and inspiration.

We have been so busy making converts, in these days of high-pressure evangelism, that we have not taken time to learn what has become of them after they are made. One thing certain: these great Pentecostal ingatherings have not increased Church attendance and efficiency in an adequately large measure. Hundreds may have been gathered in, doubling the membership of the Church, but six months later you could not tell it by the size of the audience, the attendance at prayer-meetings, or the missionary offering. Should we eliminate from our records those who have no part in the work of the Church, or seek to re-enlist them, and reckon the work of saving the saved as important as converting the unsaved? I am entirely convinced that the latter is more in harmony with the spirit of Christ, who wept over the orthodox but unresponsive city of Jerusalem.

The methods of the campaign are such that your Church is able to get into touch with every family within the legitimate boundary and influence of your Church.

A printed card registering the attendance of each individual is provided, together with leaflets for general distribution to those you expect to co-operate in the campaign. The community is divided into districts, with fifteen to twenty families in each district, and friendly visitors, two by two, are sent to visit them. The delinquent ones should be visited every week until they come to Church, and if they lapse after beginning to attend, they are to be visited again. As the campaign proceeds, the visitors may be changed to other districts, so that new faces and new and different messages may be delivered. The pulpit will also prepare for the delivery of messages that will help win and hold the delinquents when they appear at the services, and cause them to become regular in their attendance. The pastor is the keyman. The plan contemplates the services of no one but the local membership, and it will succeed if they are willing to pay the price. The best sort of help a Church can get is self-help, the kind only its own membership can give. The most beautiful thing about such a campaign is that it will not work itself. It needs the human element to make it go.

Some Churches begin their "go-to-Church" campaign on Easter Sunday, while others end their campaign on Easter. Some put on a campaign to avoid the summer slump, while other congregations plan to increase their attendance during the winter season. Special days should be arranged for during the "Church-attendance campaign" such as "home-coming day," "girls' day," "Sunday School rally day," "boys' day," "mothers' and babies' day," "old folks' and home department day," "men's day," "Christian Endeavor day," "woman's day," "evangelistic day."

Many a Church is known as "The Friendly Church" because it pays attention to the stranger within its gates. Always consider yourself as the host; the stranger is the welcome guest; treat him so. "Be careful to entertain strangers, for thereby many have entertained angels unawares." We should make the building, as well as the services, attractive. Nothing is more beautiful than cleanliness. We should begin the campaign with a house-cleaning party. After the building is cleaned, it can and should be made beautiful—flowers and plants add wonderful to its attractiveness. If you have a man of sense, put him in charge of the ventilation, for many a sermon has been weakened in power by bad ventilation. Have a reception committee to greet every stranger and turn him over quietly to an usher, who will seat him near the front and place a hymn-book in his hands. If you do these things, you will give the Church the beauty of cleanliness, the beauty of flowers, the beauty of orderliness, the beauty of reverence, the beauty of worship, and the beauty of hospitality to strangers.

The Church needs to advertise. Good goods must be displayed. Religion is a commodity of the heart which everybody needs, but few acquire. This should be done through the newspaper, Church paper, bulletin-board, electric signs, window display, card distribution—any sane publicity for religious institutions will be uniformly successful. The advertised goods must be delivered. The real Church will always have a message from God. There is nothing so derogatory to the science of advertising as to promise something to the public that you cannot produce when it gets there.

We need not go far to find the cause for the half-filled Church. The regular habits of children in leaving the Church service are developing a personal irresponsibility in the membership of the Church of tomorrow. The restoration of the family altar, the family pew and the introduction of a child's service in the Church will go far to solve the problem of Church-attendance in the next generation. It will be a new day for the Church when it manifests enough vitality and efficiency to hold its converts, form a Church-attendance conscience, preach the Christ of the Bible and His terms of salvation, and when the names on its records stand for active Christian service.

S. L. BEOUGHER.

Christian Orphanage

SOME ENCOURAGEMENT.

DEAR FRIENDS:

While attending the Eastern Virginia Conference I had a good friend to tell me that his Church was going to send the orphanage the largest Thanksgiving offering this year that it had ever sent. Crops are good, cotton and tobacco bringing splendid prices; people in fine spirits. When God so richly blesses us, we should be willing to give a part to Him. When you give to bless little orphan children, you are blessing God.

I was also encouraged last Sunday while attending Church in a city, by the splendid way in which the pastor called the attention of his people to the Thanksgiving offering to be made in the next few weeks, and urged upon them the great need of the orphanage with its 105 children with quite a number on the waiting list waiting to be received. The Church will raise a fine offering, the pastor as well as the people are interested.

I truly hope all our pastors will take the time to urge their people to make the Thanksgiving offering as large as possible this year. The need is urgent and the cause worthy.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR NOVEMBER 16, 1923.

Amount brought forward		$12,669.09
Sunday School Monthly Offering.		
North Carolina Conference:		
Henderson	$ 6.08	
Morrisville	2.00	
Mt. Carmel	5.17	
Mt. Carmel, Class No. 6	1.04	
Pleasant Ridge	1.60	
Pleasant Union	11.00	
Palm Street, Greensboro	5.40	
Oak Level	4.00	
Zion	3.00	
Liberty, Va.	2.00	
Berea	4.15	
Pleasant Grove, Va.	3.00	
Pleasant Hill (A)	3.73	
Durham	16.25	
Hayes Chapel	3.10	
Catawba Springs	10.00	
		81.52
Eastern Virginia Conference:		
Oakland	$ 10.66	
Centerville	1.00	
		11.66
Valley of Virginia Conference:		
Maryland S. S. Beginners' Class		1.00
Northern Church:		
Philadelphia S. S., Indiana		10.00
Special Offerings.		
A. Friends	$ 15.00	
W. H. Thomas	25.00	
Irene Riber	15.00	
R. W. Thompson	20.00	
Mrs. E. W. Beale	12.80	
W. W. Brown	15.00	
J. F. Burnett, Sec.	3.00	
Woman's Home and Foreign Mission Board	200.00	
		305.80
Grand total		$13,079.07

RELIGIOUS EDUCATION

Miss LUCY M. ELDREDGE, *Field Secretary,*
2311 Hanover Avenue, Richmond, Va.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

November 25, 1923.

Subject: "Christians called to be missionaries." —John 17:18; Matt. 28:16-20; Acts 1:6-8.

Golden Text: "Go ye, therefore, and make disciples of all the nations."—Matt. 28:19.

Devotional Reading: Isa. 52:7-12.

Reference Material: Matt. 5:13-16; John 15:8; Rom. 10:14, 15.

God's Plan for Your Life.

"God has a plan for your life. There is one place in this round world of need that will be a place of power and joy for you, and only one. Find that will of God, and standing right with Him, right with men, right with yourself, you have found the life of blessing."

This message of Sherwood Eddy to the great band of young people who had declared "It is my purpose to be a foreign missionary," and were assembled in a great student volunteer convention, is a message for all men. God has a plan for your life, even as the architect has a carefully prepared plan for his building, and the artist for his picture. When the architect for the great Brooklyn bridge saw the completed structure, he exclaimed: "It is just like the plan!" How wonderful will it be to know some day that your life is just like God's plan for it!

Jesus Christ came to earth to live a life and utter truths which would help man of all ages to find God's plan and live lives which bring blessedness and peace. He came, not as a ruler with pomp and display, nor as a judge with many rules and regulations. Rather, He came as a servant, as a teacher—above all, as a missionary. He was sent by a God who loved the world, and yearned to see all men brought to His throne. He was sent to save men from eternal death. He was sent to save men from sin and to relieve them from pain. He came as a "helper." And then He prayed in His prayer in that upper chamber just before His crucifixion: "Sanctify them in the truth: Thy word is truth. *As Thou didst send Me into the world, even so send I them into the world.*"

Picture the little group of men whom Jesus had closely associated with Him. They had been fishermen and humble folk. They were not chosen for great riches nor culture. They were "average" people, developed into great leaders, because they were willing to be used by Jesus, to receive power from Him. To this comparatively small group was given one of the greatest tasks of all time—to bring all nations to God. They lived in a small country. What could they do? They had little of organization nor training, nor influence, as this world would think, in a world dominated by Grecian thought and Roman power. But here is the secret of the great movement which they began. They knew Jesus. If you would find the God-planned life, that is the first requirement. *You must know Jesus.*

"Oh, how you'll love Him when you know Him;
Know the Christ who died to set you free."

Knowing Jesus leads to love for Him. Love leads to a desire to be like Him. Such a desire inspires missionary zeal, for Christ was first and foremost a *missionary,* teaching, preaching, healing, helping, always eager for people to know the Father. Even without His great commission, which has won many to the missionary cause, His life was a continual missionary message. His call to the disciples was ever to search for others, to *"Go * * * teach * * * for, lo! I am with you."* Read the story of His life, as found in the four gospels, with the thought in mind: "Jesus wants me to work with Him to bring all people to know the Father for themselves, and then to bring them to be helpers to carry the message of love to others."

God calls His children to be missionaries. His plan for your life must include this missionary call. He will reveal just what part you are to play. Every child of God may find and enter into God's plan for His life. Mr. McConkey, the great spiritual writer of many tracts, suggests four ways by which God's plan may be found, and error safeguarded. These ways are to believe in God and believe that He has a life-plan for every individual; to pray for God's guidance; to will to do God's will, and to do the next thing which God points you to do, following Him as His guidance appoints. These steps will help every Christian to find his or her place in the great missionary program, which is the supreme work of the Church, the winning of the world to Jesus Christ. Your best work may be done on your knees praying for the missionaries who have gone, and for the Churches which are sending them:

"Away in foreign lands they wondered how
Their simple word had power.
At home the Christians two or three had met
To pray an hour."

Missionary advance depends upon earnest, believing prayer. The Father who has given you all, may count on your gifts to send others to represent you on the foreign or home field. The Father may honor you with a call for your life, your all, as a gift to His service. By finding God's plan for your life, realizing that His call is to all to help to bring His kingdom in, may keep you at home or send you afar, but all will be where He wishes them to be.

All Christians are called by God to be missionary. All followers of the Christ may be blessed with power to accomplish much in His service. The last words spoken by our Lord on earth were in the form of a command and a prophecy: "Ye shall be My witnesses, both in Jerusalem, and in all Judea and Jerusalem and Samaria, and unto the uttermost part of the earth." He made no distinction between home and foreign missions. Both are included in His great plan for world-redemption. His heart of love could not distinguish between the birthplaces of men, in determining their worthiness to hear the Gospel, and know of His Heavenly Father's love.

Jesus Christ, our Saviour and Master, was the first great Christian Missionary. To follow Him means to be missionary. Followers who refuse the program of their leader are simply no followers at all. Their heart cannot be in the work, nor their love for the leader great. The great Leader of leaders, who never makes an error in His guidance nor a mistake in His plans, calls for Christian followers, who with hearts of devotion, willing spirits and trusting, courageous lives, will volunteer to follow Him *all the way.*

CHRISTIAN ENDEAVOR.

November 25, 1923.

Topic: "What we thank God for."—Ps. 103: 1?22.

(Thanksgiving Meeting.)

Thoughts for the Meeting.

"Soul service is the soul of service." Even more than thankful words are due to Jehovah. The psalmist is blessing God with a thankful spirit, with all that is within him. Verse 1.

How often His goodness is forgotten! God is remembered in times of sorrow and of need, but so often His every-day mercies are overlooked. Verse 2.

Study the blessings which the psalmist enumerates, forgiveness of sin and health of body, safety from danger and happiness, strength and justice. For how many of these have you thanked Him today? Verses 3-6.

"Lord, Thou hast been our dwelling-place in all generations." (Ps. 90:1.) Through the ages, Jehovah has been guiding His children. His love is for all time. Verse 7.

God is always ready to forgive the penitent. His is great patience for the offender. The greatest blessing which can come into a life is a knowledge of His love, and love for Him, who loved the world enough to give His only begotten Son that men might have everlasting life. God is a friendly supreme power. What would life be without Him? Verse 8.

If God dealt with us after our sins, what a change there would often be! Disobedient, willful children are dealt with patiently and lovingly. Let us be grateful for His dealings with us. Verse 10.

"Like as a father." A kind, loving, forgiving Father, best defines our God. Verse 13.

The psalmist calls upon the angels to bless Jehovah, His hosts and His works. But He also raises praise Himself. As Spurgeon once said of the psalmist: "He would practice what he had preached. He would be leader of the choir which he had summoned. It is poor business to say, 'Praise ye,' and never add, 'Praise, O *my* soul.'"

Inner thanks is the heart of thanksgiving.

"This world is not so bad a world
As some would like to make it;
But whether good or whether bad,
Depends on how you take it."

How do you take the world and God's gifts—as a mere matter of course, or as a matter of gratitude? It is easy to tell others to have a thankful spirit, but deep down in your own heart are you really thankful?

In your own life, have you ever tried to make a complete list of things for which you may be grateful?

From the Bible we learn that—

Jesus was thankful (Matt. 11:25, 26:27).

The Passover was a thankfeast (Exod. 12:17, 42).

The psalms are largely hymns of thanks.

That we are commanded to be thankful, and shown how to render thanks to God (Prov. 3:9; Col. 3:15-17).

"Thanksgiving without thanksliving comes under condemnation both from the prophets and the Lord Jesus."

Plans for the Meeting.

Send special invitations to young people of the Sunday School and community to this meeting. "How long since you said, 'Thank you,' to God. Say it at C. E. Sunday night," might appear on the invitation card, or on a poster calling attention to the meeting. Give the room a Thanksgiv-

ing appearance by decorating with autumn leaves, corn stalks and other signs of autumn and harvest. Let the prayer meeting or program committee plan to give the atmosphere of thanks to the whole meeting, through hymns of praise, thankful prayers, personal testimonies to God's goodness.

Topics for Brief Talks or General Discussion.—Every-Day Blessings from God. Developing a Thankful Spirit. Living a Thankful Life. The Heavenly Father's Goodness. The Bible and Praise.

Suggested Hymns.—"Come, Thou Fount of Every Blessing," "We Praise Thee, O God," "Doxology," "I'll Live for Him."

JUNIOR CHRISTIAN ENDEAVOR.

NOVEMBER 25, 1923.

TOPIC: "How God shows His goodness."—Ps. 145:9, 10. (Thanksgiving Meeting.)

"The Lord is good to all."

"All Thy works shall praise Thee, O Lord."

Thanksgiving Day is one day in the year set apart to thank God for His goodness to all of us. But His goodness is not for one day, nor one week, nor even for one year. It is for everybody and for all time.

A friend of children, Dr. Amos R. Wells, tells in this way of God's goodness, and of the blessings which He gives:

"The sap flows from the ground into the roots of the great oak; but the roots pass it on, nearly all of it, to the trunk; and the trunk passes it on, nearly all of it, to the leaves; and the leaves, after a while, fall off and decay, going back into the ground again, so that the ground gets back nearly all it gave to the tree. Why doesn't the tree keep it all? The great earth could surely afford to lose it. But no; the tree is glad to throw off its leaves and cover the earth and enrich it, since the earth is so good to the trees. Don't you think that God's children ought to give back to Him some of the many blessings He gives them?"

God will be pleased if you bring a new Junior to this Thanksgiving meeting, if you will try very hard to keep the Junior Christian Endeavor pledge which you have made to Him, if you will do kind things for others in His name.

His blessings come to all every day. Why not make every day a Thanksgiving Day to Him?

RELIGIOUS EDUCATION DOINGS.

Oak Level and New Hope Churches, in the Eastern North Carolina Conference, have fine Christian Endeavor Societies, young but doing splendid work.

The Board of Religious Education of the Southern Christian Convention met in special session at Hotel Raleigh, Raleigh, N. C., on the 9th. Plans for the future work of the board were laid.

Dr. H. Shelton Smith, who takes up his work as superintendent of education of the International Council of Religious Education on November 10th, addressed the Eastern Virginia Conference, and also services at Bethlehem, Suffolk and Richmond, on the "Why of Religious Education."

Both the Conferences of Far South voted to promote a Chautauqua and School of Methods at Bethlehem College next summer. Plans are being made for a bigger, better gathering at Elon, July 28th to August 3rd next. The course offered will permit those attending to receive credit on an international diploma.

Raleigh Junior Christian Endeavor Society has nine Junior Christian Endeavor experts, with six more ready to take the examination under their efficient superintendent, Miss Fleda Summers.

New Christian Endeavor Societies doing good work are active in the Antioch Church, Alabama Conference; Cragford, Alabama; Beulah, Eastern North Carolina, and a society soon to be organized at Martha's Chapel.

WOMEN'S ACTIVITIES.

PATTIE COGHILL, *Field Secretary.*

A Young People's Missionary Society was organized at the Reidsville Church Sunday evening, November 4th. In spite of the inclement weather, a fine group of young people were present and entered whole-heartedly into the election of officers and making arrangements for the future work. Monday evening after the second Sunday in the month was chosen as the time of meeting.

Mrs. W. D. Wilkins was unanimously elected superintendent. She is teacher of one of the young people's classes of the Sunday School, interested in young people, and thoroughly prepared to serve as a sympathetic adviser.

Miss Rose Walker was elected president, and will make a capable, consecrated leader. Other officers elected were: William Stanfield, vice-president; Maude Griffith, secretary; Virgil Brown, treasurer; Tommie Smith, chairman membership committee.

The following are members: Josephine Brown, Mrs. Pattie Stanfield, Mrs. Vera Trent, Oliver Smith, Tillie Smith, Ethel Smith, Glenn Gilley, Clarence Hilton, Robert Brown, Eugene Rice, Rose Walker, William Stanfield, Maude Griffith, Virgil Brown, Tommie Smith.

They hope to be able to report more new members later.

THE MOODY BIBLE INSTITUTE.

The Moody Bible Institute has announced a change in its plan of operation to meet what is anticipated in its future development.

Mr. Henry P. Crowell, for nearly twenty years president of the institute, has been made president of the board of trustees, though with practically the same responsibility as before. Rev. Jas. M. Gray becomes president of the institute, after nearly as long a period of service as executive secretary and dean.

The educational department has been divided into three schools, each under a separate dean. Rev. L. W. Gosnell, formerly assistant dean of the department, has been made dean of the day school; Rev. P. B. Fitzwater, who has served as director of the evening classes, becomes dean of the evening school, and Rev. J. H. Ralston, who was secretary of the correspondence department, is now dean of the correspondence school.

It is stated that these changes bring the plan of operation of the institute more nearly in line with that of other educational institutions.

The institute has had a total student enrollment in all departments since its founding of 47,837. The total number now under instruction is 8,764. Of these, 872 are in the day school, 862 in the evening school, and 7,030 in the correspondence school. M. B. I.

Chicago, Ill.

SHARPER THAN A TWO-EDGED SWORD.

A striking illustration of the truth of Hebrews 4:12, "The Word of God is living and powerful, sharper than any two-edged sword," etc., occurred in the South last summer.

A little country Church was holding a special children's meeting under the direction of a Moody Bible Institute student. During the reading of the Scripture, a tall boy of about eighteen years entered. He was accompanied by a little girl, whose lovely expressive face showed in marked contrast to his, which was so devoid of expression as to proclaim him for what he was—an idiot.

The little service proceeded, and the children began to recite this verse in unison: "Believe on the Lord Jesus Christ and thou shalt be saved." The idiot boy and his little sister joined in and repeated that blessed verse over and over, and even on the way home the boy continued to recite it.

All the rest of that evening, until he retired, the boy repeated that verse in the presence of his father, who was a confirmed drunkard, but who loved his son with all his heart. He listened to his son's voice with gradually deepening interest as those glorious words penetrated, first his brain, and then his heart: "Believe on the Lord Jesus Christ and thou shalt be saved." Very slowly he perceived the great truth embodied in those few words, and began to realize his own lost condition—his absolute need of a Saviour. And so, a little later, he knelt at the Master's feet and received a full and free salvation.

Truly, God uses even the most simple and foolish instruments to bring precious souls to the knowledge of His saving grace. M. B. I.

Chicago, Ill.

HOW THE PASTOR SETTLED HIS DIFFICULTY WITH THE CHOIR.

We have heard of one minister who called his choir the "war department of his Church." We do not know if this is deserved or not, but we are quite sure that the choir is often the center of Church difficulties. Musical natures are probably more sensitive to discord than are the average man and woman, and so it comes to pass that they may show their resentment at what they regard as discord, whether it be in the choir or in the conduct of the pastor.

The *Christian Register* tells of a most interesting instance when the choir took offense at something the pastor did, and how he settled with them in a most unusual way, as follows:

Rev. James Converse was for thirty-seven years minister of the Church in Weathersfield, Vt., going there soon after his graduation from Harvard and remaining until he died, pastor, counselor, leader in affairs spiritual and political. His skill in settling troubles is shown in the story of his dealing with the choir, which because of some difference with the minister had gone on strike. The choir announced that it would take its place in the choir-loft on Sunday morning, but would not sing. The Church was crowded by those who wanted to witness the pastor's dealing with the situation. Mr. Converse, for the first hymn, announced, "We will now sing 'St. Thomas'—

" 'Come, we who love the Lord,
And let our joys be known;
Join in a song with sweet accord,
And thus surround the throne.'

"We will begin with the second verse:

" 'Let those refuse to sing
Who never knew their God,
But children of the heavenly King
May speak their joys abroad.' "

The choir capitulated and sang with fervor.

PLUCKY, CLUCKY, AND LUCKY.

"What did our new master say to you?" Plucky the sheep-dog asked Clucky the queen hen.

"He said 'You poor old thing; why haven't you any water on this hot day?' Then he fetched a little troughful and said to the little fairy who was with him: 'Molly Rosepetal, you've got to take care of Clucky, our best new hen.' And then he said to me: 'Clucky, you must take care of Molly Rosepetal and lay her nice brown eggs.' I shall. I shall, indeed."

"He said to me: 'You are a fine fellow.'" cried Plucky. "Then he told me that I was a bit untrained, and he told me I was to take care of the little girl, and he gave me a jolly pat, which after the kicks I used to get from old Farmer Price, was fine. I'll serve him well, and I'll guard the little one. What did he say to you, poor Mizzables?"

"Don't call me Mizzables any longer," replied Nanny Goat, who was tied up near the gate, a very thin goat indeed. "I'm going to change my name to Lucky. Our new master seems to understand me. He looked at me for a long time, and said: 'You're not very well, having been left out too much in the rain and wind. And you want careful feeding, and you shall have it.' I am glad, for I have been feeling very queer. Then he showed me to the fairy-child and asked me to give her some beautiful milk. I shall do my best."

"I am glad Farmer Price sold the farm and all of us to this kind new man," shouted the animals in chorus, and the goat danced and butted, and Plucky barked and Clucky clucked. Then they all stopped short, for they saw a sight which made them feel very worried indeed. Molly Rosepetal was rushing down the field toward the new and very deep chalkpit. "She'll fall in and break her leg," screamed Clucky, who was a mother herself, and she and Plucky tore to the place and got there just before Molly. They barred her path, so that the little girl was saved. Lucky would love to have gone too, but she was tied up. Molly was old enough to understand that the animals had saved her, and she stroked Clucky and threw her arms around Plucky's neck. — The British Weekly.

There is no real sorrow for sin when one is not willing to make restitution, so far as he is able. There is a sham repentance which is only selfishness under cover.

Happy is the nation that has some trusted leader to go up to God and bring back God's plans and purposes.

How Shivar Mineral Water Relieves Rheumatism

According to the standard medical books, Rheumatism is not a germ disease, but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate, and these irritate and inflame the delicate linings of the joints, the heart and other organs. To relieve Rheumatism, it is, therefore, necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shivar Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If you suffer from rheumatism, dyspepsia, indigestion, disease of the kidneys, bladder or liver, uric acid poisoning, or any curable conditions due to impure blood, read the following letter, then sign it, enclose the amount and mail it. Only two out of a hundred, on the average, report no benefit.

Shivar Springs,
Box 16-B, Shelton, S. C.
Gentlemen:

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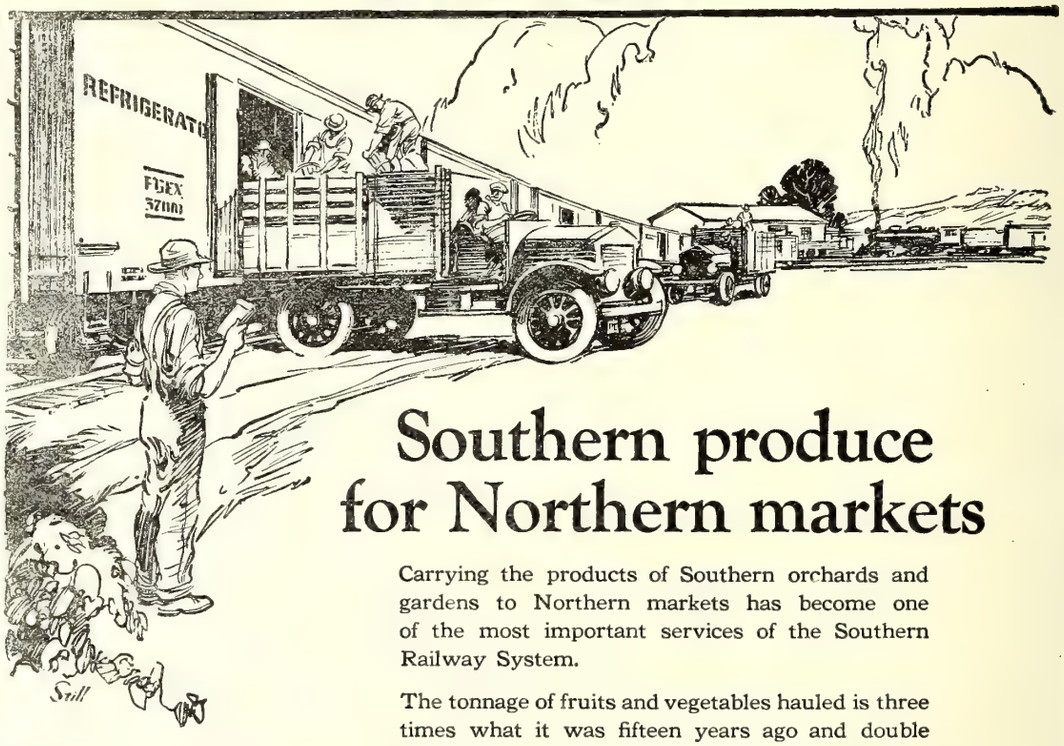

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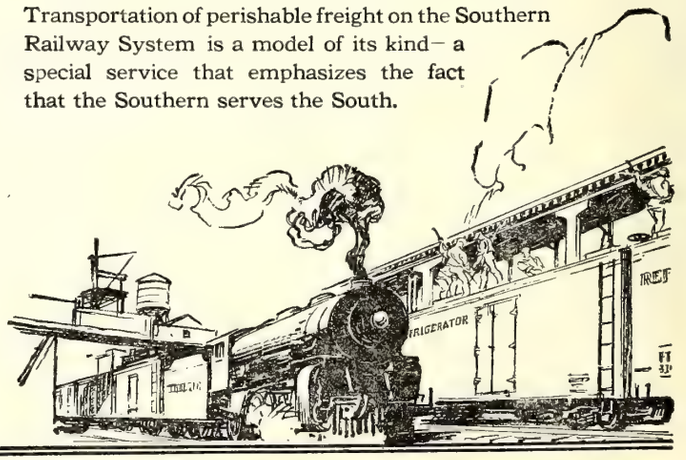

Southern Railway System last year spent in the South $20,000,000 more than it received from the South.

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Married by and at the home of the writer, Burlington, N. C., October 20, 1923, Mr. Everett Glen Pickard and Miss Madge Teague, of Liberty, Route No. 3. Their many friends wish for them a long, happy and prosperous life.

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But it was a "splendid sermon"—at least, several of the members said so—and the minister knew it was.

Many prominent men and women of the State will gather in Raleigh on November 19th to attend the Thomas Jefferson Memorial Foundation, who are completing a transcontinental tour in the interest of the movement to provide for the purchase of "Monticello" and the establishment there of a memorial of Jefferson.

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Called Home

IN MEMORY OF ED. SMITH.

Ed. Smith was born May 22, 1860, and died August 3, 1923, being at his death 63 years 2 months and 11 days old. In early life he joined Pleasant Hill Christian Church; later he moved his membership to Spilona, and from there to Amelia, where he belonged at his death. He began life with but little except a strong, healthful body and a sound, vigorous mind. In both respects he was considerably above the average man. He was a splendid farmer, both in planning and in executing, and in these respects was a model in his community. He built a nice home and reared a family of highly respected children. He was kind, sympathetic and generous. A warm-hearted hospitality was natural with him, and visitors were made to feel at perfect ease in his home. He embodied most of what is best in country life. He was kind and affectionate in his family, and they loved him devotedly.

His community held him in high esteem. He also had many friends in other sections who loved him, the writer being one of them. He was a real man, a true husband, a loving father, a devoted friend, a Christian gentleman. He did his part, dodged no responsibilities, and has gone to receive his reward.

May the Lord comfort those that loved him. G. J. GREEN.

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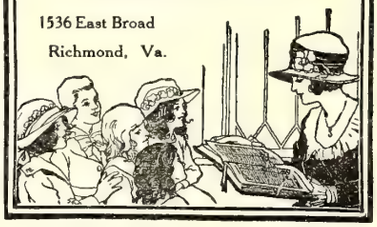

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THE CHRISTIAN SUN

Official Organ of the Southern Christian Convention

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VOLUME LXXV. | RICHMOND, VA., THURSDAY, NOVEMBER 22, 1923. | NUMBER 47.

THE SUN'S OBSERVATORY

School Teachers.—

Of the 700,000 school teachers in the United States, 300,000 have never had regular public-school training above the seventh grade, says the president of the University of Minnesota. Salaries are too low to permit adequate training.

The Greenwich Observatory.—

Greenwich observatory, known and used by the scientific world, is to be moved from Greenwich to Holmbury Hill. Electrification of a railway line running nearby necessitated the change. The observatory was built in 1675 for the advancement of navigation and nautical astronomy. "Greenwich time" is the world's standard.

Auto a Necessity.—

The luxuries of yesterday are the necessities of today. The auto, for instance, was clearly a luxury when first brought on the market. Now it is about 50 per cent a necessity, and daily more so.

A poll by the National Automobile Chamber of Commerce shows that, out of 100 autos, 59 are used daily driving to work, 46 are used daily and 36 occasionally in conducting business, and 58 are used for shopping.

Innuendoes of Story.—

Decidedly the most succinct and true opinion that has been passed on Hendrik Van Loon's "Story of the Bible" is found in the *Survey Graphic* for November: "If the Bible had been no more than the story of the Bible it would hardly have survived long enough for Mr. Van Loon to deal with it. * * * Perhaps the pagan child will make the leap from Van Loon to Isaiah —but one doubts it * * * Certainly one who first approached the story of the nativity through these casual paragraphs would fall on Luke's narrative with surprise and delight * * * His drawings show Jesus with the halo, yet the text rationalizes or avoids the miracles."

The Moody Bible Institute.—

The opportunity is now open to young men and women throughout the country who would like to take advantage of free training for Christian service offered by the Moody Bible Institute of Chicago, to enter the institute's evening classes while pursuing some regular employment during the day. The employment bureau of the institute is prepared to co-operate in securing employment for any who would like to follow this plan.

The evening classes give a training equivalent to that of the day classes, without any charge for tuition. The director is Rev. P. B. Fitzwater, D. D., whose expositions of the International Sunday School Lessons are familiar to millions of newspaper readers throughout the country.

Seven hundred and forty-five students—315 men and 430 women—are now enrolled in the evening classes.

Stars' Invisible Spectrum Analyzed.—

In addition to measuring the heat of the stars to the hundred millionth degree, Dr. C. G. Abbott, of the Smithsonian Institution, has been enabled, through his experiments at the Mount Wilson Solar Observatory, for the first time to analyze the invisible spectrum of stars.

Radiation of many stars, from the coolest to the hottest, was measured and plotted in three nights' work att he observatory by Dr. Abbott, the result arousing intense interest in the scientific world.

The spectrum of any given star consists partly of heat, light, X-ray and invisible spectrum, say the scientists on Mount Wilson. Heat differs only from light in that its wave-length is greater. The X-ray is the shortest and radio energy is the longest known to science.

The Jews are Drifting.—

Jews, it is said, are drifting away from the Synagogue, until now 80 per cent claim no connection with it. That means they have no religion. This vast multitude of people without a God, without a Saviour, without salvation, are here in our midst. Because of religious persecution in many so-called Christian countries, and because of the social aversion in which they are held by many Christians, a great barrier has been raised between them and the religion of Jesus Christ. The Christian people of this country have a better opportunity for removing this barrier than any other people in the world. There has never been any religious persecution of the Jews in this land of religious liberty, and in business relations, and to some extent in social relations Gentiles and Jews mingle freely together. If God's people will make an earnest effort to win them individually, many of them can be won for Jesus, who alone can give them the salvation they so much need.

Coolidge with Aims of Autoists.—

In an address to delegates attending the convention of the National Motorists' Association, President Coolidge made it clear that he is in complete sympathy with efforts of American automobilists to secure better roads throughout the country and an equitable method of taxation.

"I doubt if people in general realize the great importance of motor industry, or the great contribution that it is making to human welfare," the President said. "It has raised the people up and given them an entire new outlook on life. It is very difficult to conceive, any longer, of a shut-in population. The motor car takes people abroad, so that they may see not only those things with which they are ordinarly engaged, but they come into contact with all new and novel scenes. It is a great method of education, but in order that it may reach its best fulfillment, it is necessary that it be served by good roads. It is necessary also that reasonable rules and regulations be made, and cars taken so that safety to the greatest possible extent may be preserved."

The Cost of Crime.—

Crime in this country is very costly. The *United Presbyterian* says: "The nation's annual loss through crime is three billion dollars, according to the National Surety Company. This includes direct losses only. There is no calculation of the indirect cost of crime, which would include the greater cost of maintaining police departments, jails, reformatories, safes and the like." The best and only real preventive of crime is the Gospel of Jesus Christ. It will be far cheaper for this country to preach the Gospel to all the people than to suffer the losses due to crime. This is considering it merely from the financial standpoint. Crime means criminals. Criminals means unsaved men and women. The people of this country might well remember the teaching of our Saviour, "lay not up for yourselves treasures upon earth, where * * * thieves break through and steal; but lay up for yourselves treasures in heaven, where * * * thieves do not break through and steal."

England Accepts Dry Limit.—

The proposal of Secretary of State Hughes that all vessels in American waters be subject to search for contraband liquors twelve miles from shore, instead of only three miles, was accepted by the imperial conference at London and announced by Lord Curzon, the British Foreign Minister. The conference was made up of the Premiers of the various British dominions, and it is believed that they exerted a strong influence over Lord Curzon, who not long ago announced that the government could not consent to the extension of the existing three-mile limit. A strong public sentiment also prevails in England in favor of restricting liquor-smuggling under the British flag. This evidence of co-operation between the two governments in the matter of the enforcement of the prohibition laws is indeed gratifying, and should result in a decided improvement in the situation. At any rate, the international complications which the "wets" gleefully predicted have failed to materialized.

("If iniquity be in thine hand, put it far away."—Job 11:14.)

NOTES-PERSONALS

Rev. W. J. Edwards, of the Western North Carolina Conference, has moved from Coleridge to Seagrove, N. C., where his correspondents will please address him.

At the Western North Carolina Conference, November 7th, Bro. J. M. Allred was ordained to the office of elder in the Christian Church. We wish him well in his ministry.

The many friends of Rev. H. H. Butler will sympathize with him in the death of his brother, the late Stephen C. Butler, of Berkley, Va. See the obituary of this brother in THE SUN.

The Conference at Bethlehem was a real success as to its spirit. Then, too, it was forward-looking and reaching after larger fields and a better service. Let that be the trend with us in all of our Conferences.

Rev. J. W. Patton transfers his membership from the Western North Carolina Conference to the North Carolina and Virginia Christian Conference. If we mistake not, this is Bro. Patton's return to his old home Conference.

Dr. Staley was able to attend the late session of the Eastern Virginia Christian Conference at Holland, Va., even taking part in the work. His general condition is most encouraging, and he is likely to be well and at work very soon.

Orders for "Peloubet's Notes" and "Tarbell's Teachers' Guide" will be received by THE CHRISTIAN SUN, 1536 East Broad Street, Richmond, Va. Great interest will be developed in the study of the International Sunday School Lessons for the years 1924 and 1925. In these two years the lessons will extend over the whole Bible. Price, $2.00 per copy, post-paid.

So far as we heard expressions of opinions, the verdict that the Rev. William D. Harward, D. D., the new president of the Eastern Virginia Christian Conference, made a fine presiding officer is unanimous. The work seemed to come to him as a natural gift—it was apparently no trouble for him to preside, and he came as near to keeping the business of the program right on time as any president we have known in that body for many a long day.

Rev. P. T. Klapp was taken ill on November 9th, so that he was not able to attend Conference at Bethlehem, Alamance County, November 13th and 14th. His many friends will miss him much and regret deeply his absence. At this writing (November 12th), his condition is not considered serious, but he is too ill to hope to attend Conference. It is the wish of many friends that he may soon be enjoying his usual health, which has been fine of late, or till this late attack.

Miss Lucy M. Eldredge, secretary of religious education, is soon to retire from that position, having accepted a position of like character in our General Convention of the Christian Church, with headquarters at Dayton, Ohio. Miss Pattie Coghill will succeed her and do the work in connection with the work she is now doing, except she will not write the lessons for that department. Rev. H. S. Hardcastle will prepare the lessons. These changes will take place in December.

This week the North Carolina Conference is to meet at Wake Chapel, in Wake County, N. C. Following that, the Christian Missionary Association of the Eastern Virginia Christian Conference will meet with the Christian Temple, Norfolk, Va., December 4, 1923, and that will close up all of our general meetings for this year. So far as we have heard, or observed, the general meetings for this year have manifested a fine spirit and much interest in our general work.

Let the secretaries of the various Conferences who have not yet sent the editor of "The Annual" their Conference proceedings, do so at once. The printer is ready for the minutes, and he is wishing to go ahead with the type-setting, so that "The Annual" may come out earlier than it did last year. Please hurry along your minutes to Rev. J. P. Barrett, editor of "The Annual," Elon College, N. C. One delay occasions other delays, and so hinders the appearance of "The Annual" on time. Do not delay.

To pastors, superintendents and Church-workers in particular: THE CHRISTIAN SUN is published every Thursday, at Richmond, Va., at the following rates: One year, $2.00; six months, $1.00. Or, to new subscribers, if five join in forming a club and remit $7.50 at one time, THE SUN will be sent each one year (separate addresses); for a club of ten and a remittance of $15.00, an extra copy will be sent as a premium to the one getting up the club. Only new subscribers can avail themselves of these prices for November and December.

In this issue, notice is given by Rev. W. L. Wells, secretary of the Christian Missionary Association, for the annual meeting of that body with the Christian Temple, Norfolk, Va., for December 4th. Let a full attendance be given and a bigger and better work than ever be undertaken. It is forward or backward—which shall it be with us? No body of people in Christian work can stand still—they will go forward or they will go backward. It behooves every loyal and working member to be on the lookout to see that no backward step is taken.

Rev. P. T. Klapp, of the North Carolina and Virginia Christian Conference, has been quite sick for almost two weeks. On account of this sickness, he was unable to attend the late session of his Conference at Bethlehem, Alamance County. Yesterday (November 16th) he was slightly improving, but still very sick. We hope to give better news of his condition next week. During the past summer and early fall he has been in unusually good health, and we hope for good health again soon. He was unable to attend his appointment at Danville, Va., last Sunday.

Our Baptist brethren of Virginia last week celebrated their centenary of the Baptist General Association of Virginia. The semi-centenary was celebrated in Richmond in 1873. Now, after fifty years have come and gone, they again met in Richmond to celebrate their centenary. They had a rousing time, no doubt, and a big attendance. We notice that the *Religious Herald* is growing in the right direction with age—it is now in its ninety-sixth year. In referring to the Baptist brotherhood of that State, the *Herald* says: "Long past is the day, if indeed it ever was, when Virginia Baptists were willing to cherish any unworthy resentment on account of the privations and sufferings to which their forefathers were subjected. They treasure up no ancient wrongs. They love all who love their Lord, and bid them godspeed wherever they are casting out devile in Jesus' name." That is a fine spirit, and we extend the hand of fraternal good will to these beloved people.

Rev. W. S. Long, D. D., was in attendance upon the late session of the North Carolina and Virginia Christian Conference at Bethlehem, Alamance County, N. C. He is looking remarkably well, and though almost half through the eighties, he looks quite as well as he did ten or fifteen years ago. He announced to the Conference that on the occasion of the division of the Conference several years ago, he was automatically placed with the Western Conference without his authority, and that he wished now to re-enter his old Conference, and the motion was quickly made to receive him, and the vote was unanimous, and the brethren received him gladly.

At the late session of the Eastern Virginia Christian Conference, Bro. Herman C. Taylor, of the People's (Christian) Church, Dover, Del., was ordained to the office of elder in the Christian Church. Bro. Taylor is a man approaching middle life, but apparently in robust health, strong and vigorous, a good singer and a good preacher. We wish some of our Churches could persuade him to enter into pastoral relations. Dr. Helfinstein, his pastor, regards him most highly and feels perfectly free to call him to his assistance when he is needed. He is well prepared for the work. Churches in need of a pastor may do well to keep their eyes on him, and if possible induce him to become their pastor.

That is a fine message from Dr. J. O. Atkinson, telling our people of the work of the Christian Temple at Norfolk, Va. Notwithstanding what he says, there will be persons who will even now seek to throw cold water on it, but it is vain to do such a thing—that people have committed themselves to the great task of building the finest temple of worship to be found in the bounds of the Christian denomination. It is an achievement of which all really progressive people in our Church will be glad. Of course, there will be some outsiders who will disparage the enterprise, but never mind, we will not be driven from the great undertaking by such criticism. The house will be built and in due time paid for—the best-equipped house of worship among us.

Rev. H. Russell Clem, now of Greensboro, and who recently resigned the pastoral care of the First Christian Church in that city, has received and accepted a call to the pastoral charge of the First Christian Church of Fall River, Mass., and will enter upon his duties about January 1, 1924. Bro. Clem was pastor of the First Church at Springfield, Ohio, for a number of years (sixteen, we believe). His work at Springfield was signally blessed, both in the building up of a strong membership and in the erection of a splendid new house of worship. Two years ago, or more, he came to Greensboro and has since served that Church as pastor. Now he goes to Fall River, Mass., where he will have a big field of usefulness, supported by a fine salary and a good parsonage in which to live. In leaving North Carolina, Bro. Clem takes away what he did not bring with him—his beloved wife, who was Miss Bessie Holt before her marriage, two years ago last September. She was formerly field secretary for the work of our young people. Hundreds, and possibly thousands, of her friends in the South will be sorry to have her leave us, but they will wish her high usefulness in New England and the making of as many friends there as she has in the South. Our best wishes go with Bro. Clem and his devoted wife and his four fine boys to their New England home.

The Editor's Pulpit

A Weekly Presentation of Truth for the Christian Life.

AS A LAMP THAT BURNETH.

"For Zion's sake, I will not hold my peace, and for Jerusalem's sake I will not rest until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."—Isa. 62:1.

To get the true thought of this text, let us go back to verse seven of the previous chapter, and then approach the text from that standpoint. Israel had been humiliated. Her sins had led her into captivity and to shame and confusion. God never gives up His chosen people. It is in the midst of her humiliation God is giving her a great hope for her future. Israel is to be taken out of her captivity and her former glory is to be doubled. What a picture to hold up to a people who have been in captivity so long! And this promise to Israel seems to be prophetic of the coming glory of the Church of Christ. Hence the message has a double significance—to the Jews the promise is for the near future, but for the Church it is for the day when Christ shall come and establish His kingdom in the earth.

The Lord is appealing to the Jews immediately. He wishes them to turn to His ways, that He may do these great things for them. If they will hear and obey, He will make an everlasting covenant with them. And what was that covenant?

1. He will make their seed known among the nations of the Gentiles.
2. And all that see them shall acknowledge them.
3. That they are the people whom the Lord has blessed.

That acknowledgment has been made by the peoples of the earth a thousand times. We all know that God has signally blessed His people, and this blessing has made the Jews the wonder of the earth. Just here there creeps out of Israel an expression of their faith. They were in ecstacy over the promise of God. They said: "We will greatly rejoice in the Lord, in the promises which He had made to them. Then they tell why. He hath clothed them with the garments of salvation and covered them with the robe of righteousness till they should look like a bridegroom and his bride, decked for the wedding.

Then He saw the earth bringing forth her buds like a garden. Here we have a symbol of the future glory of the Church of Christ when He has done His work in establishing His kingdom on earth. The prophet seeing in a prophetic vision this moment in the history of God's people tells of their breaking forth in praise and joy in that hour.

Now we come to our text. When the prophet sees all of this, he breaks forth in the glad words of our text:

"For Zion's sake, will I not hold my peace, and for Jerusalem's sake I will not rest until the righteousness thereof go forth as brightness (or as the dawn), and the salvation thereof as a lamp that burneth."—Isa. 62:1.

In this wonderful symbolism we not only see the people of God in their return from captivity electrified with joy, but we see the Church since Pentecost, and even in these early days of the twentieth century. She is rejoicing in the glory which God gives to her. The same spirit that came upon them must come upon us, if we are to catch a clear vision of the true Church and have the presence of God with us.

But have we anything to do in bringing this state of God's people to pass? Most assuredly we have. The text tells us that we must give God no rest till His righteousness go forth among His people and so make them true to the type given in prophecy.

If we are to give God no rest till this work is done, surely the day of activity is here. This expression is most impressive. It is like the children of a family, having seen something they very much wish, they give their parents no rest till what they wish is given. What a strong figure! The Church is just such a family, and like the children, we are to get so in earnest that we shall give God no rest till His Church shall be to the world in darkness a lamp that burneth, giving light to the multitudes who know not God.

This is the work of the Church. We must give God no rest till the Church at home shall shine as the dawning of a new morning in the glory of the rising sun, even the Son of Righteousness, and then thus equipped she shall go forth to the lands of darkness as a lamp that burneth. What a wonderful type this is of the glowing light of a true spiritual life. This idea is especially emphasized in Isa. 62:6-7. Hear the word hot with the breath of God upon it:

"I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night; ye that make mention of the Lord, keep not silence, and give Him no rest till He establish and till He make Jerusalem a praise in the earth."

O Church of the Christ, do you catch a full view of that picture? Do you see that the establishment of the Church in the earth is waiting on the zeal of the people of God? Do you ask: But must we weaklings stir up God to induce Him to do His part in the salvation of the world? Nay, nay, we cannot do this in the ordinary sense, but this is the Lord's way to stir us up to doing our best for the salvation of the world through Christ. Our effort to stir up God by our prayers is the means of stirring up ourselves. The prayer that will give God no rest is the surest means of stirring up the Church to invest its best in the proclamation of the Gospel to a dying world. We thus become workers together with God in His greatest enterprise among men.

Let us study the facts involved:

1. Since Jesus died to give life to all men, every man and woman in the whole world has the right to have the Gospel preached to them.

If you and I hinder this preaching through our carelessness, will we not deserve a greater condemnation than they who have not heard it at all?

2. God has made it the duty of His people to send the Gospel to all the world?

He not only imposes the duty, but He gives us the power to do it. Listen as Jesus declares this fact: "All power is given unto Me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. And lo, I am with you always." He gives us the duty, the opportunity and the power to do this work. If we do not do it, who is to blame?

3. If we have the power to give the Gospel to one who does not know of it, and if you fail to exercise that power, and that soul is lost through our neglect, will not the blood of that soul be required at our hands? If you think not, then give yourself a good reason why it should not be so required.

Then there are at least four reasons why all Christians should be missionaries with their chief work the giving of the Gospel to all men in all lands of the earth.

1. The believer's spiritual prosperity depends on having the abiding presence of Christ with us.
2. His abiding presence with us depends on our obedience to His word.
3. It is Christ's will and He has so expressed the thought in His Word, that His Church should give the Gospel to the world.
4. Because indifference on the part of the Church means the blighting of our own spiritual life and the defeat of the work of saving the world, for without the missionary spirit the Church itself is dead.

As Christians, let us give God no rest till this great work is accomplished. That is just what we are told to do. Turn again and give Isa. 62:1, 6, 7 a careful and a prayerful reading.

And what do you think of this? The *Christian Advocate* (Nashville) tells a rather remarkable story as follows: "It is reported that Billy Sunday left Louisville, Ky., where he was holding a series of meetings, before he expected to go 'on account of an unsympathetic attitude on the part of the city.' It seems that there was objection to his preaching hell fire, preaching against the modern dance and evolution. The board of education would not let him address the pupils of the public schools. This brought very severe condemnation of the board of education by the evangelist. So far in his remarkable career this is the first time that opposition to the methods and preaching of Billy Sunday has ever taken form in such a way as to cause him to acknowledge defeat or even to prevent him from drawing great crowds and receiving large contributions." Now, think of that! A so-called Christian community was so aroused, if correctly reported, so much as to make it necessary for a preacher to discontinue his ministry in their midst, and all because he had preached in their midst the doctrine of hell fire. They even refused to allow him to preach to the children. Alas! for such doctrinal views. If there be no hell, then there be no heaven; at least, "not as we know of," since the same Bible authorizes hell as well as heaven. If there be no hell, then where is your authority for heaven?

The *Page News and Courier* of Virginia brings us the news of a change in pastorates. Rev. Bro. Hook, of Rockingham County, Va., is going to Albany, N. Y., we presume, as pastor, although the paper does not say. Rev. R. P. Crumpler, who is pastor at Leaksville, Va., has been called to succeed Bro. Hook. He has resigned his Leaksville charge and other Churches and goes to the Rockingham field, left vacant by the removal of Bro. Hook. Bro. Crumpler's post-office address will be Edom, Va. In referring to the work of Bro. Crumpler, the *Page News and Courier* says: "Rev. R. P. Crumpler, pastor of Leaksville and other Christian Churches in this county for the last three years, resigned Sunday to accept a call from the Rockingham pastorate, consisting of four Churches in Rockingham County and one in Green County. His future residence will be at Edom, Va., five miles northwest of Harrisonburg. Mr. Crumpler is a consecrated worker and has done a great deal of good in this county, and added many new members to his Churches. His resignation will be effective in the near future. Mr. Crumpler came here from near Raleigh, N. C. In Rockingham he succeeds Rev. Mr. Hook, who goes to Albany, N. Y."

The Mortons are here, and fine people they are, too. We are expecting great things of them and some fine work. They are young and just ready to learn. They are interested in Porto Rico, and we are hoping for them a long and successful term of service here.—*Rev. D. P. Barrett, Ponce, Porto Rico.*

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor*,
Elon College, N. C.

"IS IT SCRIPTURAL TO PRAY FOR A WORLD-WIDE REVIVAL?"

We find in a recent issue of the *Sunday School Times* the following question. The answer to it is so illuminating that we are publishing both for the benefit of our readers. The answer will bear close and careful study. We believe the *Times* has the right view of the question, and we sincerely hope it may be widely read among our people.

The question is as follows: "I would like to ask (just for information) why, in your paper, you ask us to pray for a world-wide revival when we understand by God's Word that in the end of this age there will be a 'world-wide apostasy?'—An Ohio Reader."

To this question, the editor of the *Sunday School Times* makes the following timely answer:

Many are asking the same question. Let us be sure at the outset that there is a common understanding of the terms "revival" and "apostasy." The former word, as indicated by its etymological construction, can have reference only to that in which there has been life. That in which there has never been life cannot be revived. For the word "revive" means to "restore" or "bring again to life," to "bring into action after a suspension," to "recover from a state of neglect or disuse." Hence, the unregenerate man, dead in trespasses and sins, is not a subject for revival. Spiritual life from above must first be imparted before it can be, as it were, blown into a flame. Therefore, revival can have to do only with those who have been "born again," but who are living spiritually below God's standard for his regenerate children. In other words, it can have to do only with the true members of the body of Christ, none of whom can ever "fall away" unto eternal death. (See John 10:27-29; Rom. 8:38, 39; 2 Tim. 1:12; 1 Peter 1:5, and other like Scriptures.)

On the other hand, the word apostasy" means a "falling away," and is so translated in 2 Thes. 2:3, where the reference (as indicated in the original) is not a "falling away," but to "*the* falling away," to "*the* apostasy" which is to be the culmination of all apostasy of the present age. Says the commentator Blackstone: "Apostasy consists in the total renunciation of Christianity, by embracing either a false religion or no religion at all. The offense can only take place in such as have once professed the true religion." But since no true member of the body of Christ can ever "fall away" in this sense, apostates can only be those who have made profession, but have been without possession of vital Christianity. That is to say, revival has to do with the truly *possessing* members of the body of Christ, while apostasy has to do with the merely *professing* members of his body, particularly with those who have "fallen away" from even their profession of a vital relationship of Christ. That relationship can result only from a divinely inwrought heart acceptance of Christ as Saviour through the atoning merits of the shed blood of Calvary. To profess such a relationship is not necessarily to possess it. Those who possess it will never deny it in the apostate sense. Those who profess it, particularly such as have been Spirit-illumined (Heb. 6:4), and who then deny it, never possessed it, and these are apostates.

From the foregoing, it is evident that revival and apostasy in the professing Church of God can go on side by side, and in fact have thus gone on throughout the entire history of the Church, and will so continue. The former will culminate in the rapture of the saints, and the latter in *the* apostasy of the merely professing portion of the Church.

A few questions remain.

Are believers generally living up to their blood-bought, high and holy privileges as members of the body of Christ? If not, then do they not *need* revival?

Are they merely bearing fruit, or are they glorifying Christ by bearing "much fruit?" If the former, do they not need revival?

Have they executed the command of their Lord to "preach the Gospel to every creature?" Two-thirds of the human race is still unevangelized. How can an unrevived Church effectually gospelize an unevangelized world?

Is Christ pleased with His unrevived, impotent body? Would you be pleased if your body were so paralyzed that it would refuse to do your bidding?

The Church's supreme need is revival; the world's supreme need is evangelization; and God's supreme need is a multitude of intercessors who believe God rather than man.

God works when men pray. His predictions of apostasy were meant, not to prevent prayer, but to provoke men to prevailing prayer. Therefore, "men ought always to pray, and not to faint." They ought to pray against world-wide apostasy in the professing Church, and for world-wide revival in the true Church, for thus they are praying according to the will of God as revealed throughout the entire New Testament in its almost unnumbered warnings and exhortations. And this is the confidence which God would have His intercessors have in Him, that, if they ask anything according to His will, He heareth them. (Would any one say that revival of the members of the body of Christ is not according to His will?) And if they know that He hear them whatsoever they ask, they know that they have the petitions which they have desired of him (1 John 5:14, 15).

The darkness of the night should encourage rather than discourage united, prevailing intercession on the part of God's people. The recently widely circulated paragraphs, written by the Rev. D. M. Panton, of Great Britain, bear directly upon this point:

"It was in the midnight of the dark ages that the huge revival which we call the Reformation, breaking out in an Augustinian monastery, convulsed Europe, and changed the history of the world.

"The conditions before the revival of Wesley and Whitefield have been thus described: 'Death in the Churches, rottenness in public morals, infidelity coming in like a flood.'

"Blackstone, the commentator on the laws of England under George III, says he went to every Church of note in London, and found it impossible to discover whether the clergyman was a follower of Confucius, Mohammed, or Christ. Do any worse conditions than these prevail today?

"So, before the last great general revival, that of 1860, the lands the revival visited were those lying under a pall of reckless waste, an unparalleled fever for riches, deepening doubt, and alarming ungodliness.

"Historically, conditions of appalling darkness have not been against revival, but for it; for revival is God, by a mighty uprush, saving the world from its downgrade to hell."

"God's resources," says the Great Commission Prayer League," are not exhausted. That worldliness has all but engulfed the professing Church; that an evolutionary philosophy has swept like a devastating flood through our colleges and universities; that twenty millions or more children are said to be growing up in America with practically no religious instruction; that a large part of the true Church of Christ has turned its back to the enemy in cowardly, despairing defeat—these things do not constitute a situation too hard for God! Rather, they constitute the mightiest call to simultaneous prayer ever sent forth to the members of the body of Christ. They are God's challenge to intercession!

"Let Gideon's hosts return home, but let God's handful remain, and the victory is won—not by human might nor power, not by human means nor by calls to prayer; but solely 'by My Spirit, saith the Lord of hosts; that God, and God alone, may receive all the glory. (See Isa. 42:8.) Pray for revival!"

We believe the *Times* is right, and if so, the question is well worth a careful and even a prayerful study. As Mr. Trumbull says, it was in the midnight hour of the dark ages that the greatest revival of modern times broke out, and that was certainly in the Church. It was the revival which is more generally known as the Reformation, out of which came Protestant Christianity. You could never have gotten that revival out of the world. The revival of the Protestant Reformation was certainly a revival of the Church.

Some of our readers are very jealous for the thought that the world is all the while growing better. They judge by what they now see as the truth. They think if the world is growing better at this time, that is proof that it is getting better. But that is a mistake. If you wish to judge the matter of the progress of the world toward righteousness, then they must take the successive ages of the world, say since Christ came, and so get the average condition of the world through these two centuries and then you may tell whether the world has grown better or not through these two thousand years.

As Mr. Trumbull says in the days just preceding the Wesley and Whitfield revivals, conditions were dreadful. "Death in the Churches, rottenness in public morals, infidelity coming in like a flood." We are wondering if some of our readers would not say that in that period the world was improving! If death in the Churches, rottenness in public morals and infidelity coming in like a flood was a proof of the world getting better, then who can tell us what would be its condition when it was getting worse? For that time the world was getting worse, but following that time there were evidences of decided improvement, and so has the world been moving through the Christian era. The world, as well as men and women, has its seasons of rising and falling in the moral and spiritual scale. There can be no question that there are times of moral and spiritual retrogression, and then there are other seasons when the truth seems to be in the lead and a new day is dawning. If we had judged the world in the dark ages, we should have pronounced it as in decline, but looking at it in the days of the Protestant Reformation, and it was getting better, marvelously better. Again, looking at the world in the days of Wesley and Whitfield's boyhood, and it would have been hard to see anything other than a decline, but looking at it a few years later, when their mission was in full sway, and it would have seemed to be getting better rapidly. Moral and spiritual conditions rise and fall as the days come and go. The world is the place of sin. The Church is the place of revival. Mr. Trumbul puts the matter in its true light, as we believe.

WITH THE NORTH CAROLINA AND VIRGINIA CHRISTIAN CONFERENCE.

On Tuesday, November 13, the North Carolina and Virginia Christian Conference met in its annual session at Bethlehem Church, Alamance County, N. C. It was called to order by Rev. P. H. Fleming, D. D., of Burlington, N. C., president of the last session, and President W. A. Harper was secretary. Little was done in the first session beyond organization and the delivery of the Conference sermon by Rev. Stanley C. Harrell, pastor of the Christian Church at Durham, N. C. It was a great sermon and attracted much favorable comment. It was a sermon—no doubt about that—such as we rarely hear in these days of mixture of human opinion and scriptural teaching. It was easily one of the best opening sermons we have heard in many years. While it was strong, very strong, the thing which attracted so much attention was his unyielding loyalty to old-fashioned Gospel truth. His subject was "The Goal of the Christian Church." His text was "Jesus Christ came to seek and to save that which was lost." He made it plain that this is the goal of the Christian Church, and that, with this left out, there is no goal, as this is vital to any aim and purpose of the Christian Church. It was indeed an old-time sermon. It is true, the sermon was by a young man, by a graduate of Elon College and Union Theological Seminary at Richmond, Va., but it was an old-time sermon in its plainness and its insistance on plain biblical facts. Bro. Harrell was indeed loyal to the Bible, regardless of what evolution says, or what its friends may think. He was giving the plain Gospel facts, regardless of what the scholars may say, though he himself is quite a scholar for a man of his age. We have rarely heard a sermon in which every sentence in it from beginning to end emphasized so deeply and truly loyalty to the Word of God. He had no "ifs" and no "ands" in it—he plumbed the track to Gospel truth, and he had no excuses to make. We only wish the Durham Church could constitute their pastor a missionary to take that sermon to every Church in our Conference, for we believe it would revolutionize the thinking of many who are now not fully awake to the present situation. We do need to think and to think in harmony with the teachings of the Scriptures, that we may have the blessings of God upon us in the giving of the Gospel to the people straight.

If any sermon is needed everywhere, we think this one is, and we verily wish it could be heard by the membership of all of our Churches. Bro. Harrell is a growing man, not only intellectually, but spiritually as well—if we are capable of judging at all in the matter. The Durham Church is most fortunate in having such a pastor, and if our Churches knew his real ability, intellectually and spiritually, we think the Durham Church would be very fortunate if it could hold him as a preacher. There are many Churches which, if they knew his power as a preacher, would jump at the opportunity to secure his services, but he is doing so well at Durham the cause at large cannot afford to have him go away from there. God bless any man who is so true to the Word of God, and especially a man so young as is Bro. Harrell. We are no prophet, but if Stanley C. Harrell stands true to his present convictions, he will, under the blessings of God, become a leader in our work; indeed, he is already one.

When Rev. P. H. Fleming, D. D., the president of the North Carolina and Virginia Christian Conference, delivered the president's address before that body on Wednesday, November 14th, he said something, and the people heard him. He came out in the plainest terms and showed the difference between the fundamentalist and the liberalist. His theme was "Asking for the Old Paths," based on the words of Jeremiah (6: 16). His sermon was asked for to be published in THE CHRISTIAN SUN. We hope he may give it to us, and that very soon, for it is needed in many homes. If one could hear him on this theme and then be willing to side with the liberalist, as against the fundamentalist, we do not see how he could do it. The message had two points of real worth. It was very strong, and it was very clear. Dr. Fleming need never be ashamed to speak for truth and righteousness as long as his words ring true to the Word of God. We urge our readers to keep a watch on these columns, and when it appears, give the sermon a careful and a prayerful reading, and if you can see the truth, then fear not, but take a stand for the truth as the expression of God's thought and tell it as plainly as you can wherever you have opportunity. We are certainly living in the days of testing of our confidence in the truth. Let us see to it that we do not falter in our loyalty. Be sure to read Dr. Fleming's sermon when it appears.

Bro. Hermon Eldredge, the managing editor of our Sunday School literature, was present and gave an address on "Christian Education," which called forth many words of approval. When he was through with his address, a thing happened which most likely never happened before in our work. Bro. Eldredge was followed by his own daughter, who also made a stirring address on the work of our young people. Together and separately, they made a fine impression for the work of Christian education.

The report on moral reform was offered and discussed and passed. It was offered by Rev. J. S. Carden, who discussed the same in a short talk.

The report on publications was offered by Rev. Stanley C. Harrell, who introduced the discussion by a very sensible talk, and was followed by some others. The editor delivered an address on "The Church Paper in the Christian Home." Prof. Kernodle was present, and also made a few remarks on the value of the Church paper. He also took subscriptions. It came out that only six of our ministers do not subscribe to our Church paper—THE CHRISTIAN SUN. A brother from the North, who was present, was so surprised that only six of our ministers do not take the Church paper that he was moved to tell a tale out of school. He said that in the Defiance District (the section of our territory from which Defiance College draws its support) there are 300 Christian ministers who do not take the *Herald of Gospel Liberty*. This brother who gave this report said he was ashamed to tell it, but felt impelled to do so as a sort of a contrast to the way the ministers in the South take THE SUN. That reminded us of an incident in Edinburgh, Scotland, during the world mission conference. One of the commissions reported that the biggest hindrance to the cause of missions is the lack of interest on the part of ministers of the Gospel. The Rev. Ross Stevenson, now president of Princeton Seminary, in New Jersey, was called upon to make this fact known to a meeting of the ministers. When he faced 500 ministers to give them this sad comment, he seemed very much embarrassed and hesitated to come out with the story, but at length he told them what the commission had found, as it related to the ministry and missions. He said, if we mistake not, he was ashamed to tell them the news of the unfaithfulness of the ministry as to this great work. Bro. Eldredge will do well to call the ministers in the Defiance territory of the Christian Church together and tell them what has been found out as to the way they support the *Herald of Gospel Liberty*. Surely, it is a hard blow at the ministry of the Christian Church that so many of them in a given territory do not read their own Church paper. We are grateful that our Southern ministers do so much better, but it is a fact our lay people are almost running a race with the ministers up North to see whether in proportion they can beat them in not reading the Church paper. Our publisher, who was present, said that the Christian Church in the Southern Christian Convention has ten thousand families, or thirty thousand members, and that now we have about one member in ten taking THE CHRISTIAN SUN. It is true that is pretty good, and yet not nearly so large a percentage as it should be. Our people must learn to take more interest in the Church paper, North and South, if they would help themselves and the cause, too.

Dr. J. O. Atkinson gave one of his characteristic addresses on "Stewardship and the Great Commission." It was a masterly address, and greatly interested the audience. We would that he could give the address in all of our Churches.

Rev. J. A. Ledbetter, of Reidsville, gave an address on "Avenues of Evangelism," and Rev. S. L. Beougher, of Graham, N. C., was announced to preach the closing sermon on Thursday at noon. As we could not be present on Thursday, we cannot report these efforts, but we do not doubt but that their work was helpful to the cause.

On Wednesday night, Prof. Hook showed a large number of educational pictures and greatly interested the people.

Many other items were worthy of note, but we cannot spare the space for these in this issue. It was generally agreed that the Conference was one of the best we have had in years, and all seemed to work through in harmony and good will—we trust a harbinger of a new day in Christian effort.

J. P. B.

A PLAIN AND POINTED QUESTION.

Our brethren of the *Presbyterian Standard* are usually very clear and very forceful in the presentation of their views; but, for once, we feel that they have been caught napping. If we understand the utterance to which we refer, it means that a wrong done by one of the editors of the most excellent paper is to be excused in others because the editor himself had been guilty of the same wrong. That our readers may judge for themselves as to the correctness of this view, we quote the paragraph as follows:

"There was a time when failure to heed these assembly deliverances was a cause for discipline. That, however, has become a portion of the past, and pastors in despair quiet their conscience by pleading the uselessness of the attempt. We are not blaming them, because, as pastor, we were guilty of the same failure."

That may be all very nice, but we are surprised to see that our brother excuses others from blame on the ground that he had done the same thing himself. It seems to us that the Mayor of a certain municipality did the right thing when he found that he himself had violated the law, fined himself as Mayor for the offense he had committed. Now, we think the standards of a gifted and dignified editor of a great Presbyterian paper ought to be at least as high as those in a Mayor's office. If not, why not? Will our brother rise and explain?

Old Bethlehem Christian Church, in Alamance, took care of the late session of the North Carolina and Virginia Christian Conference well, and the people who were entertained were well pleased, as they ought to have been. Bethlehem is not only one of our old, but it is one of our strong Churches. Long may it live and flourish.

CONTRIBUTIONS

ELON LETTER.

The noise of the builders is still abroad on the campus, and promises to be heard for many a moon yet. It is an agreeable and welcome noise, however—a noise that prophesies a larger Elon, and, we devoutly hope, a better.

In the last few weeks some excellent gifts have been made to the building fund. It will be recalled that soon after our fire, two great laymen of the Methodist Church telegraphed us each $5,000 for rebuilding. That was before the board of trustees had met and outlined its statesmanlike rebuilding plan. These friends now, Messrs. B. N. and J. B. Duke, have added $40,000 to their original ten, and will erect the science building on our campus in commemoration of their mother, who was born in Alamance County and who lies buried at Haw River. Mrs. Duke was, before her marriage, Miss Artelia Roney. The Roney family is a distinguished Alamance family, and many of them are members of the Christian Church. These two noble sons are now erecting a beautiful stone fence around the cemetery where their sainted mother's remains lie. So that in death, as in life, her presence is a blessing to others. Great wealth is beautiful when joined with great hearts—hearts that delight to help those in need and unable to help themselves.

Mr. and Mrs. S. A. Caveness, of Greensboro, have given the college a concert Grant piano. Whenever these friends make a gift, the best is none too good. So they have given a Mason & Hamlin, which is the highest-priced piano on the market, the list price being $3,200. "Even this is not good enough for our college," said Bro. Caveness in making the gift.

And Mr. P. J. Carlton has decided to provide the steel stacks for the library building. These stacks are very expensive, but they will last forever. The cost will range from twenty to thirty thousand dollars.

But the end is not yet. We need a pipe organ to replace the burned instrument, a fence around the campus, walks, driveways and grassy lawns for the campus, and many thousand dollars worth of furniture, to say nothing of the fire-fighting apparatus and the chimes to make melody as the students change classes and the work of our college goes steadily on in its appointed way. And then the books for the library. Beloved, our generous friends have done nobly, but there is an abundance of work yet to be done and a lot of money to be given. Am I mistaken in the confidence I have in our friends that they will make these generous and necessary gifts?

W. A. HARPER.

REPORT OF BUDGET COMMITTEE.

We recommend that this committee be known in the future as the "Budget Committee." Our thought is that the apportionments are in no sense an assessment, but suggestions to the Churches as to what is needed as a minimum to carry on the work of the Conference and its enterprises.

We recommend that each Church be asked at once to adopt this suggested amount as part of its local budget and that the secretary of the Conference so notify the secretary of each Church in writing.

We recommend that each Church take steps at once to raise its local budget, in cluding the Conference budget, by an every-member canvass, using the envelope system of payment, weekly or monthly or semi-monthly as the Church has preaching services, and that the Conference budget be remitted to the treasurer of Conference quarterly, on February 1, May 1, August 1, and November 1, he to give the Conference a report of what has thus been paid in at the annual meeting. We recommend that the mission secretary of the Southern Christian Convention be asked to aid our Churches in making this plan effective.

We regret to report that some two or three Churches have asked for a reduction in their part of the Conference budget, alleging in every case that it is too much. Those Churches are honestly mistaken. The trouble is not that the Churches are asked to raise too much money, but with our lack of system and of biblical methods in raising it. We say it deliberately—our Churches can pay to the Conference budget ten times what we are now paying if we will use the every-member canvass and tithe our incomes.

We, therefore, recommend that the budget for the ensuing year be exactly the same as last year, with the hope that some Churches will voluntarily increase their gifts. We promise every such Church the opening of the windows heaven for it, and an outpouring of divine blessings such as it has not conceived to be possible.

Budget by Churches for 1924.

Apple's Chapel	$225.00
Belew Creek	100.00
Berea	90.00
Bethel (C)	80.00
Bethlehem (A)	225.00
Concord	40.00
Danville, Va.	100.00
Durham	250.00
Elon College	350.00
Colon Chapel	25.00
Greensboro, First Church	350.00
Greensboro, Palm Street Church	90.00
Happy Home	100.00
Haw River	120.00
Hebron, Va.	130.00
Rices Chapel	165.00
Hopedale	25.00
Howard's Chapel	45.00
Ingram, Va.	150.00
Kallam Grove	25.00
Lebanon	200.00
Liberty, Va.	60.00
Long's Chapel	75.00
Monticello	45.00
Mt. Bethel	90.00
Mt. Zion	50.00
New Hope (R)	25.00
New Bebanon	110.00
Pleasant Grove, Va.	300.00
Pleasant Ridge (C)	70.00
Reidsville	60.00
Salem Chapel	65.00
Shallow Ford	100.00
Union, N. C.	225.00
Union, Va.	175.00
Total	$4,435.00

We recommend the same percentages of distribution as heretofore of the Conference budget, as follows:

	Per Cent.
Convention fund	75
Convention missions	
Schools and colleges	
Foreign missions	
Home missions	13½
Ministerial education	2½
Conference fund	5
Superannuation	4
Total	100

We recommend that one-third the Conference fund be paid the North Carolina Conference for its expenses.

We recommend that $200 each for superannuation and the Board of Religious Education of the Southern Christian Convention be deducted from the total receipts before the percentages are made.

We recommend that the secretary of the Conference endeavor to get any Church not remitting at the Conference session to send him its remittance and that he include the same in the collector's report.

We further recommend that then the secretary percentage the funds in hand and draw drafts to the proper persons and officials.

J. H. WILKINS,
W. A. HARPER,
Committee.

TWENTY-FOUR COUNTIES HAVE DEATH-RATE FROM "T. B." ABOVE 100.

Twenty-four counties of the State claimed the special attention of the North Carolina Tuberculosis Conference, which recently assembled in Durham. These are the counties which have the highest death-rate from tuberculosis and which have not yet provided adequate facilities for treating their people having the disease. These counties, printed in red on the conference program, have a tuberculosis death-rate higher than 100, while the average for the State is 97.5 per 100,000. The death-rate for white people alone is 66.7, and for colored people alone 169.6, or more than twice as much as that of white people. These counties and their death-rates from tuberculosis are: Pasquotank, 156.2; Durham, 152.2; Hertford, 151.3; Camden, 148.6; Wayne, 135.7; Pamlico, 132.4; Chowan, 131.4; Person, 123.7; Alexander, 113.1; Orange, 112.7; Forsyth, 111.7; Union, 111.6; Edgecombe, 111.2; Perquimans, 107.5; Alamance, 106.6; Caswell, 106.3; Greene, 105.7; Craven, 103.5; Northampton, 102.5; Scotland, 102.1; Martin, 101.8; Henderson, 101.2; Wake, 100.9, and Warren, 100.3.

Durham County, which has the highest rate, save Pasquotank, has issued a call for an election to be held in Durham County in November, to authorize the county commissioners to issue bonds for the erection of a tuberculosis sanatorium. The bond issue is not to exceed $100,000, which is the limit fixed by law, and probably not that much. It is proposed to levy a tax of not over five cents on the hundred dollars worth of property for maintaining the sanatorium. Guilford County has recently opened a $130,000 sanatorium for the treatment of tuberculosis, while Forsyth has had one for a number of years.

County sanatoria for the treatment of tuberculosis are now regarded as an essential part of every State program which proposes to fight tuberculosis to the finish. The State sanatorium, regardless how efficient it may be, is not sufficient to serve all the people as they should be served if tuberculosis is to be stamped out. The county problem is a big one, but one capable of being handled with success. SUPERINTENDENT.

Rev. John G. Truitt is enjoying his work at Norfolk (Berkley) and we risk nothing, we think, in saying that the First Church people are also enjoying his work. He has a fine field in which to labor, and we believe he will, under the blessings of God, bring things to pass in that field. We are not a prophet, but we believe a new Church building will be the outcome of his labore there.

THE DELIGHTS OF LITERATURE.

By Wm. Thornton Whitsett.

The search for pleasure is as old as the human race. In every age and clime, man has schemed and planned to wrest from the passing moments an hour of joy and happiness. Each man has sought happiness from his own viewpoint, and fondly dreamed that he might succeed in obtaining more of this treasure than some less fortunate fellow-man. Taking no warning from the failures on every side, he vainly dreams of long-enduring days, and hours of joyous ease. Samuel Johnson makes Rasselas cry out in his poetic apostrophe to the Nile: "Answer, thou great Father of waters! thou that rollest thy floods through eighty nations to the invocations of the daughter of thy native king. Tell me if thou waterest through all thy course a single habitation from which thou dost not hear the murmurs of complaint."

It is agreed by many that man's chief pleasures are to be sought from three sources, viz: companionship and association with fellow-men; the unbounded resources of nature; and the thought of the world as stored up in the literary treasures of mankind. This classification is, perhaps, as good and as true as any that has yet been made. Granted, then, that this is true, we see readily how necessary it is for us all that we avail ourselves of the pleasures to be found in the world of literature, if we are to obtain such measures of pleasure as are possible in this present existence. If we neglect this source we have restricted ourselves to a limited field in which the chief pleasures will be found only through the perishing things of the transient moments.

The unbounded fields of literature afford one of the surest and finest means of human happiness. It is here that we can touch the thought, not alone of the present hour, but the thought of all times and of all races. It is here that we may enter into full communion with the passions, and delights, and aspirations of the entire history of the world. It is here, and here alone, that our range becomes infinite and limitless. It is here alone that man's God-like power to feel, and think, and draw deductions and conclusions, reaches its highest range of possibility. Denied this field, man becomes indeed limited and puny in all his relationships.

Go into the most elegantly furnished home that you can find. On every side see evidences of the conveniences and the luxury made possible by wealth; delight in all the bodliy comforts afforded by the surroundings of opulence. In case you find no books, and no literature, but only the material evidences of the possession of wealth, you will soon find that the chief thing is lacking, and that the range of thought and life must be confined to very limited and insignificant circles. A case comes into mind where one who dwelt amid such surroundings made the remark, "I read nothing," and this remark was soon followed by another that came as a natural sequence of the first remark, "Life, after all, is a very petty and mean affair, and the happiness it affords is but a trifling thing." The abounding and continual riches of thought had been left out of the situation, and it was thereby robbed of its true delight and glory.

All good things come by growth. Beginning in early childhood and passing on through youth and into maturity, there should be made a continual effort to form good habits of reading; proper habits of thought; correct ideals of expression; knowing that all these will add immeasurably to the power of the individual, and so enlarge his range of living that wonderful realms of possible joys and happiness will be opened up to him. Every step leads him to higher ranges where the limitations of the mere physical and animal existence are left behind, and newer, fairer worlds opened before his vision. Would you then find life's greatest happiness? One of the things you must do is to enter into the abundant possessions of the race as contained in the world's greatest literary treasures.

A REAL HELP TO TEACHERS.

"Tarbell's Teachers' Guide to the International Sunday School Lessons" is a real help to teachers. The volume for 1924 is the nineteenth in annual succession, and lives up to the good reputation of its eighteen predecessors.

This is a book for the teaching as opposed to the lecturing teacher. It is impossible to lay this book down before you as you would a quarterly and read off the comments verse by verse. For that reason, teachers who pursue the lecture method do not prefer Tarbell's. It would be well, however, for these teachers to purchase this hypothecary shop of religious information, so to speak, and out of it compound their own lesson presentation. The resulting achievement, or lack of it, would no doubt be a revelation to them as well as to their classes. It might revolutionize their methods for the future.

It seems to the reviewer that a teacher fully bent on doing his best will need Peloubet's and Tarbell's both. They are different in their manner of lesson treatment, but each thoroughly stimulating. The writer's conviction is deep and abiding, however, that better teaching will result when teachers do their own compounding of the spiritual and informational ingredients that properly enter into the presentation of a well-taught Scripture passage.

The "Tarbell's Teachers' Guide" has twenty-two pages of instruction eminently worth while. The twenty pages of "suggestions to teachers" is especially gripping. The two pages which follow and elucidate the gospels in their relation one to another will help clarify the teaching process.

I have for nineteen years known and appreciated this really excellent lesson help. I cannot do without it, but I want it supplemented by Peloubet's.

The price is $2.00 net. It is published by the Fleming H. Revell Company, but may be ordered of The Christian Sun, Richmond, Va.

W. A. Harper.

PRESIDENT'S THANKSGIVING PROCLAMATION.

The American people, from their earliest days, have observed the wise custom of acknowledging each year the bounty with which divine providence has favored them. In the beginning, this acknowledgment was a voluntary return of thanks by the community for the fruitfulness of the harvest. Though our mode of life has greatly changed, this custom has always survived. It has made Thanksgiving Day not only one of the oldest, but one of the most characteristic observances of our country. On that day, in home and Church, in family and in public gatherings, the whole nation has for generations paid the tribute due from grateful hearts for blessings bestowed.

To center our thought in this way upon the favor which we have been shown has been altogether wise and desirable. It has given opportunity justly to balance the good and the evil which we have experienced, in that we have never failed to find reasons for being grateful to God for a generous preponderance of the good. Even in the least propitious times, a broad contemplation of our whole position has never failed to disclose overwhelming reasons for thankfulness. Thus viewing our situation, we have found warrant for a more hopeful and confident attitude toward the future. In this current year, we now approach the time which has been accepted by custom as most fitting for the calm survey of our estate and the return of thanks. We shall the more keenly realize our good fortune if we will, in deep sincerity, give to it due thought, and more especially if we will compare it with that of any other community in the world.

The year has brought to our people two tragic experiences, which have deeply affected them. One was the death of our beloved President Harding, which has been mourned wherever there is a realization of the worth of high ideals, noble purpose and unselfish service carried even to the end of supreme sacrifice. His loss recalled the nation to a less captious and mere charitable attitude. It sobered the whole thought of the country. A little later came the unparalleled disaster to the friendly people of Japan. This called forth from the people of the United States a demonstration of deep and humane feeling. It was wrought into the substance of good works. It created new evidences of our international friendship, which is a guarantee of world peace. It replenished the charitable impulse of the country.

By experience such as these, men and nations are tested and refined. We have been blessed with much of material prosperity. We shall be better able to appreciate it if we remember the privations others have suffered and we shall be the more worthy of it if we use it for their relief. We will do well, then, to render thanks for the good that has come to us, and show by our actions that we have become stronger, wiser and truer by the chastenings which have been imposed upon us. We will thus prepare ourselves for the part we must have in a world which forever needs the full measure of service. We have been a most favored people. We ought to be a most generous people. We have been a most blessed people. We ought to be a most thankful people.

Wherefore, I Calvin Coolidge, President of the United States, do hereby fix and designate Thursday, the 29th day of November, as Thanksgiving Day, and recommend its general observance throughout the land. It is urged that the people gather in their homes and their usual places of worship, give expression to their gratitude for the benefits and blessings that a gracious providence has bestowed upon them, and seek the guidance of Almighty God that they may deserve a continuance of His favor.

In witness whereof, I have hereunto set my hand and caused to be affixed the great seal of the United States.

Done at the city of Washington, this fifth day of November, in the year of our Lord one thousand nine hundred and twenty-three, and of the independence of the United States the one hundred and forty-eighth. Calvin Coolidge.

NOTICE.

The Christian Missionary Association of the Eastern Virginia Conference will meet with the Christian Temple, Norfolk, on December 4th, at 10 A. M. All pastors of the Virginia Conference are requested to bring to the association a complete list of C. M. A. members from each of their respective Churches, with paid-up pledges.

W. L. Wells,
Portsmouth, Va. *Secretary.*

NOTICE.

I have second and fourth Sundays open for service; can serve any Church that I can reach either by rail or Ford, on either or both of these Sundays. I am also open for revival work. Any one desiring my services can write me at Walters, Va. Yours in the Master's service,

Elisha Bradshaw.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

DOWN NORFOLK WAY.

It was a joy and a privilege to be with Dr. L. E. Smith's congregation at Christian Temple, Norfolk, Va., for both regular preaching services Sunday, November 4th. If one wishes to see and worship with a happy congregation, let one find that congregation who is deeply interested in some great work for the Church and the kingdom. And should one wish to see the very happiest congregation, let that one find that congregation who is undertaking greater tasks for the kingdom than the congregation itself feels that it can undertake. In such a condition, a whole congregation turns its eyes and heart to Him who is able to do far more and abundantly beyond all that the hand of man can do. Such a congregation right now is that of Christian Temple, Norfolk, Va. It is burdened to the breaking point with a task greater than its own strength can hope to accomplish. We wish all SUN readers could see what has been done for our cause in Norfolk. Here is a congregation that has never had any sort of suitable quarters in which to worship—merely a planked-up board building, which no one, without knowing in advance, would ever guess was a Church building. Yet from this ungainly building comes an ideal for the most magnificent Church edifice in all our Zion. Dr. Smith and his devoted membership are not only bearing their burdens and fighting their battles, but they are bearing the burdens and fighting the battles of the entire Christian denomination. In the first place, this building will challenge others of the denomination to undertake larger and better things in the years to come. In the second place, this building will stand, when completed, as a monument to the faith, zeal, and sacrifice of a congregation whose ideal for the Church is marvelous indeed to contemplate. There will be in this edifice complete departments for all the organizations of Church and Sunday School, and besides a magnificent auditorium that will seat twelve hundred people, there will be smaller auditoriums for other assemblies than that of the regular Church service. There are to be rooms for social gatherings, pastime, and recreation; for gymnastics, and baths, for cooking and dining-rooms, for parlors, and rest rooms, and for all that goes to make up a model and modern Church building. They began with the thought of $150,000 equipment. They will be fortunate indeed if they get out with $125,000 additional to the original estimate. Already this Church has visions of service and achievement which few of our Churches, already well housed and cared for, have dared indulge. These people, without a comfortable, inviting or adequate house in which to worship, have on their pay roll, in addition to their own budget, four missionaries—two in the home field, two in the foreign field—and are now ready to send out and support the fifth one. If the present ideals are maintained and the great and worthy aspirations of this devoted congregation can be carried out, it will not be long befobre this one Church will be supporting more missionaries and giving more to the spreading of the Gospel and the building of the kingdom than all the Churches of the Southern Christian Convention are now doing. This, we say, is a challenge to the whole Church and will serve to inspire others of us to more noble sacrifice and greater service in the Master's name. The congregation hopes to be domiciled in their new and commodious quarters early in the year 1924. Already the Church contemplates entertaining the Southern Convention next spring and the Eastern Virginia Conference next fall. This demonstrates the truth that hospitality at home breaks out abundantly among those who are seeking to benefit, to bless, and to help those away from home.

A new day for our Church dawns with the building and the opening for service of Christian Temple, Norfolk, Va., and we most heartily congratulate and felicitate the splendid and great hearted people who have led and are leading us to such high and holy achievement in the name and for the sake of Him who said, "He that is greatest among you shall be your servant."

J. O. ATKINSON.

NORTH CAROLINA WOMAN'S CONFERENCE.

On the evening of October 11th, the North Carolina Woman's Conference met in the Burlington Christian Church in its tenth annual session. Dr. G. O. Lankford, pastor of the Burlington Church, presided at the opening session. Mrs. D. E. Sellers, president of the Burlington Society, gave a most fitting and cordial welcome on behalf of the local society. Mrs. L. L. Vaughan, of Raleigh, responded in a very happy manner. The musical program of the evening, rendered by the Burlington choir, was quite happy and appropriate. The principal feature of the evening was an address on "Missions" by Rev. Stanley C. Harrell, pastor First Christian Church, Durham, N. C. This address had to do in a large measure with financing the kingdom, and showed how giving is, or should be, made a real asset in spiritual development. It is to be published in full, and should have wide reading.

The Conference assembled at 9:30 A. M. on October 12th, and the delegates from various societies made their reports and gave account of the work done the past year. Quite a number of pastors were present and were all enrolled as deliberative members of the Conference.

Mrs. J. W. Patton, Elon College, N. C., gave an account of letters sent out to the societies and work done as secretary the past year.

Mrs. W. R. Sellars, Burlington, N. C., is the wide-awake and deeply interested treasurer of this body, and gave a report of moneys collected and paid out amounting to over $2,500 the past year. Mrs. Sellars not only receives and pays out money as treasurer, but, as every good treasurer should do, seeks to increase the receipts with commendable zeal and energy.

Mrs. H. R. Clem, of Greensboro, N. C., gave the status of the young people's work and made an interesting report of what had been achieved the past year, with the plea that more active work in behalf of the young people should be undertaken the coming year.

Mrs. J. J. Henderson, Graham, N. C., reported for the literature committee that little had been achieved in her department the past year, because there seemed to be a very small amount of literature put in the hands of the superintendent or demand of the superintendent.

Mrs. N. G. Newman, Elon College, N. C., is deeply interested in the babies of the Conference, and made a very inspiring report of work done for cradle rolls the past year.

Mrs. W. H. Carroll, Burlington, N. C., president, did not make a formal report, but limited herself to making some very timely recommendations which she trusted the societies of the Conference would put into practice the coming year. Among the recommendations of the president was that our mountain work be continued with more zeal, and that buildings be erected at the earliest possible date for the immediate needs of the workers there. Mrs. Carroll, as president, showed that she had the work full in hand and had wrought very faithfully the past year in behalf of the Conference and the work committed to her.

The mission secretary was permitted at this point to give an address on the subject "Enlarging Our Borders."

Luncheon for the day was served in the spacious dining-room of the Burlington Christian Church, and not only satisfied the appetite of all present, but was served so bountifully and graciously that it showed the hospitality of the Burlington Society to be unbounded and most praiseworthy in every particular.

At the afternoon session, Mrs. W. A. Harper, of Elon College, N. C., read a very timely paper on "Stewardship," which SUN readers have had the pleasure of seeing, and which has no doubt had far-reaching effects for good.

Miss Chiyo Ito, a Japanese student at Elon College, from Mrs. Fry's school in Japan, was introduced to the Conference.

Miss Pattie Coghill, field secretary of the Woman's Board, made a very timely address on "The Work of Our Young People." All present enjoyed this address very much.

The following officers were elected for the coming year: President, Mrs. L. L. Vaughan, Raleigh, N. C.; vice-president, Mrs. J. P. Avent, Durham, N. C.; secretary, Mrs. J. J. Henderson, Graham, N. C.; treasurer, Mrs. W. R. Sellars, Burlington, N. C.; superintendent of young people, Miss Pattie Coghill, Elon College, N. C. (we learn that Miss Coghill, since her election, has resigned, and the executive committee of the Conference has elected in her stead Miss Mary D. Atkinson, Elon College, N. C.); superintendent of literature, Miss Pattie Coghill, Elon College, N. C.; superintendent cradle roll, Mrs. N. G. Newman, Elon College, N. C.

The apportionment committee recommended that the total apportionment remain the same as last year, and that the societies try to reach the goal this year and increase their offerings by ten per cent, if possible.

An offering was taken for the building fund for our pastors' and teachers' home at Fancy Gap, Va., and the amount received was $29.12.

The Conference voted to meet with the Reidsville, N. C., society in its next annual session, and that the executive committee set the date of the meeting.

The banners were won by the following societies: Burlington Woman's Society, Burlington Young People's Society, Wake Chapel Willing Workers, Elon Cradle Roll.

A letter was read from Mrs. C. H. Rowland, president of the Woman's Conference of Eastern Virginia, challenging the North Carolina Conference to furnish two rooms of the pastor's home at Fancy Gap, Va., and suggesting that the Eastern Virginia Woman's Conference furnish two rooms. The challenge was accepted and the Conference unanimously voted to furnish the two rooms.

It was moved and carried in the Conference that what has been heretofore known as the "Hardcastle Fund," be known hereafter as the "China Fund," and that the same be kept intact and added to against the day when it was hoped and believed that such a fund would be demanded.

The Conference was harmonious and delightful in its proceedings and fellowship, and the delegates from the various societies felt inspired to undertake better and greater things for the kingdom the coming year. The Burlington society entertained all visitors most generously and graciously, and gave the impression that it was a real joy to entertain the body.

This Conference has a wide field of operation and opportunity, and during the coming year proposes if possible to add at least twenty new societies to the number already organized. There are certainly more than twenty Churches in the Conference that should have woman's and young people's societies, and these Churches will not do their duty nor fulfill their obligation to the kingdom until they have operative in them wide-awake missionary societies.

It was a joy to be in the North Carolina Woman's Conference and to experience the fellowship of the good women composing it and partake somewhat their eagerness and desire to see the work of missions go forward.

J. O. ATKINSON.

MEN AND MILLIONS.

Quite a few subscribers to Men and Millions paid their pledges in October to their local captains. These captains have not yet reported, but are still collecting pledges. We sincerely trust that all who can possibly do so will pay something on their pledges during the month of November. While other obligations are being met, we should certainly not forget our obligations to our Church and the Lord's cause. We fail to see how one can discharge an obligation to his fellowman and then satisfy his conscience without also meeting his obligation to his Church and his God.

The following amounts were collected and turned into the hands of Bro. C. D. Johnston, executive secretary, Elon College, N. C., during the month of October:

North Carolina Conference:		
Park's Cross Roads	$ 10.00	
Mt. Bethel	5.00	
McGuire's Chapel	3.00	
Burlington	10.20	
Pleasant Hill (A)	2.30	
Elon	15.60	
Pleasant Union (H)	25.00	
Oak Level	42.00	
Shallow Well	74.00	
		$ 187.10
Eastern Virginia Conference:		
First Church, Norfolk	$300.25	
Berea, Nansemond	11.00	
Newport News	10.00	
Damascus	1.00	
		322.25
Virginia Valley Conference:		
Palmyra	$ 1.00	
Joppa	4.25	
Bethlehem	7.00	
Lineville	10.00	
		22.25
Alabama Conference:		
Mt. Zion		20.00
Total for month		$ 551.60

J. O. ATKINSON,
Secretary.

A DAY WITH THE WESTERN NORTH CAROLINA CONFERENCE.

On Wednesday, November 7th, leaving Elon College in the early morning in company with Dr. and Mrs. W. A. Harper, Miss Phillips and Mrs. Barrett, we went on Dr. Harper's big automobile to Ether, in Montgomery County, N. C., to attend the annual session of the Western North Carolina Christian Conference, which had met the day before with the Ether Christian Church. Though a little late, yet we arrived in pretty good time to find the brethren in session and at work. Forty years ago we attended this Conference almost as regularly as the body met. We had been with them only once before this in many years, that was at Park's Cross Roads' Church several years ago. The truth is, time is going so rapidly that we cannot recall the year, and so we have to say "several" years ago.

Since the days when we were regularly in attendance, many of our beloved friends have gone away to return no more. I looked upon two audiences that day as I stood before the Conference—one of the long ago, and the other the one then assembled. In the first, there were many faces which did not appear in the one then present. As I looked back upon the Conference of forty years ago, I saw the faces of Rev. W. W. Hayworth, Rev. W. R. Brown, Bro. Oliver Vestal and has son, Henry C. Vestal, J. Rankin Parks, and many others whose names are too numerous to mention. I cannot say that they were not present in the Conference in spirit, but the new generation did not see them. They were Conference acquaintances of my early manhood days, but they are gone, and I saw them only by means of memory. They have gone, but their works do follow them, and in many cases their children are their successors. Of course, there were a number present whom I had seen in these annual Conferences of the long ago, but they were conspicuous by the smallness of their number. But I must not dwell on the past so much. I noticed among the visiting brethren present, President W. A. Harper, Revs. J. O. Atkinson, D. D., G. O. Lankford, D. D., and Bro. Chas. D. Johnston of the orphanage, Prof. P. J. Kernodle, managing editor of THE CHRISTIAN SUN, and possibly others, whose names for the moment escape me.

The usual subjects were up and discussed with a good interest, but we must admit that the growth in the work of the Conference leaves it much where it was in the "eighties" of the last century. Missions and education are still forces in this Conference, but they are not far from where they were in the days when I was a regular attendant upon their annual meetings. The Sunday School work is just about where it was in those days. I noticed that many of the local schools reported that they did not use our own Sunday School literature. How can they expect much success in their Sunday School work if they spend their money to help up the work of other publishers while they let our own drag along as best it can without their help? We wish those who do not use our own literature would ask Bro. Hiram Freeman, of Ether, what he thinks would happen to his business if he should spend what money he could spare to help up the business of other men and let his own get along as best it could without help—the help which he could give to it if he chose to do so. Again, we noticed that a good many of the letters, reporting the work of the Churches, said the financial requirements of the annual Conference had not been met, and they gave as a reason that they were too high. That explains why they are not progressing—they are, in many instances, not loyal to their own work, and, of course, they do not prosper. When it came to the matter of the Church paper, I do not think they are taking as many copies of THE CHRISTIAN SUN now as they were forty years ago. THE SUN has a good many friends there, and they are good friends, but the great majority of those who ought to be reading THE SUN weekly do not read it at all. This is another sign of a non-progressive people. And when we came to missions, the interest seemed very little, and, of course, no Church which is a non-missionary Church can be progressive, and unless there is a change in this matter, the people who go to Conference there forty years from now will find them not much in advance of today, if any. The question which cannot now be answered definitely at this time is: *Will there be any Conference there in forty years from now?* Brethren, if you are going to be a factor in the Lord's work, you will have to get up and do things by the help of the Lord, or you cannot grow. But we must stop. We had dinner (our party did) with Bro. Hiram Freeman and family. He has frown older, of course, but otherwise he is the same beloved brother he was forty years ago, and he is still true to the cause. As Sam Jones used to say: Brethren of the Western North Carolina Conference, do get a move on you—the fields are inviting and ready for the workers, but you do not seem to be ready.

J. P. B.

LAUNCH OUT INTO THE DEEP.

In THE CHRISTIAN SUN of October 11th, there is a letter from Rev. William T. Scott entitled "A Bird's Eye of My Field." In this letter, Bro. Scott makes a statement which impresses me, and the truth of which I have felt in my own experience. The statement is, "The discouraging part about many of our country Churches is that they are failing to undertake things. The excuse is that they are small." And he adds, "They are small because they do not undertake enough to be large."

I don't think the trouble which Bro. Scott mentions is confined to the country Churches; but I am afraid that it is a disease which affects the whole body of the Christian denomination. There are exceptions, of course; some very notable ones. But generally speaking, our Churches seem afraid to undertake programs that are really big. I have seen something of the Christian denomination in three sections of the North American Continent, and I have found much the same attitude in all three. Everywhere you hear something like this: "We do very well for a small Church, but we are small and, of course, we can't do very much." So often, too, we find a sort of habitual pessimism that causes our people to refuse to look for or expect real progress. Recently I heard of one of our misinters who went to one of our Churches for the first time. After the service he remarked on the splendid congregation, and one of the members replied: "Oh, a good part of them are here out of curiosity."

Let us hear again the splendid statement of Hermon Eldredge: "I am not ashamed to belong to a small Church, but I am ashamed to belong to a Church that does small things." There should be no shame nor humiliation in belonging to an organization that is small, for all things that are large have come from things that were one time small. But there is real shame and humiliation in belonging to an organization that is content to stay small or uses its smallness as an excuse for not undertaking things that are big.

The reason for this all-too-common attitude isn't that our Church can't really do the big things. The few times when our Church has really launched out, has proven its power to do that which is really worth while when it gets started. Drs. Harper, at Elon; Smith, at Norfolk; Helfenstein, at Dover; Walters, at Richmond, and many other examples have proven that we can do the big things as well as anybody else when we launch out.

However, our Church as a whole seems very slow to learn this fact. We have limped along and lost opportunity after opportunity to enter the cities and large centers of population, all because we were small and were afraid we could not do the big jobs. How long, oh how long, must we wait before we hear and obey the urgent command of our Master to launch out into the deep.

CALVIN J. FELTON.

Toronto, Canada.

FAMILY ALTAR

Conducted by Rev. H. E. Rountree,
Our Chaplain in the United States Navy.

MONDAY.

The Meaning of Prayer.

Why pray? Read Ps. 50:14, 15, 119:2, 66: 19-20; 1 Thess. 5:17, 18; Matt. 21:2, 6:6, 5: 44; Col. 4:2; Jer. 29:13; Jas. 1:58, 4:2, 3, 5:15, 16; Prov. 15:8, 29; Matt. 26:41; 1 Tim. 2:1, 2.

Jesus Christ took prayer for granted, and when instructing his apostles in prayer, merely said, "When ye pray." It was Carlyle who said: "It is the native and deepest impulse of the soul of man." We all believe it is the offering up of our desires to God, with a faith that attains, and it includes our soul's thanksgiving, adoration, confessions, petitions and dedications to Him. There are experiences in every one's life when God is the only one he can appeal to. In such times, the instinct to pray is mightier than logic, and it is in humble prayer that we have recourse to His supreme power, which is able to help us.

It is natural for us to be ambitious and want to be something (for many of us any way), and to rely on friendships, et cetera, for assistance. Prayer puts us in communion with the highest friendship—God Himself, who does not give us, as a Santa Claus gives to his children, but who gives us of His life in a way to make something of us, and he who denies himself the function and tendency to pray cuts himself off from the essential function of his life and stands in his own way to be the man he ought to be in the world; he misses the deep meaning of life's highest calling and robs himself of life's friendship with God.

Prayer.—Heavenly Father, forgive us our neglect in suffering the days and hours to pass without endeavoring to live with Thee. Grant us the desire to seek for Thee; and finding Thee, may we love Thee; and loving Thee, may we hate sin. Come, Thou, and dwell in our souls and make us fit for Thy habitation. This we ask for Jesus' sake. *Amen.*

TUESDAY.

Prayer (Continued).

A woman once said that she used to pray, but that things had changed, and prayer had gone out of her life. The minister asked her if she was ever conscious of an unseen presence that gave her peace and satisfaction. "Yes," she said; "I could not do without that." "Well," said he, "that is prayer. A sense of God's presence calls unto you to look to Him and find Him a friend."

Prayer is said to be the opening of the door of the soul. We open the door of our homes and our hearts to our friends, which means communion with them. By our love for Him, we may open unto Him. "Behold, I stand at the door and knock," says He, "if any man * * * open the door I will come in to him and will sup with him and he with Me" (Rev. 3:20). Only the one who prays in this way may see God and know Him, and only to such an one can God make Himself vivid. How much have we done this? How much have we made friends with God as we make friends with our acquaintances? Suppose we did not make a friend except when we need somebody. What do you think of a man who evades his responsibilities? does nothing for his fellow-man or his country? takes no interest in his country's problems? will not vote? will not pay his taxes? and yet, when his own personal property and welfare is in jeopardy and his rights are attacked, he is among the first to call upon his country for help? Will we call upon God only when we are in distress, or will we make it a daily friendship with Him?

Prayer.—Dear Father, give us Thyself and make us what we ought to be. Without Thee we can do nothing well. Make our souls to seek Thee evermore, and cause us to persist in it until we have found Thee. This we ask for Jesus' sake. *Amen.*

WEDNESDAY.

Covetousness.

(Luke 12:13-15.)

Covetousness is defined to be "desire for the things of others, or greed for wealth," and the most of us are afflicted with it. The damning characteristic lies in what it leads to. It lures men on. It countenances the little beginnings of sin.

"Is a stingy man a covetous man?" "Is stinginess wickedness?" The surprise with which these questions are so often asked clearly indicates the stealthiness with which this sin creeps on the unsuspecting, and, with sweet deceit, fixes one's affections on *things* rather than life. There is apparently little harm in the request of the man in today's Scripture, but Jesus sees the snake of covetousness lifting its poisonous head, and He cries, "Beware."—The Message of Stewardship.

"I have had many people resort to me for confession. The confession of every sin I have known of, and of sins so foul that I have never dreamed of them has been poured into my ear. But no person has ever confessed to me the sin of covetousness."—Francis Xavier.

Prayer.—Dear Lord, have mercy upon us; we bow before Thee in shame to ask Thee to forgive us our sins. Sanctify not only our hearts, but out minds by the enlightening power of the Holy Spirit. Make us able to detect the little beginnings of sin, even though they should be pleasant and alluring to us, and thereby cleanse us from all covetousness, whether of the world, of the flesh or the devil. This we ask through Jesus Christ. *Amen.*

THURSDAY.

Eyes Fixed.

"Stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus."—Phil. 3:13, 14.

That is what we all do when the wolf is at the door, under which circumstances, nothing is impossible. That is what we do also when there is immediate gain in doing so; that is, fix our eyes on what we are striving for and press on unto it. Nothing short of misfortune can deter us. I wonder why we cannot always put the same sort of stuff in our religious endeavor? Our every-day need is the understanding that our highest values lie in Christian character, and it is for this we should strive for as strenuously as we would for some personal gain. Paul laid aside all material gain to obtain his calling in Christ, and the later version says he "strained" to do so. It was in this way that he "endured" throughout his life as "seeing Him who is invisible," and the interpretation says, "he never flinched." Nothing is impossible to him who sees the invisible end of his doings. We are told of men who have gone through a seven days' strain without eating. The accomplishment of their purpose deprived them of their food. It is possible to forget our selfish or temporal wants in the lure of achievement. Drudgery is unbearable until we can see the glory it brings later on, and then we do not think of its hardship. When interest is stimulated, service is efficient. Jesus is an example. He came to bring righteousness and peace, and He never wavere din the achievement of it, even in the face of death. Let us try to live with the same idea.

Prayer.—Dear Father, Thou God of all power, give strength to us and to all Thy children, that we may give ourselves to Thy task and never waver or flinch. Though it be a wilderness way, or through fire and flood, or through sacrifice and want, may we see Thy glory at the end and not falter. Give us grace to press on; we ask it in the name of Jesus Christ. *Amen.*

FRIDAY.

Our Most Precious Jewel.

"As the truth is in Jesus."—Eph. 4:21.

As bread is the life of the body, so truth is the life of the soul. And as hunger is one of the intensest yearnings of one's physical nature, so the longing for truth is the deepest cry of the spirit. Many as are the material things that excite the desire of men, and the outward prizes which are their idols, still there are those who pre-eminently prize truth. They deem it the rarest prize, the chief treasure, the noblest object of search. To attain it, they will cheerfully give time, labor, patience, and the sacrifice of every lesser good. These seekers after truth are the real leaders of men. They see things in their right perspective. They have a just estimate of values. They justly regard truth as the rarest of all jewels, a treasure that fire cannot burn, nor thieves steal, nor oceans sink. Truth enlarges the mind, ennobles the soul and gives a new joy, dignity and strength to its possessor, such as no outward wealth can convey.

Truth is a boundless realm. It exists in myriad forms. It is vast as the universe, deep as infinity. Nor does it lie on the surface. Like veins of gold hidden in the rock, so it must be striven for, dug out by hard labor. The field of truth is broad as nature and has countless phases.

Now, all the various kinds of truth are wonderful, desirable, useful and beautiful. And the more one knows of them, the greater he is in soul, and the more admirable in personality. Yet not one of them is to be named by the side of religious truth. This is the knowledge of God, the secrets of the invisible, the spiritual life that longs for the unseen, that searches after the infinite, that strives for fellowship with the divine, that hungers after the heavenly and eternal.—Junius B. Remensnyder, D. D.

Prayer.—Heavenly Father, in Thee we live and move and have our being, and wet hank Thee. We praise Thee that truth is the most valued possession of our souls. Help us to seek for it until we shall possess it in fullness. Let the virtue of our Saviour's passion for it stand between us and our enemies until we shall finish our task well in Thee. In Christ's name we ask it. *Amen.*

SATURDAY.

Saturdays and Sundays of each week are full of "week-end" doings in which our faith is put to a test. The question is, will we fill these with our own way, with seeking our own pleasures, void of all prayer or thought for God, or will we recognize the opportunity, acknowledge God and all that He means to us, and maket he most of it for God and humanity?

To some, the name "God" is only a doctrinal convenience, to others it is only a swear word, to others He is only a subject of agitation, to others He is in the class with Buddha and Confucious. None such can establish strong faith in the true God. We need to know God better than that. We need to know Him in terms of manhood and present-day living, problems of living and how we are to meet them. We are not even fair to ourselves unless we make the most of our opportunities to know Him in such. We are fair enough to inquire into other things we wish to know and get an answer. Science has asked its questions

and got answers. Astronomers have asked their questions and read the heavens, and thank God we can inquire into Him and find Him out. Every day is our opportunity, of course, but Saturday and Sunday are special days of opportunity. Our Sabbaths are what our Saturday's preparation make them, and they cannot competently be prepared for by dissipation or late hours on Saturday night. Plan today to include in your tomorrow's program deep devotion to God; to inquire into His temple and His life, and consistently observe the day.

Prayer.—Our Father, in whose hands are life and death, by whose powers we are sustained, and by whose mercy we are spared, thou who art the Father of all wisdom, understanding and strength, we beseech Thee, in the name of Christ, to send the Holy Spirit into our hearts and teach us how to learn of Thee. In the Saviour's name we ask it. *Amen.*

SUNDAY.

THE SABBATH AND MAN.

"The Sabbath was made for man."—Mark 2:27.

In six days, one follows the Lord in material effort, and the seventh he follows Him in sacred employment. This is nature's divine law of love and worship, so that we need not repress all that does not take the form of worship, but only those things that destroy the higher and better life. No one who has a fine regard for society or the best conditions for man will do on Sunday that which he has time to do in the week. He will keep the day set apart for truth and for good for himself and mankind. God does not force any one to certain religious observances, but it may always be said of Him, "As many as touched Him were made whole." When the Sabbath is not used thus to come in touch with Him, it ceases to afford repose.

Prayer.—Almighty God, Thou who hast founded the Church for Thyself, and the Sabbath for us, that we might become like Thee, and Thou who hast promised to dwell in Thy Sabbath forever, that we might live, enlighten and sanctify it today, we beseech Thee, by Thy spirit. We pray Thee for the pastors and ministers of grace that Thy people may be fed with Thy Word in all truth, that they may look to Thee and be saved. Bless all who serve Thee in Thy Church, all who minister to the poor, and all who teach the young. Strengthen their labors and draw all to Thee. Give them courage to make good confession and declare Thy truth, and may the Sabbath and the Church grow and increase more and more until every knee shall bow and every tongue confess that Jesus is the Christ. *Amen.*

BETHLEHEM NOTES.

The Bible class of Bethlehem College met with its teacher, President M. W. Hook, in the college building, this morning for recitation. This class being the first to have a recitation in the new building. Our college chaplain, Rev. E. M. Carter, was present and conducted a short devotional service.

Every member of the class was very glad to have met in the new building. Although the building is yet unfinished, we are hoping to be able to enter for full work there in the near future. The work here is progressing nicely under the splendid faculty. We are, indeed, thankful for Bethlehem College, and we are looking forward to the day when she will send out her boys and girls to bless the world. Let us pray God that it may be so. S. D. LANKFORD.

Wadley, Ala.

Wanted—New subscribers to THE CHRISTIAN SUN; also many renewals.

Christian Orphanage

THANKSGIVING APPEAL.

DEAR FRIENDS:

Thanksgiving is a time we all look forward to with a great deal of pleasure. It comes at the time of year when we are gathering in the fruits of our year's labor. Our people should be very happy at this Thanksgiving season because God has been good to us this year. Seasons have been good, crops better than for a number of years, prices high and business on a boom. Let us not forget others while our blessings have been many, and think only of ourselves because we have obligations to fulfill to others. Deut. 14: 28-29, "Thou shalt bring forth all the tithe of thine increase the same year and shalt lay it up within thy gates, and the stranger and the fatherless and the widow which are within thy gates shall come and shall eat and be satisfied; that the Lord thy God may bless thee in all the works of thine hand which thou doest."

One hundred and five children in the Christian Orphanage. Have you brought forth your tithe as God has commanded you and fed these little children? Giving to support the orphanage is a modern way to carry out God's command. The appeal of the orphan child and the cry of the widow should touch every human heart.

What if your children should some day become orphans! How would you have others consider them in their misfortune? "To others do as you would thatt hey should do unto you."

We appeal to you in behalf of the most pitifully helpless of all our people. The fatherless and motherless children. We appeal to you to look upon these little ones and, measuring the circumference and depth of your heart, to pour out a gift for them that will be worthy of you; one that will bring to you a sense of duty well done; one that will have in the place of your money a great wealth of joy. Give at least the value of one day's income. More, if you feel in your heart you would like to, and less if you can't give that much. Give through your Church and Sunday School or mail direct to Chas. D. Johnston, superintendent, Elon College, N. C.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR NOVEMBER 22, 1923.

Amount brought forward $13,079.07

Sunday School Monthly Offerings.

North Carolina Conference:

Burlington	$ 51.37	
Raleigh, First Church	10.89	
Randleman	3.00	
Mebane	1.00	
Ramseur	5.05	
Happy Home	3.95	
Piney Grove	2.00	
New Providence	3.28	
Turner's Chapel	5.30	
Seagrove	1.37	
Mt. Pleasant	2.25	
High Point	2.21	
Piney Plains	10.15	
Pleasant Hill	2.04	
Mt. Auburn	9.78	
		113.64

Eastern Virginia Conference:

South Norfolk	$ 5.00	
Bethlehem	5.00	
Richmond	5.72	
Berea, Nansemond	10.00	
Franklin	15.00	
Rosemont	9.20	
Holland	10.00	
		60.64

Valley of Virginia Conference:

Bethlehem	$ 1.36	
Timber Ridge	1.27	
New Hope	5.00	
Dry Run	3.00	
		10.62

Georgia and Alabama Conference:

Kite	$ 3.14	
Richland	1.00	
		4.14

Thanksgiving Offerings.

Miss Mamie Love Kimball	$ 5.00	
Mrs. E. W. Phillips	75.00	
E. W. Phillips	25.00	
A. T. Holland, Suffolk, Va.	100.00	
W. F. Corwith, New York	100.00	
		305.00

Special Offerings.

Omer S. Thomas, Secy.	$ 4.00	
Y. P. M. Society, Norfolk	5.00	
Western N. C. Conference	14.11	
Board	30.00	
A Friend	15.00	
Mr. Clapp	25.00	
Offering at S. S. & C. E.	63.45	
Philathia Class, New Providence S. S., at Convention	5.00	
		161.56
Grand total		$13,734.68

The North Carolina Orphan's Association has issued a call in the interest of all of the orphanages in North Carolina. It makes an appeal for at least the gift of what you make in one day in your regular work, more if you can, and less if you cannot do so much; but they ask you to make the offering for this great and good work. Send it through your Church, or send it direct to the orphanage of your choice, but be sure to help, and do it on or about Thanksgiving Day. November 25th is "Orphanage Sunday." The Christian Orphanage is located at Elon College, N. C., Chas. D. Johnston, superintendent. Do not forget the orphans at Thanksgiving time. Bro. Johnston is in need now of a large offering this fall. He has 105 orphan children there to care for, to clothe, house and educate—help, and help him just as liberally as you can.

TELL THEM SO.

Did the preacher's sermon help you at Church the other day
As you worshiped with the people in your journey by the way?
Tell him so.

Do you appreciate your friends and the kindness they bestow
Upon you every day as through the world you go?
Tell them so.

Is your heart still lit with love for your faithful, loving wife,
Who has helped you bear your burdens in the conflict and the strife?
Tell her so.

Do you still love your dear old mother, whose love was ever true,
Who spent all her time and strength in doing things for you?
Tell her so.

Do you love your Heavenly Father and long to render service true
For all the glorious blessings He has given unto you?
Tell him so.

RELIGIOUS EDUCATION

Miss LUCY M. ELDREDGE, *Field Secretary,*
2311 Hanover Avenue, Richmond, Va.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

December 2, 1923.

Subject: "The Power of the Early Church."—Acts 2:1-8:1.

Golden Text: "Whosoever shall call on the name of the Lord shall be saved."—Acts 2:21.

Devotional Reading: Joel 2:28-32.

The Source of Missionary Power.

"They were in an upper chamber;
They were all with one accord,
When the Holy Ghost descended,
As was promised by our Lord."

The apostles were all gathered in one room. They were united in spirit and desire. So very recently their Leader had left them, with the promise, "Ye shall receive *power* when the Holy Spirit is come upon you," and the command, "Ye shall be My witnesses." The days since His ascension had been spent with His nearest in prayer and devotion. Dominated by a great love, the apostles longed for the power which would send them out as winning forces. When "they were *all* filled with the Holy Spirit," the Church which Jesus Christ established would become powerful. They had been assured that the Holy Spirit would guide them "into all truth" (John 16:13). Long ago the prophet had called the Spirit "the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah" (Isa. 11:2). And the Holy Spirit proved to be the Spirit of power and love, "For God gave us not a spirit of fearfulness, but of power and love and discipline" (2 Tim. 1:7). This Holy Spirit, which changed timid fishermen into flaming evangels, which transformed self-seeking men into apostles glad to make any sacrifice, even to life itself, this Spirit which gave power to the early Church, is the source of power for the Church of every age, the electric current which must speed the missionary message.

The Power of the Early Church, the Holy Spirit, is for All.

"They were all filled." "To *you* is the promise, and to your children, and to *all* that are afar off." Not only to ministers and to missionaries and great Christian leaders, was this divine gift given, but to *you*. The Holy Spirit is for all that are *afar off*, whether they may live countless miles from that upper chamber or centuries thereafter. It is for all who meet the requirements of the gift. "Repent ye, and be baptized every one of you in the name of Jesus Christ, unto the remission of your sins, and ye shall receive the gift of the Holy Spirit." In his "Threefold Secret of the Holy Spirit," Mr. McConkey explains this passage thus: "It is evident from many passages in the Word that baptism was here an ordinance administered upon faith in Christ as a sin-bearer, and thus God here taught through Peter this great truth that the two great conditions of receiving the Holy Ghost are repentance and faith in Christ for the remission of sins. No other conditions are required. Two things for us to do, and then one thing God does. If ye do these two things, ye *shall receive*, says God, the promise is absolute." This divine gift is for *you*, if you will meet the conditions. Do you long for power as a Christian? Then do you have faith in Jesus Christ, and are you repentant? If so, the power bestowed by God through the Holy Spirit is yours. The Church needs spirit-filled members. The world needs the ministry of men and women, guided and impelled by the spirit of God. The men whom God can use in His kingdom to bring the world to Him are spirit-filled, spirit-led men. Are you that type of Christian? Is the prayer of your heart and life—

"Holy Spirit, faithful Guide,
Ever near the Christian's side,
Gently lead us by the hand,
Pilgrims in a barren land."

Men and Women Filled with the Holy Spirit Make a Powerful Church.

No other force can successfully do this. Great architecture and beautiful music help. Eloquent oratory and great programs contribute to Church life. But without the power of the Holy Spirit, these cannot give the Church the influence over lives that God meant for her to have. Architecture and music and oratory cannot alone save a soul, though they often lead men and women toward God. They are great helps, when used by Christians, filled with the love of the Father, and a real desire to follow in the footsteps of the Man of Galilee. The Holy Spirit in the lives of Church members makes possible a continuous revival, so that as in the early Church the Lord may add to the Church "day by day those that were saved."

There should be no service in the Church where it would seem unnatural for a man or woman, or a boy or girl to accept Jesus Christ. To win folks to Him is the greatest business of the Church, and one which cannot be carried on through a single week or weeks of revival meetings. When the Church members live close to God, praying steadfastly, working daily, looking ever upward, this power will come, and every Church service will in some way point to the Lamb of God who taketh away the sins of the world. Charles G. Finney, entering a mill, was so filled with the power of the Spirit that the operatives fell upon their knees before the mere presence of the evangelist before he had uttered a word. He was *alive* with the Spirit of God. As a live wire produces an instantaneous effect, so the power of the live Christian is felt. A dead wire can in no way affect a person any more than can a dead Christian. Criticism of the Church should be rather criticism of the members who make up the Church. It is their weakness which hinders the spiritual progress of the world. It is their failure to live up to their great privileges which keeps great sections in darkness and ignorance and sin.

The power of the early Church was manifested when Peter, transformed and made new by the Holy Spirit, bravely carried the message to the hosts on the Day of Pentecost, when only a few weeks before he trembled before a serving maid. The power of the early Church was shown when three thousand souls accepted Jesus Christ at the close of Peter's powerful, but simple message. The power of the early Church was revealed in a spirit of brotherhood which was expressed in a common life of peace and unity, in a spirit of Christian courage, which made the great apostolic leaders willing even to face martyrdom gladly for His sake. To produce men and women of such power is the task of the Church of 1923. To teach boys and girls the message of the Gospel, so that they may possess the great qualities of Peter and James and John, revealed in lives of courage, consecration and faith and devotion, is our great opportunity to produce a Church of power.

The promise of the gift of the Holy Spirit by the Master, was coupled with the command, "Ye shall be My witnesses," as a logical following of the gift. The Holy Spirit cannot abide in the selfish heart. Hence, with it comes the missionary spirit, or the spirit of loving concern for the Master's world, which gives great and enduring power to the individual and to the Church.

CHRISTIAN ENDEAVOR.

December 2, 1923.

Topic: Lessons from the Psalms—12 The Life-Obedience Psalm.—Ps. 40:1-10.

(Consecration Meeting.)

Thoughts for the Meeting.

"We turn from seeking Thee afar
And in unwonted ways
To build from out our daily lives
The temples of Thy praise."

Life-obedience in every-day life is the attitude God wishes from His children. He reveals His will to the heart which seeks Him earnestly and patiently. He will always hear. Verse 1.

"To whom little is forgiven, the same loveth little" (Luke 7:47). The Heavenly Father has been very kind and lenient with all of us, has forgiven our weakness and selfishness when we have come to Him. How much we should love Him! How gladly "trust and obey." Verse 2.

Forgiveness brings joy. A right relation toward God produces peace. Many are brought to God through the song of the life of the righteous man. Verse 3.

God's blessings to us are beyond number. Our very life, and all that sustains it day by day are from Him. "They are more than can be numbered," said the psalmist. How can we adequately thank Him, save through life-obedience? Verse 5.

The prophet declared "This people honoreth me with their lips, but their heart is far from me." It is heart service which pleases God. Form nor outward worship cannot satisfy Him. He justly claims our all. Verse 6.

It is possible even to go to Church and take part in the service, and yet not worship God, because the heart is not in the worship. Mere Church attendance is far from true worship. Verse 6.

"I delight to do Thy will." The true Christian is the happy Christian. Obedience brings joy. Life invested from Him brings the largest returns. Verse 8.

Really knowing God leads the Christian to want others to know Him. "In the great assembly" perhaps, or to a single friend, or a little child, the story will be told. Verse 9.

To receive of God's bounties, to be led by Him in all ways of life, and then to hide all His goodness in the heart, or to try to, is the highest form of selfishness. Let us not conceal what He has done for us. The greatest blessing comes to the out-and-out Christian. Verse 10.

"If you learn to think right, you will soon find yourself acting right."—C. Fillmore.

"Let others use only their tongues, but as for me, I will cry, 'Bless the Lord, O my soul!' "—Dr. Charles Spurgeon.

Plans for the Meeting.

If your society has life work recruits, let them take a part in the meeting as leaders or special

speakers. Constantly hold before your society, as well as before the juniors, the opportunities offered in life Christian service. This topic offers a splendid chance to win recruits. Perhaps the juniors or intermediates will join in this service, acting as a junior choir.

Ask the members the week before to come to this meeting with a verse on "obedience," to give in response to their names at the consecration roll call. The Bible abounds in such passages showing the blessing which comes to him who obeys the voice of God.

SUGGESTED HYMNS: "Jesus Calls Us," "Take My Life and Let it be Consecrated," "My Life, My Love I Give to Thee," "I am Thine, O Lord," "Jesus, Saviour, Pilot Me."

JUNIOR CHRISTIAN ENDEAVOR.

DECEMBER 2, 1923.

TOPIC: Help the Unfortunate—Why? How?—Luke 6:33; James 1:27.

Why?

"And if ye love them that love you, what thank have ye? for even sinners do the same."

Whom do you love? Mother, father, homefolks, friends? Yes, but no one else? The junior topic today calls us to think of those who are unfortunate and unhappy, and calls us to help them. To truly help, we must first care for them. Jesus said that even sinners love those who love them, but His followers must do more than this—they must care for those who need love, whether they are kind or cross, whether they are friends or enemies, for that is the Jesus way, which juniors are seeking to follow.

How?

"Pure religion and undefiled before our God and Father is this: to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world."

Read what "Uncle Charlie" has to say in the Orphanage corner of THE SUN, and see some of the things your Church is doing for unfortunate boys and girls. Ask your superintendent to tell you about the one hundred and five boys and girls who are happy today because the Christian Church has given them a happy home, and ask her how you can help to keep them happy. Then perhaps near you there is an old lady, or a crippled soldier who would be happy if a junior paid a visit, or a hungry family whom you could take a basket to this Christmas month. Loving leads to helping. See whom you can find to help!

THIRTY-NINE SUNDAY SCHOOLS REPORT CHILDREN'S DAY.

"Children's Day" has been set apart by the Southern Christian Convention as a day to be observed in all Churches, and as the time for the annual offering from the school to the work of the Board of Religious Education, which is to promote Christian education for our youth through the Christian Churches of the South. "Children's Day" is one of the hoppiest days of the whole Church school year in places where it is observed annually. It gives an opportunity for the children to show what they are learning from Sunday to Sunday, and also to impress upon the parents the real value of Christian education. It is to be hoped that the time will come when every one of our 200 Sunday Schools will observe this day and make it one of the finest days in the program of the school.

The following thirty-nine Churches sent in "Children's Day" offerings this year to C. H. Stephenson, of Raleigh, treasurer of the board, amounting in all to $302.74. There may be other schools yet to report. If so, they will be added to this honor roll. The list is taken from Mr. Stephenson's annual report to the Board of Religious Education, and the board joins him in thanking the Churches which thus definitely expressed their interest in Christian education and desire to co-operate in the plans of the board. Will your school be in the front rank next year?

Windsor, Va.	$ 4.00
Winchester, Va.	16.12
Mt. Pleasant, N. C.	3.15
People's Christian Church, Dover, Del.	9.14
First Christian, Norfolk, Va.	5.50
First Christian, Raleigh, N. C.	9.00
Suffolk, Va.	32.97
Union, Va.	3.56
Holy Neck, Va.	20.00
Berea, Va.	9.60
Spring Hill, Va.	5.00
Ebenezer, N. C.	1.25
Henderson, N. C.	2.10
Bethel, N. C.	11.00
Seagrove, N. C.	1.60
Rock Stand, Ala.	1.35
Mt. Auburn, N. C.	16.24
New Hope, Ala.	2.00
First Christian, Richmond, Va.	18.00
High Point, Va.	6.61
Randleman, N. C.	2.00
Rosemont, Va.	8.23
Centerville, Va.	2.95
Pleasant Grove, Va.	10.69
Durham, N. C.	15.92
New Hope, Va.	3.82
Liberty, Vance, N. C.	6.80
Holland, Va.	10.00
Mt. Bethel, N. C.	5.75
Belew Creek, N. C.	1.55
Auburn, N. C.	1.55
Amelia, N. C.	2.40
Rose Hill, Ga.	3.35
Bethlehem, Va.	10.00
Antioch, N. C.	4.35
Catawba Springs, N. C.	4.33
Elm Avenue, Portsmouth, Va.	4.25
First Christian, Winchester, Va.	10.35
First Christian, Burlington, N. C.	18.26
Total	$302.74

C. H. STEPHENSON, *Treas.,*
Board Religious Education.

WOMEN'S ACTIVITIES.

PATTIE COGHILL, *Field Sec'y.*

During the annual session of the Alabama Conference, held at Cragford, Ala., October 16-18, the women present held a special meeting at the home of Mrs. W. D. Mitchell. Most of the women present had done some kind of missionary work in their local Churches and were enthusiastic over the plans to extend the work to reach each Church in the Conference.

After reports from the societies represented, the following board members were elected: President, Miss Siddie Latham; vice-president, Mrs. E. M. Carter; secretary, Mrs. O. H. Orr; treasurer, Mrs. Lena Stephens; superintendent women's work, Mrs. V. L. Carter; superintendent young people's work, Mrs. M. W. Hook; superintendent cradle roll, Mrs. Hood.

The board members and several others familiar with the work promised their assistance in the task of organizing during the coming year where organization is needed. They voted to ask for two sessions at the next General Conference to be conducted by the women and given over to the transaction of business of the Women's Missionary Societies. This was granted by Conference, and the women are hopeful over the work which they think can be accomplished this year.

They are proud of Misses Lois Calhoun and Siddie Latham, two young ladies from the Alabama Conference, who are studying now in Bethlehem College and will later give their lives to missionary work.

After Conference closed, I had the privilege of visiting New Harmony, Spring Hill, Wadley and Beulah Churches. The first three mentioned have good missionary societies, and Beulah has a wide-awake Christian Endeavor.

There were not very many women present at the Georgia and Alabama Conference held the following week of the Vanceville Church, near Tifton, Ga., because Tifton is in the extreme southern part of the work. However, those present were eager to do as much as possible for the cause of missions. The following board members were elected: President, Mrs. J. H. Abel, Richland, Ga.; vice-president, Mrs. W. H. Dennard, Enigma; secretary, Mrs. W. A. Hand, Tifton; treasurer, Mrs. J. S. Stephenson, Kite, Ga.; superintendent young people's work, Miss Ina Gray, Lanett, Ala.

After Conference, I visited Enigma Church, where I found a live missionary society, which is conducted for the young people, and older people, too. At Ambrose we organized a missionary society, with Mrs. Smith, president, and Miss Tressie Ferguson, secretary-treasurer.

The following Sunday was spent with the two Churches in Columbus, Ga., and Beulah, which is just across the river in Phoenix, Ala. There is a missionary society doing good work in the Rose Hill Church, a ladies' aid society at Beulah, and a home mission society at North Highland.

Monday night I had the privilege of visiting the handsome new Church in Lanett, Ala., which has been erected during the past year. Rev. H. M. Gray is pastor, and has done a wonderful and very commendable work there. In the last three years the membership has been tripled, a new Church erected, financial conditions bettered, and a new interest awakened. Miss Ina Gray has had a very fine part in the work there as Christian Endeavor president and pianist.

Tuesday night I visited the First Church, in LaGrange, Ga., where Rev. C. W. Hanson is pastor. They have an interested, growing Woman's Missionary Society there doing splendid work.

One could not help from enjoying a visit among the good people of Alabama and Georgia. They are not only hospitable, but responsive and appreciative, and good, consecrated people.

STANDARDS OF EXCELLENCE.

A banner will be awarded to the young people's and willing workers' society which attains during the year the highest rating on the following points of excellence:

1. Regular monthly meetings and best average attendance.
2. At least one public meeting; also one social meeting.
3. Largest percentage of increase in membership.
4. Largest amount contributed per member on regular goals.
5. Largest amount for specials per member.
6. Largest amount for mite boxes per member.
7. Largest per cent of members who tithe.
8. The society sending at least one or more delegates to the Woman's Conference.
9. Largest number of subscribers to the *Christian Missionary.*
10. The society maintaining during the year a regular mission-study class.

The rating is 100 per cent, on a basis of 10 per cent on each of the ten points of excellence named above. PATTIE COGHILL.

STEPHEN CAREY BUTLER.

At his home in Berkley, Norfolk County, Va., October 8, 1923, Stephen Carey Butler, son of the late Dempsey C. Butler and a brother of Rev. Harrison H. Butler, of Suffolk, Va., departed this life. He died suddenly, in his sixty-ninth year, from a stroke of paralysis. He was never married, though he kept house, and when his brother, Donaphin E. Butler, and his wife, died, leaving four children, three sons and a daughter, he took those children to his own home and reared them to manhood and womanhood. These were W. H. Butler, Arthur C. Butler and Mrs. Pattie Bartlett, wife of L. W. Bartlett, all of Norfolk County, Va., and Lloyd H. Butler, Zuni, Va.

Stephen lived not for himself, but for others. He was greatly beloved by all who knew him. He was commonly called "Uncle Stephen," a term expressive of the affection in which he was held. He was a member of the First Christian Church, Norfolk, Va., where funeral services were conducted over his remains by Rev. O. D. Poythress, of South Norfolk, Va., assisted by Dr. I. W. Johnson, Suffolk, Va., who spoke very beautifully of his not living for himself, but for others, and of his Christian character. He leaves three brothers and many friends. His remains were laid to rest in the Magnolia Cemetery, Norfolk, Va., where, in the morning of the resurrection, we shall hope to meet him in his spiritual body.

Bro. Butler did not try to make a big show in life, but he was given to doing good and serving his Lord and his fellows in a quiet way. We had known him in his youth and up to the closing days of his earthly career, and he made the simplicity of his life speak in strong expression of what he was. To his brothers and loved ones we extend the sympathy of one who had known him practically all his life. Peace to his ashes.

J. P. B.

Rumatism and Indigestion

Practically all physicians and medical writers are agreed that there is a close relationship between Indigestion and Rheumatism. This view is substantiated by the fact that Shivar Spring Water, which is probably the best American mineral water for Dyspepsia and Indigestion, relieves Rheumatism and the Rheumatoid diseases, such as Gout, Sciatica, Neuralgia and Nervous Headache. Physicians who have studied this water and who have observed its affects in their practice, believe that it relieves these maladies by rendering the digestion complete and perfect, and thereby preventing the formation of those poisons which inflame the joints and irritate the nerves, and also by eliminating, through the kidneys, such poisons as have already been formed.

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I accept your offer and enclose herewith three dollars for ten gallons (two five-gallon demijohns) of Shivar Spring Water. I agree to give the water a fair trial in accordance with instructions which you will send, and if I report no benefit you are to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

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Address .....
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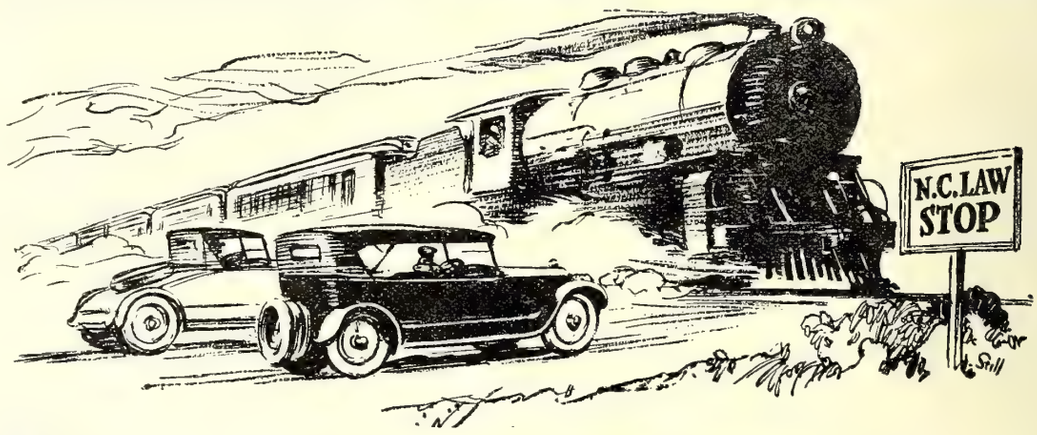
(Please write distinctly.)

Mr. Israel Zangwill lectures on "The Truth About America." Pilate asked, "What is truth?" and how can Mr. Zangwill be sure that he has it to tell? His co-religionists declare that he is far from the truth in his views on Zionism. If he cannot judge Jerusalem after a life of study, how can he judge America in two weeks?

That the Churches are numerous and active in our capital city is shown from the following figures given out by the Church Federation of Washington: "There are in the District of Columbia 280 Churches, with a membership of 157,000, and with Church and parsonage property valued at $14,000,000."

SOUTHERN RAILWAY SYSTEM



For your *own* protection—

The peril of the road crossing has become a national problem with the multiplication of automobiles.

The Southern Railway System has eliminated 584 grade crossings, and is eliminating more every year, but 7,000 remain to be separated on this system alone. The total cost to complete the work is a stupendous sum—probably half as much as the cost to build the railroads.

Even if the money were available, and the public willing to pay the increased freight and passenger rates necessary to provide a fair return on it, many years would be required to do the work.

Protection from the peril for the present generation at least must be found in some other way. Trains cannot stop at every crossing if they are to be run at the sustained speed expected by the public and required to carry the commerce of the country. The train crosses a highway about every mile. The motorist encounters a railroad only occasionally.

It is necessary, therefore, for the automobile driver to stop in order to avoid risk. No one who did this was ever killed. In North Carolina, where the law now requires such a stop, the number of road crossing accidents on our lines has been reduced one-half.

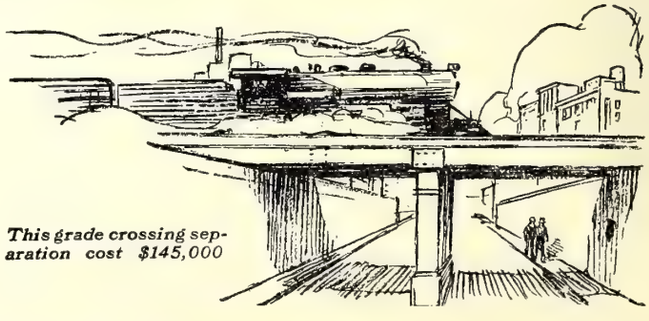
Grade crossing accidents can be prevented if you will approach the zone of danger determined to exercise caution *For Your Own Protection.*

It is better business to save a life than to save a minute.

Personal Responsibility

(Reprinted from the Saturday Evening Post)

Final dependence for a reduction in the number of railroad grade-crossing disasters must be placed upon the individual's sense of responsibility. If when approaching and crossing a railroad at grade the traveler will think of that crossing as a zone of danger to him, and regard himself and those with him as in imminent danger until the crossing is completed, the chances of accidents will be automatically reduced to the minimum.



This grade crossing separation cost $145,000

The SOUTHERN SERVES THE SOUTH

BARLOW.

Mrs. Margie Harris Barlow was born September 2, 1898, near Waverly, Va., and died November 12, 1923. She spent her life in Sussex County. She married Arthur M. Barlow February 17, 1920; to this union was born a little girl November 11, 1923. She leaves to mourn their loss a devoted and faithful husband, an aged mother, Mrs. Jesse Harris; three brothers—G. H. Harris, of Norfolk, and W. W. and H. T. Harris, of Waverly, Va.; also three sisters—Mrs. Allan Minitree, of Petersburg, Va.; Miss Ellen Harris, of Norfolk, Va., and Mrs. Edwin Plummer, of Waverly, Va.; and many relatives and dear friends connected with each family.

She joined Waverly Christian Church when a young girl, and remained till death. Her life was filled with energy. She was indeed a helpmate to her husband, sharing all his joys and responsibilities and lending a cheerful and helpful hand in whatever work came. Their lives were a happy unit. Their faithfulness was beautiful in the home life, and it seems so hard in this separation.

May God bless and sustain this sorrowing husband and this little one be kept in the hollow of His hand. Burial services at Waverly Cemetery, in the presence of a large gathering of friends. Beautiful flowers showed the high esteem in which the deceased was held. Ceremonies were conducted by the pastor.

JAMES L. FOSTER.

It is said that only 176,000 children of school age in Cuba, out of a school-age population of 750,000, are attending any school and receiving any instruction. Here is a vast field where the Protestant Churches of America may do some real missionary work not far from home.

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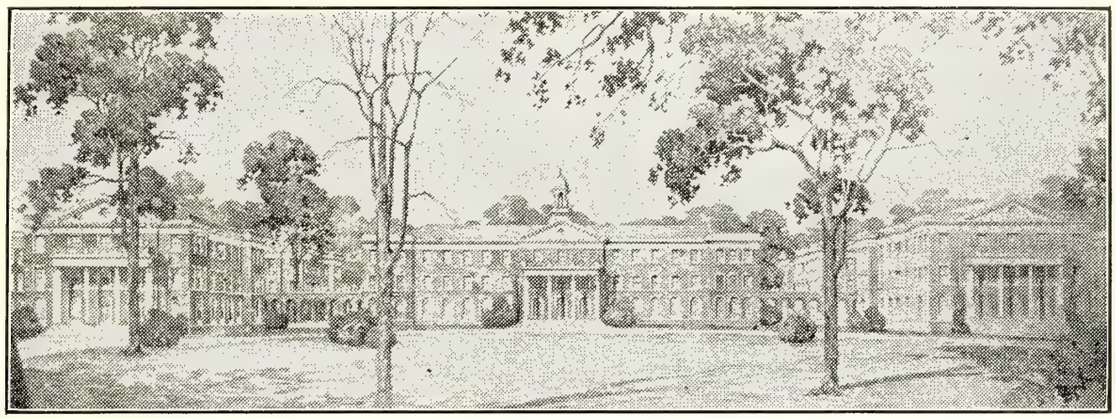

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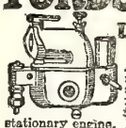
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Hudson...30 mi.	Paige 6....20 mi.	Lincoln 8..17 mi.
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Dodge....28 mi.	Overl'd 4..32 mi.	Cole 8.....17 mi.

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BOLL WEEVIL PLANS.

Plans of Southern farmers, as represented in the American Cotton Association, to combat the boll weevil were laid before President Coolidge by Harvie Jordan, of St. Mathews, S. C., secretary of the association. The President is said to have told Mr. Jordan that he would assure the association of the government's co-operation.

More money has been put into savings banks this last year by working-people and all sorts of people than ever before in the history of banking. It seems to be true that if the people are spending more than ever, they are at the same time saving more. Whatever else national prohibition has done, it has not taken the people's savings. Neither are the majority of the old drinkers spending their savings for bad booze.

The influence of Christianity is making itself felt in a practical way among the students of Japan. Nine of the most prominent universities have joined in a movement to fight the use of alcohol among the students. Some of the leading educators of Japan are reported to be enlisted in this fight.

It is reported that the Gideons, an organization of Christian commercial traveling men in America, has already placed more than 500,000 Bibles in the hotels of the United States and Canada. Samuel R. Boggs, of Philadelphia, is president of this organization.

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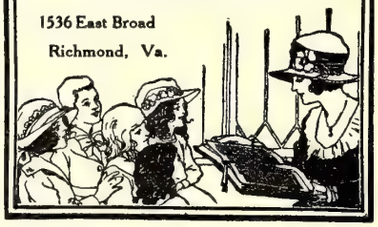

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VOLUME LXXV. | RICHMOND, VA., THURSDAY, NOVEMBER 29, 1923. | NUMBER 48.

THE SUN'S OBSERVATORY

When the Mountains "Walked."—

Mountain ranges that moved a mile in one stupendous heave, burying villages, lakes and rivers as they passed; landslides that eddied like waterfalls; huge cracks in the earth that swallowed houses and camel-trains; a death-list of nearly 200,000, and a country whose whole topography was changed overnight—these are some of the results that made the earthquake in Kansu, a province in the west of China, at once one of the most appalling and picturesque catastrophes in history. The destruction worked upon civilization by the Japanese earthquake was greater, but "the mountains walked" in China in a way of which history has few records. The earth of the country is largely loose, a mixture of clay and powdered quartz, and it flowed and billowed and piled itself into new hills and valleys under the terrific impulses of the earthquake. Probably not since prehistorical times, it is said, has the physical geography of a country been so altered before.

This great earthquake has also, in the words of a correspondent of the *National Geographic Magazine,* who followed its course over 10,000 square miles of territory, the distinction of being "perhaps the most poorly advertised calamity that has occurred in modern times." It was scarcely noticed in newspaper reports at the time, and mention of it has, for the most part, escaped the notice of our encyclopedists and gazetteers. Though the tremendous shaking-up occurred on December 16, 1920, the story, thus far, has hardly spread beyond the narrow defiles which guard the entrance to Kansu Province.—*Literary Digest.*

The Death of Mr. Bonar Law.—

After a very gallant fight for life, Mr. Bonar Law has at last succumbed, mourned by colleagues and opponents alike as being one who, more than most men, has sacrificed his life to his sense of public duty. When he first emerged from the comparative obscurity of the private member he was perhaps not much more than an able business man with strong opinions of a distinctly conservative type, and an amazing gift for lucid exposition. But those who did not accept his opinions were ready to accept him as a man of absolute honesty and disinterestedness; and, despite his strong leanings toward protection, convinced free traders within the conservative camp were willing to serve under his leadership when Mr. A. J. Balfour resigned in 1911. But it was the war that revealed his pre-eminent qualities—of selfishness and of comradeship in a great enterprise. No two politicians could have been less alike than Mr. Bonar Law and Mr. Lloyd George in their political propensities and upbringing, but yet their association begat in both of them a mutual affection and respect which lasted to the very end; and the last visit paid by Mr. Lloyd George before sailing for America was to the colleague whom he was not destined to see again alive. When Mr. Asquith resigned, it was to Mr. Bonar Law that the king turned for a successor; at a dark and critical passage in the war. It is only a man of big moral caliber who can refuse a much-coveted honor, but Mr. Bonar Law did it; and, what is more, undertook to support Mr. Lloyd George and to use his influence to induce his party to do the same. His whole career is that of one who always put duty before both interest and inclination, and he has had his reward in a kind of reputation which is unlike that of any politician of our time.—*Western Christian Advocate.*

Burning Coal Twice.—

It is reported in the New York *Evening Post* that Mr. Henry Ford has a way to burn coal twice. He is now making 8,500 cars a day, but when this new process is complete he can make 15,000 cars a day, and it will all be cheaper than now. In the New York *Evening Post* we read as follows:

"By a new process, he is going to burn it twice and get cheap gas, cheap gasoline, cheap fuel oil, cheap fertilizer, and cheap coke.

"The gas will be suitable for illumination, the gasoline for automobiles, the fuel oil for engines, the fertilizer for farms, and the coke for furnaces.

"Where he is making 8,500 cars a day now, he will be able to make 15,000. Instead of an expensive coal, he will be able to use a cheap coal. And the coke that will result from the first burning will be of such a character that he will be able to make his own steel.

"Finally, such a revolutionary thing is this new process that power plants all over the country must come to it, Ford engineers say, and as gasoline is derived from this method of distillation at a cost of only six cents a gallon, an inexhaustible source of cheap gasoline will be established.

"More than a million dollars has been spent by Ford already in assisting experimental work. His money has been in it. His technical staff has been in it. He is now spending $5,000,000 to establish the process in his River Rouge plant in Detroit.

"As far back as 1694, men were talking of the hidden properties in coal and seeking some method of releasing them. The beginnings of accomplishment were in 1854 when the first high temperature by-product recovery plant was built in France. Since then, particularly in recent years, there has been experimentation in low-temperature distillation, as being a more efficient method, but although as much as $100,000,000 was spent, a satisfactory process was not perfected."

Is a Cotton Famine Likely?—

"The carry-over of American cotton at the end of the 1922-1923 season ended July 31st is estimated to be 3,100,000 bales by the United States Department of Commerce. This represents the smallest carry-over in recent years and is dangerously near a critical depletion of stocks available to the world textile industry. The same authority shows a total world consumption of American cotton for the twelve months ended July 31st to be 12,450,000 bales. Of this, domestic mills consumed 6,664,710 bales, and 5,785,290 bales were consumed abroad.

"It is now generally agreed by leading statisticians and the best cotton authorities that the yield of the 1923 crop will not exceed 10,500,000 bales. Exports are showing a decided increase over exports one year ago for the same period, and domestic consumption will doubtless parallel the consumption of 1922. Assuming that exports of the staple will be equal to those of 1922, which amounted to 6,300,000, and domestic consumption for the same year aggregated 6,600,000 bales, we have the following situation facing supplies and demand:

	Bales.
Carry-over July 31, 1923	3,100,000
Estimated production 1923 crop	10,500,000
Total available supplies	13,600,000
Estimated domestic consumption	6,600,000
Estimated exports	6,300,000
	12,900,000
Estimated carry-over July 31, 1924	700,000

"With the world available stocks of American cotton depleted to 700,000 bales by August 1st next year, it means nothing short of famine comparable to the almost complete exhaustion of supplies in 1865. It would mean the forcible closing down of hundreds of mills and the checking of the textile industry throughout practically every country in the world. The situation is serious and is fraught with great danger to the textile industry and the consumers of cotton fabrics in this country and abroad.

"What the hazards of production in 1924 will be with the whole South infested with the weevil menace, shortage of labor, and continued financial depression, it is difficult now to predict."

As the Montgomery *Advertiser* points out:

"The big surplus of cotton that was on hand when the war ended has been practically used up. The world may see what the South has sometimes expected, but never seen, a practical cotton famine."

NOTES-PERSONALS

Rev. A. C. Youmans, for some years pastor at Greenville, Ohio, is now pastor at Haverhill, Mass.

Rev. P. T. Klapp was today (November 26th) considered better, but it will be some time before he can resume his work. This will be good news for his many friends.

Dr. J. O. Atkinson's estimate of the North Carolina and Virginia Christian Conference, in this issue of THE SUN, is literally true. Read it. It makes our hearts feel glad.

Rev. John Baughman is in revival work in Illinois. That is the work he loves. He is both a singing evangelist and at the time can do his own preaching. He is the author of some hymns which he sings with good effect.

Let us remember that "man" means more than a mouth to be fed; than hands to play the game of life; than feet to move in the realm of music and dance—he is a heart in which are the deep passions of the soul, and in which ideals exist that make him a man. Unless we are as men like these, we grow to be monsters without a conscience, and are dangerous to ourselves and to society.

Rev. Geo. D. Eastes, late an evangelist of the Southern Christian Convention, and who has been ill for more than a year, has so far recovered his health as to be able to take work, not as an evangelist, but as pastor. He has received a call to succeed Rev. William Mason Jay, at Holy Neck pastorate. Bro. Eastes has a fine people with whom to labor, and we wish him great success in that field.

Dr. Staley continues to improve, but has not as yet attempted any hard work. He was at the Eastern Virginia Conference, and was last week at the North Carolina Conference, not undertaking any work which required much effort, either physically or mentally, but he will, if he continues to gain, in a few weeks be able to take hold again. He is expecting to resume his "Suffolk Letter" soon. This will be good news to the many SUN readers, who have missed his letters a great deal.

Rev. A. H. Hook has entered upon his work as pastor of the Henderson (N. C.) Christian Church. He is just now giving most of his time to finishing his course of study in Elon College. He expects to graduate next May, and then he anticipates moving to Henderson and giving his whole time to that work and the Church at Fuller's. His father and mother were both preachers in New York State years ago. We are glad to have him here in the South, where there are plenty of opportunities to work.

Do not forget at this Thanksgiving time to do your best for the Orphanage at Elon College. Bro. Chas. D. Johnston, the superintendent, is very busy these days, getting in the crops made by the orphans, but he is taking time to look after the needs of the orphanage. His family of orphans grows, and he is dependent upon the free-will offerings of the people to take care of 105 children, and we all know that it takes money and time to care for more than one hundred people. He asks that at this Thanksgiving time our people remember well the orphanage and its needs. He is looking for a large collection this fall to enable him to take care of a big family of 105 children. He asks each person to give at least as much as the value of one day's work. After you have taken the collection, do not forget to send it in right away.

A brief note from Dr. D. A. Long, Franklinton, N. C., brings us the news that the only daughter of his son, Mr. Joseph Long, of Florence, S. C., is ill from diphtheria, but her condition was hopeful. The little girl is six years old. Dr. Long also had, we believe, in the same mail, news that his grandson, Daniel Long Belvin, Raleigh, N. C., had just had his hand injured by fire. No particulars were given, and it is hoped that both of these little sufferers may be speedily brought back to health.

Dr. Frederick Cooper, one of our Iowa ministers, is in the evangelistic work in that State, and with good results. The last news from him was that he was in union meeting in which the local Presbyterian and Methodist Churches are uniting with the Christian Church at Milo, Iowa, in which there had been about eighty professions of faith, and the work was still going on with good prospects. We count Bro. Cooper an old friend, and we assure him we are glad to know that he is still busy in the work of winning the world to Christ. He is a strong preacher.

Rev. G. C. Crutchfield, of Elon College, has been called to the pastorate of the Christian Church at Wakefield and certain other Christian Churches near that place. He will visit the field once a month, preaching on each visit to the three Churches of the pastorate, till he graduates here next May, after which he will move to Wakefield and take up the work regularly. He seems to be an excellent young man, a good singer and preacher both. We wish him and the Churches he serves great success in their united labors for the Gospel. Bro. Crutchfield will find some mighty fine people in that field, and we believe they will stand by him in all the good work he may undertake there.

At the late session of the North Carolina and Virginia Christian Conference, three of their young ministers were set apart for the work of the ministry by the laying on of hands by the presbytery. They were W. T. Scott, S. M. Lynam, A. H. Hook. The Conference also received a request from the Alabama Christian Conference to set apart for them to the work of the ministry Bro. Jessee H. Dollar, a young man of promise who is now in Elon College and preaching to various Churches within the bounds of this Conference, since it was not convenient for him to be in place for that purpose during the sitting of the Alabama Conference. The request was granted. There was quite an impressive scene when these four young men were set apart to the work of the ministry. We wish for them all great success in the work of the ministry. May God give them all grace to keep humble and true to the Word of God, for their usefulness will be greatly enhanced by these two accomplishments.

It was published in THE SUN not long ago that Rev. P. H. Fleming, D. D., who had served Alamance County, N. C., as the welfare officer for several years, had resigned. The reason for his resignation was the fact that they insisted that he must give up his work as a pastor if he would continue his work as welfare officer of said county. Dr. Fleming promptly said he would not do it, as the preaching of the Gospel was the first work with him, and he stood fast in that purpose. After waiting several months, the officials who had the matter in hand re-elected Dr. Fleming, with the privilege to continue his work as a minister of the Gospel and as pastor of certain Churches. We congratulate Dr. Fleming on the outcome, and we congratulate Alamance County on having its welfare work in such competent hands as Dr. Fleming has proved himself to be in actual practice. Dr. Fleming's home is still at Burlington, and while he serves Alamance County as welfare officer, he will continue to serve the Churches at Pleasant Hill, Haw River, and Union, Alamance.

FIRST CHRISTIAN CHURCH, NORFOLK.

The official board enjoyed a most encouraging meeting on November 21st, after midweek service of our Church. Among several items of interest to the board, the following three are noteworthy:

A report of the result of our roll-call day was made by Mrs. M. L. Bryant, chairman of the financial board. On the day of the roll call two sermons were preached on "Stewardship of Our Means." As the names were called and answered to, a card was given to each member, and they were allowed to make their annual pledge in connection with the duplex envelope system which obtains in our Church. In this quiet way the pledges amounted to considerably over $3,000. This will lighten considerably the personal interviewing of the remaining unpledged members of the Church, and which will carry us easily above our $4,000 mark. This was encouraging, as it indicates real progress.

The board adopted a motion to have printed weekly a four-page bulletin, carrying all our announcements, plans and achievements for each person attending our Sunday services.

The Boy Scouts have been given a large place in our educational program, and the board agreed to set aside a liberal sum each month to aid them in their work. We have been fortunate in securing Linwood Barrett, a young Christian gentleman, who has been practically over the whole world under military orders, and who has large experience in Boy Scouting as scoutmaster. We are expecting our Boy Scouts to make us proud of them, both now and in the years to come.

Incidentally, I might add that the preaching of Christ and Him crucified seems still to have its drawing power, as our audiences are slowly growing. The gallery was in use last Sunday night, and our board is praying that it may be increasingly needed.

Norfolk, Va. JOHN G. TRUITT.

BRO. FLOWERS IN THE VIRGINIA VALLEY.

DEAR BRO. BARRETT:

I closed a protracted service at Mt. Olivet Church, in Green County, last week, in which we had twenty-eight professions, mostly young people. I don't think I ever conducted a more orderly meeting. They listened with intense interest to my discourse; and when I asked them for a decision on the matter, they just quietly rose, came to the front and offered themselves for membership in the Church.

Four others expressed themselves as expecting to take membership with the Church on my return. In all, the Church is counting on about thirty-three new members. The Church thinks this good news, and wishes it mentioned in THE CHRISTIAN SUN. I am spending a week with the people on the Page Valley charge. I may take charge of the work until a pastor can be secured. A. R. FLOWERS.

Luray, Va.

The Editor's Pulpit

A Weekly Presentation of Truth for the Christian Life.

THE BIBLE STANDARD OF CHRISTIAN PURITY.

"And every man that hath this hope in him purifieth himself, even as He is pure."—1 John 3:3.

Some one has said, if you wish to please the people, tell them what they wish to hear; but if you wish to do them good, then tell them what they need to hear. It is better to do the people good rather than merely to please them. I wonder which my readers would prefer—to have me please them, or to do them good! Which do you prefer—to be pleased with this sermon or to get good from reading it?

So far as I am concerned, I cannot stop to consider such a matter, since my commission reads: "Preach the Word." I must do that or lose my reward, if not my salvation. I am, therefore, coming to you with a message which may not please some of you, but I am assured that all need it—need to hear my message and then put it into practice. My message is vital to your everlasting happiness. Will you hear it? Will you need it?

My text is very plain. It brings an urgent message to every hearer. It sets forth the fact that "every man that hath this hope in him purifieth himself, even as He (Christ) is pure." What is the hope referred to in the text? It is the hope of seeing Christ and being like Him. Than this, there is no hope to be more desired. To see Christ and to be like Him is supreme bliss. To attain it will bring greater riches than all the gold of the earth. May we, then, consider—

1. *That the Children of God have a very definite and well-grounded hope.*

They have a blessed hope of eternal life in Christ. That hope rests on the fact that we are living a life which will enable us to be like Him and to see Him as He is. But how shall we know that we have this hope? If we take Him as our standard, we shall purify ourselves even as He is pure. That is plain enough. This hope will then become an anchor to the soul, and it will keep us in the midst of every storm that blows.

At some of the bathing resorts, a rope is fastened to a stronghold on the shore, and then it is taken away out into the water and fastened to a strong and steadfast stake. Then the bathers know that as long as they hold to this rope they are safe—they may go as far as it goes without danger. It is much that way in the raging storms and the turbid waters of sin. Holding on to the hope of seeing Christ and being like Him in glory, we shall give diligent attention to the matter of purifying ourselves, even as He is pure. If we turn loose this hope, then we are indeed lost in the waters of the overwhelming flood of the sins of the flesh.

2. *The nature of this hope.*

It is as an anchor of the soul. The figure here is that of a mighty ship at sea in a storm. In her desperation, she casts anchor and is safe, riding the billows in safety. So it is with a true Christian. In the temptations and battles of life, the hope of seeing Jesus, as He is, and of being like Him forever, that is indeed an anchor to the soul which keeps steady and true, even in the midst of Satan's assaults. Remember, if we have the hope, we keep ourselves clean—not will do it some day, but we do it now—we keep ourselves clean because we have this ever-living hope in Christ. The man or the woman who has this hope sets himself or herself bravely to the task of keeping clean.

3. *The basis of this hope is the promises of God.*

That is the way Paul regarded the basis. He said: "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and the spirit, perfecting holiness in the fear of God."—3 Cor. 7:1.

That language is plain, very plain. The promises of God give His people this blessed hope, and this hope prompts us to cleanse ourselves from all filthiness of the flesh and spirit. But what is the filthiness of the flesh and the spirit? It is anything which outwardly pollutes the body and inwardly the soul. The two seem to be very closely connected. The promises of God make the foundation for this hope.

"Standing on the promises that cannot fail,
When the howling storms of doubt and fear assail—
By the living Word of God, I shall prevail."

4. *What is the influence of this hope?*

It induces the believer to give up his sins. It is in giving up one's sins that he does the human part in self-cleansing. Having given them up, the cleansing blood completes the work, and we walk in the light of God. But what is the difference between the cleansing power of the blood of Christ and the cleansing of ourselves. Jesus does the one and the believer does the other. In other words, Jesus forgives and then we put them (our sins) away. It is the sin which you love that is besetting you. The fact that you love a sin is no indication that it is harmless to you, or that you will be excused from its consequences in blighting your soul and destroying your hope of seeing Jesus and being like Him. The opposite is true. The fact that you love a sin is in itself evidence that it is consuming your spiritual life and, therefore, needs to be given up at once.

Do you, can you, realize that the sin you love is making you more and more unlike Jesus every day you live? It, therefore, needs to be given up at once, if you would be saved from its everlasting blight. There is no doubt that the ugly habit is making you more and more unlike Jesus. If you continue its slave, you will lose that blessed hope in Christ. While waiting for a train one day at Basic City, Va., I saw a boy approaching the station. He was almost the image of a corpse then, but he was smoking a cigarette. I said to him in a kindly way as he came up: "Do you not know that smoking is killing you?" "Yes," he said, "I know it." "Well, then, why do you not quit the habit?" "Oh," he said, "I like it." "Yes," said I, "but it is killing you." He again said, "I know it; it has had me down twice already." I said: "How did it attack you?" He replied: 'In my lungs." "Well, why do you not quit it; it is going to kill you?" He replied: "Yes, I know it, but I like it." His love of tobacco was no evidence that it was not destroying his life. It was quite the reverse—it was evidence that it was killing him, but all I could get out of him was "I like it."

Now, if he had had this blessed hope of seeing Jesus while he was thus poisoning himself, would you not think it time to seek another Saviour? You would not wish a Saviour who was like that boy? Certainly not. These habits tie us down in sin and so keep us far off from Christ. Did you say "I cannot give up the sinful habit which I have?" Well, then, you cannot keep the Christ. If you prefer the habit above your Lord, you surely cannot keep Him. Take your choice. It is sin or holiness. May God help you to decide well and wisely to keep the hope of seeing Christ and being like Him in the hereafter.

HOLLAND.

A young man of the Holland Church, now away at college, writes: "I am working very hard in my subjects, and I am also trying to do my bit for the promotion of God's work."

The Holland Church was greatly benefited by being host to the Eastern Virginia Christian Conference in its one hundred and third annual session. Friendships were formed and associations experienced which will long be remembered and cherished by our people. Too, Conference calls for a co-operation of effort that can but have a salutary influence upon the people of a Church.

We were greatly rejoiced by the presence every day of Dr. W. W. Staley, veteran Suffolk pastor and veteran of Conventions and Conferences. Dr. Staley was instrumental in bringing about the transfer of the old Hebron Church from Carsville to Holland, and for that reason he was just a little more welcome in our midst.

Miss Eldredge and Dr. H. Shelton Smith remained over the afternoon Conference, adjourned and met with the board of the Holland Sunday School in an advisory capacity. Before leaving, they presented plans for the reorganization of the school which were adopted by the school Sunday, November 11th. The reorganization will go into effect the first of the year, and includes grading throughout and the use in all departments except the adult of the International Graded Lessons.

In the death of Mrs. Anna Mary Harrell, the Holland Church loses one of its oldest members. Mrs. Harrell was a member of the old Hebron Church, and when the transfer of the Church was made, she came to Holland with it and had been a member here since. On Friday night, November 2nd, Mrs. Harrell had the misfortune to fall off the porch of her home and break her hip. Though every effort was made in her behalf, she died at the Lakeview Hospital, Suffolk, Tuesday night, the 6th. The funeral services were held at the Holland Church Thursday, conducted by the pastor, with Rev. Geo. D. Eastes and Rev. L. F. Paulette assisting.

The Holland pastor and Deacon E. T. Holland, of the Holy Neck Church, were companion travelers to Raleigh, N. C., Friday the 9th, to attend the meeting of the Board of Religious Education.

Monday, December the 3rd, has been designated "Church-Debt Drive Day," and an effort is going to be made to clean up the debt. If the members of the Holland Church rally to this as they did to the plans and tasks of the Conference entertainment, the debt will be met.

The Loyalist says: "No pastor, superintendent or president should make social, business or Church plans that will interfere with his attendance on his Conference, Convention and the Chautauqua at Elon." REPORTER.

If any nation wants power or trade, the best way to get it is to dismiss fear. If France and Germany fear each other, it is because they say past history makes them entertain fear. But it goes without saying that their mutual fear so far has led to nothing but misery and death on both sides.

The *Sunday School Times,* the best all-round Sunday School paper published in this country, gave its issue of November 24th to "Books and Reading." It is not a bad idea, since so many of its readers need to be guided in the choice of books for reading at home.

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor,*
Elon College, N. C.

THANKSGIVING A RELIGIOUS ACT.

"We are coming near to Thanksgiving Day." What do we mean by that? We mean that Christian men and women, in acknowledgment of God's goodness to the children of men, have a special day for giving special thanks unto God for His many blessings during the year. Then it also means the thanksgiving spirit for any day and for all days. Here we refer to the special day for Thanksgiving, as is our custom for each year in the end of harvest time. It is a sort of retrospect, when we take a view of God's goodness to the people for all the blessings of the year—when the people come together to unite their praise and thanksgiving unto God because He has dealt so graciously with us during the year as we have broken the soil, as we have planted, as we have cultivated and as we have gathered in from the fields of that which He has given to us. It is, therefore, essentially a religious act on the part of the people as they assemble in their Churches and places of worship to give thanks unto Almighty God for His lavish dealing with us through the years as we have labored to gain for ourselves and our families a living. Yes, that is a religious act, and it ought to be the forerunner of great spiritual sacrifices unto the Lord. Because He has dealt so graciously with us in our temporal affairs, we wish to return unto Him acts of thanksgiving as an expression of our appreciation for all His goodness to us. This is the natural order to us, and this order is nothing new, for in the days of Hezekiah the thought prevailed. In 2 Chron. 29:27, we read:

> "And when the burnt offering began,
> The song of the Lord began."

That is, when the burnt offerings began, then the song of the Lord began. In other words, as soon as there was a real burnt offering given by the people, just then were there hearts so filled with the joy of the Lord that they began to sing His praise, began to send forth the wonderful music of the songs of gratitude, as expressive of the high appreciation of the people who had received in their crops and in the labors of their hands such a lavish expression of all the good that God had sent to them. How beautiful was their spirit and their praise!

Let the people begin their sacrifice to the Lord and then the songs of praise would begin to flow. In other words, when the people made a sacrifice, the Lord so filled their hearts with praise that they involuntarily began to send forth praise unto His name. How beautiful!

Thanksgiving in those days did not mean a big feast for the stomach of the worshiper, but a big feast for the heart in the worship of God, and this in a very real sense was the strength of the people. They did not hold a thanksgiving as the occasion of a big dance, or a gay card party. Oh, no! It was an occasion of humiliation, because of their sins, and then an occasion of rejoicing because of the favor of the Lord. They did not in those days have a big ball on Thanksgiving Day, nor a big hunt, nor an annual frolic. It was a genuine recognition of the hand of God in dealing with them in their individual, home and national life. God had spoken to the people of His love for them, and because of this expression of His love, they gave forth thanks unto His holy name, and great blessings followed upon the people of Israel. How beautiful was it all, as showing forth God's goodness and mercy and then as an acknowledgment of the same on the part of the people. The Bible tells us that they sang forth the praises of God, not of themselves, nor of their own greatness, but they sang unto the Lord, and it marked a great period of development in Israel.

This song of praise, then, meant a confession of sin and an acknowledgment of their dependence upon God. And, of course, this all meant the beginning of a real revival of the true spirit of godliness. How blessed it all is! Let us begin by making true and real sacrifices unto God, and then so much of His fullness will flow out to us, as His people, as to bring to our midst a real revival of religion. This resulted in the binding of the people unto God by the cords of everlasting love. The true worship of God's people meant a genuine consecration of life and means to God. It consisted as acts of worship in—

1. Confession of and turning away from sin.

2. It meant a cleansing of the sanctuary—cleaning of the house of the Lord. And that means a cleansing of the heart of the believer, for the believer is the temple of the Holy Ghost.

3. It also meant a renewal of the covenant God had made with them. That covenant needed renewing because the people had broken it, and this was the coming back unto God that individual lives and their national existence might be renewed and given unto God in deeper significance, a fuller giving of the life unto God. You see this act of consecration meant much for the life of the individual who was making the consecration. In 2 Chron. 29:31, we read:

"Now, ye have consecrated yourselves unto the Lord, come near and bring sacrifices and thank-offerings into the house of the Lord. And the congregations brought in sacrifices and thank-offerings: and as many as were of a free heart, burnt-offerings."

The outgrowth of this sort of life appears in the life of the true believer in three forms:

1. In self-consecration to God and His service.

2. In heart-gladness. This was in evidence in the days of old when all the congregation worshipped and sang the songs of praise to God.

3. In real liberality unto the cause of God in the world. Whenever there is a real development of rich Christian experiences, almost immediately the people begin to give expressions of praise unto God. As we have freely received, even so freely should we give unto God.

Thanksgiving means a great deal to the life and service of men and women and children who are really the Lord's and who are seeking, diligently seeking, to render a service unto God. Let us make this Thanksgiving the best we have yet had, and we believe it will mean so much more to the people of God!

Remember, a big feast is not necessarily any service rendered unto God. Remember, if we make Thanksgiving an occasion of mere jollity, of frolicking and frivolity, that does not contribute to the building of strong life in Christ. Do not put in as a plea for the fun and frivolity on such occasion that God does not call for long-faced Christians. That may be true, if used in the right sense, but neither does He call for the frivolous in heart and mind. He wants men and women and children who know Him and who have not long faces because of a lack of frivolity, but He does wish for men and women who worship Him because of their real love and devotion to Him—because they love Him. Make the offering, and the song will begin.

NOT AN ALARMIST, BUT LET US FACE THE FACTS.

Because we do what we can, as it seems to us, to combat the flood of error which is trying and trying hard to sweep over our fair land, we have sometimes been regarded as an alarmist, but we make bold to say that when this writer becomes much alarmed over a situation, you may safely conclude that where there is so much smoke there must be some fire, and where there is fire, attention should be quickly given, or it may quickly get beyond control, and then being alarmed will not put the fire out or save from destruction that which it has seized. The following is from a recent issue of the *Biblical Recorder,* and gives us some idea of a certain kind of work that is being carried on at this time, and if we understand it there is hardly any more dangerous work among the people of God today than this. We ask that our men and women who think, will take this matter to heart enough to give it careful attention, and if possible solve the question as to where such work will lead our boys and girls. Notice how few of our teachers in this country are Christian men and women. Some one has raised a rumpus because a Roman Catholic priest says our public schools are godless. Before we censure him, let us make sure that he is wrong. This eminent educationalist declares that after he has made a careful investigation, that not but nineteen and four-tenths per cent of our teachers are Christian. If that is not alarming, we should like to ask what can be more so, for such a country as ours. The fact which is just the opposite of what we have just given is this, for which this same Dr. Leuba is responsible. He says that fifty-nine and three-tenths per cent of our teachers do not believe in God at all, while twenty-four and eight-tenths of our teachers are agnostics, and an agnostic is a first cousin to one who does not believe in God at all. Shall we go on and pay our taxes to have our children taught the ways of death through our public school teachers? They refuse to allow us to have the Bible read or taught in many of the public schools of this country, on the grounds that the Bible is not acceptable to all, and therefore it should not be taught. But stop, if we cannot have the Bible taught in our schools because there are parents who object to it, we should like to know, in the name of common sense, why infidels, agnostics and unbelievers generally are allowed to teach infidelity, agnosticism and the hatred of God to the children of Christian parents? We wish you to read the following from the pen of Dr. Leuba, one of the leading educationalists of the country, and say to us: Is it not time for the Christian people to begin a serious look into the matter of the faith, or may be more correctly the *un*faith, or the lack of faith of the teachers who are shaping the thoughts of the rising generation of the American people? We think it is time to awake out of our sleep and see that this effort to make our children infidels, agnostics and unbelievers in God and His truth generally is put to a stop. The longer we let it go, the harder it will be to put a stop to it, and much harder to rescue our children from the clutches of unbelief. Read as follows:

Some Distressing Facts.

I am sending you these clippings from a great speech made by President Weaver, of Mercer University, Georgia. He quotes from the findings made by an eminent educational authority, Prof. Leuba, of the class of psychology of Bryn Mawr. These facts are distressing beyond measure, but should be known by our leaders.

The entire speech of Dr. Weaver will repay reading, published in the *Baptist Educational Bulletin,* Birmingham, Ala.—*F. P. Hobgood.*

"One of the foremost scholars in the North,

Dr. J. H. Leuba, professor of psychology in Bryn Mawr, has made a thorough scientific study of the religious attitude of the leading professors in our American universities and reaches the conclusion that the beliefs in a personal God and in personal immortality are disappearing in the thinking of those who are recognized as America's greatest teachers. In conclusion, he says: 'The essential problem facing organized Christianity is constituted by the widespread rejection of its two fundamental dogmas—a rejection apparently destined to extend parallel with the diffusion of knowledge and the moral quality which makes for eminence in scholarly pursuits.' He finds that skepticism and pronounced unbelief increase as one passes upward from class to class in college.

"As the investigation passed from the students to professors, the results became more disturbing. He groups these teachers under two heads—'the lesser' and 'the greater,' including only those whose names in 'America's Men of Science,' a book in which there is listed the scientists of the United States, are indicated as being eminent authorities in their chosen field of science. There is much more skepticism and unbelief among the greater than among those of lesser standing. Limiting the summary of his report to the class of university professors described as 'the greater,' the following percentages are given: Only thirty-four and eight-tenths per cent of these eminent men of science who teach physics believe in God; sixty-five and two-tenths per cent of them are either agnostics or disbelievers; only sixteen and nine-tenths per cent of the biological scientists believe in God; twenty-four and eight-tenths per cent are agnostics and doubters, while fifty-nine and three-tenths per cent do not believe in God at all; thirty-two and nine-tenths per cent of the professors of history believe in a personal God and the remainder are either doubters or disbelievers. The sociologists are undertaking in a scientific way to solve the problems of human society. Nineteen and four-tenths of these representatives and eminent teachers believe in God, while nearly three-fourths of them disbelieve altogether in the personality and the sovereignty of God. The psychologists are today recognized as exerting the greatest influence in the domain of education. Every one who is preparing to teach is expected to study thoroughly this science. The reports which Dr. Leuba secured as the result of his questions addressed to the psychologists are the most disturbing of all. He found only five of these men out of thirty-eight eminent psychologists to whom he addressed his inquiries believed in a personal God, and only three who declared a belief either in conditional or unconditional immortality."

A VISIT TO THE NORTH CAROLINA CONFERENCE.

On Tuesday, November 20th, we left Elon College, N. C., for the North Carolina Conference. At Burlington, just four miles from Elon, I was permitted to take a seat in the automobile of Rev. G. O. Lankford, D. D., and found, besides himself, Rev. P. H. Fleming, D. D., and Mrs. Carroll. It is some sixty miles from Burlington to Wake Chapel, where the Conference was to convene at 7:30 P. M. the same evening. We made the trip in good time to get supper and then repair to the Church for the opening session. We drove up just at supper time to the home of Bro. K. B. Johnson, but found them already for us and a good supper was awaiting us.

After a little feast, Dr. Lankford took us out to the Church. Here we met our first surprise of this trip. We found a handsome Church edifice just erected, constructed of brick. It looked like some city Church, lighted by electricity and out in the country. What a fine place for such a work! The Church looks as if they must ordinarily have big congregations, and I think they do, for the building is not only handsome and comfortable, but it is a large building. We heard a man ask Mr. J. W. Stout, who is building Elon College buildings at this time, what he thought such a building ought to cost. He said he had not had a chance to look it over carefully, but he guessed thirty thousand dollars, and at best not less than twenty-five thousand dollars. This was our own pastoral charge in the year 1882, where we served as a preacher. It does not look like the same place. There is still one thing unusual about this pastorate, viz: the present pastor is a member of the Church and has been pastor now for many years. It is not often that we see a minister serve the Church of his boyhood days for as much as ten years at a time, and he is likely to stay yet many years, unless some of our big and strong Churches should induce him to leave them, and we do not believe there is much chance for a thing of that sort to happen; besides, as we understand it, another part of his field has called him for life. The pastor is Rev. J. Lee Johnson, and he is one of the best Gospel preachers we have heard.

But I must tell some Conference news. The Conference was opened, with Rev. W. C. Wicker, D. D., in the chair. After devotional services, Rev. H. Russell Clem, of the Greensboro First Church, preached the annual sermon, and we must say he did it well. He preached on the "Mission of the Christian Church," and it was a very strong effort. Though we have known Bro. Clem for many years, we had not been privileged to hear him preach prior to this time. His effort was not only fine, as it presented the principles of the Christian Church, but as we estimated it, it was a fine effort from the standpoint of the orator.

Wednesday morning, Conference came together at about 9 o'clock, with President Wicker in the chair and Bro. Stanley C. Harrell at the secretary's desk. After opening, Bro. H. W. Johnson, a son of Hon. K. B. Johnson, delivered the address of welcome, and he did it well. We have rarely ever heard an address of welcome that was so faultless in every way. His manner was modesty personified, and his thought was fitting and beautifully expressed. It was not too long and seemed to mean just what was said. Rev. Stanley C. Harrell gave the response in well-chosen words, showing the high appreciation of himself and the Conference for the kind and brotherly hospitality extended the body. The organization was effected by the election of Rev. W. C. Wicker, D. D., as president, and Bro. Harrell as secretary. Mr. W. J. Ballentine is treasurer. Quite a discussion arose over the legality of the present Conference, or rather over the legality of the election of delegates. The point made against its legality was that the delegates had been chosen not by the local Churches as the law requires, but by unauthorized Conferences. After some considerable discussion, the matter was left to stand without immediate interruption.

The report on home missions called out a good bit of interest, as did also the report on foreign missions. The financial interests of the Conference seemed to be pretty good, but with a view to larger results hereafter, it was decided to put in place of the apportionment a budget committee, so that hereafter the Churches will be asked to raise their money for Conference purposes under the budget system.

Wednesday night was given to four addresses, as follows: "How to Reach Our Young People," by Miss Pattie Coghill; "Women and the Kingdom," by Mrs. W. C. Carroll, of Burlington; and by Mr. Joe W. Stout, on the "Kingdom and its Building," and by Dr. J. O. Atkinson, on the "Kingdom and Missions." All of the speakers did well. Bro. Joe W. Stout, of Sanford, was unknown to the Conference as a speaker, and so they were not prepared to expect such a fine address as he gave. It was well conceived, well delivered and well received by the people.

Thursday was the closing day. Much of the work was routine, but as there was no program (the programs were not delivered, though ordered), and about two o'clock the Conference adjourned. The closing service was a consecration service, conducted by Dr. G. O. Lankford, of Burlington.

J. P. B.

COMMUNION WITH GOD.

Here is something worth your time and your thinking. Do you have a definite time for communion with God? That is just what every Christian should have, for we lose largely and often far more than we think when we neglect to seek to have communion with God. A recent writer says:

Communion of Spirit is Central Idea.

The filial attitude is what God most desires in all His children, and prayer is the chief means of promoting it. God wants us to talk to Him. We may tell Him freely of ourselves and of others. We may present our needs and ask His help. We may discourse, if we wish, on our present blessings, showing our gratitude and affection. To shut up prayer within narrow limits is to discourage the soul. Just as a father is interested in the slightest detail of a child's living, so our Heavenly Father delights in the full confidence we repose in Him.

Allow God to Speak to Us.

The highest type of fellowship is where two souls mutually express themselves. One must not do all the talking to the exclusion of the other. Some people never give God a chance to speak to them. Prayer is not only our address to God, but God's reply in our own souls. To listen is fully as important as to speak.

Enter the Inner Closet.

That famous word of Scripture concerning the entrance into the inner closet and of shutting the door has too often been limited to a physical interpretation—like locking a door to a private room in the home. Jesus perhaps had a deeper meaning attached to these words. May He not have had in mind the entering of the soul into the inner recesses of its selfhood? Our lives are lived objectively most of the time. Prayer should mean the closing of the door to the world of sense, and entering into the world of motives, ideals, purposes. There you will meet God. What you pray for in that world will come to pass surely; your reward will be manifested openly.

Jesus Communed with God.

Jesus thanked God for hiding certain things from the wise and revealing them unto babes. He communed with God, as recorded in the marvelous prayer of John's seventeenth chapter. Think of Gethsemane's prayer. These will be forever the standard toward which every Christian should strive.

As editor of THE CHRISTIAN SUN, we can but feel gratified that the people are so well pleased with their Church paper, as has been shown in the various Conference meetings this fall. Such estimates but stimulates us to do our best for the cause we all love.

CONTRIBUTIONS

ELON LETTER.

Every now and then I chance to fall into conversation with some big business man of our Church relative to more consistent planning of the program of our Church. Recently, I had such a pleasure, and but for his modesty I would print his name. The best I can do under the circumstances is to give publicity to his ideas. It is needless to say I most heartily agree with him. He is a prince in our Church. I sometimes wonder if it would not be a good idea to elect such a man business manager of our denomination. I do not know that he would consider it, but the idea is sound, and the results would be astonishing, I am confident.

"It is clear," he said, "that we have not sat around the directors' table and deliberately planned our work. There is every evidence of ill-considered efforts at money-getting." And then he roasted the writer for trying to get an extra offering taken in Sunday Schools and Christian Endeavor Societies for the Board of Christian Education. I could never satisfy him that I was right except as an emergency matter, though he said he would contribute to the offering when it came to his Church, because he is loyal and no knocker.

When I inquired what he meant by the "directors" in the Christian Church, he laughed and said: "You have them under another name, or several names in fact, such as field secretaries, superintendent of the orphanage, college presidents, Convention and Conference officers, committee or board chairmen. Now, my idea is that these directors, or leaders, should get together for a week, if neecssary, and plan their work just like we do in a success, and then work your plan. You wrote something like this about a year ago in THE CHRISTIAN SUN, and I thought every leader would immediately fall for the idea, but so far as I can see, the whole idea was still born. Why don't you keep stirring things till you get some action?"

Well, we talked a long time and discussed matters pro and con, but our conferences are now over and the same old methods obsess us. What this intelligent man of business wants us to do is to adopt a financial budget, coupled with an intelligent method of education, so that as we give through the budget we will know for what we give and why. I have a letter from him today insisting that this is our only financial hope.

Then he is for our educational program. He favors the correlation plans we have projected, and has read them, making notes as he read. He says we are working along the right lines there, though our method of financial support is "punk" for this great work—yes, that is the word he used.

And he wants our literature read. "You can't get far without THE CHRISTIAN SUN in the South," he said. I inquired if he liked our publications, and he said he did. I think he would like anything just so he was sure our Church had put it out. In a low tone, he suggested that perhaps we could, in the directors' meeting, plan a little more constructive program for our periodicals, with perhaps a little less emphasis on the money side.

"Do you think," I inquired, "our people should write more books?" "That is it," he replied; "we have never done enough along that line." And then he told me the books he owned written by our people, some of them by "yours truly." Now, you can understand why I think he is a great man.

But, laying all pleasantries aside, why don't we do something to make the ideas of such a man effective in our Church organization? Or do we think he is wrong? Why not do a little writing on this theme in THE CHRISTIAN SUN, and why not discuss such a plan fully at the coming session of the Southern Christian Convention?

W. A. HARPER.

FROM BRO. EASTIS.

MY DEAR DR. BARRETT:

Many of the readers of THE CHRISTIAN SUN are friends of mine, and because I believe they are interested in me I am sending this rather personal note for publication. I am happy to say that, after many months of critical illness, from which there seemed no hope of recovery, the tide apparently turned in my favor, and now for a period of two months or more I have been gradually regaining lost ground. Although far from well, as yet, I have improved sufficiently that, on the advice of the "one" young specialist, Dr. Devine, of Norfolk, who alone held on to my case while all others dismissed me with the "death sentence," I have taken the pastorate of the Holy Neck Church. I may never again be rugged enough to return to the strain and exaction of the evangelistic field, but I am happy to think that, without question, judging from present indications, I will be able to be of some service to my Master and these splendid people here in the country where the program of services is not so heavy. The people here have received me in such a fine spirit. Their kindness and consideration for me in helping to make the work just as easy as possible, that I might have a chance to regain my health more rapidly, is appreciated beyond my power of expression. I can't thank them enough, and I am praying that I may have the opportunity to show my gratitude. The Holy Neck congregation is great in Christian spirit, as well as in every other way.

I wish here also to thank my friends all over the country who have been so kind in their expressions of sympathetic interest and assurance of earnest prayers in my behalf during the year of illness. Sickness is not without its blessings, and one of these blessings surely is the revelation of real friendships. My heart has been cheered scores of times by letters, flowers and other means of expression from various parts of the country. I wish I could show my appreciation in a more tangible way.

But most of all do I appreciate the prayers of faith that have been offered for my recovery. There have been thousands of prayers sent to the throne for me, and scores and scores of people in various parts of the country where I have conducted meetings, as well as elsewhere, have assured me that they were praying definitely for my restoration by divine intervention, if not otherwise. I am happy to register my belief that this has been the chief source of my upgrade. God heals today when conditions are met, and His will is not violated in the healing. "Man's extremity is God's opportunity," and sometimes when medical science fails He steps in and does the work. So, of course, above all and everything, I am thankful to Him for the promise of the future as well as the benefits of the past. All good things come from Him.

Coveting the continued prayers of my friends, and again with assurance of my heartfelt gratitude, I am, Sincerely,

GEO. D. EASTES.

IS IT WORTH TRYING?

The Church paper seems to be a problem with all peoples. It is hard to make it pay—we mean to make it pay its actual expenses. Various plans have been proposed, but not many of them have worked well enough to command attention for any great while. The *Western Recorder* tells of an instance when a certain plan worked well, but it was not kept up; it was allowed to drop out. The *Recorder* says:

"The following paragraph from the *Baptist Advance* is worthy of some thought: 'One of the strong Churches in the State a few years ago had the *Baptist Advance* in its budget and going to every family represented in its membership, and then for some reason failed to renew it. A few days ago the pastor of this Church said that he thought the Church had lost not less than $2,000 by failing to have the paper going to all its members. Putting the paper in the budget is a paying proposition.'"

We should like to see that plan worked long enough to test it out and see whether it will work or not. If it could not be worked in a Church, where instead of knocking the idea, good earnest and consistent help should be given, we believe the Church which had the courage to test it out in full would reap a large reward, for we believe it would much increase the steady and solid character of the people who now take but little interest in the Church. If the Church is what it ought to be, we believe great gain would come to the Church which stood by the idea. If the paying part of the Church furnishes preaching for all the members, why should they not do so by the Church paper? Let us try it!

We hear a rumor to the effect that the Church composing Rev. J. L. Foster's field, have gotten together and given him a new Ford auto. That is fine, and we are glad his people were so moved to act. Pastors are getting such consideration frequently nowadays, but the editor does not hear any such music coming his way, and yet we do not know but that it would be easier to give the editor a car than it is to give the pastor one, and for the reason that the editor has a much larger number of parishioners than does any one of our pastors, but the pastor's friends can easily get together and talk it up, whereas the editor's friends cannot get together and make such a move. It is all right to let it be so, for if either must be left out, it should be the editor, not that he has not needs in this class, but the pastor's work is more active and he needs a way to travel. We rejoice with you, Bro. Foster, and your people as well. They have done a fine thing, and Bro. Foster has gotten a good thing. Let other Churches do likewise, for there are many needy pastors—pastors who need a car but do not feel able to make such a purchase.

Let not the secretaries of the several conferences who have not yet sent in the minutes of their respective Conferences remember the order of the Convention at Henderson—that the minutes must be in the hands of the publisher by December 1, 1923. Now, if this request of the Convention is to be complied with, not much time can be spared. December 1st is now close at hand. Send the minutes of your Conference to the editor of this paper, at Elon College, N. C., and do so as promptly as possible, as the publisher will need them at the earliest moment he can possibly have them. So far, only three Conferences have sent in their minutes. If the annual is delayed, we shall have to show cause for delay. Will the cause point its finger to you?

Questions and Answers.

Question.—Why is it that the people of our country pay so much more for the support of the government than they do for the support of the Church and its missions and enterprises?—*Mary.*

Well, as it seems to us, it is because the government requires the payment of so much, while the Church asks for our gifts as a free-will offering, and not as a tax. It seems to us that we ought to be as liberal, and even more so with the Church than with the government. Here is a very thoughtful article from the *Presbyterian of the South,* setting forth certain facts along this line: "Battleships have often been said to be one of the great causes of war. This was the reason that led President Harding to call the Washington conference on limitation of armament. Under the agreement reached by that conference and signed by the four leading naval powers of the world, no more new battleships can be built by these powers until 1931, but each nation was allowed to complete a few ships, which had already been begun. One of these ships which the United States was allowed to complete was the Colorado, which has just been finished and turned over to the government. It is said to be the most powerful fighting machine that was ever built. One of the reasons that the people of this country ought to rejoice in the fact that the building of such ships has come to an end is the tremendous cost of building them. This latest monster of the deep cost the people of the United States $27,000,000. If the mad race for building warships had not been stopped, this country would, no doubt, soon have been building such ships by the score. Of course the cost of these ships and of their maintenance must be provided for by the people. Very few people make any serious complaint about the taxes imposed by the government. We sometimes wonder how much would be paid for the support of the government if it had to be done voluntarily, as is the cast in raising money for the support of the Church and its work. It is very probable that the part of the support of the United States navy paid each year by the members of the Southern Presbyterian Church equals at least the cost of the Colorado. It is interesting to see what the cost of this ship would amount to in our foreign mission work. We now have in the field nearly 500 missionaries. It is estimated that it will take $3,000,000 to give them the equipment that they need. Suppose we allow $15,000,000 for equipment for a largely increased force, there would be enough left to support 5,000 missionaries for a year. Which will bring peace to the world quickest, a great battleship like the Colorado or 5,000 fully equipped missionaries working for the establishment of the kingdom of the Prince of Peace? Suppose these missionaries could be sent into war-torn Europe to aid the oppressed people of God on that great continent! Could they accomplish as much in bringing about peace as will be accomplished by any fear that may be caused by the Colorado, the greatest engine of destruction ever devised by man? If it is well for this country to spend hundreds of millions of dollars for its navy, in the hope that it may thereby maintain peace, is it not part of wisdom, even from a worldly point of view, to spend at least as much in gaining the good will of other nations by giving them the religion of Jesus Christ, the principles of which will bring peace not only to individuals, but to nations as well?"

Question.—What is the unpardonable sin, or the sin against the Holy Ghost, which has never forgiveness, neither in this world nor in the world to come?—*Sarah.*

Matthew 12:31, 32 reads: "Wherefore I say unto you all manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."

The occasion for these words was the charge which the Pharisees brought against Jesus that he was casting out devils by Beelzebub, the prince of devils. Jesus said that He was casting them out by the Spirit of God. Now, as He was casting out devils by the Spirit of God, the Pharisees said He was casting the devils out by the power of Beelzebub, the prince of devils. Now, can you not see that these Pharisees were sinning against the Holy Ghost when they were attributing the power by which Jesus cast out devils to Beelzebub, the prince of the devils; and as we see it, this is the sin that can never have forgiveness, neither in this world, neither in the world to come. From these facts it seems, as I think, quite clear that we sin against the Holy Spirit when we attribute the power by which God's work is done to devils, rather than to the Holy Ghost. To illustrate: a man is holding a series of meetings in a community and many are being saved. Another man comes along and declares that this work is being done by the devil, and we believe he would in so saying be sinning against the Holy Ghost.

Question.—In 1 Thess. 5:23, we read of *spirit, soul* and *body.* Is there any distinction between these three? If so, what is the distinction.—*Jasper.*

The spirit of man is that part of our being by which we have communion with God. We are to worship Him in spirit and in truth, for He seeks only such to worship Him. The soul is that part of man through which, by means of the bodily senses, we have contact with the world. The body of man is the tabernacle in which he dwells till death sets him free. The difference between the body alive and the body dead is simply the presence of life, that most mysterious of God's gifts, and the absence of life, which we call death.

Question.—How many comings of Christ are spoken of in the Bible?—*J. T. B.*

There are only two comings mentioned in the Bible, so far as I have seen. His first coming was mentioned in Prophecy. See Isa. 7:14. In that passage you get a proof of the doctrine of the virgin birth of Christ—the prophet said He should be born of a virgin. He came first in humiliation and sorrow. His second coming is mentioned many times in the Bible. See Acts 1:11. His second coming will be a coming in great glory and honor.

Question.—If a man or a woman be truly born of the Spirit, can he or she be lost finally?—*Thomas.*

If a man and his wife have a son born to them, can he ever get to be *not* a son? How could he "un-son" himself? In John 10:28, we read: "And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." You see, if a man has eternal life given to him, it would seem quite impossible to take from him a thing that was to last forever. Then Jesus Himself said that as many as received eternal life should never perish, and He also said that no man should ever pluck them out of His hand. No, you may not agree with this position, but if you do not, then go to Jesus and settle it with Him. Do not come back to me with it, for I would have no other authority than that which I now have. See John 10:28.

Question.—Do you think children dying in infancy are lost, and without water baptism?—*James.*

No, I do not. Water baptism is an ordinance in the Church and I believe in it, but I do not think a child dying without water baptism is lost because he was not baptized or received into the membership of the Church. It is true, the infant has inherited a sinful nature, and as soon as it reaches the period of responsibility, the child will need the regeneration which the Spirit gives to every true child of God, but if it should die before it reaches that period, then the atonement of Christ is sufficient to cover the child's need and to be saved from sin.

WHY NOT DOUBLE TRACK IT, DR. PITT?

Dr. R. H. Pitt, the versatile editor of the *Religious Herald,* is quoted as having said a mighty good thing recently. We must let our readers see it, as they deserve good things just as surely as our Baptist brethren do. Dr. Pitt Says: "Tasks that could not be accomplished by people working singly are easy when many pull together. Many of us have heard the story of the elephant that stampeded because of a swarm of gnats. The elephant did not mind a few gnats around him, but when a large swarm descended upon him and began attacking his eyes and every vulnerable point, something had to move, and something did move."

The *Presbyterian of the South* caught up that statement and made some fine comments on the same, as follows: "When the members of any Church unite heartily in undertaking any work, no matter how great it may seem to be, something is going to be accomplished. The difficulty in most Churches is that only a small part of the membership will work for the advancement of the interests of the kingdom of God. If all of the members are united under their leaders and will work earnestly and persistently, they can rout any enemy that may be found, no matter though it be the devil himself. In the same way, any work can be accomplished, even to the building up or the removal of what may seem to be mountains. The work of the Church is God-given, and He never gives any Church anything to do which it cannot do under His guidance and with His help. Faith in God, earnest and persistent effort and united work will accomplish wonders."

But we are not quite ready to let Dr. Pitt off. We want him to tell us why his argument for the co-operation among the Baptists would not be just as good if applied to the various denominations. Why not double-track the idea, and so have the same applied to the united effort of all, including all of the Protestant denomination in this fair land of ours. If his idea is good for the Baptists of the country, why would it not be just as good if applied to the union of the denominations? Speak out, Dr. Pitt, and tell us all you know about it, please.

The temptation is pretty strong. Editors are liable to get where they feel like speaking on any subject, and when they have spoken, at least in some instances, they are too apt to think that all has been said that is worth saying. It may be true, but we are standing in some doubt.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

A GREAT CONFERENCE.

The annual session of the North Carolina and Virginia Conference at Bethlehem Church, Alamance County, N. C., last week was indeed and in truth a great Conference. It was harmonious from beginning to end, and breathed the very spirit of Christian fellowship and co-operation. There was not a discordant note struck, and every one present seemed bent upon entering into the Master's service in the most fraternal manner. There were four great and outstanding messages delivered to the Conference. The first was that of Rev. Stanley C. Harrell, Durham, N. C., who at the initial session of the Conference preached the opening sermon on "Christian Church Goals." Bro. Harrell was just out of an evangelistic campaign at Durham, and his whole sermon breathed the spirit of evangelism and proclaimed the evangelical call and challenge to the Church. The speaker said the Christian Church could have but one goal, and that was to win souls to Jesus Christ and to build up the kingdom of the Lord in the hearts and the lives of men. Unless the Church had a message that would reach poor lost sinners and call them to repentance, then the Church had no message and no goal worth while. This message moved the Conference mightily, and its helpful influence and impression will tell for good during the Conference year that is to follow.

Dr. P. H. Fleming, president of the Conference, delivered the annual sermon on the second day of the Conference to a large audience, and set forth to the delight of all the necessity of following the old paths versus to indulging recklessly in the spirit of liberalism. This sermon was unanimously requested by the Conference to be published in THE CHRISTIAN SUN, and when so published will have wide reading and wholesome influence.

Mr. Hermon Eldredge, field worker for field education, stirred the Conference greatly in outlining the program of Christian education and in his interpretation of what Christian education stands for and is trying to do. Bro. Eldredge is an inspirational speaker and never spoke to better effect or with more power than on this occasion. He showed to the satisfaction of all who heard him that Christian education was not abolishing evangelism, but was the true handmaid of every right-thinking evangelist, and its chief aim was to bring youth to a point of conscious decision for Christ, a personal acceptance of Christ as Saviour, and then training and instruction for living in keeping with the program of Christ. Christian education, according to Bro. Eldredge, does not eliminate the evangelist, but makes all Christian workers, Christian teachers, and Christian leaders evangelists in preparing the child for the day and hour of the child's conscious acceptance of Jesus as Lord and Master, and then to direct the child's life in keeping with the spirit and life of the Man of Galilee. Bro. Eldredge is working along the right line, and has a great message which not only appeals to the head, but reaches the hearts and evokes the approval of his hearers.

A similar, and likewise a great message of Christian education was delivered by Rev. J. A. Ledbetter, of Reidsville, N. C., on the closing day of Conference. Bro. Ledbetter did not go over the ground that Bro. Eldredge had covered, but contented himself in dealing with the foundation on which Mr. Eldredge was seeking to build. Bro. Ledbetter said the emphasis through the years had been on adult evangelism, whereas the whole teaching of the Bible showed that the emphasis should be on child evangelism. Abraham was called as a man, but the covenant with Abraham looked immediately to children. Moses was called as a man, but he refused to leave Egypt until the children were included in the call of promise and redemption from bondage. Jesus dealt with men, but He pointed them to children as their models and said: "Of such is the kingdom of heaven." The Holy Spirit dealt with an adult, but it was Lydia's household and the jailer's household who were pointed to and emphasized immediately. Child evangelism is God's way; adult evangelism man's way. This is shown in the fact that the great majority of those who are reached for the Church and brought into the kingdom are children, and after the age of twenty-five is past, there is an ever increasing ratio of those who are not reached at all for kingdom service. In old age, very few at all are reached. God's way is the natural way, and the children should be dedicated to God and reached for God and brought to a conscious acceptance and knowledge of God in earlier years. If this were done, there would be an ever increasing number of those who would say, as Christ said at the age of twelve, "Wist ye not that I must be about My Father's business."

There were many other splendid messages and helpful utterances, but these four were noteworthy and will not be forgotten and would serve to make any Conference of Christian workers great. There were forward-looking steps taken by the Conference. Among these was a decision that every Church in the Conference adopt the budget plan and have the every-member canvass at an early date. If this shall be carried out, it will make this the most memorable session in the history of this Conference or any other Conference for many, many years.

A deplorable fact was brought out in the Conference to the effect that this Conference had not produced and sent out to the foreign field a single missionary in all its long history. True, our first missionary to go out, Rev. D. F. Jones, was a member of this Conference when the General Board sent him to Japan, but he was not a child of the Conference, but came to its membership from England. Can any Conference of Christian workers lay claim to greatness or to any real achievement and show that it has made genuine progress until it has obeyed our Lord's great commission, "Go ye into all the world"? There will come a brighter day after a while in our Christian Conferences, and that day will be when there shall be read to the Conferences, or proclaimed in the Conferences, deeds and achievements of missionaries on the foreign field who have been sent out from the Conferences. The battle line for any Christian Conference is a far-flung one, and we cannot be said to be fighting a battle bravely, heroicly, and triumphantly until we have courageous souls out on the front lines for us.

The Conference was beautifully and bountifully entertained by Bethlehem Christian Church, its membership and its friends. It was indeed great to be there. J. O. ATKINSON.

AN ACKNOWLEDGMENT.

The mission secretary stated at the annual session of the Woman's Conference of Eastern Virginia, at Wakefield, in October, that some lamps were needed for our present Church and school building at Fancy Gap, Va., and if any Church or society could furnish same they would be very much appreciated. In response to this request, our Wakefield Church got busy and very graciously donated some lamps. Same were sent to Rev. M. T. Sorrell, Fancy Gap, Va., shipping 17th, Mrs. J. E. Harris, of our Bethlehem Church, point Mt. Airy, N. C. Under date of November Nansemond County, Va., advises that Bethlehem had donated eight lamps to be used in our mountain work, and the same had been properly shipped. We are very grateful indeed to Wakefield and to Bethlehem for their prompt and generous action in supplying this real need. If there are more lamps in the two shipments than are required for the present building, those left over will be kept for the building to be erected at an early date. Very gratefully,

J. O. ATKINSON,
Mission Secretary.

THANKSGIVING DAY.

BY WM. THORNTON WHITSETT.

Thanksgiving Day in the United States originated with the Pilgrim settlers who came over in 1620. William Bradford, their second Governor, wrote the first Thanksgiving proclamation, and in it used these words: "Our fathers were Englishmen which came over this great ocean, and were ready to perish in this wilderness; but they cried unto ye Lord and He heard their voice, and looked on their adversity. Let them, therefore, praise the Lord, because He is good, and His mercies endure forever." Some would trace Thanksgiving all the way back to the Mosaic law, but this would be straining history; although National and local festivals are of ancient origin, the Hebrews did celebrate their plenteous harvests. but it remained for America to designate a national Thanksgiving Day for each year, so it may be justly claimed as an American custom. Holland's "Harvest Home" is an annual affair, and with other nations special occasions have been set apart as worthy of special thanksgiving. The Pilgrims designated the last Thursday in November, and President Lincoln designated the same day in 1864, and it has been kept up since by each following President annually. Presidents Washington and Madison had asked for special days of thanks for special blessings in 1789 and 1812. The Governor of New York did so in 1817, but really the honor of the institution of the day belongs to the Pilgrim fathers of 1620, whose observance of the day began with Governor Bradford in 1621.

It may, then, be rightly regarded as a peculiar American festival. From New England it spread until, by 1858, it was requested by the Governors of twenty-five States, and it has since been adopted by all our States. More and more each year the spirit of gratitude enters into its observance, and together with this a strong religious element. The Anglo-Saxon verb for thank is *thancgian,* coming from *thencan,* meaning "to think." So "think" and "thank" are closely allied, and to be thankful is really to be thinkful of blessings received; unthankfulness really means unthoughtfulness, or means that we are unmindful of blessings and benefits. Thoughtful persons ought always to be thankful persons, and usually are such. Most Protestant Churches now observe the day, and, since 1888, the Roman Catholic Church has had on this day prayers for the State and the nation.

Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!—*Bible.*

Some hae meat that canna eat,
And some would eat that want it;
But we hae ment, and we can eat,
So let the Lord be thankit.

—*Robert Burns.*

Let never day nor night unhallowed pass,
But still remember what the Lord hath done.
—*Shakespeare.*

Gratitude is the fairest blossom which springs from the soul; and the heart of man knoweth nothing more fragrant.—*Ballou's Sermons.*

I've heard of hearts unkind; kind deeds
With coldness still returning;
Alas! the gratitude of man
Hath often left me mourning.
—*Wordsworth.*

There is not a more pleasing exercise of the mind than gratitude. If gratitude is due from man to man, how much more from man to his Maker! Every blessing we enjoy, by what means soever it may come to us, is the gift of Him who is the Author of good and the Father of mercies.—*Joseph Addison.*

If you think how many diseases and how much poverty there is in the world, you will fall down upon your knees with gratitude for so many blessings received at the hand of God.—*Sir William Temple.*

I know not where His islands lift
Their frended palms in air;
I only know I cannot drift
Beyond His love and care.
—*John Greenleaf Whittier.*

WHAT HAS THE COMING OF CHRIST ADDED TO CHRISTIAN TEACHING?

By Mrs. W. D. Foster.

With the earliest history of man, Satan started his work of sin and destruction. Adam and Eve were perfectly satisfied in the garden until Satan came with deception, tempting them with the thought of the forbidden fruit.

He told them they would be as gods, knowing good from evil. If Eve had not raised an argument with Satan, she would have been safe, as we believe, but she ventured to parley with the wicked one, and as a consequence she fell from her life of innocence and purity. Sin followed, bringing trouble to the hearts of men and women everywhere.

Did Eve find Satan's promises true? She did not, but declared as a penalty for his sin that man should live by the sweat of his brow and return to the dust whence he was taken. "Dust thou art and unto dust shalt thou return."

Adam could not transmit to posterity what he did not himself possess. Therefore, there could have been no hope for the fallen race had not God come to the help of the helpless through the sacrifice of His own Son. Thereby He brought within their reach immortality, even though death had passed upon all men, for all had sinned.

Christ brought immortality to light through the Gospel, and it is now true that only through Christ can man have immortality. Jesus said: "He that believeth on the Son hath everlasting life, and he that believeth not shall not see life."

Every man may come into possession of this priceless gift, if he will comply with the conditions imposed—continue patient in well doing, seeking by a right life to glorfy God and to honor His Son will get the priceless gift of eternal life.

The divine sentence has gone forth from God—the soul that sinneth it shall die, but through the sacrifice of Jesus, as the Son of God, the sentence has been changed to mean that though a soul sin, yet through repentance and faith it shall live; it shall not die. Therefore, the coming of Christ has changed the awful sentence of death into life eternal.

Liberty, Vance County, N. C.

SOMETIMES IT IS NECESSITY.

Many dear, good people dislike controversy, but what on earth would become of the truth in the hands of men but for the fact that there are men and women who dare to stand for scriptural teachings, no matter what the cost may be? These dear people do not mean that they wish the Church to give up the truth as it is in Christ, but rather than engage in controversy they will give in to let error have its way, and then for the moment at least away goes the truth.

It is not always pleasant to take a bold stand for the truth, but, pleasant or unpleasant, the truth must be maintained, and never was that more true than today, as we see it. We recall an incident in the Ecumenical Conference, which met in New York more than twenty years ago. We were present and was an eye witness to the facts. Some man in the conference called in question some statement of the Bible. Immediately Dr. Arthur T. Pierson arose and disputed the implication and asserted the truth. We heard nothing further in that conference in the way of disputing or calling in question any statement of the Bible. A prompt challenge had put a quietus on the effort. As we understand it, the Lord has made His people the custodians of His truth. If we will not stand for it, then He will call some one else to take our place and put us in the background where we may stand for nothing. If the Lord has given a truth to any one, or a dozen of His people, and they will not defend it when it is assailed, then most surely He has good cause to put us in the background and to entrust the same to another who will take care of it to the best of his ability.

There are some controversialists abroad today who seemingly do everything they can to put the truth at a disadvantage. They even go so far as to make it appear that the men and women who do not agree with them are ignorant, and so not worthy to be credited with sufficient intellect or culture to maintain the truth. That method is unworthy of a man, to say nothing of a Christian, for be it known that some, and a good many, too, of the greatest scholars of the present century stand for the Bible as the revealed will of God. This insinuating and hinting at a lack of scholarship as a reason for not listening to what certain men say as to the truth, we must say we are ashamed of the men and women who do that sort of work.

The *Presbyterian of the South* has a strong word on this same matter. That our readers may know that the editor of this paper does not stand alone in the present situation, we print what the *Presbyterian* has to say along a similar line, as follows:

"Modernists have queer ideas of propriety. They advance their views before the public on every possible occasion and are engaged in a most extensive and intensive campaign to spread their doctrines. Their propaganda is the most persistent that is now before the religious world in this country. But, if those who hold to the old doctrine of the religion of Jesus Christ make any statement of their beliefs or make any argument to support their positions, the modernists raise the cry that they are narrow, that they are persecuting those who do not agree with them, and that they are disturbing the peace of the Church. Can any one imagine the Apostle Paul keeping silence when he found that another claiming to be a Christian was preaching 'another gospel?' It may be that Peter thought Paul was narrow and that he was disturbing the peace of the Church, when Paul called him to account at Antioch, because he 'walked not uprightly according to the truth of the gospel.' More Pauls are needed today, that the truth may be maintained and error may be overthrown, regardless of the opinion of heretics."

PAID TO BETHLEHEM COLLEGE.

Dear Bro. Editor:

Since writing to The Sun, the following have paid on their pledges to Bethlehem College fund:

Willis Redmon and children	$ 5.00
R. W. Day	10.00
Floy Day	1.00
C. J. Birdsong and family	5.00
Miss Mary Higgins	2.50
Elmo Higgins	5.00
Mrs. Ollie Higgins	2.50
W. B. Carden	5.00
Herbert Dunn	1.00
Leonard Dunn	1.00
Rev. J. W. Wellons, D. D.	5.00
C. C. Howell	5.00
Mrs. C. C. Howell	5.00
Dr. J. W. Manning	5.00
A. M. Johnson	5.00
Rev. G. O. Lankford, D. D.	5.00

Thus the good work goes on. I am now getting ready for a great Christmas rally. Brethren and sisters, get ready for the Christmas drive for Bethlehem College. Pray the Lord to direct in the giving for this cause, as well as for every other good work. If you will only do this, the Lord will help you to give something. Surely there are one thousand friends who would rejoice to give five dollars apiece, or five thousand dollars in the aggregate for the college! Every dollar you contribute for this purpose will bear fruit to the glory of God and will be a blessing to humanity. We simply can't let up, so you will please let down.

G. D. Hunt,
Wadley, Ala. *Financial Secretary.*

The *Suffolk News* of a recent date brings us the following interesting news from the Eastern Virginia Christian Conference, recently in session at Holland, Va.: "As chairman of the home mission committee of the Eastern Virginia Conference of the Christian Church, Col. J. E. West said this morning that last year was probably the best in the history of the Conference, which has just closed its one hundred and third session. As chairman of the important committee on home missions, Col. West was in position to note the rapid strides made and the extent of the work. Thousands of dollars are being spent in this Conference district for new Church plants, notably in Norfolk and Dover, Del. One of the first to be completed was the Church at Bethlehem, costing approximately $15,000. The handsome new Church in Richmond, recently dedicated, was erected at a cost of $85,000. Probably the most costly and consequently the handsomest Church of the denomination in the district is the Christian Temple at Norfolk, which is ninety per cent completed. It will cost $250,000 and will be one of the most modern and expensive Church plants in the State. The People's Church, Dover, Del., occupies a unique position in the way of financing. Eldrige R. Johnston, president of the Victor Talking Machine Company, and whose home is in Dover, hearing of the plans to enlarge and improve the Christian Church in that city, suggested that he would be glad to assist if the Church would erect an edifice along right lines. When the plans were drawn meeting his ideas, he donated $70,000 of the $115,000 this construction will cost. It proposes repairs and enlargements to the present Church, the addition of a Sunday School room and a community house, with equipments in keeping. The Conference is steadily enlarging the scope of its work, and the Virginia district is one of the strongest of the denomination."

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

PUTTING GOD IN THE LIFE.

"Prove all things. Hold fast to that which is good."—1 Thess. 5:21.

This is a good motto for the week. Try it out each day. I saw an advertisement in a street car once which said, "Hold fast to that which is good. It has stood the test of more than an hundred years.—Johnson's Liniment." These folks were putting life in the sale of their liniment, and selling it upon the merits of the test of years.

Let every one put this acid test to everything, and hold fast to the good, letting go of that which is not. Do not forget that the dear old Bible has stood the test of two thousand years, and that test has proved that it is suited to all people in all their experiences. It is God that makes goodness and righteousness, and justice, and peace, etc., and that has stood the test of two thousand years; and Paul put God in his life by the habit of living these things and reminding others of the way they might do it. Therefore, he said, "Whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise, think on these things." In other words, we become like what we think about. This has stood the test of the ages. Has any one the right to despise them and say, "I don't believe?"

Prayer.—Dear Heavenly Father, Thou whom none can follow except they hate the evil, and Thou who hast given us a Saviour, redeemed us by His life, and shown us how to follow and have eternal life ourselves; redeem us from evil and from sin day by day by giving us the will to let go that which is not good, and the power to hold on to that which is good. Come, Thou, between us and sin and let the virtue of Thy passion save us. Guide us by this motto this week. This we ask for Jesus' Sake. *Amen.*

TUESDAY.

TAKING A HIGH SEAT.

"Not to think more highly of himself than he ought to think."—Rom. 12:3.

The Pharisee said: "I thank God I am not as other men are," and the only thing left of him is a mental picture of a proud, boastful spirit—a snob, whom we despise. The rich man reviewed his goods and position in life, and said: "I will live fat the balance of my days," and all we know of him is the agony of his hell fire. Christ said that the Publican, who bowed down and cried, "Lord have mercy on me," was far more acceptable than any of these. It is with inspiration we recall his humility which accords with the true type of our Christ and of the Christian.

Christ said, "Follow me," which meant, "Do what I do," and he said, "Greater things than these shall ye do." He never asked any one to do the impossible. His whole preaching was that all things wrong can be righted, and that such is the task of His children. This cannot be done through exalting ourselves, or in a self-centered service. It can be done only by contact with life. Take note how many wrongs you find, and how many of them you may right yourself. When you do so, you will find yourself putting right first, and not position; duty first, and not pleasure; the good of others first and not your own; exercising power without self-assertion or violence; manliness without boasting; heroism without bluster; criticism without venom; helpfulness without wounds; happiness, and not misery; thinking purely without the strain of conscience; patient and gentle in all things, and saying, "I am trying to live in harmony with the life above."

Prayer.—Our Father, Thou who hast promised to dwell in man forever, come Thou and dwell within us. Enlighten and sanctify our hearts and minds, we beseech Thee, by Thy Spirit, that we may reflect it among others, and that Thy kingdom may come to all. Forbid that we shall think more of ourselves than we ought, but soberly as Christ has given unto us the measure of faith and good will. This we ask for Jesus' sake. *Amen.*

WEDNESDAY.

THE GOD OF FEAR.

At the heart of the muddle in Europe and whatever human muddle there is anywhere in the god of fear. France is afraid of Germany. England is afraid of losing trade. The little nations fear the big ones. One political party is afraid the other will get the patronage. Old people fear young people and do not dare oppose their lawlessness. Young people are afraid of being independent in matter of dress or speech. The militarist is afraid his job will be gone if war is wiped off the map, and every one is afraid of poverty, many to such an extent that their one ambition is to make money and make it regardless of ethics or spiritual honesty.

What causes this black cloud of fear to hang over nations and individuals?

The god of fear is a demon. And there is no escape from his awful clutch on the heart of mankind except that "perfect love which casts out fear." When that time comes, man will be freed from his worst tyrant.—*Christian Herald.*

Prayer.—Dear Father, the Fountain of love and the Giver of peace, pour into our souls all that Thou hast, and enable us at any time to stand positive against sin, fearing nothing but God, whom to fear is love, devotion and eternal life. *Amen.*

THURSDAY.

LOVING THE MASSES.

How many men or women do you know who ever weep over a city because of its people's spiritual need?

Jesus wept over Jerusalem.

How many persons do you know who really have a genuine love of the multitude?

Jesus had compassion on the multitude.

How many people, even in the Churches, do you know who can say out of their hearts as they look at a crowd, "O how I love these people!"

"But God so loved the world that He gave His only begotten Son—"

It is easy to say that Jesus, on account of His divine personality, could love the masses and that we are unable. The fact remains that if we are Christians we must imitate Christ and have His "mind."

It is also a fact that love of the multitude is one of the rarest of human virtues.—*Christian Herald.*

Prayer.—Dear Father, help us to love those whom Thou lovest, with the love that Thou givest, to the end that we all shall be like Thee. Help us to think and speak of others most tenderly, and thus may all grow in Thy love, and dwell in Thee forever. *Amen.*

FRIDAY.

OBEYING JESUS.

"To whom ye yield to obey, his servant ye are."—Rom. 6:16.

The whole universe obeys God—sun, moon, stars, the circuit of the heavens, moving waters in the priestly task of earth's ablutions; only man disobeys and thinks it is alright.

The consequences of such a course are: man loses his sense of sin. He says that everything is good and thereby he degrades himself to the slavery of things; he breaks communion with God, for in it God hides His face; he excludes heaven from his soul, for he knows that no unrighteousness can inherit the kingdom of God; it unfits him for the task of meeting temptations which life thrusts upon him, for he weakens in their presence; he finally says, "I know, and, therefore, I do not need." This defies the laws of God, rebels against religion, breaks down morals, and decay sets in. Decay means rot.

Pray today that the Lord may have mercy upon us, and ask God to keep the conscience whetted and the soul in tune with the Infinite.

SATURDAY.

GOD'S CARE FOR OUR NEEDS.

"If it were not so, I would have told you."—John 14:1-6.

Jesus was speaking of the many mansions for us hereafter. He wished us to be sure; we can trust Him to do the best for us. But this kindness is for us, not only hereafter, but now. He is ever waiting for our recognition and acceptance of His good will, so that His care and help may be to us every day and in all things. "Your Heavenly Father knoweth that ye have need." He understands and sympathizes with us. "In everything, let your request be made known unto God." We ourselves are poor judges of what is best for us. He is wise. He knows and can do what is best. And He does all things needful for those who believe in Him and trust Him.

Enoch walked with God, communed with God, obeyed Him and trusted Him. Walking with God is open to every one who loves God's company. And God can attend to the little needs of His friends as well as the big affairs. He can direct all the time, as well as in crises. "Trust Jehovah with all thy heart, and lean not upon thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths."—*J. H. Mills.*

Prayer.—Lord's Prayer, all the circle joining.

SUNDAY.

THE SABBATH AND MAN.

God's Church calls us today. What are we going to do about it? The Church is the greatest force of the world. Use it, man of God, use it. It shows us the difference between God's judgment of things and that of our own, and we need this. It contrasts God's standards with our own, and calls us to the better. It shows us the value of heart-life and the worthlessness of things without it. It clarifies the conscience and reveals the eternal. It makes man aware of his own nature and sensitive to the divine voice. It fosters trust and love, and brings joy and gladness. It faces troubles with hope and saves us from sin. Don't neglect Sabbath duties.

Prayer.—Our Father, Thou who hast charged the apostles to preach the Gospel and redeem the world from evil, endow us with Thy spirit today, and prosper, we pray Thee, Thy Church, and impel us on, that we may be a part of it all. Send forth laborers and endow them for the work. "Grant them wisdom in all difficulties, help in all troubles * * * success in all their labors, that Thy holy name may be glorified. *Amen."—Stewardship.*

Christian Orphanage

ORPHANAGE REPORT FOR NOV. 29, 1923.

Amount brought forward		$13,734.68
Sunday School Monthly Offerings.		
North Carolina Conference:		
Lebanon	$ .87	
Patterson Grove	3.00	
Plymouth	3.00	
Hank's Chapel	3.00	
Ebenezer	4.07	
Shallow Ford	2.63	
Bethel	8.70	
New Lebanon	1.00	
New Lebanon, Baracca Class	1.00	
Damascus	1.56	
Christian Light	2.09	
		30.92
Eastern Virginia Conference:		
Isle of Wight	$ 2.50	
Elm Avenue, Portsmouth	4.36	
Suffolk	25.00	
		31.86
Valley of Virginia Conference:		
Palmyra	$ .51	
Mayland	1.41	
		1.92
Georgia and Alabama Conference:		
Wadley	$ 1.55	
Rose Hill	1.38	
Pisgah	5.02	
		7.95
Northern Church:		
Pleasant Hill, Ohio		9.86
Thanksgiving Offerings.		
Mrs. Nannie Hawk	$ 1.00	
Mrs. Geo. W. Watts	100.00	
Jas. N. Williamson, Jr.	100.00	
B. N. Duke	100.00	
Doris Jones	25.00	
Sallie V. Jones	25.00	
Auburn S. S. & Church	6.70	
Mrs. Margaret Wilkins	3.00	
Vera Gillam	2.00	
Patrica Holden	2.00	
Ben T. Holden	2.00	
Rebecca Holden	2.00	
John Staley Holden	2.00	
Mrs. Ben. T. Holden	2.00	
Liberty Vance S. S.	12.80	
Damascus	15.25	
Mrs. S. V. Holt	5.00	
Lucy E. Branch, Raleigh	1.00	
Mrs. J. L. Barksdale	3.00	
		409.75
Special Offerings.		
Ladies' Aid Society, Windsor Church	$ 25.00	
J. H. Jones, support of children	39.50	
L. S. Holt, Endowment fund	150.00	
G. L. Gwinn, Lula Johnson fund.	10.00	
J. J. Douglas, Tr., Urbana, Ill.	10.00	
Jr. Philathia Class, Edgemont Baptist S. S., Durham, N. C.	17.00	
Gleamers' Class, Henderson S. S.	5.00	
Margaret F. Clark, Asst. Supt., on support of Helen Ragan	14.00	
Young People's Bible Class, Ivor, Va., support of Bettie Ferrell.	20.00	
		290.50
Grand total		$14,517.44

CHAS. D. JOHNSTON,
Superintendent.

SHORT NOTES ON THE BOOKS OF THE BIBLE.

No. 9—Samuel, the End of the Theocracy.

Samuel was a prophet and the last of the judges. The book of Samuel presents a history of Samuel and his times. It gives an account of the moral failure of the priesthood under Eli and of the judges. It also gives an account of Samuel's effort to make the office of judge hereditary. He made his own sons judges of Israel when he grew old, but it was not of God, and so his attempt to make the office hereditary from father to son failed. There seems to have been many failures in his life and work, but he was very faithful as a prophet. With him began the line of prophets. After his time the prophet, and not the priest, was prominent in the life and work of Israel. The theocracy ends with near this time.

We are now approaching a crisis in the history of Israel. A change in the form of government is at hand. The events of the near future are to move rapidly about the persons of Samuel, Saul and David, three of the great characters in Israel. The change of the form of government is epochal. A new regime is coming into existence. The kingdom of Israel is soon to be established and Saul was to be the first king of the new nation. Everybody was on the quivive—on the lookout for the dawning of a new day nationally. The transfer from the judges to Saul and his great promise as the King of Israel, together with his signal failure as king, made this period a notable one. No doubt, those were perilous times that tried the hearts of men. David, under most embarrassing conditions, succeeds to the throne, and Saul goes down in disgrace. David already had won a great place in the affections of the people. Of course, the transfer of the government from one king to another raised no little excitement. For a time, the government did not seem to be very steady, but at length David did master the situation and became the real ruler of the land. Then the new day dawned and a new nationalism, as we would call it today, came to the people. But even this was not permitted to stand unmolested but for a short time, for Absalom, a son of David, undertook to wrest the government from his father's hands, but failed.

Although it failed, it greatly disturbed the country as well as the government. David, though a fine man and a great ruler, made some grevious mistakes, the chief of which was in the matter of Uriah, when for the sake of securing Uriah's wife to be his wife, he put Uriah in the front line of battle, in the thick of the fight, in the hope that he might be killed, so making an opportunity for David to take her to be his wife. This was indeed a great mistake, and it was seemingly the beginning of the troubles in the life of the king and his kingdom. Let us learn here a lesson that would do us good to the end of life. No man, no matter if it be the king on his throne, can carry his points by scheming, contrary to the will of God. God has a plan for each life, and when one of His servants tries to circumvent the purposes of God by scheming to gain his ends, he may be sure of failure, for God will not approve such work. You may gain your point, but you will lose a life and its aims by thus going contrary to the plan of God. When David undertook to have things go as he wished them by scheming, it was the beginning of David's downfall. His sin not only put a blot in his life, but it shook his kingdom till it looked as if it all would go down in ruin. That is what sin costs men—it costs them success and the downfall of their biggest plans. Oh, David, what you might have been if you had only been content to go God's way and rule the kingdom only for His glory! How many of the rest of us have contributed to our own downfall by our attempts to carry our points in life contrary to God's will. And in every instance of that kind, we have been permitted to see our plans come to an untimely end, as we believe, just because we could not commit our ways to God's keeping and allow Him to make our plans for us. In God's way and working, under His plans, the greatest difficulties have been overcome and great victories gained.

In the days when Samuel was living, anarchy reigned in some large measure. The strong man will find his hands full in the time of anarchy. Samuel was now growing old and feeble and found it very difficult to control the situation. Eli, who was a high priest and judge, was also now old and weak—too weak to curb and control his own sons. They had become vile by their evil practices and were exerting a bad influence among the people. Eli was doomed, doomed by the sins of his life and especially the life of his sons. This ought to be a lesson for every parent to take good care to see that his or her children are controlled in their early days as a fit forerunner for the responsibilities which are sure to come later in life. In Samuel's life, both as a judge and a seer, he emphasized *obedience* and *offerings*. He wished the people to be right and to do right toward God. In the main, he had been a fine man, but he did not train his children so as to have them ready to be his successors. But when it came to a matter of personal righteousness, he was a great man. He challenged Israel to find in his conduct as a judge and a prophet a single breach of piety and honor. That was a heroic thing to do, but the old man stood before the people and called for the man who could find these failures in his life to do so.

If his boys had been properly trained to succeed him, then the change in the form of government might not have been called for, but as things were going wrong in Samuel's old age, the people seeing the worthless character of his boys, knew that something else must be done, and so they began to clamor for a king. Finally God yielded to their demands for a king, not because that was necessarily best for them, but because they were so persistent in their demands to have a king—they desired to be like other nations having a king of their own, and so he gave them a king, and from that time till this there have been reigning kings in the world, and yet it is manifested that God did not wish kings to rule over His people, but he permitted it because, like many people, they could not be satisfied with anything unless it was of their own choosing.

After Saul's rejection, David was chosen his successor, and was three times anointed king—first at Bethlehem, privately; then at Hebron, and finally at Jerusalem over all Israel.

The book falls into five divisions: 1 Sam. 1-7. Samuel the prophet—Judge 2:1; Sam. 8-31. The book is supposed to cover 115 years. The book is full to overflowing with great lessons.

Do not forget to help the orphanage at this Thanksgiving season. They are very needy. It takes a good deal of clothing and many pairs of shoes, as well as goods, to meet the wants of so many dear little fatherless or motherless children. Let us help, for help must come from somewhere, and soon, for winter is now upon us and we must take care of the orphans.

The *Herald of Gospel Liberty* reports a case of divine healing in the field of Rev. DeK. Judy. That ought to be a common item of field news.

RELIGIOUS EDUCATION

Miss LUCY M. ELDREDGE, *Field Secretary,*
2311 Hanover Avenue, Richmond, Va.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

December 9, 1923.

Subject: The outreach of the early Church.—Acts 8:1-15:35.

Golden Text: "Ye shall be my witnesses both in Jerusalem, and in all Judea, and Samaria, and unto the uttermost part of the earth."—Acts 1:8.

Devotional Reading: Ps. 96:1-8.

Expanding Missionary Vision and Activity.

The beginnings of any movement are always interesting. Especially is this so when the movement has had a profound influence upon human life. And among the forces uplifting human society, none is more powerful and significant than the Christian Church. That power given by God and working in men is the theme of the book of acts. The power of the early Church was expressed in the lives of individuals, and resulted in a great expanding of missionary activity, because it gave a missionary vison.

The eight chapters which make up the Scripture lesson for this week give snapshots here and there showing this activity. The chapters can be read through in about one-half hour, and a thoughtful, prayerful reading of them is one of the best preparations for the lesson hour. Here we have the picture of Stephen, the first man of that early Church to suffer martyrdom for the cause. We see the unholy Simon who wished to purchase with money the gift of the Holy Spirit, and received Peter's rebuke and counsel to repent of his wickedness. Philip, the evangelist, obediently went southward, and won to Christianity the Ethiopian. Saul, the bitter enemy and persecutor of the early Church became its most mighty preacher when he received a vision. Peter's outlook was broadened by a divine message, and he preached to Cornelius and his company, "In every nation, he that feareth him and worketh righteousness is accepted with him." All of these incidents, and others, the writer of the acts uses to tell of the great work of the early Church in obedience to the last command of the Master. The record is missionary from first to last. The program of the early Church was one of personal testimony, built upon personal devotion, and intimate fellowship. The apostles and their associates lived so close to God that they heard distinctly His commands, and their substance always was: "Go—tell" somebody the story of the life and death of Jesus Christ. From place to place they went, each "according to his ability," preaching and teaching and healing. One missionary errand completed successfully, they were inspired to go on another, and another, and another.

The missionary advance of the early Church was made through individuals, and often individuals who had been sorely persecuted. They were scattered abroad, and then they went everywhere preaching the word. Persecution was one step forward toward their victory. It is the difficult task which challenges the best endeavor, and brings the most satisfaction. The Christian missionary still has to face difficulties. There are still many "untried doors." There are still many to "make havoc," though few are called upon today to meet the martyr's fate. The destructive earthquake in Japan is a challenge, which, if met in "early Church fashion," will mean a greater missionary vision and a larger missionary advance. The "charm of the impossible," as expresed by Miss Margaret Slattery in her suggestive little book of that title, pleads for men and women who are willing to undertake the so-called impossible for God. Such men and women must carry on the missionary work of the Church, for it calls for the greatest heroes and the bravest heroines. No endeavor in all the world has a greater appeal to one who genuinely desires to make his life count in the world, and to attain this is willing to sacrifice some things for the sake of the ultimate goal—the winning of the world to Jesus Christ. And this goal can only be reached through such heroic Christians. That was the Christ-plan for the saving of the world when He left for His heavenly home, and it will always be God's plan. Are you brave enough to witness for Him at home, and to work with Him afar? Are you so full of His love that you want others to share its blessing?

"True-hearted, whole-hearted, faithful and loyal,
King of our lives, by the grace, we will be,
Under the standard exalted and loyal,
Strong in Thy strength, we will battle for Thee."

This was the spirit of the early Church.

"The people, with one accord, gave heed." This was true in the first century, as it is true on foreign fields today. The eagerness of the people of India and China and Africa "with one accord" to know the story, is a reproach to those of us who have heard it from babyhood, but have never appreciated its real and blessed significance in our lives. When the Church of Christian nations, "with one accord," sets out to be thoroughly missionary, it will not take long to win the world to Jesus Christ. Then in all the earth, as in the city of Samaria when Philip preached there, there will be great joy, joy which shall never end. Read again those eight chapters of our lesson, with the thoughts constantly in mind: "What suggestion has this early Church, this group with which our great Church of today began, for us? Can our Church grow strong, numerically or spiritually, before we are willing, through preaching and teaching, and personal testimony continually, to reach out to others? Can any Church grow and serve, without a missionary vision?"

Has not the early Church, whose leaders were so close to Jesus Christ, a very pointed message, a missionary bidding, for us?

CHRISTIAN ENDEAVOR.

December 9, 1923.

Topic: What makes a successful worker?—Prov. 6:5-11.

Thoughts on the Topic.

The industry of the little ant furnishes an example to the one who wishes to be a successful worker. The ant provides for its needs by unceasing endeavor, and never forgets that time is his to use and not to waste. What he does without thought could certainly be carried out in the life of man. Verses 6-7-8.

"Lost, somewhere between sunrise and sunset,
Sixty golden minutes, each set with sixty diamond seconds;
No reward is offered, as they are gone forever."

There is a time for preparation for work which must be used. As the ant gathers food in summer, the man prepares for lifework in youth. Then is the time of his opportunity. The opportunities we use to the best advantage will open the door to a bigger usefulness tomorrow, as the carefully planted seed prepares for a great harvest. Verse 8.

"The best verse hasn't been rhymed yet,
The best house hasn't been planned,
The highest peak hasn't been climbed yet,
The mightiest rivers aren't spanned;
Don't worry and fret, faint-hearted,
The chances have just begun,
For the best jobs haven't been started,
The best work hasn't been done."

There is a chance for the worker to accomplish much. There is a demand for workers who have—

Loyalty to Jesus Christ and His Church. Loyalty to the highest welfare of men. Loyalty to a good cause is one of the essentials of a successful worker.

Consecration of powers and talents. To be successful in any line, the worker must give to it a whole-hearted interest and work.

Unselfishness of character. The selfish man or woman fails to give the best to life, and to know the highest joy.

Thorough preparation. Consecration, fortified by knowledge, is a strong combination.

Patience. "Patience is one of the purest and most precious of all the Christian graces. Patience puts aside our own preferences. Patience waives its own rights and permits the good of others to hold a higher place than our own wishes. But in doing this, patience brings to the soul a blessing unsought and undreamed. In short, patience is love at its best."

Poem for the meeting:

Faith.

It is faith that bridges the land of breath
To the realms of the souls departed;
That comforts the living in days of death,
And strengthens the heavy-hearted.
It is faith in his dreams that keeps a man
Face front to the odds about him,
And he shall conquer who thinks he can—
In spite of the throngs who doubt him.

Each must stand in the court of life
And pass through the hours of trial;
He shall tested be by the rules of strife,
And tried for his self-denial.
Time shall bruise his soul with the loss of friends,
And frighten him with disaster,
But he shall find when the anguish ends
That of all things faith is master.

So keep your faith in the God above,
And faith in the righteous truth;
It shall bring you back to the absent love,
And the joys of a vanished youth.
You shall smile once more when your tears are dried,
Meet trouble and swiftly rout it,
For faith is the strength of the soul inside,
And lost is the man without it.

—*Edgar A. Guest.*

Plans for the Meeting.

Have this meeting announced in Sunday School or, better, through a bulletin-board which all will see. Every member of the young people's department of your Sunday School should be an active Christian Endeavorer. Successful workers are needed throughout the Church, and all young people will find this topic and its discussion suggestive.

At the Christian Endeavor meeting, call atten-

tion to the topic for next Sunday "Bible passages we should memorize and why," with the request that each member shall memorize one passage for a Scripture lesson. Urge that this be chosen today and learned thoroughly during the week before the meeting.

Questions for discussion in this meeting: What is success? What are the essentials which a young person must seek to secure real success? What may hinder success? Does Christian Endeavor suggest any helps toward success? Does the Christian Endeavor pledge require anything which should not be demanded of one leading a successful Christian life? What part has religion in the successful life? Health? Intelligence?

SUGGESTED HYMNS: "True Hearted, Whole Hearted," "Give of Your Best to the Master," "My Life, My Love I Give to Thee," "More About Jesus," "The Victory May Depend Upon You."

JUNIOR CHRISTIAN ENDEAVOR.

DECEMBER 9, 1923.

TOPIC: What are the real pleasures?—Luke 8:14, 15; Phil. 4:4.

"Rejoice in the Lord Alway; and Again I Say, Rejoice."

Did you ever read "Pollyanna," and try to play her "Glad Game?" She played that game of finding something always to be glad about, because her father had told her that the Bible contained over three hundred verses, like the one which is our lesson today, telling folks to "rejoice," which means to be glad. Surely, the Heavenly Father meant for His children to be happy, for He gave to us such a beautiful world, such very kind friends, and so many, many good things, which we thought about very especially at Thanksgiving time. He meant for Christian people to be the happiest kind of people. But surely He did not mean for them to try to find pleasure in things which would harm them or other people. In a great meeting, the boys and girls had this for a cheer, to give together, or to say as they met:

"Say, my chum, have you seen
2 Timothy 2:15?
1 Thessalonians 5:22
Will tell you exactly what to do."

Look up these verses, and see if the second one does not give you a rule for deciding whether pleasures are helpful or harmful. Then, because Junior Christian Endeavor stands for happy Christian boys and girls, sing:

"Halleluiah, I'm a Junior!
Halleluiah, amen.
Halleluiah, I'm a Junior,
I'm a Junior C. E.!"

DEEP THOUGHTS FOR SUNDAY SCHOOL SUPERINTENDENTS AND TEACHERS.

Your work in the school counts for two worlds whether it is well or poorly done. Not to strive for the highest and best results is to deserve the penalty of failure when failure might have been avoided.

It has been said that it is a sin for a Sunday School to be smaller than it might be. If so, it is not a greater sin for it to be less interesting, less efficient, less successful than it can be?

If your Sunday School is in your heart, and your heart is in your Sunday School, you will welcome all suggestions, and even not grudge an occasional postage stamp in seeking for the kind of helps which will give you most help in your work.—*Selected.*

CHILDREN'S HOUR AT THE REIDSVILLE CHURCH.

The Reidsville Church holds a children's hour on Tuesday afternoons, which is a missionary society doing double work. The children from six to fourteen years of age meet and have a few songs, then divide into groups, according to ages, and meet in separate Sunday School rooms for a story-telling period. Stories from the Bible, missionary, hero, and other good stories are told. Just before the Woman's Conference, they had a mite-box opening and a public service, with songs, stories and recitations. They saved during the year in the mite-boxes about $6.00, which was given to the mountain work. The pastor, Rev. Ledbetter, Mrs. Ballard, Mrs. Mitchell and Mrs. Wilkins have assisted in the work and are proud of the work which is being done.

This is a splendid plan to reach the children, as stories have an appeal for them that nothing else has. We pass this suggestion along, and hope that other Churches will try the story period, or children's hour. PATTIE COGHILL.

CARDINAL PRINCIPLES OF THE CHRISTIAN CHURCH.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

HOLY NECK.

The work at this Church is moving along with good interest in all departments. Dr. and Mrs. Jay, who were with us for several years, are much missed, but the new pastor, Rev. George D. Eastes, and his family, are with us and have been received most cordially by the entire membership of the Church. The outlook for the new Conference year is most hopeful and encouraging.

The congregation has been carrying for a few years a debt on its parsonage to the amount of something over $1,800. Shortly after the arrival of the new pastor, the board of deacons and finance committee had a meeting, and it was suggested by a member of the board that this debt be liquidated at the earliest possible date. Consequently, the time limit was set at December 1st, and the matter was delegated to Deacon E. T. Holland to be carried out.

Accordingly, Bro. Holland, without previous announcement, presented the matter to the congregation on the fourth Sunday in September, and in a few minutes the amount was nearly all secured from those present. The balance is assured by those who are interested, but who were absent on that day. Nearly all the amount secured was placed on the table in cash. The remainder will be paid on or before December 1st, and the Church will have no more debt. The liberality and the spirit of co-operation manifested in this congregation are an inspiration.

The congregation suffered a distinct loss in the death of Mrs. John Eley. She had been a member of the Church since childhood and had given her highest devotion to the Master and her Church. She leaves to mourn her departure her husband, four sons and a daughter, all members of the Holy Neck Church. Besides these, are three brothers and three sisters, among whom is Bro. E. T. Holland, known to so many of our people. The funeral was conducted on November 11th by the pastor, assisted by the Revs. J. H. Lightbourne and L. F. Paulette. The Church was packed to the doors by her many friends who had come to pay her the last tribute.

CORRESPONDENT.

"DE 'CIETIES! DAT AM DE TROUBLE."

The following story told by Dr. Cyler (Cuyler) is reproduced from the *Watchman-Examiner* and is well worth repeating here. Though the story reflects the views of an old colored man, these views are nevertheless needed to be considered in this way when many believe there is something wrong with the Church. Can it be, after all, that to an old colored man is given the privilege by his little story to tell the white folks just what is the matter with the Church? Dr. Cyler says:

"I asked an old colored preacher how his Church was getting on, and his answer was: 'Mighty poor, mighty poor, brudder.' I ventured to ask the trouble, and he replied: 'De 'cieties, de 'cieties. Dey is just drawin' all the fatness and marrow outen the body and bone of the blessed Lord's body. We can't do nuffin' without de 'ciety. Dar is the Lincum 'Ciety, wid Sister Jones and Brudder Brown to run it. Sister Williams mus' march right in front of de Daughters of Rabekah; den dar is de Dorcases, de Marthas, de Daughters of Ham, and de Liberian Ladies.' 'Well, you have your brethren to help in Church,' I suggested. 'No, sah, dar am de Masons, de Odd Fellows, de Sons of Ham, and de Oklahoma Promis' Land Pilgrims. Why, brudder, by de time de brudders an' sisters pay all the dues, an' tend all de meetings, dere is nuffin' left for Mt. Pisgah Church but jist de cob. De co'n has all been shelled off and frowed to de speckled chickens.' "

Now, brethren, what about the old negro's "speckled" chickens? Can it be true that there are many in the Church who are throwing away the corn to the speckled chickens? If so, no wonder that there is something wrong, not with the Church of Christ, but with the people who compose the professional Church. If the speckled chickens eat up what ought to be given to the Church, we shall not wonder at the conclusions of the old negro.

As we see it, brethren, the Church of Christ is first, not second, not third, not fourth—but first! If the members of the Church were to stop feeding "speckled" chickens and give to the Lord, as He has directed them to do, we believe we should see that there is no occasion to complain that the Church is not serving its God-given purpose. We believe the old negro was right. At least, let us think it over seriously.

JONAH AND THE WHALE.

BY HOWARD W. POPE.

When you're cast down, recall the tale
(For it is very bright),
The tale of Jonah and the whale,
For he came out all right.

The prophet Jonah ran away
One day when he was sent
To Ninevah to preach and say,
The people must repent.

He did not relish that hard task,
So disobeyed the Lord.
A storm arose, and he did ask
To be thrown overboard.

And when the whale began to sup
On Jonah, whom he found,
The whale grew sick and threw him up;
He landed on dry ground.

The prophet then obeyed the Lord,
Which endeth this sad tale,
This truthful tale which we record,
Of Jonah and the whale.

How Shivar Mineral Water Relieves Rheumatism

According to the standard medical books, Rheumatism is not a germ disease, but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate, and these irritate and inflame the delicate linings of the joints, the heart and other organs. To relieve Rheumatism, it is, therefore, necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shivar Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If you suffer from rheumatism, dyspepsia, indigestion, disease of the kidneys, bladder or liver, uric acid poisoning, or any curable conditions due to impure blood, read the following letter, then sign it, enclose the amount and mail it. Only two out of a hundred, on the average, report no benefit.

Shivar Springs,
Box 16-B, Shelton, S. C.
Gentlemen:

I accept your offer and enclose herewith three dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name .....
Address .....
Shipping Point .....
(Please write distinctly.)

SAMPSON.

Mrs. Mary Anne Sampson was born February 20, 1841, and died October 16, 1923. Her age was 82 years 7 months and 26 days. Sister Sampson was a faithful member of the Reformed Church. Death occurred at the home of her daughter, Mrs. Maggie Life, near McGaheysville. She had been a great sufferer for many years before her death. It was my privilege to be in the home occasionally in years gone by, and I always found her fully resigned to the Lord's will, and ready to go to meet Him at any time. Funeral services were held at the home October 18, 1923, conducted by the writer, assisted by her pastor, Rev. W. R. Causey, and interment was made in the cemetery at McGaheysville.

A. W. ANDES.

In the course of his lecture, Mr. Zangwill, the Englishman, announced that America lacks the honor, justice, dignity and efficiency that exist in England. "He discovers also that Americans lack humor, and have no shame, but on the whole are amusing" and worth the price of admission.

When the followers of Christ get to quarreling over preferment, the devils get busy in the Church.

The reservoir from which God's saints drink flows from the fountains that never run dry.

WOLFORD.

Mrs. Maggie Wolford was born January 20, 1878, and died of diphtheria November 8, 1923, aged 45 years 9 months and 18 days. Deceased was a member of the Christian Church at Palmyra. She is survived by an afflicted husband and several children, some of whom are small. Much sympathy is felt for the unfortunate family. A brief service was held at the grave November 9, 1923.

A. W. ANDES.

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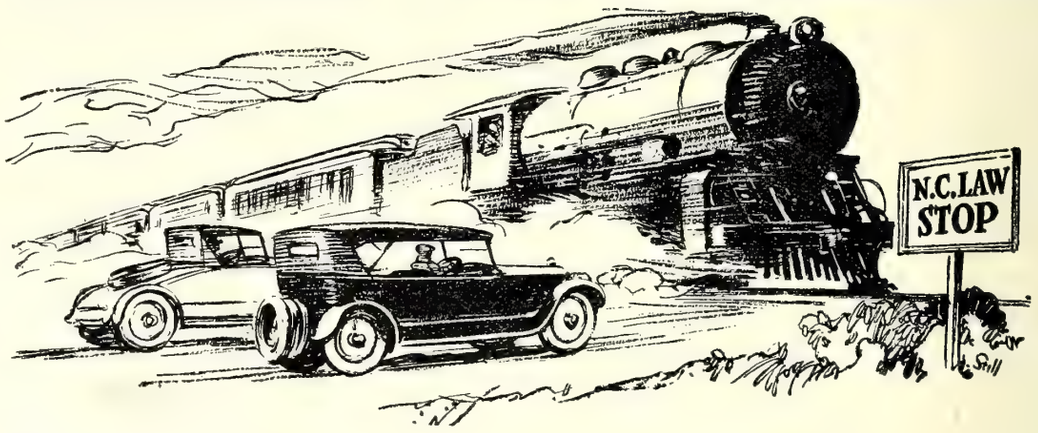
SOUTHERN RAILWAY SYSTEM



For your *own* protection—

The peril of the road crossing has become a national problem with the multiplication of automobiles.

The Southern Railway System has eliminated 584 grade crossings, and is eliminating more every year, but 7,000 remain to be separated on this system alone. The total cost to complete the work is a stupendous sum—probably half as much as the cost to build the railroads.

Even if the money were available, and the public willing to pay the increased freight and passenger rates necessary to provide a fair return on it, many years would be required to do the work.

Protection from the peril for the present generation at least must be found in some other way. Trains cannot stop at every crossing if they are to be run at the sustained speed expected by the public and required to carry the commerce of the country. The train crosses a highway about every mile. The motorist encounters a railroad only occasionally.

It is necessary, therefore, for the automobile driver to stop in order to avoid risk. No one who did this was ever killed. In North Carolina, where the law now requires such a stop, the number of road crossing accidents on our lines has been reduced one-half.

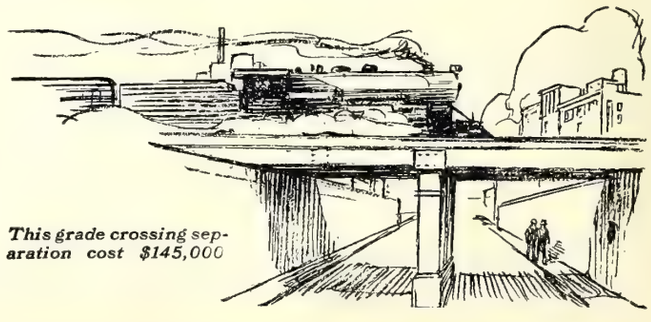
Grade crossing accidents can be prevented if you will approach the zone of danger determined to exercise caution *For Your Own Protection.*

It is better business to save a life than to save a minute.

Personal Responsibility

(Reprinted from the Saturday Evening Post)

Final dependence for a reduction in the number of railroad grade-crossing disasters must be placed upon the individual's sense of responsibility. If when approaching and crossing a railroad at grade the traveler will think of that crossing as a zone of danger to him, and regard himself and those with him as in imminent danger until the crossing is completed, the chances of accidents will be automatically reduced to the minimum.



This grade crossing separation cost $145,000

The SOUTHERN SERVES THE SOUTH

RUPTURE

EXPERT HERE

SEELEY, FAMOUS IN THIS SPECIALTY, IS CALLED TO GREENSBORO.

F. H. Seeley, of Chicago and Philadelphia, the noted truss expert, will personally be at the O. Henry Hotel, and will remain in Greensboro Saturday, December 8th, only. Mr. Seeley says: "The Spermatic Shield will not only retain any case of rupture perfectly, but contracts the opening in 10 days on the average case. Being a vast advancement over all former methods—exemplifying instantaneous effects immediately appreciable no matter the size or location. Large and withstanding any strain or position or difficult cases, or incissional ruptures (following operations) specially solicited. This instrument received the only award in England and in Spain, producing results without surgery, injections, medical treatments or prescriptions. **Warning: All cases should be cautioned against the use of any elastic or web truss with understraps, as same rest where the lump is, and not where the opening is, producing complications necessitating surgical operations.** Mr. Seeley has documents from the United States Government, Washington, D. C., for inspection. He will be glad to demonstrate without, or fit them if desired. Business demands prevent stopping at any other place in this section.

P. S.—Every statement in this notice has been verified before the Federal and State courts.—F. H. Seeley.

Home Office, 117 N. Dearborn Street, Chicago.

BIRTH.

Born to Mr. and Mrs. L. G. Jeffreys, Sunday morning, at 6:15 o'clock, November 25th, a daughter, Mildred Gray Jeffreys. Congratulations!

FOR GOOD HOME COOKING

—GO TO—

MRS. COOK'S CAFETERIA

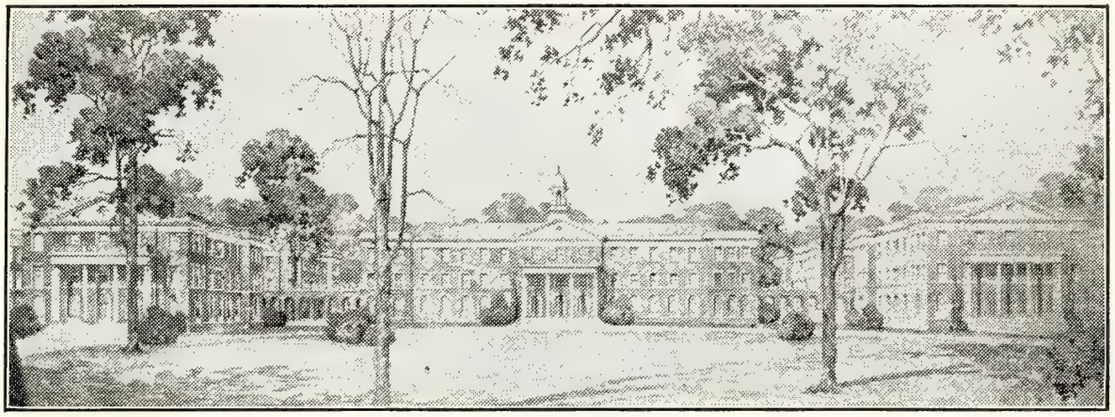
805 East Grace Street.

Be sure to try her good Virginia Batter Bread.

The Old Reliable Greensboro Nurseries. Fruit, Shade and Ornamental trees, vines and plants. Special prices direct to the planter.

GREENSBORO NURSERIES, Greensboro, N. C.

Elon is Building for the Future



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LISKEY—RHINEHART.

Mr. J. Floyd Liskey and Miss Vada M. Rhinehart motored to my home on November 7, 1923, and, in the presence of a few intimate friends and relatives, were united in matrimony. The groom is a son of Mr. J. R. Liskey, of near Harrisonburg, Va. The bride is a daughter of Mr. and Mrs. Ben Rhinehart, of Linville, Va. Both are popular young people, and well deserving of the good wishes of their many friends.

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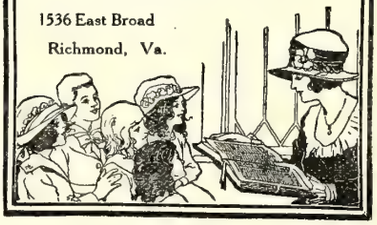

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THE SUN'S OBSERVATORY

No Weakening on the Volstead Act.—

William Jennings Bryan said recently, when told that the claim is being made that the country has changed its sentiments on the Volstead act: "No such change is to be found in this country, as was shown by the last election."

Mr. Bryan is absolutely correct in his opinion. We find no disposition whatever to give up, to let lawless crooks, traitors, nullificationists, and money-mad capitalists wreck the Constitution.

A Serum for Tuberculosis.—

Every announcement that a successful treatment for tuberculosis has been found arouses the keenest interest at once. Incredulity and hope struggle in the heart. But we have no doubt that a cure will be discovered. It is announced that a Dr. Apshlinger, of Geneva, Switzerland, has discovered a serum which is efficacious in seventy to eighty per cent of the cases and that the permanency of re-established health is said to be a feature of the results. Dr. Spahlinger has been using the treatment for ten years and is satisfied that it does good, but owing to financial limitations and the prejudice of doctors, his discovery has hitherto gained little attention. But he is now getting attention, and favorable attention at that. Prejudice is a terrible barrier to progress, and it seems especially unreasonable in scientific men. In the meantime, let us all encourage the men and women who are trying to cure the ills of life and of society.—*Ex.*

How the President Observes Thanksgiving.—

Officials in Washington, most of the government employees who work under them, and the other residents of the capital, gathered "in their homes and their usual places of worship" for their annual observance of Thanksgiving and did justice, as they saw fit, to the traditional turkey dinner.

President and Mrs. Coolidge observed the day strictly in accord with the spirit of simple Thanksgiving suggested by the President in his proclamation. They had invited several personal friends to be their guests at dinner after their attendance at special services in the First Congregational Church, of which they are members, and planned to spend the remainder of the day quietly. They purchased their own turkey, having decided not to accept the usual gifts of choice birds; but their pumpkin pie, two and one-half feet in diameter, was presented to them by an admiring local chef who was aware of Mr. Coolidge's liking for such pastry.

Should We Forgive Our Debtors?—

We mean by this question the nations that are indebted to us. The total amount due America by the allied nations is something like $11,000,000,000. Many have believed that the shortest way to restoration would be for America to forgive her debtors and let the money be used for rehabilitation purposes.

We were talking with a very intelligent gentleman the other day, who took the opposite view. He says that to forgive these nations would simply be to further enrich the bankers who grew immensely wealthy during the war. These notes, he says, are being carried by the banks, and if we should relinquish our claims the common people, who are ground down by the burden of taxation, would not be benefited. He says the bankers are for the most part Jews, and that Jews have always encouraged war because they prosper during war.

In the opinion of our friend, if we forgave them this debt it would cause them to begin at once the agitation for another war. He thinks we ought to give them ample time to pay this debt, but to hold it over them as a safeguard against future wars. He thinks if we could have it so arranged that the amount we forgive would go to the masses of the people, who are now bearing the burden of taxation, it would be well. But as there is no probability of such an arrangement, he believes we should use this to maintain the peace of the world.

The position taken by this gentleman presented the case in a new aspect that is well worth thinking about.—*Biblical Recorder.*

New Wrinkle for Priming Cartridges.—

One of the drawbacks in the use of explosives in cold weather, especially with the cap-and-fuse method of priming, is the difficulty and bother of tying the fuse securely to the dynamite cartridge so that it cannot pull out.

Careless priming is responsible for a large proportion of the unsatisfactory results that farmers, especially, have with dynamite. Even some miners who should know better merely lace the fuse through the dynamite cartridge and then complain if they have burned up charges and misfires. The fuse with the cap attached must be securely fastened to the dynamite cartridge in such a way that the side spit of the fuse cannot ignite the dynamite.

This new wrinkle in priming consists of the standard method of priming in the side of the cartridge near the top and fastening the fuse with a tarred string. A piece of tarred string fifteen inches long and about as thick as the twine used by hardware dealers for tying up about a five-pound package of nails does away with tying knots.

After the cap with fuse attached is inserted in the dynamite cartridge, two or three turns are taken with the tarred string around the fuse, about an inch from the cap, then two turns are taken around the dynamite cartridge and fuse, finishing up with as many more turns around the fuse as will use up the string.

This makes a tight, firm operation, which, if properly done, will positively hold the cap in place and prevent it from pulling out.—*Alfred Mathedson.*

The Output of Books.—

An examination of publishers' lists enables us to note the comparative number of the different classes of books published this year. As might be guessed, fiction is first, but only a little above the more serious books of history and biography. This indicates that readers are most interested in people, in action and in the unusual. Novels deal with imaginary people, or with composite characters, while history and biography relate the deeds of actual folks.

Next to these, in the number issued, come essays, poetry and drama. Not many books of essays have been published, and fewer poems than last year. One of the best volumes of verse is by Thomas C. Clark, of Chicago. He has become one of the world's most popular lyrists, and his songs are always true to the highest things we know.

Scientific writers have not been idle. A goodly number of books on sociology and economics have appeared, and there is a sprinkling of philosophy and a few books on business. Many new editions of old favorites greet us. Some of these will be entirely new to the present generations.

A liberal number of religious books have been issued. The Church has reason to feel that her scholars and thinkers have not failed to bear a fruitful testimony to the visions and ideals of the faith. Among the religious output we notice a large number of sermons. Many of them are sermons of the first order. The pulpit has become steadied after the peculiar and trying strain put upon it by the world war. The preachers have passed with credit and triumph over into the new era, and they know how to apply Christ's teachings to the questions of the times. It is encouraging that so many sermons are being printed. It shows a greater appreciation of religion on the part of the people, and it shows also that the pulpit is holding up to its old, grand prophetic position of light and leading in a world that sorely needs divine guidance.

The books people read are a gauge of their mental states, and judged thus, we may say that the march of mind today is encouraging.—*Selected.*

NOTES-PERSONALS

Rev. Jno. G. Truitt, of the First Christian Church, Norfolk, Va., preached the Thanksgiving sermon for the different Churches of Berkley, and it was pronounced to be very good—and we got this report from one who heard it.

The Missionary Association of the Eastern Virginia Christian Conference held its annual session last Tuesday, December 4th, with the Christian Temple, of Norfolk, Va. That has been a most useful agency in the work of the Church. It has had a long and useful career, having been in action for about forty years.

Rev. D. A. Long, D. D., Franklinton, N. C., is planning to leave for his winter home in Florida about the middle of December and will be away two or three months. He will, as far as possible, have his appointments filled during his absence. How delightful must be the sensation of the thought of a winter in Florida! We wish you a pleasant season, Dr. Long, and a safe return to your field of labor.

Bro. A. H. Spivey, writing from Wakefield, Va., under date of November 26, 1923, says: "We have secured the services of Bro. G. C. Crutchfield as our pastor for the coming Conference year. He will serve three Churches—Wakefield, Burton's Grove, and Barrett's. We think he is just fine, and we believe he is the man for our Churches, and we are looking forward to the coming year for great things in the Lord's work." We rejoice with our brethren, represented by Bro. Spivey, in the fine outlook they have for the year just now ahead of them.

In a recent issue of the *Friendly Visitor,* the local paper of the Muncie, Ind., Christian Church, the pastor, Rev. M. W. Butler, says: "We never carry personalities, even if we had them, into our pulpit, or into the columns of the *Visitor.* But we are anxious to declare the truth of God in both. Are we willing to face facts, and be honest with ourselves and with God? That is a wise decision and a holy purpose, as we believe. Personalities of any kind, and especially of an unpleasant nature, should never be given a place in the pulpit, nor in the paper. If you have something personal to say to any one, say it to him alone, face to face, and not behind his face.

The Moody Bible Institute of Chicago has inaugurated a new course in religious education, which will comply with the international standards for leadership training in religious education. The course will cover 100 weeks (1,465 hours). Its object is to prepare specialists in teaching and departmental superintending, and in particular, directors of religious education. The aim is especially to train men and women of executive ability who do not feel called to the pastorate or the mission field, but may desire to devote their lives to organizing and directing religious education in Churches where the pastor lacks the time or the training to supervise this important work. M. B. T.

In a letter from Mr. Geo. H. Bellamy, State chairman for North Carolina of the Near East Relief, he says: "According to cable advices received in this office, only the Near East is standing between these unfortunates and starvation and disease. No doubt, you have heard of the plight of Christian sufferers in the Near East since the newspapers announced the signing of the infamous treaty of Lausanne. The full fruits of this treaty, so far realized, are 1,000,000 Christian refugees, driven from their homes and lands, and now destitute on the shores of the Black Sea. In many cases, food stocks for orphanages have been temporarily depleted in the faith that the American people will respond. We now have no such stimulus as last year, when the murder of 150,000 people kept our cause on the front pages of newspapers for weeks. Unless the Churches of North Carolina rally to our State committee this winter, the Mohammedans will win another big victory—hundreds of thousands of Christians will starve to death—and much of our work and your work of the last five years will have been in vain. Our work is, of course, among the Christian orphans. The average American citizen, who forgets the news from abroad almost as soon as he reads it, cannot understand why we should have to feed these people year after year. The Lausanne treaty meant little to them—they do not realize that children four years old could not support themselves, even though these Christian countries were rehabilitated. Unless the Churches arouse themselves to real interest in their respective communities, Christianity will be at its lowest ebb in the Near East this winter. A bigger problem is the rural Churches which our volunteer committees cannot reach. If you are in a community where an active campaign was not held last year, will you not organize a committee in your Church and set aside a day to take an offering for this cause—for the suffering children of the Near East? May we not hear from you on this matter at your earliest convenience? All checks should be made payable to Mr. John M. Scott, 300 North Tryon Street, Charlotte, N. C. When in Charlotte, N. C., visit us at our new quarters."

FROM "TOSHIO."

From Utsunomiya, Japan, under date of October 28th, Mrs. Toshio Kato (formerly Miss Toshio Sato) writes personally:

The first of September was the day of the great calamity which killed millions of people and disturbed the capital cities and places of this country. The day and the days following were the darkest and saddest days to us. I can never tell you how awful it was in Yokohama, Tokyo, Yokasuka and the other places, but when I went to the station here to meet those trains coming up from Tokyo and saw and heard those people who barely escaped from death, I had to realize that it was beyond human power to picture the awfulness of those few days.

In the papers and the magazines we read much about the great sacrifice your country made in order to save our starving, burned-out and homeless people. We certainly are grateful, yet cannot tell it out, for our hearts are full of it.

Coming back to myself, I think Mrs. Fry has already told you, through the *Christian Missionary,* about my baby boy that was born on the fifteenth of July. I am a very busy mother now, but we both are very well and happy.

I am sure you have been wondering what I have been doing and why I did not wirte about my work. As soon as the spring term was over, I moved from the dormitory to begin light housekeeping near Mrs. Fry's. When the new term began, there was no one to fill the vacancy, so I decided to continue the work, doing the best under the circumstances. So, really I did not lose any time, and still am at the work, though the baby, too, requires much time. Of course, I cannot do as much work as before, but I feel that God means for me not to stop on account of that, but to work on as long as I can. I am glad I am still able to do some service, and hope I shall always be. My baby is 106 days old today; just as big and heavy and strong as I could hope him to be. He goes to school with me and helps to cheer up the girls there. Hope he shall grow up to be a God-fearing man who faithfully follows the footsteps of the Lord, and spends his life in glorifying the name of the Father.

HOLY NECK.

Two of our splendid young men have entered the matrimonial relations during the past week. Brother Lee Worrell found his bride in the person of Miss Zola Greene, of Gates, N. C. They were married on Saturday night, the 24th. Mr. Worrell is a son of Mr. and Mrs. George Worrell, of near Holland. The other young man referred to is Brother Howard Holland, son of Mr. and Mrs. Lum Holland. The bride is Miss Ina Smith, of Whaleyville, Va. The marriage took place Wednesday afternoon, November 28th, in Suffolk, Va., Dr. I. W. Johnson officiating.

The Ladies' Missionary Aid Society rendered a splendid Thanksgiving program at the Church on last Sunday night. The annual thankoffering was received. It amounted to about $20 and will go to foreign missions.

Holy Neck congregation participated in a fine, spirited union Thanksgiving service with the Holland Churches on Thanksgiving morning. The offering goes to Near East Relief.

Next Sunday will be observed as "Golden Rule Sunday," as outlined by the Near East Relief Committee. The congregation is planning to enter into the plan heartily. The pastor will preach a special sermon.

Special plans are being executed at this time in an effort to secure payment of Men and Millions pledges. CORRESPONDENT.

A REMINDER.

TO THE MEMBERS OF MY CHURCHES:

Dear Friends,—You treated me during the past years, as your minister, better than I deserved. In answer to your unanimous calls, I have agreed, if nothing happens to prevent, to be with you, as usual, another year. You have always given me good attention. Listen: verily, verily, I say unto you, we have not all paid our pledges in full for Men and Millions. Dr. Atkinson's face has almost turned into an interrogation point, begging us to do our duty. A few are not able to pay on account of sickness and death in the family; others because of serious financial reverses. Nearly all, by making sacrifices, can and will eventually pay every dollar.

Beloved friends, if you really knew how our Zion was suffering now for lack of prompt assistance, you would make a special effort to advance the kingdom. The hard-earned crops are selling for fair prices. Do not wait for complaints and reminders. Send Dr. J. O. Atkinson, Elon College, N. C., your check today. Your sleep will be sweet tonight and your conscience will be clear forever. D. A. LONG.

NOTICE TO PASTORLESS CHURCHES.

The Conferences of the year are now over, and if there are in North Carolina or Virginia any Churches without pastors I shall be most happy to send the names of available pastors on request. If the Church secretary, or interested member of the Church without pastor is interested in securing a pastor, I will appreciate the information and will gladly supply the list I have and such information as may be desired, provided it is in my possession. Respectfully,

J. O. ATKINSON,
Mission Secretary.

The Editor's Pulpit

A Weekly Presentation of Truth for the Christian Life.

INTEREST ON MONEY IN BANK NOT COLLECTED.

"And He brought us out from thence, that He might bring us in, to give us the land which He sware unto our fathers."—Deut. 6:23.

"There remaineth yet very much land to be possessed."—John 13:1.

"How long are ye slack to go to possess the land, which the Lord God of your fathers hath given you?"—Josh. 18:3.

There are people who are practically always fearing God will not keep His promises, and generally these people are they who never have a word to say of their own failures to obey God, to honor Him with their trust, or to serve Him in hope. Our text has a finger of rebuke pointing directly at this class of professing Christians. God has offered them great things by His promises, but they have never trusted Him sufficiently to claim them, the things thus offered, and yet they are unable to trust God for their daily needs or for the rich spiritual blessings with which He is lavish in offering to them.

There is scarcely another combination of three texts in the Bible which present to us such striking significance the delinquencies of the everyday life of so large a number of professing Christians? The bringing of the children of Israel out of Egyptian bondage and their entrance into the promised land, and the beneficent purpose of God in thus delivering them from the hand of their enemies and their failure to profit fully in these experiences are forcefully set forth in the texts given above. We are thus face to face with certain striking thoughts of God concerning His people.

1. *The deliverance of Israel from the bondage of Egypt was based upon the purpose of God to put them into the land of promise.*

He led them out that He might lead them in—into the land of freedom, a country which it was said was flowing with milk and honey. Notwithstanding this great and loving purpose of God to make them a mighty people and a gracious blessing to the world, they met God with an unwillingness on the part of the very people He was seeking to establish in the earth as His chosen people. What a queer trait in Israelitish character! Under the leadership of Moses, the great and benificent purpose of God had been accomplished to the extent of leading them out of Egyptian bondage. Strange as it may seem, after they had been led out of this bondage it required more time and, if possible, greater effort to lead them into the land of liberty and plenty. They had left Egypt, had crossed the Red Sea and were safely marching toward the land of "milk and honey," when they were suddenly diverted from the true way. Then began their wanderings from which they did not recover in forty long and trying years.

While in bondage, they suffered from cruel task-masters, but now delivered from this bondage they had a desire to return to the flesh-pots of that country whence they came, and not only so, but that they might have full control over themselves to do as they pleased; they wished their own independence. It is always so when the Christian seeks to usurp the authority of God by having his own way and doing as he may please. When we are in trouble we cry for help, but as soon as we gain our independence we forget Him on whose bounty we were fed and kept in the time of our helplessness.

2. *Having delivered Israel from Egyptian bondage, God patiently awaited their onward movement to the land of milk and honey.*

They were afraid to move, afraid of imaginary evils, as against the power and goodness of God. Fearing they would never reach the land of freedom, they wished they were back in the brickyards of Egypt. How short-sighted are the eyes of unbelief! It is now forty-five years since they left their cruel task-masters behind and started to find a land of plenty, but forty of these years have been spent in wilderness, wandering, and five of them had been spent in entering the promised land, but they had done so little in really occupying that land as the Lord had told them to do that He now calls Joshua to the fact that, though they had entered the land, they had done very little toward actually occupying it. How sluggish are these half-way Christians in any effort to take all that the Lord is offering them!

Briefly, let us take a glimpse at the whole land, as God had given it to them, and then at that part of it which they had occupied, and we shall get some conception of the enormous failure they had made.

3. *Facing their failure, Joshua turned upon them and asked: "How long shall we wait before we possess the land?"*

With their failure heavily upon them, Joshua asks for three men of each tribe who might go out and lay off the land, that each tribe might readily take possession of its part of it till the whole land should be truly occupied, fully occupied by them for whom it was planned, and yet they did not reach it fully—much of the territory that God had given them was never occupied by them, and they never reaped its fruits. But what may that mean to us as Christians? It is evidently meant that Israel's failure to go in and possess the land God had given them should teach us, away out here in the twentieth century, a great lesson as to the Christian life and our failure to enter into it in its fullness. The land God had given them was a type of the many thousands of promises He had given us, but, like the Israel of old, we have never taken up these promises and used them, as He meant we should. The great Bible is full of promises. It is like a tree, hanging, loaded with the most delicious and beautiful fruit, but having so many other things before us, we have turned to the perishing things of earth, and in doing so we have turned away from God and His great budget of promises and have never entered into their fruitage. What a pity that we have such a poor estimate of the riches of God's grace? Looking at His manifold promises, He says: "I have given them to you," but we stand around and look on as if indifferent, as if we had no idea of the real value of these promises, and then we expect God to come to our help and make our victory for ourselves complete, even though our sluggishness has kept Him out of the great victory for His truth which He had justly expected at our hands; and what shall the harvest be?

Let us learn:

1. That He takes us out of the old life of sin that He may put us into the great field of truth and bring forth much rich fruit to His glory. He has promised us as His people great bounties, and upon these promises He is looking for a great harvest in spiritual values.

2. He declares that very much of what He has given us remains untaken. There it lies before us, no fruit, a waste wilderness that ought to have been blooming as the Rose of Sharon.

3. Taking in the situation as it relates to Christians of today, He asks of us, as He did of the Israelites of old, How long will you remain slack, rather than go in and possess the land which God gave not only to us, but to our fathers before us? How long will you wait to claim the truth God has given to you. These treasures were given to us through our fathers, and still we have not been careful to gather in these treasures for the life we are seeking to live. We are, therefore, poor as Christians, not because God has so ordered it, but because we have been too idle, too indifferent, to reach up and grasp them. How long shall this sort of thing go on? Presently life will end, and if the promises of God are still untaken and unused, poor indeed will life be without them.

I WILL NOT FEAR.

I will not fear,
Though storm clouds gather fast,
Though kingdoms fall and mountains crumble into dust,
When every ship comes home with broken mast,
And every doubt of earth and hell assail my trust;
Then whether heaven be dark or clear,
My anchor chain will hold—
I will not fear.

I will not fear:
When dearest friends turn back,
And earthly ties are snapped by unexpected strain;
When those once dear follow in my track
And rend me, then, though bleeding, I will not complain,
I shall expect my Lord will then appear
To shield His trusting child—
I will not fear.

I will not fear,
Though wrong ascends the throne,
And innocence, with broken scepter, stands aghast,
The right shall not forever stand alone.
Justice will wear the royal robe and reign at last.
Haman shall hang on gallows he did rear;
God's people shall be free—
I will not fear.

I will not fear.
When everything goes wrong;
When losses, crosses, pains and sorrows overwhelm;
When days are dreary, nights are dark and long,
And storm blasts hide from view the Master at the helm,
I see Him not, but while His voice I hear,
Unfalteringly I'll wait—
I will not fear.

—(Author unknown.)

LECTURES ON COMMUNITY LIFE.

"A Christian Program for the Rural Community," by Kenyon L. Butterfield, A. M., LL. D., is composed of lectures on community life and offer a constructive program for special study, leadership and method in presenting the Christian message in rural sections. There is an informing and suggestive discussion of the economic and ethical phases of the problem in their bearing on the common welfare of the community. A practical textbook for theological seminaries and training institutes. Of particular value to ministers in country districts, in that it reveals opportunities and indicates definite and effective lines of approach to a successful meeting of difficult conditions.

Would you like to make a Christmas gift to a friend? If so, a year's subscription to THE CHRISTIAN SUN would be appreciated.

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor,*
Elon College, N. C.

A GOOD BRIEF CONFESSION OF THE CHRISTIAN FAITH.

We find the following brief statement of the Christian faith in one of our exchanges; if we mistake not, it was clipped from the *Presbyterian Standard.* It may be of help as showing how nearly all evangelical Christians are together on the vitals of Christianity, and beside it may help some reader to grasp the truths which are ordinarily regarded as vital to the faith of a true Christian. Much more might be added, but for a brief statement of the Christian faith, we regard it as very good.

God.—God is a Spirit, infinite, eternal and unchangeable in all His glorious, attributes. He is merciful and gracious, and not willing that any should perish, but that all should come to repentance and divine fellowship. He exists in three persons—Father, Son and Holy Ghost—who are one God, same in substance, equal in power and glory.

The Bible.—The Scriptures of the Old and New Testament were written by holy men of God as they were moved by the Holy Ghost, and are the Word of God. It is the only infallible rule of faith and life.

God's Purpose.—The eternal purpose of God includes all events; it is holy and wise, and does not deprive man of freedom, nor make God the author of sin.

Creation.—God created the world and all things therein; He made man after His own image with an immortal soul, endowed with knowledge, righteousness and holiness.

Sin and the Fall.—Sin is the violation of God's law, either by omission or commission. Our first parents, being tempted by Satan, disobeyed God's command, and so by their own choice fell from their original state of innocence and communion with God, and all men being their descendants are born with sinful natures.

Salvation.—God so loved the world that He gave His only begotten Son to be the Saviour of sinners. His salvation is sufficient for all, but is efficient only for those who accept Christ as their Redeemer.

Election.—God the Father chose unto Himself in Christ a people that should be holy and without blame before Him. Those who come to years of discretion receive salvation only through faith in Christ; those who die in infancy, and others who are incapable of exercising choice, are saved by the electing love of Christ; His grace has peopled heaven with multitudes and has never sent one soul to hell.

Christ the Redeemer.—The Lord Jesus Christ being the eternal Son of God, became man, being conceived by the Holy Ghost and born of the Virgin Mary, yet without sin. By Him alone we can come to the Father because His perfect obedience and sacrificial death made a perfect atonement for all sinners who receive Him. He rose from the dead and ascended into heaven, where He makes continued intercession for us. He will come again to receive and reward His people, and to judge the world.

The Holy Spirit.—The Holy Spirit is the third person of the Godhead, who persuades and enables men to obey the call of the Gospel, and applies the redemption purchased by Christ. He continually dwells in every believer to restrain, comfort and bless him.

Justification by Faith.—Every one who humbly relies upon Christ for salvation, and in repentance confesses and forsakes sin, is pardoned and accepted of God on the ground of Christ's obedience and sacrifice.

The Christian Life.—The Holy Spirit imparts spiritual life to all believers. He purifies them more and more from sin until at last they stand perfect before Him in glory. Believers may, at times, backslide, yet God does not cast them off, but chastens them and restores them through repentance to His loving fellowship.

The Church.—The visible Church is composed of all who profess faith in Christ, together with their children, and it is the duty of all believers to openly profess their faith by uniting with the Church. The visible Church consists only of those who truly live the Christian life.

The Sacraments.—There are but two sacraments—baptism, which symbolizes the work of the Holy Spirit; and the Lord's Supper, which symbolizes the sacrificial death of Christ.

Death and Resurrection.—The souls of Christians are at their death made perfect in holiness, and do immediately pass into glory; and their bodies do rest in their graves till the resurrection, at which time they shall be raised up, acquitted in the day of judgment and made perfectly blessed through all eternity; but the wicked shall go away into everlasting punishment.

The Final State.—The eternal home of believers is heaven, while the abode of the impenitent is perdition. Man retains his identity after death, and there will be recognition in the future life. We believe in the ultimate and complete triumph of the Saviour's kingdom.

THE INCARNATE CHRIST.

John tells us that the Word was made flesh and dwelt among us. That is what we call the incarnation, the divine Christ being given a human body. Surely that is a mystery to mortals, but so are many other things. There are persons who refuse to believe anything they cannot understand. Then that limits them to a narrow, very narrow, sphere in which to exercise faith. If we believe only what we can understand, then we shall live a dried-up life, for in fact there are very few things that the human mind can understand in its fullness. Most of the things in this life we have to take by faith and be content to know that certain things are true, although we do not understand them. For instance, we eat food to give us strength for the body and the mind, but we cannot tell just how the process brings about the desired results. We know that water slakes the thirst of man, but we cannot be sure that we understand how it is done. The soil gives life and growth to vegetable matter, but we do not understand it. We know that the soil which gives life and growth to the flowers also colors them in a beautiful variegation, but we do not understand how it is done. The green grass comes to maturity from the soil, and it seems to be all alike, but it must be different, and this we know because it is eaten by the sheep and wool grows from its nutriment; the goose eats the same kind of grass, and it makes feathers; the cow eats from the vegetable matter and it makes hair on the cow. Now, will any man be so silly as to refuse to believe these things just because he cannot understand them?

It is even so in the greater matters of the kingdom of God. We do not understand how the death of Christ saves the believer, but it does it. We cannot see how the blood of Christ can make an atonement for sin, but it does, and to deny it is only to make ourselves ridiculous. Dean Inge, regarded as one of the keenest minds in England, says some things about the incarnation of Christ. We may not understand it all. Most likely Dean Inge did not understand all of it, but we may believe it and just as surely get the benefit of it, as we do get the benefit of the food we eat. We do not understand it, but we know we get strength from eating food, and that is the best proof we need—it shows up in a sort of demonstration that we cannot deny. Even so, we who receive the Christ and are made to grow in grace and in the wisdom of God, and we know that is true, although we do not understand it at all.

Dean Inge says:

"The incarnation and the cross are the central doctrines of Christianity. The divine Logos, through whom the worlds were made and who sustains them in being, is not exhausted in His creation, but remains transcendent as well as immanent in it. * * * Neither natural law nor the beauty of the world suffices to manifest or call forth the love which binds together man and his Creator. Nor would any display of almighty power for our sakes evoke it. So far as I can see, nothing but a personal incarnation, and the self-sacrifice of the incarnate, could either adequately reveal the love of God for man or call forth the love of man to God. No doubt the incarnation is also a revelation of universal spiritual law. The 'whole process of Christ' is and was meant to be a dramatic representation of the normal progress of the soul. So St. Paul felt it to be. As Christ died and rose again, so we, as members of His mystical body, are to die to our old selves, and to rise again clothed with 'the new man, which after God is created in righteousness and true holiness.' This being the law of redemption, it might be supposed that the revelation could be made to the human spirit as a discovery, and that a personal, objective incarnation was unnecessary. But it does not seem to me that any diffused, impersonal revelation could take the place of the Word made flesh and tabernacling among us. Such a revelation would merely mark a new stage in the growth of racial experience, a fuller understanding of life and its meaning; it would not give us an assurance that God is love, nor would it reveal the supreme law of gain through pain, of victory through defeat—the offense and the glory of the cross. We needed a demonstration that in spiritual creation, as in physical creation, birth comes through travail pangs. The cross, as I understand it, is not so much an atonement for the past as the opening of a gate into the future. Plato had already divined that 'we cannot get rid of evil without suffering'; but vicarious suffering—the suffering of the sinless for the sinful—remained a stumbling-block for the non-Christian world; and it is only in this doctrine that the sting of the world's sorrow and injustice is really drawn. Redemption means admission to redemptive work; and our redemptive work is accomplished not only by what we do: we are also called to 'fill up, on our part, what was lacking in the afflictions of Christ, for His body's sake.'"

SHORT NOTES ON BOOKS OF THE BIBLE.

The Kingdom Lost and Recovered.

1 and 2 Samuel.

All the books of the Bible present remarkable facts in history, prophecy and moral and religious truth, as revealed to man by his Creator. The first book of Samuel presents the personal side of the last of the judges, the moral failure of the priesthood under Eli, and also the failure of Samuel's attempt to make the office of judge hereditary. Samuel was the first of the writing prophets. It was as a prophet that Samuel showed to

the best advantage, for it was as a prophet, and not as a priest, that Samuel played such an important role.

In this first book of Samuel we have an account of the end of the theocracy, as administered by the judges. Then begins, with Saul, the rule of the kings. A king was given to Israel because nothing else would satisfy them; but the Lord told them what the outcome of a king would be. He said to them through Samuel: "This will be the manner of the king that shall reign over you: He will take your sons and appoint them for himself, for his chariots, and to be the horsemen; and some shall run before his chariots. And he will appoint him captains over thousands and captains over fifties; and he will set them to ear his ground, and to reap his harvests, and to make his instruments of war, and instruments of his chariots. And he shall take your daughters to be confectionaries, and to be cooks, and to be bakers. And he (the new king) will take your fields and your vineyards, and your olive yards, even the best of them, and give them to his servants. And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants. And he will take your menservants, and your maid-servants, and your goodliest young men, and your asses, and put them to his work. He will take the tenth of your sheep; and ye shall be his servants. And ye shall cry out in that day which ye have chosen you; and the Lord will not hear you in that day."

Notwithstanding this message from the Lord to the people of Israel, they would not heed His warning. They refused to obey the voice of Samuel, and they said: "Nay, but we will have a king over us; that we may be like all the nations; and that our king may judge us, and go out before us to fight our battles." Then Samuel went and told the Lord what Israel said in answer to His message, and the Lord said to Samuel: "Hearken unto their voice and make them a king." This was the beginning of kings among the people of God. Never was there a more stubborn instance of refusal to listen to God, and the world has had to pay for it in many a hard task as a tribute to the kings of the world.

Human nature changes little till the grace of God changes it. They refused to listen to God, and declared that they wished to, like other nations, have a king. That has been the downfall not only of Israel, but of the people of God, not being satisfied with God's way and plan—they must be like other nations. How many in the Church today are not satisfied to obey God and do His work in His way, but, desiring to be like the people of the world, they go and do God's work in their own way and like the world, and then they have to pay for their folly in an unfaithful and an unfruitful Church. God pity His recalcitrant people—they love to be like the world rather than to be Christ-like.

There is but one book of Samuel in the Hebrew, but when it was put into English it was divided into two. The history of Samuel covers about 120 years, so says Archbishop Usher. It moves chiefly about three persons—Samuel, Saul and David. The new kingdom is the dominant thought. The matter, the manner, the renewal and the rending of that kingdom constitute the subjects of discussion together with its translation from Saul, the apostate, its deliverance from Absalom, the usurper, and its establishment in the hands of David, the servant of the Lord.

The times of which the book of Samuel tells us were times of trial and hardship. It was practical anarchy. Eli, the high priest and judge, had been a strong man, but he is now old and unable to rule with authority. Even his own children paid little attention to his authority. His house was doomed. He was a judge as well as a seer. There was no flaw in the moral character of Eli. He was simply old and weak and could not fill his high office in any acceptable way. He could not even rule his own sons. They went far astray, and we are told that Eli restrained them not. This seems to have been the last straw, and it broke the camel's back, and disaster followed quickly. It was the inefficiency of Eli's administration of justice and right more likely than anything else that prompted Israel to ask for a king, making it plain that one sin begets another.

Saul, the first king of Israel, was a fine fellow, good-looking and good-natured in a general way, certainly when he first became king. He was so smooth and genteel that he won even his enemies over to be his friends. But this view of his life soon disappeared, and Saul began to go wrong. He fell from his high position as a stalwart for God and His people, and then his downfall was rapid. Saul's first step in the wrong direction was when he began to dissemble in order to get some human advantage which the Lord had not given him, then he began to go down and down. He did go down, too. When any man will lie and take advantage of situations contrary to God's Word, then He may expect a downfall in fact—destruction is quick and unexpected and terrible on the man who has deliberately turned against God in the work He has given him to do.

When Saul was rejected for his sins, he tried to stand, notwithstanding his wrong-doing. He hunted David as if he had been a bird, seeking his destruction, but God took care of David and let Saul hasten on to his own destruction. In his distress, he turned to the Witch of Endor for comfort and wisdom, but it all failed, so far as any relief for Saul was concerned, and he came to his end in great bitterness. It was the outgrowth of his own intrigue, deception and lying in an effort to gain some advantage which was greatly to his discredit.

David was his successor and was three times anointed for his high and noble office. He was anointed first at Bethlehem, privately; they at Hebron, as King of Judah, and lastly as over all Israel. Then, as now, there were conflicts and difficulties. Abner, Saul's captain, proclaimed Ishbosheth, a son of Saul, as king; so that for seven and one-half years David was king over Judah only. But judgment seemed against both Abner and Ishbosheth. Abner was slain by Joab, and Ishbosheth was assassinated. Then, by common consent, David became king over all Israel. These were tragic times, and all as the result of disobedience to God. Let us learn a lesson.

IS THERE ANY OTHER WAY TO HEAVEN THAN JESUS?

It seems in all time since Jesus came, there have been men and women who have desired to take the royal diadem off the brow of Jesus. The world seems reluctant to permit any honor to come to Jesus. Even today, doubtless, there are many who are studying to find some way they can do without Jesus but that is vain. Jesus Himself has said: "No man cometh unto the Father but by Me." It is Jesus as a divine Saviour, or it is darkness forever. If there be no Christ, then there can be no salvation, and if no salvation, it is eternity in sin.

We must yet learn that there is no other way but Jesus and the cross. It is life in Him or it is death without Him. Man has a hard head and a hard heart. It has been so from the beginning. All men would likely desire to be saved, if they could be saved in their own way, but they are not willing to abandon all hope of self-salvation and take Jesus as the Saviour of the lost.

It was just that way in the days of Jesus, for He said that climbing up some other way would not do, that the man who undertook going to heaven by some other way is a thief and a robber. Mr. Moody, the late great evangelist, said on one occasion:

"A man dreamt that he built a ladder from earth to heaven, and when he did a good deed up went his ladder a few feet. When he did a very good deed, his ladder went higher, and when he gave away large sums of money to the poor, up it went farther still. By and by it went out of sight, and as years rolled on, it went up, he thought, past the clouds, clear into heaven. When he died he thought he would step off his ladder into heaven, but he heard a voice roll out from paradise:

" 'He that climbeth up some other way, the same is a thief and a robber.'

"Down he came, ladder and all, and he awoke. He said if he wanted to get salvation he must get it in another way than by good deeds, and he took the other way, which is by Jesus Christ."

HOW THE MAN CURED HIMSELF.

Some of us are close-fisted, no matter how much we are ashamed of it. In that event, perhaps, the most important thing for us to do, and do at once, is to cure ourselves of this awful malady. The greatest way to cure oneself is to let Jesus do it. So far as we know, He has many ways of curing people who have moral defects in their make-up. Some of these defects are of a serious nature, greatly marring the life and service of the man or the woman who has them. What we need is to be cured, and cured permanently.

The *National Republican* gives an instance of the way one man cured himself, as follows:

"If you find yourself getting close-fisted, remarked a Pennsylvania congressman, "it is time to begin to emulate the example of a wealthy old farmer in my State. He was noted for years as an old miser, but was converted during protracted meeting. Shortly afterward, a poor man who had been burned out and had nothing for his family to eat, came to him for help. The farmer thought he would be liberal and give the man a ham from his smokehouse. On his way to get it, the tempter whispered to him:

" 'Give him the smallest one you have.'

"He had a struggle with himself as to whether he should give him a large or a small one, but finally he took down the largest one he could find.

" 'You are a fool,' the tempter whispered to him.

" 'If you don't keep your mouth shut,' the farmer snarled at him, 'I will give him every ham I have in the smokehouse.' "

The plea for union is strong, and well it may be, for union is the tie that binds Jesus and His people together. However, we do not believe that Jesus would open the door to error. Now, do not jump to the conclusion that here is another writer who wishes every one to bow to his *ipse dixit* of doctrine and accept all he believes as the sure way to union. We cannot stand for such a position, either for self or for others, but we do stand for essential truth as the basis of Christian union. We stand for truth as the basis of union. This does not mean a basis after our own judgment; it rather means truth as the great Teacher taught it. Error cannot be the basis of union between God's people, for then they would be led away from Christ and that would mean the overthrow of the Church. But so long as truth is used as a basis of union we shall be safe—we mean the Church will be safe—for while standing on truth as the basis of union, the gates of hell cannot destroy it. Let us have the union of God's people, but let us have it on the truth as Jesus taught it as a basis, and then the cause of Christ will always be safe.

CONTRIBUTIONS

ELON LETTER.

The North Carolina and Virginia Christian Conference has adopted the budget plan for Conference benevolences. This is a forward step, provided stewardship obligations to the kingdom are recognized by the membership of the Churches and biblical methods of applying these obligations are employed. No financial system will work itself. Somebody somewhere must put life and enthusiasm into the system to be employed, which is a lifeless corpse otherwise.

This fact was realized by the Conference, and so it asked the mission secretary of the Southern Christian Convention to aid the Churches in planning for and conducting their every-member canvasses to raise the budget, with insistence on payment as often as there are preaching services at the particular Church and with special effort to secure pledged tithers in every congregation.

The budget system will raise more money than the hit-and-miss method to which most of our Churches are accustomed, but there must go along with it a persistent and definite plan of education in the enterprises of the Church as well as in Christian stewardship. I recall recently being in a congregation using the budget system for all Church purposes, local as well as general, benevolence as well as current expenses. The pastor, just before receiving the offering of the hour, said words to this effect: "Today we make an offering through our Church budget with our minds focussed on home missions." Then he told some of the big things that were being done by the denomination in home missions. His mission secretary had sent him the facts, he told me afterwards, and not to him only, but to all the pastors, since this was home missions' period. Two months a year are given to this period, and the remainder of the year is parceled out to the other boards of the Church for their educational work. Then the preacher led in prayer, and the plates were passed, returning filled with envelopes in two colors.

The two colors, I was informed later, were one for active members of the Church and the other for the children of the constituency not yet members; but learning in their youth to be intelligent and systematic supporters of all the enterprises of the Church. Children not remaining for Church made their offerings with a brief giving service in their Sunday School classes, their teachers placing their envelopes in the Church offering plates for them.

Here at Elon we use the same method, though without the educational features. We see that we must incorporate these, too, in our plan, or our giving will be mechanical only. We are raising more money here by the budget system than we formerly did, though we are not raising enough to care for some of the things we earnestly desire to support. Our original plan was to include in the budget at least $50 a year for the orphanage through our Sunday School, and the same amount for missions through the Sunday School. The increase of our Church expenses has absorbed these amounts, and recently the Citizens' Sunday School has begun giving special offerings for these purposes. It is a question whether an effort to increase the systematic offerings through the budget might not have been the wiser step. This we have certainly learned, that the best system of Church financing in the world will not work itself and that a forward-looking Church like ours here will not be satisfied not to support every enterprise of the denomination. A poor system worked is better than the best system shirked.

In this connection, I wish to quote a paragraph from a book by F. Harvey Morse, which Dr. Luther A. Weigle, of Yale, declares to be the best book on adult class work yet written. Mr. Morse, in a very helpful chapter on Church finance, comes to this conclusion: "In the more progressive Churches, the class budget is made part of the general Sunday School budget, which in turn becomes part of the budget of the entire Church. Then, instead of a member contributing to the Church and separately to his class, he makes but one annual pledge and but one weekly offering. This plan makes it convenient for members, and unifies the Church program. Adult class treasurers will contribute greatly toward Church progress by starting movements in their local Churches for the adoption of this plan."

A man of means in one of our Churches recently objected to this plan on these two grounds: it makes those pay who do not attend Church and Sunday School as well as those who do and so get the benefit, and it enables people to know exactly how much a man is giving, whereas we are not to let our left hand know what our right hand is doing. Perhaps his reasons influence more than we suspect the action of Churches in their failure to adopt and consistently support a budget system of finance for the kingdom's enterprises.

W. A. HARPER.

BETHLEHEM LETTER.

I regret that this letter has been lacking for so long a time. This has been the case not because of the lack of material, but because of lack of time to do the material justice. I have decided, however, that a few lines hastily written would be better than silence.

I am sorry to state that we are still in temporary quarters. The construction of the building has been delayed a number of times for various reasons, but now the work is progressing nicely and the building is nearing completion. We are hoping that we may move into the building in the near future.

We are using part of the building now as a dormitory, but have been unable to hold classes in the building because the heating plant is not yet finished. An oil stove serves us for cooking purposes, and oil heaters furnish us warmth in the dormitory rooms. Most of the rooms we are using are on the south side of the building. Little or no heat is necessary in these south rooms when the sun shines brightly. So we are doubly thankful for the many bright days we have had this fall.

I am well pleased with the excellent co-operation of the faculty and student body. The faculty members are very much interested in their work, and do not criticise or complain because of inconveniences. The students seem anxious to learn and take advantage of every opportunity.

Our only drawbacks are due to the lack of sufficient finance to push the work along and pay the necessary bills.

A good many have already responded generously to our various appeals for financial aid, but the need is still great. If you have not given anything yet, don't put it off any longer, send us a check for any amount you feel moved to give. If you have already given something, we thank you. You have made a good start, you have made an investment in a great, good cause, but don't stop there. Keep up the good work. To have done a kind deed yesterday is fine, but that is no excuse for not doing another kindness today.

We have asked individuals or organizations to pay $50.00 to furnish a room in the dormitory—the room furnished to be named for the donor. The following is a list of those who have paid and those who have promised to pay for furnishing one room each:

Paid ($50.00)—Mrs. A. M. Johnson, Mr. A. S. Peak, Dr. and Mrs. W. A. Harper.

Promised ($50.00)—Rock Stand Christian Church, Antioch Christian Church, Beulah Christian Church, Class No. 2 Wadley Christian Sunday School, the Philologian Literary Society of Elon College, N. C.

If I have omitted any names from this I would be glad to make the correction. Help this list grow. I would like to see it at least doubled by Christmas time. Don't wait for a personal invitation. Bethlehem is your college. Are you doing all you can to help support her?

M. W. HOOK.

THE THEISTIC EVOLUTIONIST.

Some of our brethren are in a strait betwixt two, whether to hold with the scientific evolutionist, and thus "save their faces," as intellectuals, or to reject evolution and take their stand among the non-scientific ministry.

They have finally found what the Latins used to call a "tertium quid," whereby they can be both scientific and orthodox. They have revived an old view of evolution, which they call theistic evolution, thinking that by admitting the divine workmanship before man is pronounced ready for his part in the drama of life, they can recognize God in creation and yet admit the testimony of science.

By this time we ought to be accustomed to new names. We hear of the new age, the new woman, the new thought, and the preacher of the new religion. Under these circumstances, courtesy demands that we receive this newcomer into the sphere of religious thought, who appears under the name of theistic evolution.

Before, however, taking it at its face value, we would like to examine its claims.

Some of our own beloved brethren, we understand, style themselves as believers in this theory—which to us appears to be a contradiction in terms.

As far as we are able to understand the evolution theory, man began with the protoplasm countless ages ago and by a process of natural selection, he passed from one grade to another, each time rising in the scale, and eventually passing from the ape to man, who has since grown from the lower grade of man to the man as described in Genesis who God pronounced to be very good.

If we understand the theory of the theistic evolutionist, just when this evoluting creation reached the physical man, God stepped in, breathed into this physical body the breath of life, and he became a living soul.

Thus they recognize natural law, and at the same time they think that they give a place for God as the Creator of the spiritual part of man.

This may satisfy some minds, but not ours, which would have to be made over in order to accept such a theory.

The old doctrine taught us that this man, the product of theistic evolution, was the federal head of the race.

God pronounced him good, and then in order to confirm His will in holiness, He put him to a test—and let him stand as the federal head of his race, so that if he stood the test, his posterity would share in the benefit of his victory.

If it had been the other way, so that each of his posterity would have to stand the test alone,

then the result would have been ruin for the race, without any hope of success.

The further they went on in sin, the more certain would have been the fall of each generation, because each generation would inherit the tendency to sin of the preceding generations. Under God's plan, the first man who was without sin in himself and had no sinful inheritance, came to the test with everything in his favor.

But when we consider this evolutionary man, who had developed from the lowest form of life to the fully developed animal nature, whose appetites had never been controlled, but who had all through this long process of development yielded to that appetite, there was no possible escape from yielding when the proper inducement was presented to that appetite.

Picture, if you can, this animal monster, devoid of any spiritual nature, then given that spiritual nature and put to the test.

Under the old plan, there was some hope for Adam's posterity; but under this theistic evolution theory, there was no hope whatever.

Instead, then, of the federal headship of Adam being an example of the justice and mercy of God, it was a cruel act of injustice to make our future depend upon the test of a spiritual nature, joined to an animal nature, developed through countless ages, with no control over the appetites. We prefer to believe that the first man, Adam, was made a living soul; the last Adam was made a quickening spirit.

When we read that Adam was "the figure of him that was to come," we love to picture that Adam as God's direct creation, coming fresh from His hands, a fit type of Him who, amidst the sins of an immoral age, was able to say, "Which of you convinceth me of sin?" We could never believe that the animal man of evolution, suddenly joined to a spiritual nature is a fit type of Him who was "holy, harmless, undefiled, separate from sinners, and made higher than the heavens."

Let us have the matter clearly before us. Under the Scripture theory of man's creation and fall, our federal head whose success or failure was to determine the weal or woe of our race, for all time, was a perfect man, framed by the hand of God, both physically and spiritually, made in His image, with no bias to either good or evil.

On the other hand, according to this new theory, the blind forces of nature develop the animal man from the lowest order of life to the perfections of physical manhood. Then when he had reached the height of physical nature, God steps in, gives him a spiritual nature, and then selects this new combination to stand as the head of our race.

As the head of our race, we are responsible for him. If he wins in the test, we are to share the fruits of his victory, but if he fails, we also pay the penalty of failure. The test is an appeal to appetite, and when we remember that his progress from the lowest order to the height of the animal kingdom has been made by the yielding to blind appetite, then we realize how certain failure on his part was.

According to the Scripture theory, God made man in His own image, with a will in equilibrium, biased neither to good or evil, which gave mankind more than an equal chance to win.

One theory is that of science falsely so-called, while the other is that taught by God in His Word. When we balance one over against another, we say with Paul, "Let God be true, but every man a liar."—*Presbyterian Standard.*

UNIQUE CUSTOM AT ST. PAUL'S.

Remarkable services were held at St. Paul's Church Sunday night, the climax coming in a statement by the rector, Rev. B. D. Tucker, Jr., D. D., that as soon as the new chapel and the community house now in course of construction are completed, the Church will be thrown open to any group of Christians, where their exercises and their worship may be held according to their own forms and their own liturgies and in their own language, and that the Church will be open every day with the welcome sign out, so that any man or any woman may enter and partake of the spiritual hospitality there freely offered to all.

The services last Sunday night were unique and in the nature of a joint meeting of the Greek Orthodox Church and the Episcopal Church. Part of the program was in the orthodox Greek and part in English, and the congregation was made up of a large number of Greek citizens who shared pews with regular commuicants of the Church and who were scattered throughout the Church, occupying no specific section. It was a real commingling of adherents of the two Churches. The scene was, indeed, inspiring.

Dr. Tucker, in a short address, gave welcome to the visitors. He took as his topic the twentieth and twenty-first verses of the twelfth chapter of St. John, and his ext, "The hour has come that the Son of Man be glorified." He said the meeting was in a sense a realization of the prophecy —that not one nation, but all, would gather under the Christian banner. Dr. Tucker pointed out that in the early days the Greek language was that universally spoken, and that the Christian faith could therefore the better be spread among the nations.

"It gives me great pleasure," said the preacher, "to welcome the people who come from other nations. The doors of this old historic Church are open to all people; not only to the members of St. John, and his text, "The hour has come that and faith from every land. I invite all groups of Christians who may be without a house of worship to come here and worship according to their own ideas, their own liturgies, their own forms and in their own languages, provided they are of the Christian faith, for they are all seeking the light, they all love Jesus Christ. They may see Him in different ways and through different eyes, but they all love and venerate Him.

"I hope that when our new chapel is completed and our community house is ready, we may see services going on in every part of the Church at the same time, whether in Greek, Armenian, Chinese, Syrian, Italian or English—or any other language. And this will have the tendency of bringing all nations into the glorious fold of Christendom."

Greek Pastor Responds.

Rev. Philemon Sevastiades, rector of St. Constantine Greek Church, of Richmond, who came here several months ago, responded to the greeting of Dr. Tucker in kind. His remarks were in the Greek language. They were interpreted by Rev. S. S. Spathey, native Greek, assistant rector of St. Paul's, who also translated Dr. Tucker's sermon into Greek for the benefit of the Greeks present. His translations were presented most feelingly and freely, impressing the congregation to a degree.

The rector of St. Constantine said that since his coming to Richmond three months ago he had looked forward to just such an occasion, when he could exchange the Christian salutation with his brothers of the Church. "We may not understand each other," he said, "but we serve the same Master. We bring greetings from our Church as a whole to other Churches as a whole, and we hope this night may prove an inspiration to those who may feel that the Church of Christ is divided, and that it may line up all side by side in the fight for Christ, our common Leader. We extend greetings of love, and may we all go forward with renewed vigor in the great drive for united Christendom."

Before the services began, young Greek men assisted the Church's regular ushers in seating the congregation, which was a large one. The Greek choir of male voices sang with St. Paul's surpliced choir, and it also sang alone. Rev. P. Sevastiades read, in Greek, Psalm 104 and the seventeenth chapter of St. John. The Greek choir rendered the offertory, "O Magnify My Soul," and chanted, "Lord, I Call Upon Thee" (Psalm 112), and also sang "Give Me a Sense of Sin." The Church choir sang as the processional, "How Firm a Foundation," and as the recessional, "Ancient of Days Who Sitteth Throned in Glory." The choir and congregation sang, "Rise, Crowned With Light."

During the delivery of his prayer, Dr. Tucker called upon divine aid and mercy in settling the many differences now existing between the nations of the world, and asked guidance to those who are striving to avert further wars.—Reported in Richmond *Times-Dispatch.*

HOLLAND ITEMS.

The Mrs. M. T. Jordan Circle of the Woman's Missionary Society gave an oyster supper in the Sunday School auditorium last Friday night, and in all, forty dollars was cleared.

The Young Woman's Missionary Society is meeting on alternate Monday nights to study the home mission book, "The Child and America's Future."

The pastor will teach the lessons on the mission book for the Woman's Missionary Society.

Mrs. Joe G. Holland, the efficient teacher of the Second Bible Class, is ill with tonsilitis at the home of a sister in Norfolk.

Changes.—Of the ministers holding pastorates in the Eastern Virginia Christian Conference when the Holland pastor came to the Conference in May, 1920, only ten are now holding pastorates in the Conference, and two of the ten have made changes in the interim. They are H. H. Butler, I. W. Johnson, O. D. Poythress, R. S. Stephens, W. C. Moore, W. H. Garman, L. E. Smith, J. M. Roberts, and the two who have made changes, W. D. Harward and W. B. Fuller.

Six holding pastorates then have gone to other fields: E. T. Cotten, H. W. Dowding, G. O. Lankford, J. F. Morgan, W. M. Jay. One has become a pastor-emeritus: W. W. Staley, and another is about to leave us: C. H. Rowland.

Nine have held pastorates in the Conference and left: C. J. Felton, W. C. Hook, E. B. Flory, T. Fred Wright, Elisha Bradshaw, A. R. Flowers, J. P. Barrett, E. H. Rainey, and H. Shelton Smith, the two last named doing only vacation work. Ten have come to take charge of pastorates: R. C. Helfenstein, B. J. Earp, W. L. Wells, J. G. Truitt, B. F. Black, H. S. Hardcastle, Geo. D. Eastes, T. E. White, W. T. Walters, and J. B. Chadwick.

Four presidents have shepherded the Conference—Rowland, Lankford, Jay and Harward.

Twenty-seven changes in so short a while! A bishop could hardly do better with so small a group in so brief a time.

The loyalist says: "Above all, be loyal to the Master."

CORRESPONDENT.

Holland, Va.

Don't forget that now is a good time to put THE CHRISTIAN SUN into five new families of your Church. Five new names and $7.50 sent in at one time will do that. Ten new names and $15.00 will put THE SUN in ten new families and give an extra copy to any one designated. This for December.

The centennial celebration of the promulgation of the Monroe Doctrine this week in the city of Richmond closed yesterday. William Jennings Bryant was the first principal speaker on the program.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

CONFERENCE PUTS ON BUDGET SYSTEM.

A most unusual step was taken by the North Carolina and Virginia Christian Conference in its recent annual session. The apportionment committee are the sponsors. This committee brought in the following, which the Conference unanimously adopted:

"We recommend that this committee be known in the future as the 'Budget Committee.' Our thought is that the apportionments are in no sense an assessment, but suggestions to the Churches as to what is needed as a minimum to carry on the work of the Conference and its enterprises.

"We recommend that each Church be asked at once to adopt this suggested amount as part of its local budget, and that the secretary of the Conference so notify the secretary of each Church in writing.

"We recommend that each Church take steps at once to raise its local budget, including the Conference budget, by an every-member canvass, using the envelope system of payment, weekly or monthly or semi-monthly, as the Church has preaching-services."

This was discussed at length and unanimously adopted with the request that the mission secretary of the Southern Christian Convention be asked to aid our Churches in making this plan effective. In explaining why the committee brought in this recommendation, this paragraph was included in the report:

"We regret to report that some two or three Churches have asked for a reduction in their part of the Conference Budget, alleging in every case that it is too much. These Churches are honestly mistaken. The trouble is not that the Churches are asked to raise too much money, but with our lack of system and biblical methods in raising it. We say it deliberately—our Churches can pay to the Conference budget ten times what we are now paying if we will use the every-member canvass and tithe our incomes."

In the discussion of this vital report by members of the committee and others, it was brought out that what was desired was that the idea of an assessment or an apportionment should be eliminated from our thinking, and instead of this we set a goal and seek with an honest and consecrated heart and effort not only to reach this goal, but to go beyond it in our undertaking for the Lord.

The total goal for the Conference the coming year was fixed at $4,435. Now, every Church in the Conference is asked, by an earnest every-member canvass, to send up as large a part of this total goal as possible. In order, however, that each Church may have not merely the total goal of the Conference, but a goal for itself as a minimum in making its every-member canvass, each Church of the Conference was asked to set before itself a suggested budget as printed in last week's SUN.

Many of the pastors and delegates pledged to go home and put on the every-member canvass at the earliest possible date. As this canvass is made in the various Churches and reports are sent in, there will be printed in THE CHRISTIAN SUN the result of the canvass made in each Church.

This is an honest attempt on the part of this Conference to do two things: First, eliminate superficial and high-pressure methods to collect at the end of the Conference year from the faithful few what is known as Conference apportionment; secondly, to get every member in every Church not only to have a part in contributing to the Conference needs, but to let each individual feel that he, instead of being something of a burden or a tax, he is helping his Church reach a goal and do a great work in kingdom service. We should certainly regard that which Conference asks us to raise, not as an assessment, nor even as an apportionment, but as an ideal to be striven for and a goal to be reached. If the North Carolina and Virginia Conference shall succeed in this worthy undertaking it will certainly blaze the way for a better day and greater achievements in the Southern Convention.

J. O. ATKINSON.

WHY?

At the recent session of the North Carolina and Virginia Conference a member asked this question: "Can the chairman of the committee on foreign missions tell why this Conference, in all its long history, has never produced and sent out one missionary to the foreign field?" The chairman replied that one former member of this Conference—Rev. D. F. Jones—had gone out from the Conference, but had formerly come to the Conference from England; but he could not tell why the Conference had never produced and then sent out one missionary in all its long history. And then followed in the Conference several other interesting "whys," one of which was propounded by President Harper, of Elon: "Can any one tell us why no one of the four student volunteers for the foreign field, members of the Christian Church, who have graduated from Elon in recent years, has gone out to the foreign field, after attending theological seminary elsewhere, though at the time of graduation from Elon all intended and expected to go? And then can anybody tell us why two student volunteers of another denomination who likewise graduated from Elon, after going to seminary, are now on the foreign field, one in India and one in Japan?" And so many of us are wondering—wondering why, why, why? Why has the North Carolina and Virginia Christian Conference, in all its ancient and honored history, never reared up and sent out one from all its homes and Churches to the foreign field as an ambassador for Christ? And then why do student volunteers in Elon College, members of our Church, fail us in going out to the foreign field, but Elon volunteers of other denominations do not fail their Church, but go out as they had volunteered to do?

If we only knew why!

J. O. ATKINSON.

MEN AND MILLIONS.

The mission secretary sometimes wonders if others than himself receive strange letters. He, at any rate, has a letter now and then, the tenor of which he cannot comprehend. One of our most loyal brothers, in sending a very liberal check on his Men and Millions, wrote as follows:

"I believe, if you had some one in our Church to look after the Men and Millions work that a good deal of the amount pledged could be collected now while there is a little money in the country. Last Sunday I made the announcement that I was going to pay mine, and would be glad to send in any amount that any one else wished to pay, and a good brother stepped up and gave me his check for $10, which I enclose with my own."

Think of suggesting some one to look after Men and Millions when we are pleading, have pled, and purpose to keep on pleading with every captain in every Church, and with every four-minute speaker, and every woman leader in every Church to please look after Men and Millions in their Churches and do all they can to collect the pledges and to keep the matter alive and before the people. From pulpit, and pew, and platform we are endeavoring to present the plea in every Church and to all who have pledged, that now is the time to meet the pledges and to pay up Men and Millions. If the pastors will not help look after this important matter, if the captain, the four-minute speaker, the women leader, the Sunday School superintendent, the deacon in the Church, or some interested soul will not help look after Men and Millions in every Church—how may we ever hope to do the great work which circumstance and a gracious Providence have committed to us? Will not every brother and sister in every Church in all THE CHRISTIAN SUN family who may chance to see these lines, or to hear of them, please, for the sake of the Church they love and the Christ they would serve, and the God they would worship, please, please, help look after collecting the pledges of our Men and Millions Movement, the holiest and the most helpful movement that we, as a Church, have ever undertaken?

Recently we have sent helpful literature to every four-minute speaker in all the Churches, and we have personally written every captain in all the Churches, and the women leaders in all the Churches, to please call attention to the necessity of paying now the Men and Millions pledges. We must now either pay these pledges or, to a very large degree, lose the effect and fail of the award promised in this great undertaking for our dear Church.

J. O. ATKINSON.

FROM NEWPORT NEWS, VA.

EDITOR CHRISTIAN SUN:

Dear Brother,—I would like to have a little space in THE SUN, provided I may be free to write at random some things that are on my mind. I surely do like THE CHRISTIAN SUN. You and Prof. Kernodle are giving us a good paper. I especially enjoyed your editorial of November 8th. That must have been a great spiritual experience and tonic to your very soul to go back to Norfolk and live again amid the musical melodies made by lips never to be forgotten. I for one was so glad that you and Uncle Wellons were at our Conference. While you have not passed the number of mile-posts that Uncle Wellons has, yet you were a man and he considered as being in years before the writer of this piece ever entered the ministry. I was brought up and taught that I should read everything you wrote. I have not done so, but my father tried, as far as possible, to do so as long as he lived. Uncle Wellons was present when I confessed that I was called to preach, and asked for a special prayer. I can never forget it. I believe I have felt the effect of his prayers in my behalf many times. I am afraid that many times in this busy rushing age we "youngsters" do not take the time to express our appreciation of men like you and our Bro. Wellons, who have stood as beacon lights for truth and the Christian Church. My parents have both long since gone on to their reward, but in my Thanksgiving prayer I shall thank God for the three men that my father loved so well, namely: W. W. Staley and his "Suffolk Letter," J. Pressley Barrett and his faithful pen, and the prayers offered by Uncle Jimmy Wellons. May God abundantly reward these faithful saints!

A Trip to Greene County, Va.

On Monday after our Conference closed, I left Newport News, as had been previously arranged, and, in company with Rev. A. R. Flowers, a very fine, sweet-spirited minister of the Gospel,

we made our way, via Richmond and Charlottesville, to Greene County, Va. Bro. Snow was kind enough to meet us, and carried us to his kind and hospitable home. On Tuesday night, November 6th, we began a revival at Mt. Olivet, Dyke, Va. It was a real treat to go back to this Church and meet with our people of the Christian Church at this place. The fact that we were permitted to serve these kind people a few months; over two years ago as their pastor, made this visit all the richer in experience.

I preached three times while there, and was then called home by a telegram from my wife, but in the meantime my Bro. Flowers had visited the schools and preached, to the very pleasant acceptance of the people there. I felt as I left for Newport News that God was going to use Bro. Flowers as an instrument to do a great work in that community, and He did. I understand that Bro. Flowers is to serve Mt. Olivet for the rest of the Conference year. The meeting lasted about ten days, and there were twenty-eight members added on profession of faith, with a probability of others to join at the next appointment. Truly, Bro. Flowers did a great work in this community for the kingdom of God.

Sincerely,

B. J. Earp.

FAMILY CIRCLE READING.

By Wm. Thornton Whitsett.

Earth holds no dearer spot than where parents and children meet daily in the home. There, impressions are made that time can never destroy. The home affords opportunities for influences that no other spot can have. Wise, indeed, are those who realize these possibilities and seek to use them for the highest aims and ends. The meeting of the family around the table for meals; the gathering of the members in the sacred precincts of the family circle; the constant association of those who dwell under the same roof; who can estimate the permanent values that may be given to such daily contact. Children, with their impressionable natures and their rapidly forming characters, may here be reached as in no other place. A home well supplied with the proper reading material of papers, magazines, and books —what a field for the cultivation of all that is highest and best in mental, moral, and spiritual development! Added to this, there is the unmatched influence of father and mother with all the wealth of wisdom that they may have gathered from all their contact with life, richly available for the younger members of the family.

Parents long for the best for their children; they are willing to make any reasonable sacrifice for their children's betterment. What a mistake they may make by failing to cultivate this rich field for the child's uplift! Never are there any books read that make the appeal that those make which are read in the family circle by mother, or by father, and that have the added comment of parental suggestion and discussion, in addition to what the printed page conveys. A thousand charms are added to that volume that becomes the familiar possession of those who daily gather around some common board, and who pass to each other the ideas suggested by what the book may contain. It is a fact that the average person does not read a great many books during even an entire lifetime. It does not take a very large library, or a very great expenditure, to supply a family with all the reading matter that it can use and digest. All the more reason for seeing that this matter is neglected by no family. Parents make a great mistake if they never find time, and never make time, for reading in the circle of the home. It is there that the great names of literature should be often spoken of, and the great books of the ages made as familiar friends for each and every member. The pleasure that comes through this channel, if it is properly cultivated, becomes one of the keenest pleasures of an entire lifetime. Long after the boys have wandered away and set up homes of their own; long after the daughters are firmly fixed in other circles, the days of early home-life will move as a mighty force in life. The books there read in those early formative years will be the books that stand out most clearly, and that do most to guide and inspire. The choice gems of literature there so easily learned and fixed in memory will blaze like stars, and there will result a permanent culture and refinement of taste that can be gotten in no other way so easily.

Mind brightens by contact with mind, and when discussion follows reading, there results a permanence of impression possible in no other way. Every home longs to add to itself all that may enlarge its happiness, and here opens up a field that nothing else can displace. Pages that carry with them the added music of a mother's voice, and the memory of days long since dead are pages with which no others may be compared. A father will long speak when his voice has become silent if his voice is associated with his reading and comment of books that still stand upon the library shelves. Then, too, there is such a splendid opportunity for training and guidance in the suggestions that may accompany family reading, and the words that may be dropped here and there by way of approval or disapproval of the author's style of writing, his scope of thought, his views of character, and his estimate of nature and life.

Modern life has become more and more hurried and pressing. A thousand things knock at our doors for a hearing. Time must be guarded or it will often be wasted. The things of greatest value must be known and preserved; but we can surely do nothing wiser than to give a portion of our time and attention to what we may term the reading of the family circle.

In this connection, the well-known lines of Henry W. Longfellow come to mind, in his poem, "The Day is Done," from which we quote the last verses:

Come, read to me some poem,
Some simple and heartfelt lay,
That shall soothe this restless feeling
And banish the thoughts of day.

Not from the grand old masters,
Not from the bards sublime,
Whose distant footsteps echo
Through the corridors of time.

For, like strains of martial music,
Their mighty thoughts suggest
Life's endless toil and endeavor;
And tonight I long for rest.

Read from some humbler poet,
Whose songs gushed from his heart
As showers from the clouds of summer
Or tears from the eyelids start;

Who, through long days of labor
And nights devoid of ease,
Still heard in his soul the music
Of wonderful melodies.

Such songs have power to quiet
The restless pulse of care,
And come like the benediction
That follows after prayer.

Then read from the treasured volume
The poem of thy choice,
And lend to the rhyme of the poet
The beauty of thy voice.

And the night shall be filled with music,
And the cares that infest the day
Shall fold their tents like the Arabs,
And as silently stead away.

—*Henry W. Longfellow.*

MOTHERS AND DAUGHTERS.

By Rev. J. P. Holm.

Police and other courts bring out many a sad story, true pictures from real life. Some time ago a young girl, Dorothy Bates by name, was held by Chattanooga police for violating a juvenile court parole in Washington, D. C. While waiting in the police station to be returned to Washington, she gave way to the following lamentations:

"I blame my mother for everything that has happened to me, and I'll never forgive her for letting me grow up in unprotected innocence, for insisting that I go with those whose fathers were moneyed men, and who never in all my life took the trouble to know and understand me. I grew up in loneliness, so lonely for the right sort of feeling other girls I knew had toward their mothers. Somehow there seemed to be a gulf between my mother and me, and I could never cross it. When I had done wrong, when I needed her the most, she told me that if my father did not drive me from home she would. I thought of my baby sister, six years younger than I am, opened the door and went away. I did not care where. I blame my mother; perhaps God will blame her, too."

God pity such girls. How sad, yea, fatal a home! A mother rearing children and not a Christian. Some of the saddest reports from German soldiers who died on the battlefields wrote: "Oh, mother, why did you never teach us how to pray?" How sad—awful, never learned to pray!

Dorothy is not herself blameless; she saw other girls had a friend in mother. She knew of God, and God will likely blame Dorothy and her foolish, neglectful mother.

And He will blame many other foolish mothers for the same offense against their daughters, the neglect of their moral and religious training and failure to warn them of the evils that seek their ruin. Silly mothers often thrust their daughters, like Dorothy, poor child, into the greatest of perils, and then when disaster comes they even blame Providence, and sometimes are hard-hearted enough, as this mother seems to have been, to turn their own flesh and blood from their home and shut the door against the hope of returning. There is but one way, one hope left for such as Dorothy. For all such there is a promise: "When my father and my mother forsake me, then the Lord will take me up." He understands. He is willing. He is trustworthy. He is able and will save to the uttermost. Go to Him in all penitence and sincerity. He will not turn any away, but with sympathy and healing He will say: "Go in peace, and sin no more."

Mothers, I beseech you that you tell your daughters of the perils, pitfalls, and snares of Satan; tell them of sexual dangers, of sins as you see it. Then teach them how to pray. Then they'll bless mother. The responsibility is great. God Almighty, help us all to live so that in the great day of reckoning we can bring our dear ones with us. "What a gathering that shall be."—*Wesleyan Methodist.*

Deep at the heart of all our pain,
In loss as surely as in gain,
His love abideth still.
Let come what will, my feet shall stand
On this firm rock, at his right hand—
"Father, it is Thy will."

—*John W. Chadwick.*

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

REASONS FOR FAMILY WORSHIP.

1. The family is the smallest, the most compact, and the most intimate social group. If there is to be any social worship of God, if persons are to express their adoration, love and trust toward God by social groups, then it is most natural and necessary that they should do so by families.

2. A family exists for the nurture of children. The chief responsibility and the chief joy of the Christian family is the Christian nurture of its children. How can this Christian nurture proceed if it does not have in it the essential element of worship?

3. Family worship as a source, and as the consummation of a Christian family life tends to perpetuate itself. A goodly heritage is precious not only in itself but also because it perpetuates itself through many generations.

4. Life in the family is a preparation and a training for life in the larger social groups. The virtues which the children learn in the Christian family are the virtues which, when practiced in the larger social groups, will further the kingdom of God.

5. It would also help start some boys toward the ministry.—*Harold McA. Robinson.*

TUESDAY.

"Well done, thou good and faithful servant." —Matt. 25:21.

The greatest need of humanity, and, therefore, the greatest need of ourselves, is: *our job well done.* First, in order to do this, we need the power to stop everything that produces evil. Things will never be right until every one learns that to do his job well is the most important thing to his life. The carpenter who fills up his bad joints with putty, the plumber who covers up his faulty connections with lead, the farmer who puts water in his cotton, the dealer who covers the faulty barrel with the best apples, render no service to other folks—it can produce nothing but more misery and wretchedness and condemnation. This is selfishness, and selfishness means dissater.

The primary and supreme object of our everyday work should be to produce the best article and render the best service possible. Only that which serves others is of highest good. A physician is not judged by the money he gets, but by his patients. An artist is not judged by his possessions, but by his art. A minister is not judged by his salary, but by the soul life of his adherents. This is as it ought to be—the test of success by the service rendered. In business it doesn't seem to be so. Men's business success is judged by the money they can make. I do not forget that the making of money and the product go hand in hand, but saying that the great business world is not judged as the professional, art or religious world is. To do our job is supreme.

A man said to another once (jibing him a little), "I remember when you blacked my father's shoes." He replied, "Sir, did I not black them well?" The test of heaven is going to be character of our stewardship.

Prayer.—Dear Father, forbid that we shall forget the truth that service to others is Thy command and the elements of true greatness. Enable us to make this paramount in our lives.

WEDNESDAY.

WHO IS JESUS?

"Thou art the Christ, the Son of the living God."—Matt. 16:16.

Do we know Jesus well enough to know who He is? And can we tell others who He is? We know our friends that well. Is there not enough of the human about Him who, from a few followers, established the Church of God, for Him to be intelligent to us?

And how do we know our friends? By the father, and the family and what they do. Saying nothing about the witness of the spirit within, we may know Him in much the same way. He came from God. He declared it. The apostles understood it and always referred to him as such, and Jesus Himself was always in communion with a heavenly individual whom He called His Father. He was constantly at work for that Father, and pointing the world to Him. Following Him in our every-day work brings us close to Him, takes away our pride, breaks down obstinacy, shames our indifference, forgives and takes away our guilt of sin, and bows us in adoring love. This surpasses the understanding of men. Do you know Him this way?

Prayer.—Dear Father, we desire Thy companionship in our homes, at our work, in our gardens and fields; we desire to fellowship Thee in all our experiences. Grant us Thy life in Jesus, and all Thy saving grace, this day and forever. *Amen.*

THURSDAY.

THE DECAYING SENSE OF SIN.

Gladstone said a long time ago, "The most striking fact of the age is the decaying sense of sin." In this he meant to say, "It seems that the present age feels that it has passed from a cloud into sunshine, and that everything is alright." Things used to be either black or white. Now they are blue and so mixed and shaken together that they are neither black nor white, but there is enough of the white in the black to make the latter tolerable. It does often seem that we have drifted from the positive belief that some things are good and others are sin to that of believing that there is a little bit of good in everything bad, and therefore we will patronize it all. Let us mediate and judge how far we have got from God's Word in this.

Prayer.—Let each member of the family be silent for a few minutes, during which time let each think over his own standard of good and bad, and pray for God's to come. Finish with the Lord's Prayer in unison.

FRIDAY.

THE HOUSEHOLD OF FAITH.

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."—Gal. 6:7-10.

It is a striking figure that Paul uses here. The household of faith! How close we would come to the true purpose if in very truth the Church were a household of faith, with all that the figure implies! The Church must be more than a hotel which gives protection and provides nourishment for individuals. Those within the Church must be bound together as those in a household. There must be a common interest. There must be confidence one in the other. That confidence must be based back on sympathy, understanding, forbearance. The members of a household do not expect perfection from one another, yet they are confident that those mistakes are of the head, and not of the heart. No more can the Church exist without this confidence than can the household.

The Church must demand of her members cooperation just as the household must. No one person can make a household. It is as each takes his place in the institution, doing with a will that which falls to his lot that there is peace and happiness, and the household is what God would have it be. Hangers-on, those who enter not into the duties and the privileges of the Church, are but parasites, valueless to themselves and to the Church. The Church must be built on love, even as must the household. Unless the whole institution is thoroughly permeated with that spirit of brotherly love which is the mark of a Christian institution, it is not living up to the ideal. Here is an ideal! Let us work toward it!—*Rev. John A. McAfee.*

Prayer.—Lord's Prayer; all the circle joining.

SATURDAY.

"Whatsoever a man soweth, that shall he also reap."—Gal. 6:7.

To reap what we sow is an unchangeable natural law. That is what we expect in our gardens and farms. These same natural laws apply to our moral and spiritual life. Sow to the mind and reap mentally; sow to the flesh and reap physically; sow disobedience and reap rebellion; sow selfishness and reap unkindness; sow neglect and reap forgetfulness; sow impatience and reap rudeness; sow teasing and reap temper; sow sin and reap decay of soul life.

The reason so many persist in sin is because they do not reap immediately. Penalty for moral and spiritual transgression is not speedily executed. The eating of too much meat may not effect us soon, but in the latter years of life we reap an impaired digestion and autointoxication and early death. Isaiah says: "Because sentence for an evil work is not speedily executed, therefore the hearts of men are set to do evil." And also we are in the habit of feeling that variation of time and circumstances, which brought ruin to others, gives us a security, and the thing that happened to others will not happen to us. We take the chance, and we, too, lose.

"The Lord keeps those that trust in Him."

"Seek ye first the kingdom of God * * * and all these things shall be added unto you."

"He that heareth the Word of God and doeth it shall be likened to a house built on a rock."

Prayer.—Let the head of the family lead in prayer today.

SUNDAY.

THE SABBATH AND MAN.

A day in the house of the Lord! What do you think about it?

The ancient temple was different from our own Church, in that it was open all the time. The services in those days, we are told, were in the form of an open forum, and all the people went early in the morning to hear instruction, worship and learn of Him.

Jesus is still Lord of the Sabbath, though so many do not recognize that fact and spend it unhallowedly. But He is waiting there just the same to teach us His truths—the things that are enduring and everlasting. We need the enduring and everlasting things very badly. Work harrasses us, for often it seems to amount to nothing; righteousness is challenged, for often we have to look for it to find it; the world is shaken and upset, institutions are falling, kings and rulers pass, kingdoms are blotted out, everything is passing away, and even we ourselves know not what tomorrow will bring forth. But there are some things that do not pass away—love, friendship, righteousness, justice, peace—and Jesus is in His temple to give all of these to us. Let us pray for it, and do all we can to improve our soul-life in His temple.

A secular paper today (November 15th) said: "One who associates habitually with the Church on Sunday, with all its faults, does not go very far wrong during the week."

Prayer.—Dear Father, mercifully look upon us and save us from the failure to use the Sabbath as Thou hast intended we should, and enable us to take advantage of every opportunity to learn of Thee. May we dwell in Thy temple, and love Thee to the end. *Amen.*

Christian Orphanage

FROM THE ORPHANAGE.

DEAR FRIENDS:

Our Thanksgiving offering is starting off very nicely. From the goals other orphanages have set in North Carolina, I feel that I would be very modest in asking our Church to make the Thanksgiving offering at least ten thousand dollars. I notice one orphanage in North Carolina that has three hundred children is asking for one hundred thousand dollars as a thankoffering. Another orphanage in North Carolina that has about three hundred children is putting on a building program that will amount to more than three hundren and fifty thousand dollars. Other orphanages in the State are putting on big programs. They feel that the future depends upon the training of the children. The fatherless are worthy of the best we can give.

The Christian Orphanage covers the States of North Carolina, Virginia, Georgia and Alabama, and has in its care 105 children, with more than sixty on the waiting list. Do we love our fatherless children less than other denominations love theirs? If we love ours as well, let us show our love by our deeds. At this Thanksgiving season will be a good time to show how much we love them by our Thanksgiving contributions.

We had seven applications last week, five from one family. Five healthy, bright and as pretty children as you ever see. Mother died the last of October, a member of the Christian Church, and her request was that they be kept together. The father appealed to us to take them here, where they could be cared for and trained. We have room, if we had sufficient funds. May God give our people a greater vision of the great service they can render to Him by helping these little ones.

The following has been contributed since our last report: Mrs. R. L. Ingram, Ingram, Va., 1 coat for girl; Ladies' Aid Society, First Church, Winchester, Va., 3 pairs pillow cases, 1 piece of romper cloth, 4 towels, 2 double cotton blankets, 18 pairs hose, 1 dozen card buttons; Mrs. T. U. Savage and a number of other good ladies from her Church, 4 dozen half-gallon fruit, 1 bag dried apples; Mrs. L. D. Kernodle, Jr., Philathia class, Berea Christian Church, N. C., 11 dresses, 4 pair hose, 2 suits underwear; John A. Wyatt, 1 side fresh meat; Ladies' Aid Society, Berea Christian Church, Va., 142 yards gongham, dresses, soap and stockings; Minneola Cotton Mills, Gibsonville, N. C., 100 yards outing; Pamona Cotton Mills, Greensboro, N. C., 150 yards gingham; Revolution Cotton Mills, Greensboro, N. C., 300 yards outing; Proximity Manufacturing Company, Greensboro, N. C., 471 yards denim; Virginia Cotton Mills, 64 yards gingham; Dry Run Sunday School, Valley of Virginia, 10 yards of gingham, 3 pair socks, 8 dresses, sweater, 2 caps; Ladies' Aid Society, Chapel Hill Christian Church, 3 hats, cloth, clothing, canned goods; Vitus Holt, Burlington, N. C., 1 barrel flour; Hico Milling Company, Burlington, N. C., 1 barrel flour; E. B. Rascoe, Burlington, N. C., 1 barrel flour; Dan Valley Mills, Burlington, N. C., 1 barrel flour; Miss Ora Scott, Harrisonburg, Va., clothing, shoes, 1 quilt, 4 yards goods, 3 pair pillow cases; Columbia Manufacturing Company, Ramseur, N. C., 100 yards sheeting; Ladies' Aid Society, Mrs. M. L. Bryant, secy., Norfolk, Va., 3 sheets, 1 counterpane, 6 pillow cases, 6 towels, 1 sweater, 10 dresses, underwear, 28 pair hose, 3 shirts, 5 handkerchiefs, 1 pair kid gloves; Sidney Cotton Mills, Burlington, N. C., 163 yards apron goods; Elmira Cotton Mills, Burlington, N. C., 328 yards gingham; Woman's Missionary Society, Wadley Christian Church, Wadley, Ala., 4 dresses, 4 pillow cases, 10 yards gingham, 2 quilts, 2 caps, 6 towels; Mrs. Myrtle Rich, Graham, N. C., 20 yards apron goods; Ladies' Aid Society, Henderson Church, N. C., 15 yards flannel, 3 dresses, 6 yards goods, 7 pair hose, 2 caps, 1 counterpane, 1 pair pillow cases; 2 towels, 1 handkerchief, 1 pair slippers, 25 pounds sugar, 4 yards gingham, 1 pair pillow cases, 1 coat; Glencoe Cotton Mills, Burlington, N. C., 150 yards outing; Mrs. O. A. Harmon, Sunday School class, Raleigh, N. C., 1chifforobe.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR DECEMBER 6, 1923.

Amount brought forward $14,517.44

Sunday School Monthly Offerings.

North Carolina Conference:		
Wake Chapel	$ 5.00	
Sanford	5.16	
Shallow Well	3.10	
Reidsville	1.00	
Wentworth	9.50	
Haw River	6.61	
Bethlehem	4.04	
Danville, Third Avenue	4.81	
		39.22
Eastern Virginia Conference:		
First Church, Portsmouth	$ 17.97	
Union, Surry	1.00	
Wakefield	3.29	
		22.26
Virginia Valley Conference:		
Lineville		2.00
Georgia and Alabama Conference:		
Beulah		1.34

Thanksgiving Offerings.

Cypress Chapel	$ 28.00	
Sanford	50.75	
Oakland, Va.	20.50	
Mr. and Mrs. B. B. Gwaltney	3.00	
Pleasant Ridge, N. C.	21.00	
Mrs. Lula F. Brickhouse	15.00	
Six Forks Church	11.98	
A Friend, Haw River	5.00	
A Friend, Haw River	10.00	
Mr. and Mrs. L. A. Sharpe	25.00	
Mrs. T. B. Beale & Mrs. R. Holt	3.00	
Eure's Church, Eastern Va.	25.00	
A. F. Oldaker	5.00	
S. B. & Lizzie Rice	10.00	
Parks Cross Roads, N. C.	20.20	
A Friend, Norlina, N. C.	3.00	
Mrs. T. W. Butt, Berkley, Va.	5.00	
Mr. and Mrs. H. B. Parson, Ky.	10.00	
Spring Hill, Ala.	5.00	
A Friend, Durham	10.00	
Frank & Herbert Burton	1.00	
Clara McCauley	5.00	
Mrs. J. E. Vincent, Suffolk	10.00	
Pleasant Ridge, N. C.	22.35	
Mr. & Mrs. B. F. Gwaltney	10.00	
Pleasant Union Church	2.50	
Ladies' Aid Socy., Henderson	1.25	
Nannie F. Alphin	1.00	
Barrett's Christian Church, N. C.	10.55	
Burton's Grove, N. C.	11.00	
		361.08

Children's Home Pledge.

B. F. Branch, Raleigh, N. C.	$ 20.00	
Blanch Penny, Jackson, N. C.	20.00	
		40.00

Special Offerings.

Chas. D. Johnston, guardian	$ 50.00	
Bible Class & C. E. of Christian Church, Warren, Ind.	5.50	
Mrs. H. A. Culver, Robinson, Ill.	30.00	
		85.50
Grand total		$15,068.84

RELIGIOUS EDUCATION DOINGS.

Martha's Chapel Christian Church has recently organized a Christian Endeavor Society, with Cecil Morgan as president, Hettie Mae Jenkins as vice-president, and Estus Morgan as secretary.

Bethel Church, near New Hill, N. C., is now laying plans for the second session of its daily vacation Bible school next summer. On December 16th, the joint committee from that Church and the Collin's Grove Baptist Church holds its first meeting looking forward to next summer's session.

The field secretary, with Miss Pattie Coghill, visited a number of Churches during November. On Friday night, November 23rd, a meeting was held at New Hope Christian Church, Eastern North Carolina Conference. A representative from the new Christian Endeavor Society at Beulah also took part in the meeting, and plans for future work were made. Mr. W. F. Edwards is president and leader of the New Hope society. On the following night, an inspiring session of the Oak Level Christian Endeavor Society was held, with Mr. Wade White, the president, as leader.

Henderson Christian Church has a fine junior society. Thirty juniors were present Sunday afternoon, November 25th, and most took part in the meeting. Mrs. W. O. Cunningham is both junior superintendent and teacher of the juniors in the Sunday School, and has a group of boys and girls who are working hard.

Mr. R. C. Osborne is the new president of the Liberty (Vance) Christian Endeavor Society. This society has a large membership, and, although only about one year old, has already assisted in the organization of three new societies.

Hines' Chapel and Fuller's Chapel Sunday Schools were visited recently and found doing good work.

Elon Chautauqua comes July 28th to August 3rd in 1924, and many workers are already talking about it. Plan to be at Elon for Chautauqua week.

MISSION BOARD TO THE RESCUE.

Owing to the fact that the Workers' Home at Fancy Gap, Va., was nearing completion and Mr. and Mrs. Sorrell and Miss Margaret Morey are very anxious to move into the new house and get settled before cold weather comes on, the Mission Board was compelled to purchase the necessary furniture for the house, sufficient to furnish two bed rooms, living-room and kitchen. This step was taken, relying upon the faith the Mission Board has in the Woman's Missionary Societies to secure the funds to pay for the furniture.

A number of societies in the Eastern Virginia and North Carolina Conferences signified a desire to have a part in this project, so we are writing to earnestly request thatt he checks be mailed to Mrs. M. L. Bryant, treasurer of the Eastern Virginia Woman's Mission Board, Berkley, Va., and Mrs. W. R. Sellars, treasurer North Carolina Woman's Mission Board, at Burlington, N. C., just as early as possible, in order that Dr. J. O. Atkinson, who has the matter in charge, may settle the bills for the furniture.

MRS. W. H. CARROLL,
President W. M. Board, S. C. C.

New subscribers wanted—$7.50 will pay for five new subscribers during the month of December to separate addresses.

RELIGIOUS EDUCATION

Miss LUCY M. ELDREDGE, *Field Secretary,*
2311 Hanover Avenue, Richmond, Va.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

December 16, 1923.

Subject: "World-Wide Missions."—Acts 16:1-28:31; Romans 15:18-21; Ephesians 3:2-9.

Golden Text: I am not ashamed of the Gospel, for it is the power of God unto salvation to every one that believeth.—Rom. 1:16.

Devotional Reading: Rom. 10:8-15.

A World Vision and a World Task.

There is an old, old tale which tells that in a great forest there once lived a band of brave knights. These knights were known as the "Knights of the Silver Shield," because each received, when he attained knighthood, a dull-silver shield. Bravely these knights went wherever they were needed. Sometimes they stormed castles, and sometimes they were called upon to defend helpless women and children. Again, they had to fight wild beasts or perform other hazardous tasks. Of one thing only were these knights afraid—that their shields might remain dull. Such a shield would proclaim to the world "This knight has done no noble deed." Each unselfish, brave deed made the shield grow brighter and brighter, and the knight who did the bravest and highest service would find a golden star in the heart of his shining shield. But that was a tale of the long ago. Knights with bright shields are not among us today, but in their trail is a host of heroes with like strength and courage. These are the knights of Jesus Christ. Some of these are those who started out, but whose shields are still very dull. Others who can see more clearly and are willing to do deeds of unselfishness and courage are winning their shining shield, with the "star" of a deed well done. And the very bravest of these Christian knights have been those men and women with a world vision, who have been glad to give their prayers, their money, and even their very lives in an endeavor to win the world, the whole wide world, to the ranks of their Leader and Lord, Jesus Christ. No other task demands more heroism than world-wide missions. No other task so challenges the consecration and devotion and faith of a youth.

A century ago there were few Christians who were willing and prepared to accept any responsibility for any part of the unevangelized world. When William Carey proposed to a meeting of Baptist ministers in England a discussion of the question, "The duty of Christians to attempt the spread of the Gospel among heathen nations," he was called "a miserable enthusiast." When, in 1606, that little group of students at Williams College prayed in the shelter of a haystack, and rose convinced that the obligation to give Christ to the non-Christians of their generation rested upon them and their fellow-Christians who were then living, they were under no delusion that this conviction would meet with a general favorable response from their Churches. But the vision is spreading. Opposition is dying, and indifference is being swept away. More "knights of Jesus Christ" are being found to follow in the missionary pathway of the apostle Paul, with a world vision, to a world task.

"And after he had seen."—The first appeal of this missionary incident related in Acts is to *see* the world's need. A Christian Sunday School teacher suggested the other day that expensive Christmas presents be given up in her home this year, and the money saved be sent to feed starving Armenians. She had *seen the need* so plainly that she was willing to sacrifice that it might be satisfied. Paul had a vision first which brought him to his knees before Jesus Christ with the cry, "What wilt Thou have me to do?" Then he had a vision of a man on a distant shore, calling for help, and *when he had seen,* he was ready and glad to go. "Help! help!" is the cry of countless souls today to the Christian Church. *What shall her answer be?* Truly lost is the man or the child who is away from God, lost far more than the child in a forest of wild animals, or a dungeon in darkness. Only true and brave Christian knights can go out for the Church to the wide world to save the non-Christian nations. What will the answer be?

"Immediately we endeavor."—Immediate action is the second appeal. "Expect great things from God. Attempt great things for God," was William Carey's counsel. The response of Paul and his companions was immediate, and it was together. "We" is Paul's word. Only in union of effort can the great world task be approached and accomplished. And they went, together *with* God. The historian tells of the place where prayer was *wont* to be made. So used were they to going there together to pray, that worship was pre-eminent in their thoughts as they reached the river side. How much do you pray, O world Christian? What place does prayer have in your Christian crusade? Only prayer can be the safe guide for immediate endeavor.

"Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ."—This is the message which the world needs. If the members of the Church of Jesus Christ would devote their time to such teaching in their daily lives and common conversation, rather than to the condemnation of others and criticism of their faults, the whole world would be much nearer the Christ.

This series of missionary lessons should present to our hearts some very searching questions. Am I a missionary Christian—that is, do I love others more than self, and am I seeking to bring them to Jesus Christ, whether they are living next-door or in a far distant land? Can a selfish Christian please Jesus Christ? Am I a world Christian, and ready to take my part in a great world task? What contribution is my life making to the great kingdom of God for which my Saviour died? The Christian who can honestly face these vital questions, and strive to measure his Christian life according to the great commands of Jesus Christ, has received from these lessons a blessing which can never be taken from him. He will share in the great Christian crusade, as a heroic and true knight of Jesus Christ.

"O matchless honor, all unsought,
High privilege, surpassing thought,
That Thou shouldst call us, Lord, to be
Linked in work-fellowship with Thee.
To carry out Thy wondrous plan,
To bear Thy messages to man,
'In trust,' with Christ's own word of grace
To every soul of human race!"

CHRISTIAN ENDEAVOR.

December 16, 1923.

Topic: "Bible Passages We Should Memorize, and Why." (Each Endeavorer to memorize one passage.)

Thoughts for the Meeting.

John 3:16 has been called the "Little Bible," for it brings the message of the love of God, the theme of His Word.

A convert on a mission field complained to his missionary preacher that he could not memorize Scripture. The messionary advised that he choose a verse, and after repeating it carefully a number of times, try to put it into practice. The boy did it, and soon found that he knew, and was "living" many verses. Try it!

There are four places where the Bible should surely be—in the home, in the hand, in the head, and in the heart. How much of the Bible have you in your head and heart?

Dr. James M. Gray declares that the Bible is like a farm. The farmer must know his farm before he attempts to work it. He must know how much is upland and how much lowland; how much wood and how much pasture; what the land will best produce. When he has mastered his farm he begins to get ready for results from it. So the Christian must know the Bible before he can look for much result.

The Bible is the finest piece of literature. To memorize its choice passages, enriches our speech.

The Bible we know is the Bible which really helps us.

The useful Christian can use His Bible at all times. Memorized passages are his most effective passages in personal work.

Plans for the Meeting.

The *Young People's Service* suggests a Bible-bee, conducted like the old-time spelling-bee, for this meeting. Divide your society into two sections and give each member a turn alternately to recite a Bible verse. Whoever fails, drops out, and the side keeping up the longest wins. Or call on each member to quote a verse, telling what that verse has meant in his life, and how it has helped him.

Ask four members to make short talks on these topics: The place of knowing the Bible in our education. How the Bible enriches the life. How a knowledge of the Bible enlarges our usefulness. How the Bible strengthens character.

Questions for thought and answer: When is the best time in life to learn Bible verses and passages? What Bible verse has influenced your life for good? How can we best learn Bible verses? Name some Bible passages which every Christian should know (see Daily Readings), which include the ten commandments, the beatitudes, the shepherd psalm, the first psalm, Paul's farewell and the love chapter.

Suggested Hymns.—"Holy Bible, Book Divine," "Tell Me the Story of Jesus," "Break Thou the Bread of Life," "How Firm a Foundation."

JUNIOR CHRISTIAN ENDEAVOR.

December 16, 1923.

Topic: "Children in Turkey and Persia."—John 21:15.

"There are dear little children, far over the sea,
That are cunning and cute and as sweet as can be,
Yet some never heard of the Jesus we love,
And have not a tho't of the Father above.
O what can we do to help send them the Word?
To tell them of Jesus, our Saviour and Lord?
We can give of our pennies, our nickels and dimes,
We can take them in pray'r to Him numberless times,
For, although they may live far away o'er the sea,
Jesus loves ev'ry one as He does you and me."

PAUL'S AIM AND METHOD.

Aim to deepen in pupils the sense of obligation to extend the kingdom of Christ by showing how Christianity has come to us. Use the helps in the pupil's quarterly; read carefully the Home

Readings—these will give vision and illumine the lesson.

Teaching the Lesson.

1. *The World of Paul's Day.*—Use the map and point out that the world was then quite small, as far as the knowledge of men was concerned, consisting of a fringe of territory surrounding the Mediterranean Sea. India and China were far to the east and moving along as they had for hundreds of years in the past, and as they would for hundreds of years in the future. The power of the world had slowly shifted from the Euphrates valley in Abraham's time, to the Nile valley in Moses' time, then to Greece in the time of the later prophets. Before Jesus was born, Rome was the commanding nation on the stage of history. Northern Europe was occupied by barbarians.

The Greek language was widely known and Roman law made travel safe on the great highways connecting the imperial city with the provinces. It was an opportune time to introduce Christianity.

The Jews were scattered all over the empire, and in most large cities had synagogues, at least a place of prayer, as at Philippi. Their purer faith was attracting the attention of serious-minded people everywhere who had lost faith in the gods of tradition. Some of them even espoused the Hebrew religion and became proselytes. No general movement of this kind could be expected, owing to the intensely nationalistic ideas of the Jews.

The Christian religion, with its teachings of the Fatherhood of God, the deliverance from sin by the death of Christ, the service of man as the ideal of duty, and the hope of the life everlasting, was just such a gospel as men needed and blindly expected. If a man could be found in the Church combining Hebrew faith, Greek culture, and Roman forcefulness, it might be possible in one generation to spread the tidings of the kingdom of Christ throughout the known world.

Such a man was Saul of Tarsus. Born of Jewish race, yet possessing Roman citizenship; brought up in the strictest manner as a Pharisee, yet familiar with Grecian culture; deeply in earnest, yet balancing it by large sympathy and an inborn gentility; at first an enemy of Christ, yet afterwards His most powerful advocate on that very account—this was the man God chose to bridge the chasm between Hebraism and Christianity. (Eph. 3:2-9.)

After the momentous conference at Jerusalem and the decision was reached that Gentiles were to be received into the Church on their faith and apart from the works of the Jewish law, the principle so strongly contended for by Paul in the letter to the Galatians, the way was open for world-wide missionary effort. Our lesson today, covering the last half of the book of the acts, is the story of the rapid spread of the Gospel. In a few years it was carried from one end of the Mediterranean to the other.

Of course, you will use your maps and trace rapidly Paul's triumphant progress from the hour of his conversion at Damascus, to Jerusalem, to Tarsus, to Antioch, to Troas, to Philippi, to Corinth, to Rome, and, we are almost certain, to Spain. Use your imagination and paint glowingly his fiaming devotion to Christ.

2. *The World of Our Day.*—The world we know is far larger than the one Paul knew, but the problem of communication and transportation is much easier for us, thanks to modern inventions. We know a multitude of nations. (Take an atlas, or a globe, into class, and in a moment of time give the pupils a vision of all the kingdoms of the world.) It is a world recently torn by war, still suffering from its wounds, needing some good Samaritan for its healing. It is full of misunderstandings and jealousies and enmities. There are barriers of race and class and color. It is threatened with a reversion to savagery unless speedily the gospel of the kingdom of God is proclaimed and believed. Only Christ can save.

3. *You and Your World.*—You must become personal—the world's needs must be brought home to the hearts of your young people. Use Paul's vision at Troas and suggest that visions come to youths today—the men who have blessed mankind by some signal service have begun with a sense of the need of others. They have heard Macedonian calls for help and have been obedient unto the heavenly vision.

Make sure that they see that our Christian civilization is possible only because Paul obeyed the spirit of the Gospel and gave his life to the service of men. Out of the Churches he founded or revived, missionaries went forth to our barbarian ancestors in northern Europe, else we might still have been in darkness, having no hope and without God in the world.

Close with the loftiness of Paul's ambition—to be of the greatest use to the world, to reach the widest circle with the mercy of Christ—and urge your pupils to follow their highest ideals.—*Adapted.*

BIBLE SOCIETY HOLDS ANNIVERSARY.

On "Bible Sunday" evening, December 9, 1923, the New York Bible Society will hold its one hundred and fourteenth anniversary service. Hon. Arthur S. Tompkins, justice of the Supreme Court of the State of New York, and grand master of Masons, will deliver the anniversary address on "The Value and Influence of the Bible." The service will be held in the Collegiate Church of St. Nicholas, Fifth Avenue and Forty-eighth Street, New York. The work of the New York Bible Society has continued without interruption for 114 years. Its work among the immigrants has been maintained for ninety years, and among the seamen since the year 1817.

During the past year, the distribution of the Scriptures by the society has been larger than ever before in its history. Sixteen thousand Bibles have been placed in the guest rooms of hotels during the year. More than two hundred institutions, including homes, hospitals and prisons, have been supplied with the Scriptures. Many volumes in raised type have been given to the blind. This distribution, which has been in fifty-three languages, has been, for the most part, free. The society is supported by Church collections and by donations from friends who love the Bible and our country. The society is located in its new Bible House, 5 East Forty-eighth Street, New York. G. W. C.

GOOD NEWS FROM GREEN COUNTY, VA.

The following lines, which were personal to the writer, from Rev. A. R. Flowers, who, for the past year, was located at Dendron, Va., is certainly worth telling to CHRISTIAN SUN readers:

"We closed the meeting here last night with good results. We have had twenty-eight young people to come into the Church through a profession of faith in Christ, and a few to transfer. In all, it has been one of the most encouraging meetings I have been in for some time. Bro. Earp was here only three days. However, we received seven members the last night he was here.

"I am going over into the Luray Valley tomorrow and will write you in a few days.

"I have had the most hearty co-operation from the faculty of both the industrial school and also the public school."

This meeting was held in our Mt. Olivet, Green County, Va., Church, which Church building was dedicated last summer. Rev. W. C. Hook was last-year pastor. The industrial school referred to is that maintained by the Episcopalians as a mission work in the mountains of Green County. We have a great opportunity at Mt. Olivet, and in that vicinity, for a real constructive work, and the writer is most happy indeed to have such glad tidings from that field.

Mission Secretary.

GOD'S WIRELESS.

BY HOWARD W. POPE.

God's wireless reaches every heart—
We have a conscience from the start;
Thus He communicates His will,
Or bids our anxious fears be still;
Thus, instantly, our God can reach
Each living soul, and to it preach,
Restraining it from evil ways,
Reminding it of what He says.

If we have trouble, pain or care,
And go to God in earnest prayer,
He hears our signal of distress,
And answers every S O S.
A mother, who in quiet hour,
Into God's heart has learned to pour
Her heart's desire for children dear,
Finds comfort which allays her fear.

A heathen, who in foreign land,
Receives God's message of command,
Lifts up his pleading voice to heaven,
And saving grace is quickly given.
A preacher, singer, soldier brave,
Receives a message which God gave,
Which fires his soul to do its best,
And let his Father do the rest.

Niles, Mich.

CARDINAL PRINCIPLES OF THE CHRISTIAN CHURCH.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Suggestive Thoughts.

There are jewels of thought as well as jewels of gold. It is folly to pass them by. We can make them our own my memorizing them and living them.

The Bible memorized enriches the mind and the vocabulary; but, better, it enriches the soul. It is a record of deep spiritual experience which tends to reproduce itself in those that read.

The Bible is a book of life; it deals with life fearlessly, its sin, its punishment, its hope, its victory. It lays down the true principles of living.

The Scriptures are God's thoughts. They look at things from God's point of view. What men think about this or that is unimportant, but what God thinks is vital. Store it in the mind.

To Think About.

What Bible passage has most impressed you, and why?

Why should we learn great Bible texts by subjects?

How can we stimulate the memorizing of texts by Endeavorers?

Debate.—Resolved, That it is more beneficial to memorize one verse of Scripture than to read a whole chapter.

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If you suffer from Rheumatism, Indigestion, or from any curable disease, accept the guarantee offer below by signing your name. Clip and mail to—
Shivar Springs,
Box 16-D, Shelton, S. C.
Gentlemen:

I accept your offer and enclose herewith three dollars for ten gallons (two five-gallon demijohns) of Shivar Spring Water. I agree to give the water a fair trial in accordance with instructions which you will send, and if I report no benefit you are to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

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J. H. Owen was born June 23, 1866, and died November 7, 1923, age 57 years 4 months and 14 days. He was married to Martha Jane Scott in 1887; there are eleven children, and all living.

He was converted at the age of 31, and united with Friends Church; later he came to the Christian Church at Needham's Grove. Later he left the Church and for two years was not a member of any Church, but came back to the Church and said he was not satisfied, and again took up membership.

He leaves a wife and children to mourn their loss. He was laid to rest in the cemetery at Needham's Grove. Funeral was conducted by the pastor.

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After using Shivar Water my rheumatism has almost entirely disappeared. When I commenced to take it I was unable to turn myself in bed. I am now going where I please. Wishing you much success in your noble work, I am
Very respectfully, J. H. B.

Scranton, South Carolina.
My wife has been a sufferer of rheumatism, and after drinking twenty gallons of your Mineral Water was entirely relieved of the horrible disease. J. D. M.

Bishopville, South Carolina.
The Water has done more good than any medicine I have ever taken for rheumatism. Have been drinking it three months and am entirely free from pain. I stopped the medicine upon receipt of the first Wate H. S. C.

Fredericksburg, Virginia.
Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement.
Wm. C. C.

Lexington, Virginia.
I know of several who were relieved of rheumatism by this water. Please ship at once and oblige. J. P. R.

Roper, North Carolina.
I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism Mrs. H. C. E.

Sign the Coupon.

Leeds, South Carolina.
I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent result. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter. C. A. C., M. D.

Union, South Carolina.
I have suffered from headaches for the past ten years, due to constipation, but since using your Water I have been greatly benefitted and scarcely have headaches at all. It has made me feel better in every respect and has given me a fine appetite, something I did not have before.
C. B. C.

Warrenton, Virginia.
It is doing my rheumatism so much good. My limbs are beginning to feel like new ones.
MRS. J. R. C.

Chancellor, Alabama.
I have been for many years affected with uric acid and kidney trouble, and the Mineral Water has helped me more than anything I have ever done for them, and therefore heartily recommend same to all who need a speedy relief.
W. F. M., M. D.

Florence, South Carolina.
I suffered with indigestion and kidney trouble and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your spring water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it.
Mrs T K.

Atlanta, Georgia.
In the interest of the afflicted I cheerfully state, seeing your advertisement in the Wesleyan Christian Advocate, I decided to try Shivar Spring Water in the case of my daughter, who had been a sufferer from a malignant type of sciatica, and could get no permanent relief from medicine. After using the Water a few weeks she has almost entirely gotten relief from pain. In this case it has been a great blessing.
REV. M. L. U.

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Box 16-L, SHELTON, S. C.

Gentlemen: I accept your guarantee offer and enclose herewith three dollars (check or money order) for ten gallons of Shivar Spring Water. I agree to give it a fair trial in accordance with instructions contained in booklet you will send and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within thirty days.

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P. S.—Every statement in this notice has been verified before the Federal and State courts.—F. H. Seeley.

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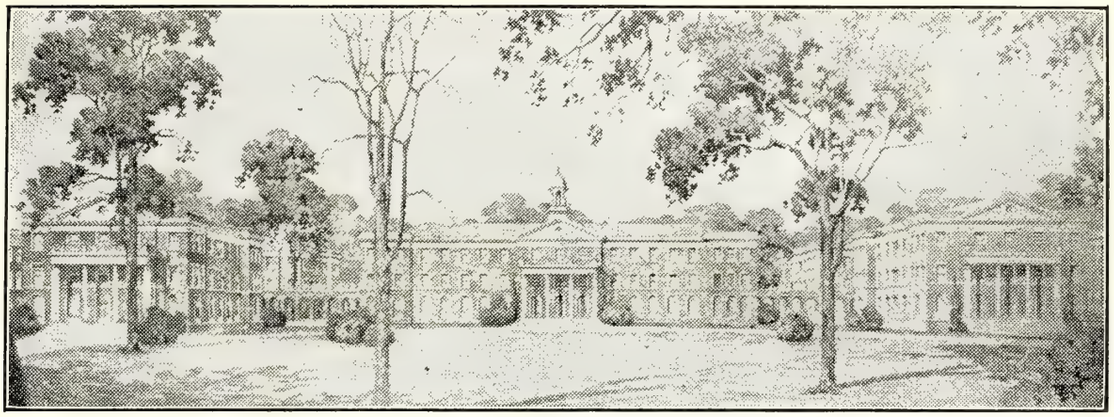

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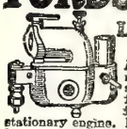

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Official Organ of the Southern Christian Convention

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VOLUME LXXV. | RICHMOND, VA., THURSDAY, DECEMBER 13, 1923. | NUMBER 50.

THE SUN'S OBSERVATORY

College Library

Colleges Should Encourage Study.—

Dr. Alexander Meikel-John, formerly president of Amherst College, recently said: "The American college should teach the student how to think about something other than football. To get anywhere, the colleges should kick out the young man who won't try to study."

Pennsylvania Notaries Dry.—

Applicants for notary public commissions in Pennsylvania in the future will be asked to take the prohibition pledge by Governor Pinchot and Secretary of State Clyde L. King. New blank forms for applications which are sent out from the Governor's office and become effective December 5th, place the notary publics on the same basis as other State employees, although they pay twenty-five dollars for their commissions.

On the new forms, which contain four pages of questions instead of two on the old forms, the twelfth question is, "Will you, on your word of honor, support, defend and personally obey the Constitution of the United States, including the eighteenth amendment, and the State laws enacted to carry that amendment into effect?"

The Turkish Treaty.—

Mr. James W. Gerard, former ambassador to Germany, is starting a propaganda against the acceptance of the American treaty with Turkey.

Mr. Gerard says that we have put ourselves in the hands of Turkey in order to gain the Chester oil concessions. Turkey made all sorts of promises, many of which have already been violated. She promised to grant religious freedom, but has not done it. She assured us that atrocities would cease, but they have not done so. By this treaty, American citizens who are charged with offenses in Turkey can be tried in Turkish courts. And all who know anything about the history of Turkey know how unreliable those courts are and how very likely they would be not to give fair and just trials to our citizens.

Mr. Gerard went first to President Coolidge and urged him to exert his influence in defeating the acceptance of the treaty. He will also appeal to the Senate, and he has secured the co-operation of some of our ablest statesmen of all parties.

We are constrained to say here what we have often said before—that Turkey, which deserves less than any other nation, has profited most by the World War.—*Exchange.*

The Soldiers' Bonus.—

From an exchange we clip the following as to the bonus for the soldiers of the late World War:

One of the acute questions to come before Congress will be the soldiers' bonus. Tremendous pressure is being brought to bear on the members of Congress to have the bonus granted, while from other quarters there is strong sentiment against it.

The clearest discussion of this subject that we have yet seen is in *World's Work* for December. The present demand for $4,000,000,000, the editor of the *World's Work* says, is but little less than the total amount which the United States has spent in Civil War pensions over a period of sixty years. This, however, is but the beginning. "If the veterans of the World War are dealt with on this meagre basis, comparatively speaking, they will receive not far from $128,000,000,000 in the next fifty-seven years. But judging from the proposal now put forward as an 'ultimatum,' no such parsimonious system of financial reward is to be tolerated. What the total expenditure will amount to, therefore, will be expressed in figures that only the astronomers can understand."

The editorial says the most serious aspect of this whole matter is not financial, but the effect it will have on American character. "Of the 4,000,000 survivors of the World War, only half left their own country, and only half of those who reached France saw military service. The grtat mass of these are young, just starting in life; they are in vigorous health and entirely capable mentally and physically of earning their own living. * * * It certainly bodes ill for the future of the country that these young and healthy men should early assert the right of being supported, in part, by the public treasury, and this as compensation for having performed merely an elementary duty of citizenship."

The Dr. McBrayer Case.—

At its session in February, the Legislature appointed a committee to investigate charges that had been made against Dr. L. B. McBrayer, superintendent of the tubercular sanatorium. The committee exonerated Dr. McBrayer, who had resigned during the investigation, and he was reappointed by the new board.

Dr. McBrayer was indicted in the Hoke court some time ago upon the charge that he traded with himself for the sanatorium. He is interested in a large peach orchard near the sanatorium, and bought peaches from that orchard for the institution. There is a law prohibiting a manager of a State institution from trading with himself, and, although witnesses for McBrayer said that he bought peaches from the orchard in which he was interested at a lower price than he could have secured them elsewhere, Judge Sinclair, who tried the case, held that he was guilty, he having admitted the truthfulness of the charge. He was fined $50.00, which was the minimum amount fixed by law, and the judge declared the superintendency of the sanatorium vacant. This, he said, he was required to do by law.

Dr. McBrayer appealed to the Supreme Court. Governor Morrison wrote the chairman of the sanatorium board, ordering him to call the board together and demand that Dr. McBrayer vacate. The chairman of the board called on the Attorney General for a ruling, and Judge Manning held that Dr. McBrayer could not be forced out until the Supreme Court acts on the case.

Petitions for the pardon of Dr. McBrayer were sent to the Governor, but the Governor said he had no authority to grant a pardon where the law distinctly declared that a man who violated a certain statute must be removed from office. The Governor left the responsibility of disposing of the case with the directors of the sanatorium.—*Exchange.*

North Carolina's Progress.—

The *Biblical Recorder* puts it this way:

The *American Review of Reviews* for December contains a very informing article by Mr. William H. Richardson, private secretary to Governor Morrison, on "North Carolina's Recent Progress." The article is illustrated by the pictures of leading citizens, public buildings, school-houses, growing crops, tobacco barns and other things of interest. Among the men whose faces we see are Governor Morrison, Major W. A. Graham, Dr. E. C. Brooks, Prof. A. T. Allen, Dr. W. S. Rankin and Mr. Charles M. Upham.

Mr. Richardson states in the beginning of his article that State-wide constructive policies were unknown in North Carolina until Charles B. Aycock became Governor in 1901. The campaign for the education of all the people—vigorously made by Governor Aycock—was the beginning of a new day in North Carolina. Mr. Richardson shows how rapidly we have progressed educationally along all lines, not failing to take into account the importance of educating the negroes, to whose institutions liberal appropriations have been made.

He speaks especially of the consolidated schools, to which schools 23,000 are carried daily by 600 motor trucks. He points out that during the administration of Major W. A. Graham as commissioner of agriculture, the State has gone from twenty-third to fifth place in the value of its crops. Mr. Frank Parker, agricultural statistician, shows that diversification is on the increase. Our farmers are no longer depending on one money crop, and they are not buying from other States as they once did.

North Carolina contributes more to the Federal government than it expends on itself, ranking as the sixth State in the amount of Federal taxes it pays. During the past fiscal year it yielded $140,000,000. And the collector of internal revenue believes this year's figures will reach $160,000,000.

Of course, the industrial life of North Carolina has a prominent place in this interesting article. We haven't space to give further review, but Mr. Richardson has made the State his debtor by giving through this great American journal such a fine account of our progress.

NOTES-PERSONALS

Who will be the next to send in five new subscribers to THE SUN from his field?

If you have not sent in to the editor the minutes of your Conference, Mr. Secretary, please do so just as soon as possible. The publisher is needing the copy right away.

Let us give Bethlehem College a helping hand. They are undertaking and doing a great work for our cause in the farther South. Let us help them and do it at once, for now is the time of need with them. See Bro. Carter's "Bethlehem College Notes" in this issue.

Please notice the letter in this issue from Bro. Sorrell as to the request sent to Mrs. Sorrell, from a little mountain girl, who wants a Christmas present. Would you like to make her happy? Then you know how to do it. You may send a present for the little mountain girl to Rev. M. T. Sorrell, Fancy Gap, Va.

THE SUN is crowded each week with matter of real value to the people of the Christian Church. Read it carefully yourself, and then lend it to some neighbor who does not take it, and point out to him or her the articles which seem to you to be the most valuable, and then after it has been read, maybe you can get a subscriber by making an effort. Try it and see what success you have.

And what do you think of Dr. Harper's suggestions, as given in THE CHRISTIAN SUN for the last two or three weeks, as to the "budget system" of finance, as meeting the needs of the Christian Church. He is feeling his way over a tried, but as yet an uncertain, way. Suppose you get his letters together and study them carefully, and then tell him what you think of his views.

"Three cheers for THE CHRISTIAN SUN and our 'Weekly Pulpit.' I certainly enjoy the sermons through THE SUN each week. My Bible is first, my preaching second, and THE SUN is third. I thank God for all that stands for truth and not afraid to tell it. May THE CHRISTIAN SUN long live to bless children yet unborn, and may God speed the day when it will be placed in every home among our people."—*Mrs. R. J. Newton,* Liberty, Vance County, N. C.

Do you read the poems which occasionally appear from the pen and heart of the Rev. H. W. Hope, 499 Cedar Street, Nlies, Mich.? If you do, it might do him good to write him a short note, telling him of the good they are doing for your heart and mind. Bro. Pope was once connected with the Moody Bible Institute, Chicago. He is now almost blind and affiicted. He writes his poems for THE SUN as a privilege and pleasure, that ere he is called away he may throw light on the path of some weary pilgrim and comfort some who mourn. Do not forget him at this Christmas time. A cheering word of appreciation at this Christmas time will doubtless give him encouragement and stimulate him to renewed effort in doing the Lord's work.

The Elm Street Christian Church, Portsmouth, Va., has, during the present year, built a parsonage for its pastor, and they have done it well. It is ample for a small family and withal is very comfortable. The work there continues to grow under the blessings of God upon the labors of Rev. Dr. Harward. In passing through that community recently, when near the Church building, we met an elderly gentleman, and asking him some question as to the Church, he answered in such terms as we shall not soon forget. If Dr. Harward has impressed that community as he has this one man (who is not a member of that Church), then we can have no fear but that the work will prosper, so far as human help can make it prosper, for he quickly put Pastor Harward in a class almost by himself. We are glad to hear of the fine impression he is making there for the cause.

GREAT SALE OF SEALS PREDICTED.

Indications are that North Carolina and every other state in the Union will have this year the largest returns from the sale of Tuberculosis Christmas Seals of any year in the history of the movement. The reasons given are: first, the Tuberculosis Christmas Seal has come to be a national institution in the United States, and millions of men, women and children look upon it as an annual opportunity and responsibility which they must meet toward the tuberculosis work.

Christmas now would not be Christmas without this little messenger of hope and the opportunity it brings in reach of everybody to help check the disease. As a matter of fact, disappointment is now felt during the Christmas season if the seal is absent from its accustomed place. The Christmas mail or message is not complete without it.

In the second place, the Tuberculosis Christmas Seal sale has become a business of such magnificent proportions that no community interests can afford to be without it. It is a money-making business for health interests. The $25,000,000 realized in the last sixteen years or the $3,812,000 realized last year from the Christmas seal sale is but one indication of the financial interests involved.

But more significant than the net receipts of the sale are the figures showing the results accomplished with the money. As Christmas seal money is not adequate to support institutions or to care for patients, it is used to agitate and organize public opinion to secure sanatoria, nurses, open-air schools and other agencies. The total value of institutions brought into existence largely through the Christmas seal sale is in the neighborhood of $100,000,000 and the annual maintenance cost for such agencies is between $30,000,000 and $40,000,000. More than 1,200 State and local tuberculosis associations have been built up and most of these have full-time executives.

There is a State association in every State, over 700 tuberculosis hospitals and sanatoria, with a bed capacity of 66,000, and nearly 600 tuberculosis clinics and dispensaries.

The Tuberculosis Christmas Seal sale movement has come to stay. In North Carolina there are 150 seal-selling organizations actively at work, with many of them selling seals has become a fine business. Each year these organizations become better perfected, using business-like methods, with the result that the seal sales show greater returns.

SANATORIUM.

OUR CITIZENSHIP.

In St. Paul's day it was considered a great thing to be a Roman citizen. You recall that Paul was proud of being a Roman citizen, and in those days it meant both dignity and honor. There were three ways in which a man could become a Roman citizen by birth, by special act or by grace of the State, usually bestowed for some service rendered to the State by purchase. In all these ways the Christian becomes a citizen of the kingdom of heaven. When Nicodemus came to Jesus by night to enquire about this new citizenship, Jesus said "Ye must be born again." That new birth, new allegiance and a new life is still required to become a citizen of heaven.

It is also an act of grace, for it is not because of any merit or worthiness in ourselves, but by the grace of God, that we are accounted worthy to be members of his kingdom. It is also by purchase, for we are bought "not with silver or gold, but with the precious blood of Jesus, through His innocent sufferings and death. Any true citizen of his country is always ready to support anything for the betterment of it by word or action. He will speak up for the rights (through ballot), pay his taxes to help carry on the work of the government, through love if needs be, give his service to defend his flag. So every true citizen of heaven should ever be ready to speak up for the right things in the interest of the kingdom. Let his or her ballot always be on the Lord's side. Let us remember that there is only three voting. The Lord is voting for us, and Satan voting against us, and whichever way we vote carries the election. A true citizen will pay his taxes by giving liberally as God has prospered, to carry on the work of the kingdom. Remember, we are not to give grudgingly, for the Lord loveth a cheerful giver. We may give all we possess and our bodies to be burned, and if we have not love in the giving it will profit us nothing.

As the earthly citizen is ready to give his service to protect his flag, so the Christian citizen should ever be ready to fight for Jesus and protect the blood-stained banner of the cross. If we are Christians, we are citizens of heaven now. It is a present possession. Now are we called the sons of God, said St. John. First, as Christians, we must live as becoming citizens of heaven. Whether eat, therefore, or drink, or whatsoever we do, let us do it all to the glory of God. Second, we should cheerfully obey the laws of heaven. As I recall, Jesus reduced them all to two—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and greatest commandment, and the second is like unto it. Thou shalt love thy neighbor as thyself." The great law of heaven is love. Third, as Christians, we should carry the atmosphere of heaven with us. It is often difficult to recognize our heavenly citizenship by our conversation, actions or likeness to Jesus Christ. The Roman had the right of personal access to the emperor. The Christian has this same right of access to God. We are told to draw nigh unto God in full assurance of faith, and He will draw nigh unto us. If we only do that and obey the laws of heaven, we would be true citizens, not slackers in anything pertaining to the extension of His kingdom. If we were going to take a trip to a far-away country, the first thing to be done would be to find out something about the place and secure a way-bill to help us. Now, we are on our way to a far country, and the Bible is a true way-bill to lead us to that city, whose builder and maker is God. Heaven will be to us just what we make it. What kind of material are we sending up to God to build our eternal home? If we fail to have as good a mansion as he can build, it will be because we failed to send good material for the building. Let us send Him our best, and thereby prove that we are true citizens. May we say to Jesus with a sincere heart: "O Man of Galilee, if you have left undone anything that I can do, you can depend on me.

MRS. R. J. NEWTON.

Liberty, Vance County, N. C.

Four dollars will advance your subscription one year and make a Christmas gift of a year's subscription to one of your friends.

Questions and Answers.

JOHN THE APOSTLE.

Question.—What became of John the Apostle after he was banished to Patmos? Did he die there?—*Mrs. S. A. H.*

The information which would answer your question is lacking. There is a tradition that the Jews put John to death, but there is not much dependence in it. There is another tradition that John was put to death by being cast into a cauldron of boiling oil. This is not to be depended on definitely, although it has a little more show of truth than the other tradition. His banishment to the Isle of Patmos was toward the close of his life, when John was a very old man. Yet I can find no evidence to indicate that he died there. The probability seems to be in favor of John, after his Patmos experience, going back to Ephesus, his old home, and dying there, when he was about one hundred years of age. However, none of these traditions are to be fully relied on, as to the right answer to the questions you ask. The most common tradition as to the death of John is that he was cast into a boiling cauldron of oil.

IN WHAT SENSE WAS HE A HARD MAN?

Question.—Please explain through THE SUN Matt. 25:24. In what sense is Christ like the man mentioned in this verse, a hard man?—*G. H. V.*

As we understand it, Jesus Christ was like him in no sense. The man who had the one talent, and had added nothing to it, when he was called to account for his laziness, was evidently trying to fix up an excuse for not having put his lord's money to a wise service, and it was he who, in trying to make such an excuse, said: "I knew thee that thou art an hard man, reaping where thou hast not sown and gathering where thou hast not strowed; and I was afraid, and went and hid thy talent in the earth; lo thou hast that is thine." There is no proof that the man was a hard man, not at all. It was the man who had received the talent that was bad, and not the man who let him have the talent. The facts show the opposite. This man's excuse reflects on himself, not on Christ.

Question.—What is evolution, and how long has it been taught in this country?—*G. H. V.*

As to what evolution is, it may be said to be a scientific and philosophical theory, and so far it is nothing more than a theory, for the proof of its claims has never yet been found, but the theory is designed to explain the origin and course of all things in the universe. Understand, that is what is claimed as its design, but it comes very far short of so explaining. As to when it was first taught in this country, we may say it is not quite certain, except it has been in late years—say, during the last century. In other countries it has been known in some form for hundreds of years. A similar thought to evolution was advanced as early as 500 years before Christ by Heraclitus and others; but as now known, Charles Darwin, who was born in 1809, was the first to develop, classify and give prominence to it as a philosophy. So its study in this country is of recent date. Fifty years ago it was not much known, and less taught. Thirty years ago it was just beginning to attract attention among the scholars in this country in any extensive way. From that time on, it began to get into our colleges and universities, and a little later it began to take a place in our high schools, and now it is taught even in our common schools some. As to what per cent of our colleges teach evolution, I have no accurate information, but it is safe to say that the per cent is very high. I should think, perhaps, at least 75 per cent of our colleges and universities teach evolution; but, after all their teaching, it is only a theory and not a demonstrated fact. No man has been able to clear up all its difficulties.

ZEBEDEE.

Question.—Who was Zebedee, so often mentioned in the Gospels?—*Sally.*

Zeberee was a fisherman, and lived near Bethsaida. He was the father of James and John, two of the apostles of Christ. That is about all that we know of Zebedee.

THE NEGROES UP NORTH.

Question.—Can you tell me how the negroes are faring—I mean those who went North some time ago to live—are they doing as well North as they did South?

In recent years, there has been quite a movement of the Southern negroes northward. They have gone by the thousands, so that our Northern people are beginning to find out something of the trials of our Southern people in trying to live two races in the same section of the country. The two races do not mix up North quite so well as they did in the South. The *Literary Digest* of October 6, 1923, tells somewhat of the situation in the Northern States at this time because the negro is there in considerable numbers. The Mayor of Johnstown, Pa., seems to have gotten into a good bit of trouble with the negroes. He issued an order some weeks ago ordering all the negroes in Johnstown who had not been living there for a term of seven years to leave the town, and we are told that they left and have sought homes elsewhere. We do not know just why this order was given, except that they were not desirable on some account. The Mayor of Johnstown has been pretty badly criticised in many sections for this seemingly unwarranted action. Not all the people in Johnstown sympathize with the Mayor. The Johnstown *Democrat* has put the case clearly and briefly as against the Mayor, when it says: "The negroes who have come to Johnstown in search of employment may not all of them be of the most desirable class, but until they have committed some overt act they are entitled to the same freedom of movement and the same protection as whites who come hither to work in our various industries." That Mayor is credited with saying:

"As Mayor of this city, I'm not going to stand idle and allow the South to dump its criminals and riff-raff into Johnstown. The negroes can stay where they belong—that's in the South. The old-time negroes in this city never gave us any trouble, but the scum that has been brought here is not going to remain while I'm Mayor. Their colonies are lined with houses of prostitution and dives for the sale of moonshine and dope. That has to stop, and the negroes responsible for it must leave the city.

"If these negroes remain here, we could never stop the wave of crime this winter. The Cambria plant of the Bethlehem Steel Company is running slack. Men are being laid off and the thousands of negroes and Mexicans imported here are not needed. What are thousands of the idle negroes and Mexicans, stimulated by poison liquor and dope, going to do in Johnstown this winter?"

That shows pretty plainly the way the Mayor of Johnstown sees the situation. He thinks the South is piling up their riff-raff on the North, but in this he is mistaken. The South does not, as we understand it, wish to give up the negro, but Northern agents, for the sake of making money out of the misfortunes of the negro, have been inducing them to leave the South. The poor negro is again the catspaw to pull the hot chestnut out of the embers. The South does not wish the negro to leave the South, for the Southern farmer especially needs the negro to cultivate his lands. There is, we think, no doubt about it, the Southern white man is the best friend the negro has in the United States. If those who have gone North can get back, the best thing he can do, as we see it, is make his way back to Dixie and go to work in the good old warm sunshine (a thing the negro loves) to make a good, honest living for himself and his family. In Johnstown, the negroes are forbidden to hold meetings or social functions. They are allowed to hold Church meetings, however.

"WATCH NIGHT."

"The one concern of the devil is to keep the saints from praying"—on "Watch Night" (December 31st), and on every other night—to keep them busy with beautiful sermons and addresses, with interesting programs and exercises, with social service activities of every kind, with entertaining testimony meetings and song services, with (at times) almost prayerless Bible conferences and evangelistic movements, and even with tearless campaigns of card-signing which the Church calls soul-winning.

Machineries are multiplied "that meditation may be ousted," and organizations are increased "that prayer may have no chance." Would that the Church knew its business as well as the devil knows his!

Why cannot "Watch Night" this year be given over to prayer? Why not ask God to restore to the Church its sense of the heinousness of sin, its sense of the wrath and love of God, its sense of concern for the lost, its sense of the necessity of complete separation from the world, its sense of the joy of salvation?

Let prayer become fundamental instead of supplemental, and modernism and worldliness and infidelity in the Church will have to go. The card table and the parlor dance will have to go. Duplicity and suspicion, jealousy and dissension, backbiting and division will have to go. Our broken-down family altars will be re-erected; our young people will be saved; our coffers will be filled with consecrated money. Our home and foreign boards will be replenished with men and means, and a harvest of new-born souls will be swept into the kingdom.

You have tried everything else, dear saint of God; now try prayer, and see what God will do. Try it, pastor. Try it, official board. Try it, poor struggling Church. Your way has failed. Why not try God's way? Try it during "Watch Night." Try it through the week of prayer, through January, through 1924, through the years to come. Your activities have been abundant, but your tears have been lacking. Try God's way (Psa. 126:6). Try prayer!

"Prove me now herewith," saith Jehovah, "if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Ye are behind on prayer! "Bring ye all the tithes into the storehouse, that there may be meat in mine house" (Mal. 3:10; also verse 11).

Make "Watch Night" a night of prayer!

Pray for revival!

Remember, $7.50 pays for five new subscribers to THE SUN, and $15.00 pays for ten new subscribers and an extra copy for the one getting up the club—this for December.

Would you like to make a Christmas gift to a friend? If so, a year's subscription to THE CHRISTIAN SUN would be appreciated.

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor,*
Elon College, N. C.

SHALL THE INFLUENCE OF THE BIBLE BE FELT IN OUR PUBLIC SCHOOLS?

For some years there has been a growing sentiment with some people that the Bible should be kept out of our public schools. As meeting this sentiment, there has also been a growing influence in favor of giving the Bible to the public schools. Already these opposing influences have met in battle in a number of States, and the outcome of this conflict is that there now seems to be a divided sentiment. Some oppose the reading of the Bible in our public schools outright. There are others who hold that parts of the Bible may, and ought to be, read in these schools, and there are yet others who are demanding by their votes at the ballot box that the Bible be read in all of our schools, and for the reason that the children of school age need the moral and spiritual influence of the Bible to aid in shaping their young lives. The *Literary Digest* has recently given a sort of a review of the situation as to the Bible in our schools, which will give our readers a general idea of the present sentiment as to this matter. If you wish to know the facts, read the following:

The Bible is banned, or at least not read, in the schools of twelve States, we are told, though "23,000,000 people live in the twelve States and the officials whose opinions have excluded the Bible number not more than thirty," while "in the history of this country, no legislature or constitutional convention has ever adopted a provision plainly excluding the Bible from the schools." After a study of the situation as it exists today, W. S. Fleming reports that "the highest courts of Maine, Massachusetts, West Virginia, Ohio, Michigan, Kentucky, Iowa, Kansas, Nebraska, Texas, and Nevada have all said that the Bible has a right in the school-rooms." Wisconsin "excludes the Bible as a *whole,*" but "plainly asserts that *parts* of it might and should be used." Illinois pronounces the whole Bible "a sectarian book," and, as such, excludes it. It has recently been excluded from the schools in California. In the *Christian Statesman,* Mr. Fleming tells us—

"It is reported that the Supreme Court of Louisiana has given a similar opinion, but no word to that effect comes to me from the State superintendent, who merely reports that the State board thinks bes not to permit the use of he Bible in the schools. The courts of Ohio and Nebraska make the reading of the Bible optional with the school boards. Thus there is uncertainty in my mind about the fact in one State; in three States the courts exclude the whole Bible; in one the court excludes part of it, and in eleven the courts admit the Book without question.

"By the opinion of the attorney-general or the State superintendent of public instruction, the Bible is not used in the schools of Minnesota, Idaho, Utah, Arizona, New Mexico, Montana, New York State (outside of New York City), and possibly Louisiana. Thus, including Wisconsin, the Bible is banned—or at least not used—in the schools of twelve and possibly thirteen—States."

On the other hand, the Bible is read *by law* every morning in every school-room in Massachusetts, New Jersey, Pennsylvania, Tennessee, Alabama, Georgia, and probably Mississippi, though there is a little doubt in my mind about the latter State having passed the law. Excepting Massachusetts, these States have all passed the mandatory law within the last ten years. In addition to the above seven States, the Bible is used every morning in all the schools of New York City, Washington, D. C., and Indianapolis, Indiana. In the cities and States where the Bible must be read every morning as above, there live just about 30,000,000 people, or 30 per cent of our entire population."

Thus—

"With the Bible definitely excluded from the schools of twelve States and legally required to be read daily in the schools of seven States, there remain twenty-nine States, with just about half the national population, in which its daily use is *permitted.* In some States, as in Indiana and Iowa, there is a definite enactment that the Bible shall not be *excluded* from the schools; while in others there is no specific provision on the subject, but what is not denied is then allowed. The practice varies in these States from almost universal use to exclusion by custom. Omitting half a dozen States for lack of information, the others can be divided into four classes—

"1. Maine, New Hampshire, Vermont, Connecticut, Virginia, West Virginia, North Carolina, South Carolina, and Florida reports that the use of the Bible in their schools is almost universal.

"2. Delaware, Kentucky, Ohio, Indiana, Iowa, North Dakota, South Dakota, Kansas, and Colorado use the Bible quite extensively.

"3. The Book is little used in the schools of Michigan, Nebraska, Missouri, Wyoming, and Texas, the reason for the slight use in the first three probably being the widespread belief in those States that its use is forbidden.

"4. The Bible is not used in the schools of Oregon."

As Mr. Fleming goes on to say:

"Fifteen months ago a company of business men in Kansas City, Mo., at their own expense and with the consent of the school board, put a copy of the Bible on the desk of every school teacher in the city (1,464 in all), and the act was highly commended by Bishop Lillis of the Roman Catholic Church of that diocese. Three years ago the W. C. T. U. of Michigan voted to offer a copy of the Bible to every public school in that State.

"As a result of a widespread and persistent popular request, in the State of Illinois an amendment, by a vote of 52 to 9, put a provision into the new proposed constitution of that State, specifically permitting the use of the Bible in the public schools; but the constitution was rejected by popular vote in December last, though not because of the Bible provision. In the State of Missouri, by a tie vote, a constitutional convention in session, at the time of this writing, fails to insert a permissive clause on the ground, as nearly all those voting against it declared, that the *present* constitution permits the Bible in the schools. In Washington there is now being waged an active campaign for an amendment to the State constitution, plainly giving the Holy Book an honored place in the educational system of the State. This year, bills were before the legislatures of Iowa, Indiana, Ohio, West Virginia, Michigan, and probably some other States, for the mandatory reading of the Bible every day in every school-room, and the National Reform Association was, as always, a leading factor in the campaign for the passage of the bills.

"Taking their cue possibly from the decision of the Supreme Court of Wisconsin, which said that parts of the Bible might and should be used in the schools, there is a rising sentiment in some of the States from whose schools the Bible is excluded, in favor of securing a list of Bible references chosen by an inter-denominational commission and asking the teacher to read one of these daily from the version of the Bible she personally prefers. It is hoped that this will overcome official objection and meet the situation, but it has not yet been tried except in a few smaller cities, notably Cadillac, Mich."

"A FINE CHRISTIAN GENTLEMAN."

And what does it take to make a fine Christian gentleman? According to some, a man well-dressed, smooth in manner and pleasant in conversation would be styled a fine Christian gentleman, regardless of what he thinks of the Bible as the revealed will of God. He may dispute every cherished doctrinal statement in the Bible, and yet if he has the qualities named above, then he is a fine Christian gentleman. To this we do not and cannot agree.

Not long since there was a little discussion as to the views of a certain man, prominent in public life as a teacher. He was accused of teaching much that is not according to the Bible, but a sympathetic gentleman standing by declared that he was a fine Christian gentleman, so sweet-spirited and pleasant. It is evident that this man did not consider any teaching, no matter how erroneous, as a barrier to Christian character. It would be well if we should remember that all that shines is not gold. It is just as true that all which seems to be sweet and pleasant is not an expression of Christian character.

Only very recently there has come from the press a book called "Story of the Bible." The publisher sent a review copy of the book to a prominent American religious newspaper, and among other assurances given was this:

"In sending this book to you, we wish to let you know that, at Mr. ———'s expressed instructions from H——, where he is now convalescing after a breakdown brought on by his labors in completing 'The Story of the Bible,' the last three months' preparation of this book has been almost entirely devoted to an endeavor to find inaccuracies or to eliminate any possible misrepresentation, particularly of the Gospels. By this we do not mean that Mr. ——— (the author of the book in question) has authorized us to make of his work a spineless and a colorless interpretation of the Bible. We do mean, though, that Mr. ———a a fine Christian gentleman in the truest sense of the word, asked us that galley proofs of his book be sent to leading theologians of every Christian and Jewish denomination in the country. As Mr. ———'s 'Story of the Bible' is now printed, it incorporates a number of able suggestions so kindly and unselfishly made up by these careful readers. It does not incorporate one statement that offends in any way one of these denominations. * * *"

Notice the publishers say they were not authorized to make of this work a spineless and colorless interpretation of the Bible. And yet these same publishers declare that it has been made so as not to offend in any way any of these denominations. Alas, for the thought! It was not to be spineless and colorless, and yet it will not offend any of these denominations. Alas! for such a thought.

But notice one other statement made to the effect that Mr. ——— (the author of the book) is a fine Christian gentleman in the truest sense of the word. Now, this statement was made in the face of the fact that the author had written in this book that was to offend no one of these denominations the following sentences:

"Where did their 'idea of God' come from? From their wholesome fear of 'the Old Man.' 'The young of the primitive squatting-place grew up under that fear. Objects associated with him were probably forbidden. Every boy was forbidden to touch his spear or to sit in his place just as today little boys must not touch father's pipe' (p. 94). The fear of 'the Old Man' was the beginning of wisdom. Hence, tabus and the tendency to propitiate him after death. 'The Old

Man idea was very natural to the primitive mind and capable of great development. The universe was seen in terms of the family herd' (p. 94) presided over by an Old Man in the clouds. 'Out of such ideas grew the first quasi-religious elements in human life. * * * Religion is something which has grown up through human association, and God is still being discovered by man. It is a necessary part and central part of the history of man to describe the dawn and development of his religious ideas and their influence upon his activities' (p. 102).

"Not God speaking in time past and in divers manners to men, but ape-man guessing God from the ape-man's own sordid environment."

Did any man of sense ever get up such ideas as are therein set forth? Think of it—they got their sense of God from a wholesome fear of the "Old Man"! Think of such a statement as that the beginning of wisdom came from their fear of the "Old Man." Again he says, "The universe was seen in the terms of the family herd, presided over by an 'Old Man' in the clouds." And then he adds that such ideas grew from the first quasi-religious elements in human life. And yet a man who can make such absurd statements is a fine Christian gentleman in the truest sense of the word.

The man who made such statements may be a gentleman, as the infidels would name him; but he is not a Christian gentleman—not at all.

There is a great deal of such talk floating around today, and some professing Christians do not seem to know any better than to accept what is said as if true. If any of our readers wish to call such a man a gentleman, that is their business; but in the name of common decency do not call him a fine Christian gentleman in the truest sense of the word. How can a man or a woman who attributes his Christianity to such sources as this man does be a Christian at all?

We think the author of the book in question is ignorant of two things, viz: he is ignorant of the true teachings of the Bible and he is also ignorant of the spirit of Jesus. If he were well acquainted with the truth of the Bible, he could not make such statements. If he knew of the spirit of Jesus in any experimental way, he could not throw such aspersions upon the name of his Saviour.

Indeed, we think most of the daring criticisms of the Word of God in this day of daring unbelief is to be attributed to real ignorance. These men do not know the Word of God, and having a lively imagination, they give out these awful ideas. We do not believe any man or woman who truly knows the Lord in the forgiveness of sins could possibly offer such indignities to the Son of God as the Saviour of the world.

DO WE KNOW HOW TO PRAY?

That is a strange question to ask believers. Why, if we do not know how to pray, how did we ever get to be believers at all? Surely we know how to pray, for we have been practicing, lo! these many years, and we are still trying to pray. We see the fact, but it may be that we have been praying often and long, and yet we might not know the best way to pray. Would it not be wise for us all to try to find out some other way to pray than as we have been praying?

There was said to be a farmer once who worked hard to make a living, but after years of effort he saw he was beaten, that he would have to go into something else to make a living. He went into some other business, and another man succeeded him on the same farm. He came and went to work, and in less than five years he had paid for the farm and was comfortably situated. He had his wife and children well kept and everything was going well. One failed and the other succeeded; one failed miserably and the other succeeded grandly. Now, why? That is the question. The answer must be that one knew how to farm and the other did not. Now, it may be that way with some Christians. They have learned how to go through the form of prayer, but do they know how to pray in fact? Have they just gotten into the habit of whispering words into the ear of God, as they think, or have they taken the time to get themselves into the spirit of prayer? Then, in addition to getting into the spirit of prayer, have they ever taken the time to take the Bible and plead the promises of God as the ground of their prayers, as a reason why they expect God to answer prayer, because He has promised to answer.

The beloved and greatly lamented Chas. H. Spurgeon has put it this way, and we wish you would think over what he says and see if you cannot learn a better way, a more effective way of praying. If you succeed, it will mean much to you, and so we urge you to try it and note results. Mr. Spurgeon said:

"Every promise of Scripture is a writing of God, which may be pleaded before Him with this reasonable request: 'Do as thou hast said.' The Creator will not cheat his creature who depends upon His truth; and, far more, the Heavenly Father will not break His word to His own child. 'Remember the word unto thy servant, on which thou hast caused me to hope,' is most prevalent pleading. It is a double argument: "It is thy word, wilt thou not keep it? Why hast thou spoken of it if thou wilt not make it good? Thou hast caused me to hope in it; wilt thou disappoint the hope which thou hast thyself begotten in me?' "

SOME THINGS WE MAY KNOW.

Many people are much alarmed over the fact that some things they are not certain of, and therefore they are never sure just what may be the next step they should take. The Rev. Geo. T. Dowling, D. D., in the *Churchman,* presents a strong point of view, and we believe it will do us all good to see as far as possible if what he says is not true. He says:

" 'I know' that if the religion of Jesus Christ is best for the great world, it is best for my little world: the circle which I can influence; and chiefest of all, my own home. I know that my children will have a better chance to live a worthwhile life if they shall regularly spend a part of Sunday morning with me, in the Church, listening to its hymns and its prayers, and its Bible, in which this same Apostle Paul teaches us: 'Let all bitterness and wrath, and anger, and clamor, and evil-speaking be put away from you, with all malice, and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.' There is no doubt there. I know in my heart, whether I confess it or not, that I am not doing the right thing by them when I take them picnic-hunting Sunday morning instead of going with them to the quiet peace of God's house and joining with them in its character-making service.

"And finally, 'I know' that if the religion of Jesus Christ is the best for the great world and the best for my little world, it is the best for me."

SINCERITY OF THE TRUE CHRISTIAN.

DEAR DR. BARRETT:

You answer the questions in THE SUN, I suppose. Well, I was reading them tonight and ran across your answer on eternal sincerity. It did me good when I read your plain, simple answer to find that you believed in His salvation being once for all. Several years ago I saw the truth so plainly that I have never ceased rejoicing in the finished work of our Lord. I no longer doubt for a moment but that my salvation is "eternal," "everlasting"—just as God says in His Word. And instead of making me slack, or worldly, it makes me love Him more and wish with all my heart to serve Him.

During the last week of September and a few days in October I held a meeting in Moore County under an old saw-mill shelter for seven days. It was the most wonderful meeting I have been privileged of God to conduct. I suppose sixty or more confessed Christ besides a large number of reclamations, and also many who came forward to dedicate themselves wholly to the Lord's service. But the thing I want to say is this. I was dealing personally with an old man, and he said he could not be a Christian long, if he were to start, for a man living on his place would cause him to turn back. I asked him what God had promised to give him if he would definitely confess and receive Jesus as Lord. He said, "eternal life." I asked how long did "eternal" mean to last. He said "forever." I agreed with him and asked again "If Jesus gives you 'everlasting,' 'eternal' life, could that wicked man living on your place make you lose it tomorrow or in ten, or even one hundred years?" He said "No," and at once confessed Christ and rejoiced greatly. I heard from him since and he was witnessing for his Lord, doing personal work.

Dr. Geo. Guille was once discussing this question with a friend who did not believe in security. After hearing what Mr. Guille had to say, the friend replied, "Well, then, a man can go on and do just as he pleases after his confession?" "Yes," said Dr. Guille, "just as he pleases, and if he pleases to grieve so great a love, it's proof of the fact that he has never been born again." To me, the Word of God is very conclusive and clear as to this, as you stated in THE SUN. Paul also says: "If we would judge (or discern) ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world."

Peter has a beautiful expression in 1 Pet. 5:1, saying that he was "also a partaker of the glory that shall be revealed." He was so eternally saved that he was then partaking of a future glory. Amen!

I just wanted, if I may, to encourage you and say, God bless you; go on in this good work. Think I will write an article for THE SUN before long. Love and good wishes.

J. LEE JOHNSON.

Fuquay Springs, N. C.

Let the pastor preach the riches of grace. Upon that the Christian people will grow and come to fruitage and high usefulness. If you preach such things as fads, new thought and so forth, well you cannot expect it to stand the test of a practical application. Preach the riches of grace, for that will stand the test with both the Church and the men and women of the world. Grace has a wonderful softening effect on the human heart. Messages of grace will not only bless Christians, but they will awaken sinners and call them to repentance and to a better life. Let us give the people the Gospel; that will do its work on the human heart and life as nothing else will do.

It does seem that a large per cent of the leaders in public life today go as much by the fads of the day as they do by good common sense. If some one start a thing which happens to strike the cord of popular sentiment—well, that is quite sufficient—in a short time a fad will be started, and after running a race of some weeks or months the thing bows its head and gives up the ghost. What is the use of such stuff? Brethren, it seems to us that real fads have no place of usefulness in the community. Let us do away with the fads and put into their places real hard common sense.

CONTRIBUTIONS

ELON LETTER.

Our Northern and Southern Churches were the first branches of Protestant Churches to unite following the Civil War. This is as it should be for a people whose genius saw in the beginning the necessity for Christian union. But really we have been two Churches in methods. Our Southern Church is compact and uses the apportionment or budget plan of raising its money for the support of its general enterprises. The Northern Church is scattered, and uses the free-will offering based on the educational method. There are other contrasts or differences between the two branches of our Church, but this discussion is meant to deal with financial matters, and we shall not mention these other items now.

The real reason for discussing this question at this time is that we of the Southern Church have not been supporting our general denominational work as we ought and would like. In home and foreign missions, we have done measurably well, but we are not contributing at all to the support of the American Christian Convention's office, to the Federal Council of Churches, to the Aged Ministers' Home, to the support of evangelism or the Christian Publishing Association, nor, until recently, and then only till our Southern Christian Convention meets in May, to the support of the Department of Christian Education. Both sides have felt the need of a completer co-operation, and commissions have been appointed to recommend a plan.

It has long been the conviction of the writer that each branch of this Church has something to contribute to an adequate system of Church finance and something to gain by a correlation of methods. The Southern Church is not prepared to abandon its budget system and to open up its Churches and other organizations to a medley of appeals for aid on sundry occasions. The budget plan has demonstrated its value in our Southern Church, but we all recognize its twofold weakness—that it tends to make giving mechanical, and that it can tap only the minimum capacity for giving.

The Northern Church, on the other hand, is not prepared to abandon its educational method, which, while it has failed to reach a great many Churches, has splendidly and intelligently nurtured not a few in the grace of stewardship and instructed them in the plans, programs, and purposes of the Church, and this despite the fact that much of the educational propaganda sent out has been faulty as putting too strong an emphasis on the desire for money rather than on the intelligent development of the Christian conscience, so that the giving will be a natural, a normal, an increasing response.

What I hope to see come out of the joint discussion of this vital issue is the incorporation of the strength of these two methods, and in the confidence that something of this kind will eventuate, I have ventured to write thus frankly, and now make bold to suggest a plan, not as the final word on the subject, but as opening the way for full, free, fraternal discussion.

I think we should set a benevolence goal for the denomination, say $500,000 annually. This is more than we will raise now, but within ten years, by the combination of the educational method with the budget plan, we will have gone safely over the top and be ready to move on to an annual benevolence budget of $1,000,000.

I would apportion this budget to the departments to be supported on an agreed basis, somewhat similar to the forward movement, or the Men and Millions basis, but different in vital spots. Each Conference and each regional Convention would have the right to reserve certain percentages for its own purposes.

I would the napportion it to the regional conventions on an agreed basis; for example: membership, value of Church property, total paid pastors, and previous record for giving. The regional conventions would in turn apportion to the conferences on the same basis, and the conferences to the local Churches, each group asked to vote its approval of its part of the budget and its willingness to undertake to raise it.

This budget plan would require a budget commission or board with a stewardship and promotion or budget secretary at its head. In this central office would be prepared the educational literature, which would be educational, informative, and inspirational in emphasis rather than obtrusively financial. The year would be divided up into periods, with educational emphasis on the different agencies promoted by the budget, with the thought of the people fixed on Christian education, on home missions, etc., as the case might be. Such a method carries the budget and the educational method down to the local Church.

Unless the local Church budgets its part and raises it through the every-member canvass, with abundant teaching on stewardship and special and insistent effort for the enrollment of tithers, the whole system will collapse at the foundation. In a spiritual democracy such as ours, the local Church is the final as well as the original test of efficiency as of authority. Each regional Convention will of necessity have to employ a stewardship and promotion or budget secretary, whose duty it shall be to educate the people in stewardship and efficient methods of expressing it, aiding where necessary in the every-member canvass. Large conferences might profitably do the same, but such an officer is a prime necessity for each regional Convention.

Reference was made to the commission or board of the General Convention to handle this matter. This body should consist of the heads of the General Convention boards promoted by the budget and the regional budget secretaries, and should elect their own secretary, being given plenary powers to administer the budget in all its details after its adoption. It would be the duty of the various board secretaries then to perform field and administrative duties and to aid the budget secretary in every way desired.

Likewise, the regional conventions each would have a budget board, consisting of the employed secretary chosen by the regional Convention and the Conference budget secretaries (voluntary or paid) constituent in the Convention, with powers that shall be agreed upon by the General Convention's budget board. The local Conference would, of course, have a budget committee of three or five persons and be expected to promote the budget interests, acting under the regional Convention budget secretary and harmoniously co-operating with that officer.

It may be objected that we would be acting under subterfuge to say, in a local Church, that "we make our offering today through the budget with our thought on evangelism," the preacher then setting forth salient facts relative to the evangelistic program and achievements of the denomination. On the face of it, this appears to be a fatal criticism, but when we remember that the right is given the individual even in the budget system to designate his gift, the difficulty disappears. Then again the statement is not made that the money given goes wholly to evangelism, but only that we keep our minds on evangelism as we give. This is necessary if the budget system is to be educational locally.

This plan is not perfect, but it is at least concrete. I trust there will be full, frank, constructive discussion and criticism of it.

Finally, we should say that offerings for special causes, like the Japanese or Near East Relief, and perhaps for the orphanages at Thanksgiving and Easter, would be permissible under this plan, but only as approved by the General Convention's budget board, and also that the colleges and other institutions of the Church would be allowed to raise money in large sums only from individuals of wealth, but not by a general canvass. Further, the denomination should give its solemn promise not to permit general canvasses for any purpose. W. A. HARPER.

BETHLEHEM LETTER.

The sun is shining brightly this morning, December 6th, after three days of clouds, rain and deepening mud. Of course, we still have the mud, but that does not keep us from enjoying the sunshine.

Work on the building is still progressing slowly. The rain stopped all outside work the last few days, but we are hoping for some fair weather again now. The plasterers completed their work in the building a few days ago, but there is still some finishing wood work to be done in the basement and on the second floor. The pipefitters are at work putting in our heating system. They are hoping to finish it next week.

The lighting and pumping outfiet and the water tank are on hand. Bro. E. M. Carter is looking after the installation of this equipment. We are hoping to have it ready for operation by the time the heating system is in.

Contributions continue to come to the college at irregular intervals. We appreciate the interest our friends are taking in this institution. We only wish that more of our friends would express their interest by making liberal contributions to this great work.

Yesterday I received a check for the college from Dr. R. D. Gibson, Youngstown, Ohio. Some time ago the following contributions were received but had not been mentioned in these columns: People's Church, Dover, Del., $12.50; First Christian Church, Greensboro, N. C., $5.31.

Note the progress that is being made by those who are furnishing rooms in the dormitory.

$50 paid—Mrs. A. M. Johnson, Mr. A. S. Peak, Dr. and Mrs. W. A. Harper, Class No. 2 Wadley Christian Sunday School.

$50 promised—Rock Stand Church, Antioch Church, Beulah Church, the Philologian Literary Society, Wadley Christian Church.

Who will be the next one added to this list?

M. W. HOOK.

NOTICE.

I expect to start to Florida about the middle of December, 1923, to be absent from my regular pastoral work for two or three months. Rev. P. H. Fleming, D. D., will preach for me at Mt. Auburn the second Sunday in January, 1924, and Rev. J. O. Atkinson, D. D., will preach at said Church the second Sunday in February following. Dr. Atkinson will preach for me at Pope's Chapel at 11 A. M. the fourth Sunday in January, and at Franklinton, 7:30 P. M.

D. A. LONG.

JAPANESE RELIEF FUND.

Previously acknowledged		$249.12
Rosemont, Berkley, Va.	$53.09	
Palmyra S. S.	2.25	
		55.34
Total		$304.46

J. O. ATKINSON, *Mission Secretary.*

SERVING ONE'S OWN GENERATION.

By Rev. S. L. Beougher.

David served his own generation by the will of God and was gathered to his people. Jesus came to this world not to be administered unto, but to minister. There was a vast difference between David and Christ. David had a work to do, limited to his own generation, and when he died saw corruption; but Christ had a work to do for eternal generations, and so He rose and saw no corruption. In this subject is suggested the contrast between the limits within which the work of service to mankind done by any mere man, however great and powerful, is necessarily confined, for the wide, far-reaching, endless ministry to the whole human family, belongs alone to the Son of Man.

A man may live through three generations, if God is pleased to spare him to reach the fullness of old age, and yet it is only upon one of them that he can exert an active influence. The first generation molds him with its various educational forces. The second generation he may distinctly impress with his own individuality; of it he may become one of the potent forces. On the third he can only exert a passing influence; he is mostly out of sympathy with it, and he soon finds that he had better step aside and let the current of life and thought pass on. Some men serve their generation by being before it and giving expression in it to the thoughts and truths and sentiments which properly belong to the age that is yet to be. Such men do a great work by anticipating the coming time and preventing the transitions and changes from becoming too abrupt. They must accept the peril of being misunderstood, and called hard names until they die, and a new generation recognizes in them its heroes, forerunners and apostles.

The greatest benefactors of mankind have prosecuted their work amid the frowns and intense opposition of the multitudes. It is only after they are dead that we show our appreciation of their work and try to atone for our neglect, or opposition, by building to their memory great monuments. Galileo, who declared that the earth moves around the sun, was compelled to renounce publicly his doctrines and to refrain from teaching them; but as he rose from the altar he quietly said, "Nevertheless it moves," and time has vindicated his theory. Oliver Cromwell was denounced as a hypocrite, a tyrant, usurper and fanatic; and even after his death his body was taken up and hanged upon a gallows to show contempt of his memory. But the ablest writers of today hold him to have been the wisest statesman, the most religious and virtuous ruler ever placed at the head of a nation. E. P. Lovejoy was wantonly shot down at Alton, Ill., in 1837, because he championed the abolition of slavery and insisted on the right to publish his views. He died almost unbefriended, and sixty years after a monument is erected to his memory, while an advocate of that relic of barbarism can hardly be found anywhere.

The Christian Church is pioneer in accepting the Bible as its only creed—in religious journalism, co-education, licensing women to preach, and the erecting of a religious activities building on the college campus at Elon, N. C.

Some men belong precisely to their own generation; they are exactly adapted to it; they never get beyond it; they are born into its thought and feeling; they live in it, work for it, and pass away with it; usually leaving no name, only the good fruitage and the silent seeding of their good works. These are the thousands of the unknown ones, but they are the "salt of the earth." Some men seem to always be living in the past; all their thoughts and feelings belong to bygone years. A queer, old-fashioned life they live amongst us, and their very talk sounds strange. And yet these link us to the past out of which we have come lest we forget. No generation can afford to keep a backward look; it must lift up its head, peer away yonder, and hail the coming days. Enter into every new movement whole-heartedly which has for its supreme object the establishing of the kingdom of God in the world.

The plain duty of the servant of Christ is to serve. Jesus, with ever-illustrious career of self-sacrifice, was among us as "He that served," and He said it as well, "Whosoever will be chief among you, let him be your servant."

We find in our study of social development three human creeds—first, might makes right; second, knowledge is power; third, goodness is greatness. Humanity has outgrown its first creed, is distrusting the second, and is apprehending the third. Under the first, monarchy was the form of government; under the second, aristocracy; under the third, democracy will appear. Under the first, the warrier was king; under the second, the philosopher; under the third, the servant will be master. In the light of eternity past I read that a man's greatness consisted in his ability to cause the world to serve him, but in the light of eternity to come a man's greatness will be measured by his ability to serve his fellow-men. Under the monarchy there were slaves. Under the aristocracy, there were wage-earners. Under the democracy, all will be fellow-workers. You may call this a Utopian dream, but it is the logic of events. It is the program of the inevitable. It is the march of the centuries. Caesar and Plato must pass on, and Christ will be supreme. If we serve our generation fully, there is but one rule which must govern our serving—"by the will of God." It is possible to spend large amounts of money, time, energy and property, thinking we do God service, when we may not be doing any such thing. Much of our serving depends upon our purpose to serve the will of God and our care to do the thing best approved as God's will. "Not in the spirit of eye-service, as men-pleasers, but as the bond-servants of Christ, doing the will of God from the heart." Eye-service and men-pleasing have reference only to what will pass muster in the world; Christians must go deeper, as bound to Christ's service by the great claim of redemption. The will of God is our great standard, and our daily prayer is, "Thy will be done on earth, as it is in heaven." In heaven it is done "from the heart."

We should serve our generation in humility, not wasting aspirations through pride or personal feelings; not seeking the unattainable distant, but instead laying hold on that we can most certainly touch because it is close by us. The present time, the present place, the present task are the time, the sphere, the toil for the servant of Christ. For between the dreams of the past and the visions of the future, lie the wrecks of lost opportunities. We too often sigh for more strength, more knowledge, more wealth, instead of using at once our available strength, and improving soberly our given talents—one, two or five.

Graham, N. C.

(To be Continued.)

FROM MT. CARMEL CHURCH.

Mt. Carmel is one of our oldest Christian Churches in the Eastern Virginia Conference. It has stood for many years as a great light-house in the community. It has had its advantages and its disadvantages, its successes and its failures, but like all other Churches where there were some faithful servants of our Lord and Christ, it has stood far above all other institutions for founding of righteousness, the salvation of men, and the glory of God. And where it has had its place in the past, we feel that the work has just begun, and we feel assured that if we will let Jesus rule as the Head that it will meet the present emergency and the future need.

The time was, and until very recent years, that it was surrounded only by country homes. There was only one store for several miles away, no railroad in less than eight miles over rough country roads; but a few years ago the Virginian Railroad laid its tracks from Norfolk, Va., to the great coal fields of the West. This railway passes just a few hundred yards south of Mt. Carmel Church. This at once began to bring about a great change in the life and conditions of the community.

The only store, mentioned above, owned by J. G. Duck, a prosperous merchant, was soon moved over the swamp to the railroad, and here began to increase his business. Business has grown until there are five apparently prosperous stores that sell goods at a reasonable profit. Here they have a station, telegraph office and shipping conveniences. It is becoming a great peanut market, as buyers are located here, and many peanuts are grown in this section. There is a cotton gin here that is a great help to the people, as cotton is brought from all sides to this place and sold for best prices. There is some lumber business, such as logs, lumber, railroad ties, etc. There are two garages here, a blacksmith, and several carpenters, so you do not have to go to some other town to find some one to build your house, fix your car or shoe your horse.

There is a prosperous bank at this place, which adds much to its business advantages. There is a good high school, teaching to the ninth grade, looking forward to the building of a larger school in the future. The village is growing very fast in business and in population. The community around is settled with prosperous farmers, and Walters is fast becoming a great business and transportation center.

Under these material advantages—as good as they are in their place—there is a great need in the human heart and life which these things cannot fill. And whether or not Walters and its surrounding community will rise or fall, succeed or fail in the true sense of the word depends upon their attitude towards God and His righteousness, for the Scripture says sin is a reproach to any people, but righteousness exalteth a nation.

In this time of great need for spiritual truths and divine guidance will Mt. Carmel Church take her place and stand bravely for righteousness and hold up Jesus before the world as the need of man. Mt. Carmel Church is passing through a great crisis, as I see it, and the result rests upon its members, as to their prayers, faith and efforts put forth in God's name to hold up righteousness in this community.

I believe it has some praying people in its membership, and that it will take its place in this time of emergency. I have faith to believe it will be one of the strongest country Churches in the Conference in a few years. It now has a membership of about 235, with several others on the delinquent list. It has eight Sunday-School rooms not quite completed, but which we are using to a great advantage. We had present last Sunday, December 2nd, 176 in Sunday School, and a very large congregation for the preaching service. May God help the members of Mt. Carmel to take on new life in the Master's service by turning to Him in prayer for strength, courage and inspiration.

We have Sunday School every Sunday morning; Bro. Otis Joyner is our superintendent. Preaching first and third Sunday morning. Why God should have called one of its own community boys to the great task to encourage this work at a time like this is more than I can understand, but God's ways are not man's ways, so let us bow in humble submission to His will and ask Him to use us in His own way to His glory.

You will hear from us again, the Lord being willing. Elisha Bradshaw.

Walters, Va.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

MY CHURCH DEBT.

In a letter now before me from one of our active, busy and loyal laymen, I find this sentence: "I have decided to pay my Church debts first, and then pay, as far as I can, on my other matters. I herewith enclose my check to cover my Men and Millions pledge for the present year. I have paid my subscription each year. I have sometimes wondered where the money was coming from to pay these subscriptions, but it has come each year, even if a little late this time."

I wonder if there are not a number of CHRISTIAN SUN readers who put their Church debts first, or, if not that, then put their Church obligations along with their other debts and obligations. I have heard of individuals who relegate their Church obligations entirely to the background and only pay them after they have met all their personal obligations; but let us trust that no CHRISTIAN SUN reader does this.

J. O. ATKINSON.

A WONDERFUL DAY.

A good friend, in a personal letter, writing under date of November 22nd, from Dover, Del., gives a glimpse of what must have been a very wonderful service. It was not intended that I give this to the public, but it seems to me too good to keep. After stating the matter in hand about which she was writing, the good friend closes her letter with this fine description:

"We had a wonderful day last Sunday in our Church. At the close of the morning sermon, Dr. Helfenstein called for a reconsecration altar service, unannounced before, and the whole Church moved forward. All who could not get to the altar were kneeling in the pews, and it seemed to me that heaven opened and we could feel the presence of the Holy Spirit in our midst. I cannot begin to tell you of the great blessing which came to our Church at that time. I am telling you this, Dr. Atkinson, because I know you are interested in our Church and the good work here. May God spare our dear pastor to us for many years. Please remember us in your prayers."

A consecration altar service is evidently worth while when the pastor is moved by the Spirit to invite one.

J. O. ATKINSON.

MEN AND MILLIONS.

Those who have made pledges to Men and Millions should not overlook this obligation now that the year is closing. We wish to come to Christmas and face the new year with a clear conscience, a good report and as many of our obligations met as possible. Quite a few who have not been in a position to pay heretofore are now able to do so. The good Lord has blessed with abundant crops, and there is no better way to express our gratitude to Him than by meeting our obligations to His cause and in His name.

If every one who has made a pledge to Men and Millions will do his best or her best within the next few weeks, we shall face the new year with glad hearts and all the enterprises of the Church will be blessed, benefited and helped.

While we are settling up other debts and meeting other obligations, do not let us forget this obligation to our dear Church and to the enterprises of the Church, which need these funds so very much. There has never been a better nor a holier movement in the Christian Church, and those who are carrying this movement are proving their loyalty and devotion, not to one interest of the Church, but to all that the Church stands for and is trying to do in the world.

J. O. ATKINSON.

SUNDAY SCHOOL MISSIONARY OFFERINGS FOR NOVEMBER.

Wadley, Ala., $1.44; Dry Run, Seven Fountains, Va., $2.74; Holy Neck, Holland, Va., $16; Linville, Va., $2; Ramseur, N. C., $2.90; South Norfolk, Va., $5.72; Zion, Moncure, N. C., $1.70; New Lebanon, Wentworth, N. C., $5.66; Pleasant Grove, News Ferry, Va., $3; Wakefield, Va., $3.29; Newport, Stanley, Va., $1.52; Bethlehem, Timberville, Va., $1.61; Hank's Chapel, Pittsboro, N. C., $7.99; Richland, Ga., $1.14; Leaksville, Luray, Va., $3.10; First Church, Raleigh, N. C., $5; Haw River, N. C., $6.64; Reidsville, N. C., $6.46; Citizens' S. S., Elon College, N. C., $2.50; Monticello, Brown Summit, N. C., $2; Winchester, Va., $5.44; Rose Hill, Columbus, Ga., $2.35; Lebanon, Semora, N. C., $1.14; Pleasant Hill (A), Liberty, N. C., $1.17; Liberty (Vance), Henderson, N. C., $4.26; Beulah, Girard, Ala., $2.40; Berea (Nansemond), Driver, Va., $9; First Church, Portsmouth, Va., $17.60; Wakefield, Va., $4.11; Holland, Va., $8.75; Wentworth, McCullers, N. C., $2.71; Elm Avenue, Portsmouth, Va., $4.57; High Point, N. C., $1.51; Durham, N. C., $18.03; Berea, Hickory, Va., $10; Dry Run, Seven Fountains, Va., $2.15; Turner's Chapel, Sanford, N. C., $2.85; Ramseur, N. C., $2.82; Bethlehem, Timberville, Va., $1.82; Christian Temple, Norfolk, Va., $180; Burlington, N. C., First Church, $87.74—total, $452.83.

Thanks, dear Sunday School workers and friends. Your loyalty and devotion to a great and good cause are appreciated.

Gratefully,

J. O. ATKINSON,
Mission Secretary.

THANKSGIVING SERMON.

BY REV. J. G. TRUITT.

"In everything give thanks."—1 Thes. 5:18.

We have met as working-people, on a week day, to give thanks to God for the bounty and blessings of the closing year. Every Sunday we meet to worship and praise God, but our country has set apart a special day when we can meet to give thanks to a bountiful Father. I am glad it is so. And how beautiful it is that we of many faiths come together in this united way, in this heavenly way, to say, "Father, we thank Thee"!

Paul was one of the most thankful of men. The words "thank" and "thanksgiving" are used sixty-nine times in the New Testament. Paul used them forty-seven times, and all the others used them twenty-two times. The beloved physician, Luke, says "When Paul saw, he gave thanks." In the Old Testament, David used the word as frequently as all the other writers put together. In the Gospels the writers found their greatest occasion for using the word in quoting Jesus. Upon His lips we frequently find these words: "I thank Thee, O Father, Lord of heaven and earth." "He took the seven loaves and gave thanks"; "He took the cup and gave thanks," and "When He had given thanks He distributed. In His prayer at the resurrection of Lazarus we hear Him pouring out His gratitude in these words, "Father, I thank Thee that Thou hast heard."

These three persons stand out as exceptional, and one of the basic reasons for their uniqueness is their spirit of gratitude. They gave thanks for two things for which people are not usually thankful, namely: favors and disfavors, or blessings and reverses. This reminds me of a couplet I saw the other day—

"Women's faults are many; men have only two—
Everything they say, and everything they do."

For what was David thankful? Why, for being the especially chosen and favored king of God's beloved people. For this he was truly thankful, and throughout these ages the world has quoted and guarded and pondered his beautiful songs of thanksgiving. But is that the only reason why David has lived in the hearts of men? Is that the only reason they choose his words when they wish to return thanks to God. I say, Nay! True, to be thankful for favors shown is often beyond the average in life, as both literature and history has shown; but still more rare is the being thankful for reverses. What little boy delights to be left alone in the fields with the flocks while the older brothers are in the glory of entertaining at home, or are making famous records for their country in the crowded walks of life? But right there David learned to sing his sweetest songs and pour out his heart in thanks. David was rare, and a rare future stood out before him. Later, the world would have need for his kind, and it would pass the brothers by to find him.

After David became king he found it far from happy sailing all the time. He found opposition and persecution; he found duty lying across the path of his personal wishes; and as the prophet says, "He was wounded in the house of his friends," but one of the sweetest lines of David is this: "At midnight I will rise to give Thee thanks." It is unique to give thanks even in the noontides of life, but is rarer still to rise up in midnight's darkest hour and give thanks to God! The song of king mocking-bird is often at noon nothing but a meaningless chatter, but once while awake and sick I heard him sing at midnight! It was the sweetest bird-song I have ever heard. "At midnight I will rise to give Thee thanks." O America, your midnights have been few and far between, while others have had them in plenty. May you rise and give thanks, lest you be in the midst of midnight and know it not.

For what was Jesus thankful? His Father's faithfulness to Him was a constant buoyancy that lifted His soul. For this we find Him ever thankful. Differing from the ten lepers whom He healed, He was not merely one-tenth thankful, but He was altogether thankful. In comparison with His own thankful attitude, He was thanked less in earthly life than any one who ever lived. The Gospels record only one gift of gratitude, and when Mary, of Bethany, brought that solitary gift of thanks, the wicked world stood near and said: "Why, O why!" Jesus praised Mary and thanked her in words entirely and beautifully fitting. Indeed, He was truly thankful for the favors either of His Father or His friends, but, like David, He, too, was thankful for the midnight hour. "He took bread, and gave thanks, and brake it." Gave thanks, I say, when He knew that it meant the breaking of His body for the sins of the world! "He took the cup, and gave thanks, and supped," when He knew that it meant that He would drink to the dregs for the vilest sinner upon earth! This sinless Son of God, knowing this, gave thanks. And with His dying words, He quoted from the twenty-second psalm, which is not only a cry of anguish, but a song of praise.

Among all those who followed the risen Christ, and caught His spirit of thankfulness to God, Paul stands a peer. Over, and over, and over again I hear Paul saying, "We are bound to give

thanks always to God." For what was Paul thankful? For the fact that he was a Hebrew of the Hebrews? Yes. For the fact that he was a Roman-born citizen? Yes. For the fact that he was familiar with the tongues and knowledge of men? Yes. And, most of all, he thanked Jesus Christ his Lord that He came to save sinners, of whom he says he was chief. But was he thankful only for the blessings of life? In the 11th chapter of 2 Corinthians, he sums up his reverses, his midnight hours, and concludes this magnificent summary, which is the admiration of the world, by saying: "If I needs must glory I will glory of the things that concern my weakness. I take pleasure in my weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake, for when I am weak then am I strong."

So Paul was another praiser of God in the midnight hour, and though they might lock him in prison bars he and Silas would sing their thanks to God until prison shook, and freedom fell from heaven above. God could trust persons who were thankful after the manner of David, and Paul, and Jesus with life's greatest blessings and also with life's greatest responsibilities. A man with a true spirit of gratitude can always be trusted with big things, and big things come as a result of his dauntless courage. May it be so with each of us, by the help of Christ Jesus our Lord, to whom, with the Father and the Holy Spirit, be thanks evermore! Amen.

Norfolk, Va.

THE LAYMAN AND THE BUILDING OF THE KINGDOM.

By J. W. Stout.

[Delivered before the late session of the North Carolina Christian Conference at Wake Chapel, Wake County, N. C., and published by the request of that body. The address made a most favorable impression upon the audience, and is well worth a careful reading by both layman and preacher.—Editor.]

To meet and mingle with the great pillars of the Church is one of the keen joys of this annual Convention to me. After being associated with some of the consecrated leaders of our Church for a while today, I feel a deeper and renewed interest and enthusiasm for the purpose for which we meet. I am always glad to come to these meetings year after year and feel the thrill of of association with this consecrated band of leaders, and I wish every member of the Christian Church in North Carolina could attend these meetings, and catch a new vision of the great opportunities for our Church. I probably would enjoy this particular meeting tonight more were I not on the program, yet I know if our Church is ever going to be the force that it can be, we laymen must contribute our mite in whatever way we can, so tonight I am trying to be a living example of the message I shall attempt to bring to you.

It is said that the greatest influence and worker for the Church in St. Louis is Mr. Brown, the head of the great Brown Shoe Company. He is not a preacher, but just a successful business man and layman who realized the duty that was his. On his desk he had a motto which read, "God first, home second, shoes third." Is it a wonder to any of us that Mr. Brown was very successful in business, and yet how many laymen are there in the Christian Church who realize the place of the layman in the kingdom? There are a great many phases of the subject of the layman and the kingdom, and I have decided to talk for a few brief minutes on the subject of building the kingdom, since I perhaps know more about building than any other subject, and I am sure you will understand why I use that analogy in my talk.

I like to think of the work of building the kingdom of Christ in the earth as a great and vast building operation, one in which every one of us have our part to do and our responsibility to shoulder. In the beginning of a great building project there must be an architect, and his duties are to draw the plans and details for the building and lay down the specifications for its completion; and the workers, be they great or small, must work in accordance with these plans and specifications.

Christ is the great and perfect Architect of His kingdom, and in the Holy Bible He has given us the specifications upon and by which we must work. Christ's ministry on the earth was spent in the explanation of the specifications and the beginning of the foundation of His kingdom, and the plans He completed on the rugged cross on Calvary's hill, and He left us as His workmen to carry on the work and to see to it that no changes are made in the fundamental plans, and if we follow these plans as He gave them to us, we will build on lines that time cannot crack and sin cannot shatter.

However, in the construction of a building, we must have more than an architect and more than plans. We must have supervisors, superintendents and leaders of the individual work to be done. The supervisor must have had training in the reading of plans and specifications, visualizing the finished product—must be able to catch the vision and realize the purpose and spirit of the architect. He must be able to inspire the workers to their best efforts and highest attainments, and interpret the intent and meaning of the work to be done. And so in our ministry we have this trained and consecrated leadership—men who have been educated along this particular line and are able to unfold to us, as laymen, the spirit and meaning of the plans and specifications designed and written for the purpose of building Christ's kingdom.

But the superintendent cannot do all the work. He cannot bear all the burden nor can he shoulder all the responsibility; but it is his to plan, direct, organize, apply the best methods, and inspire his co-workers to greater and nobler feats. If the preacher is not such a superintendent in Christ's kingdom, the work of the kingdom will suffer and the plan of the Great Architect fall short of realization. All of our superintendents in the Christian Church of North Carolina may not have the qualities necessary for the maximum development of the kingdom, but a more consecrated and loyal group is not to be found anywhere.

A great building cannot be erected with just an architect and superintendent, and God has not ordained that this should be. Workers are necessary, and this is the place of the laymen in the kingdom. The Architect has drawn His plans and given us His specifications in the Holy Writ. The supervisors have prepared themselves to lead, direct, guide and inspire, and the laymen must furnish the workmen, and unless this is done the work of building the kingdom cannot go forward as was intended.

"But what can the layman do?" some one may ask. One may say, "I cannot preach, speak, sing or pray." The builder does not have all of his crew from the same craft. There are skilled and unskilled workmen. Not all of the members of a building crew are bricklayers or carpenters, or plumbers, or roofers. Neither are all the workers in Christ's kingdom preachers, public speakers or leaders in song, but some are unskilled in their labor, and one is just as important to the completion of the building as another, and each is very necessary.

In the construction of the kingdom there is the Sunday School to be taught, Christian Endeavor to conduct, individuals to be spoken to, sympathy to be given, prayer to be offered, prayer meeting and Church to be attended, and, above all, a Christian life to be lived seven days in the week. If we want to work on and in the kingdom, and will report to the superintendent, and will meet the conditions, he will find plenty for us to do. However, we must be willing to do the work we can do. We cannot all be skilled laborers. Some must be willing to do the unskilled work. If we ever expect to see the plan of the Great Architect carried out, each of us will have to do our bit in the work, be that great or small.

When the Christian Church gets working laymen, working 100 per cent strong, who are willing to do the work that they can do, and are prepared to do; who are willing to follow the instructions given by the leaders, and we realize the fact that the plan of the Great Architect calls for work from every one, however weak or strong, however rich or poor, however learned or unlearned—then we will begin to see the plan of the kingdom take form, the Church go forward, and the fight against sin become effective.

The fourth and equally important part of any building program is material with which to work. The plans may be perfect, the specifications clear and understandable, the leadership learned and inspiring, the workers plentiful—skilled and unskilled—and then have no material with which to work, and no progress can be made when the construction of the kingdom, and that has been the great handicap of our Church. The Architect drew His plans for the building of this kingdom on a world-wide scale, but the leaders and workers have been afraid to launch out on this wide scale because of lack of material. I am now speaking of money with which to carry on the work in the building of God's kingdom.

Again the laymen must respond. We must dream dreams, we must see the bigness of the task, we must have faith, we must take stock of our hopes and not be dominated by our fears. We can do whatever we have the courage to do. A few of us have gotten the vision, and with faith, leadership, work, and prayer, the Christian Church in the South has launched stupendous progress and has successfully completed them. The supervisors, the workers, and the material have been supplied because we have had the faith and courage to dare and do.

We are just at the beginning of a wonderful service to be rendered to humanity through our Church. We are entering a new day. We are no longer afraid. With the greater opportunities come greater responsibilities, and I appeal to the laymen of our Church to stand up, be strong, shoulder the responsibilities and carry them on. I would like to sound tonight to the laymen the clarion call of the Christian Church; for you to respond to the call of duty and the opportunity for service. God has given us the plan for building His kingdom, and it is our privilege to study it. Christ has picked out His leaders and called them into His service to follow and work with Him. He has saved us and called us into His service as laymen in His kingdom; He has blessed our labors with money; we and it are His, and we should not withhold either. With the supervisors, the leaders and the laymen working hand in hand, each doing what he can toward the construction of the kingdom, we will find ourselves making rapid progress towards the ultimate completion of our part of the construction of His kingdom, and if in the sunset of life we are not quite certain about the work that we have done, report this to the Architect, who thoroughly understands all of the plans, the details and the specifications, and if any of our work is not right, He will give us instructions in order that we may correct the same before our life's work is finished.

Sanford, N. C.

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

LIFE'S MIRROR.

There are loyal hearts, there are spirits brave,
And souls that are pure and true;
So give to the world the best that you have,
And the best will come back to you.

Give love, and love to your life will flow,
A strength in your utmost needs;
Have faith, and a score of other hearts
Will have faith in your works and deeds.

Give truth and your gift will be paid in kind,
And honor will honor meet,
And the smile which is sweet will surely meet
A smile that is just as sweet.

For life is the mirror of king and slave,
'Tis just what we are and do,
So give to the world the best you have,
And the best will come back to you.

Prayer.—Heavenly Father, with the beginning of the new week, we dedicate our lives to Thee and to those around us. Reveal to us Thy will this week, the tasks that Thou hast for us to perform, the spirit that we should show, the opportunities in our way; and may every act, yea, every thought, be turned into eternal profit. This we ask for Jesus' sake. *Amen.*

TUESDAY.

DO YOU SEEK SALVATION FOR YOUR CHILDREN?

*"These words, which I command Thee * * * shall be upon thy heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest in the way, and when thou liest down, and when thou risest up."*—Deut. 6:1-10.

When Dr. Talmadge was asked how he became a Christian, he declared it was all due to a night his grandmother spent in prayer for her three sons and a daughter, and how, as a result of it, they were all converted. Then he told how his father, rejoicing the next day in his new-found salvation, went and told his sweetheart about it, and she, too, accepted Christ. Then how his mother, remembering her salvation was due to prayer, met with five other mothers every Saturday afternoon for years to pray for their children, and how every child of every mother was converted and how he himself was the last of the eleven children of their household.

Here is the answer to the question asked by some mothers: "How can my children be brought to Christ?" Have a personal interest in their salvation. Have a definite purpose in your effort. Have a prayer circle in your home, for your own children and the children of others. God hears and answers, but He waits for a cry from burdened, broken, believing hearts.—*Selected.*

Prayer.—Our dear Heavenly Father, in the name of Christ our Saviour, who took little children upon His knees and blessed them, we pray Thee to lay upon our hearts the responsibility we have with our children and those under our care, that they may know Thee and live their lives for Christ. *Amen.*

WEDNESDAY.

WAITING UPON THE LORD.

"They that wait upon the Lord shall renew their strength."—Isa. 40:31.

What values and profit come to us by taking time to wait on the Lord! A little boy was rummaging in the attic one day, and, among the many other ancient things there, he found a diary written by one who died before his grandfather was born. The following entry concerning a trip from Philadelphia to Baltimore, a three days' journey, was found, which read as follows: "The company operating the stages talk of making the trip in two days. This they plan to do by a more frequent change of horses and by pushing on after dark. But I hope they will not do so. Such speed and hurry is not seemly for humans."

Are we worse off for our speed today? We are indeed, if we allow our bustle to defraud us of time with God. If we do not make a quest of God a part of our life's pursuit, our sense of God will grow dim and fail us. Efficient speed is seemly, but have a little time every day to wait patiently, unhurriedly and quietly on the Lord.

Prayer.—Dear Heavenly Father, Thou who givest power to the faint, draw us to Thee every day in all spiritual blessings that come by seeking them and by waiting on Thee. This we ask for Jesus' sake. *Amen.*

THURSDAY.

AGGRESSIVE FAITH.

"Lord, increase our faith."—Luke 7:5.

If we attain what we are praying for, we must experience the increasing faith that brings it. There are two different kinds of faith—one that submits, and another that aspires; one that hangs on desperation, and another that is optimistic; one that is barely alive, and another that is robust and growing. Which is yours?

Some folks weaken in their faith when they have prayed and still are overwhelmed with privations and troubles. Our Christianity and faithfulness does not promise that we shall be free from these, but it does promise that we shall have God with us in them, and each may be an opportunity for something better. Paul and Silas did not weaken. For instance, they counted it a joy to be cast into prison and to suffer for the sake of Jesus Christ, and their songs and prayers broke the jail open and set the world on fire for Christ; and this was because they were like the psalmist, their hearts were fixed on Him. It was thus that every experience they had was an open door for the power of God. Faith that comes and goes like flashes of lightning, does not carry. We must have the faith of Paul and Silas and John—a faith that is not weary in well doing—and then we shall reap if we faint not.

Prayer.—Heavenly Father, increase our faith, and when trying times come upon us, hold us by Thy hand until they all cease to be, and we shall be conquerers over all—the world, the flesh and the devil. Teach us to tarry in Thy presence until we can have this faith and triumph, and until sin shall be no more. This we ask for Jesus' sake. *Amen.*

FRIDAY.

THE WONDERFUL GRACE OF GOD.

Texts: Luke 2:40; Acts 13:43; Rom. 5:15; 1 Cor. 1:4, 15:10; 2 Cor. 6:1; Heb. 12:15.

What is "grace"? We speak of the beauty of a flower as grace. It is applied to the wonders of the dawn, to flowing waters, to the song of birds, to the majesty of the mountains, to the strength of man, to the loveliness of a woman, to the laughter of children, and to the love of friends; but the grace of God is more than these—it is the eternal power that heals our wounded souls and puts God at our disposal.

For instance, when the body is wounded, nature fights for it to heal it and make it whole. That is nature's grace. When battle-scarred France is redeemed by the grass, the flowers and the fruitful fields, that is nature's grace. When trouble comes to us or injury is wrought, there is a power within that fights it. It is the grace of God. When misery comes, there is mercy and sympathy to overcome it. What grace! When temptations confront us, there is always a way of escape. Glorious grace! He hath said, "Where sin doth abound, grace doth much more abound." We are the heirs of this grace; it is our salvation.

Prayer.—Dear Father, as we work out the salvation of our bodies by physical exercise and obedience to the laws of life and health, help us to work out our soul's salvation through spiritual fellowship and through that grace of Him who works in us to do His will. This we ask for Jesus' sake. *Amen.*

SATURDAY.

THE GREATEST ACHIEVEMENT.

Baseball fellows scorn the team which challenges only those they can whip. It is very much like a cowardly bully "pecking" on a child. There was a team that lost nearly all their games of the season. They became discouraged and canceled the remainder of them. The manager said to them: "Boys, it is apparent that we cannot develop a team like the others; but if we propose to run ourselves on the principle of playing only those whom we cannot whip, we had as well go out of business; but if we go with the understanding that the best victories are over self, we can put out a reputation that we are the gamest little set to be found. Stop depending on the enthusiasm of throats, and rely on the enthusiasm of the square jaw." The iron in the blood of those boys came back to them. Their true manhood awoke and asserted itself, and they made their reputation for pluck, stick-to-it-iveness, and the square deal.

Life is not given to us to win victories over foes, but to win victories over ourselves. That is the greatest achievement any man ever made.

Prayer.—Pray today as your spirit prompts.

SUNDAY.

WHY I BELIEVE IN THE CHURCH.

The Church is the most important stabilizing element in the world. It is the channels through which the ruling ideals of the present age of mankind have flowed into men's hearts. It is the custodian of the only offer made anywhere on earth of a power sufficient to save sinning man from their sins.

The Church concentrates in its membership the largest aggregate desire for righteousness than any other fellowship that man has ever known. The Church is the source of the greatest benevolent generosity and the largest missionary ideals that contribute to the welfare of mankind. The Church counts more than any other social influence known in the world for the proper home life and for the moral character of childhood.

Taking into account what the Church has done in the past, its inherent character, the wonderful service rendered by its adherents, it offers a far more promising hope of meeting all the needs of the world than any other institution, or any substitute that anybody ever proposed for it. Nineteen centuries ago, Christ proclaimed that the Church was God's and that it could not be overthrown by death nor hell, and now in this present generation, we find it to be in actuality just what He proclaimed it to be—the Church of the Living God. You may criticise it as truth may demand, but do not let yourself for a moment cease to love it, nor to believe in it, and in all give it your heartiest support. It is God's institution for you. Let no Sabbath pass by without using it for the good of humanity and the glory of God.

Prayer.—Dear Lord, help us poor sinners to see and understand the true values of the Church of the Living God, and do Thou enable us to give our lives unto its supreme callings. This we ask for Jesus' sake. *Amen.*

Christian Orphanage

A HAPPY THANKSGIVING.

DEAR FRIENDS:

The orphanage family had a happy Thanksgiving. The boys had the day off for hunting and having a good time. The girls had the day off, too, and had a good time indoors. The weather was too rainy to be out.

The good women of our Burlington Church made it possible for the children to have a good Thanksgiving dinner. The different circles in the Church furnished hens, already dressed, cakes, cranberries, pickles, etc. The Wentworth Sunday School, near Raleigh, N. C., furnished a crate of oranges. Bethlehem Church, Valley of Virginia, through Mr. J. M. Bradford, sent us eight barrels of apples. The Durham Ice Cream Company furnished us cream for the occasion. The Burlington people also furnished one barrel of apples, one crate of oranges, a bag of potatoes and several other articles. It was a happy day for the children, and they were delighted.

It certainly was kind of these good people, and we are grateful indeed.

I wonder who will make it possible for the children to have a nice Christmas dinner?

The following has been sent in since our last report: Mr. and Mrs. C. E. Hanbury, Hickory, Va., 2 baby blankets, 4 baby dresses; Woman's Missionary Society, Virgilina, Va., ginghams, hose, overcoat, towels, blouses, pants; Mrs. B. B. Gwaltney Sunday School Class, Va., 1 quilt; Ladies' Aid Society, Sanford, N. C., 4 doz. towels; Young People's Missionary Society, Sanford, N. C., 1 quilt; Mrs. J. W. Page, DeLand, Fla., 1 box clothing; Cragford, Ala., Christian Endeavor Society, dresses, blouses, pants; Bethlehem Christian Church, Valley of Virginia, by J. M. Bradford, 8 barrels apples; Mrs. J. P. Barrett, Elon College, N. C., 2 coats, 3 dresses, 1 hat; Ladies' Aid Society, Hobson Christian Church, Va., 1 doz. baby caps, 1 suit, 2 dresses, 18 pr. hose; Alpha Class, Sanford, N. C., 9 doz. handkerchiefs; Ladies' Missionary Society, Turner's Chapel Church, 2 doz. pr. children's hose; White Williams Company, 715 yds. gongham; Ladies' Aid Society, Piney Plains Church, Raleigh, N. C., quilts, blankets, towels, hose, coats, 2½ yds. goods, soap, handkerchiefs, pillow cases, 1 sheet; Burlington Christian Church, Woman's Missionary Society, 13 cakes, 10½ lbs. jelly, 4 qts. jelly and preserves, 3 qts cranberries, 2 lbs. sugar, 8 Pullman loaves; Mrs. John Coble, Burlington, N. C., 2 suits clothing, 2 coats, 1 pair shoes, other garments; Mrs. W. W. Horne, 2 coats, 1 pair pants, 3 chickens, 1 qt. catsup, 1 qt. apples, bread; Burlington Christian Church, Circle 4, 17 dressed hens; Circle 2, 1 dressed hen, canned goods; ladies of Graham Christian Church, 12 cans fruit, 1 pk. potatoes, apples, half doz. tangerenes, 1 quilt; Young People's Society, Graham Church, 1 cake, 1 box candy, half peck fruit; Burlington Church, N. C., 1 bag potatoes, 1 crate onions, 1 bag cabbage; Wentworth S. S., N. C., 1 crate oranges; Bellview Cotton Mills, N. C., 100 yards gingham; Mrs. B. F. Vaughan, Centerville, Ohio, 2 small counterpanes, 3 pr. pillow cases, 4 scarfs; Miss Naomi E. Boyce, Seven Fountains, Va., 10 yds. outing, 4 pr. hose; Cass H. Hurdle, 1 dress, 1 hat, 1 pair shoes, 1 pair hose; Ladies' Missionary Society, Oak Level Church, N. C., pillow cases, underwear, dresses, hose, handkerchiefs, soap; Sellars Hosiery Mills, 50 doz. half hose; Mrs. Jas. Robbins, N. J., 5 dresses; Ladies' Aid Society, Ramseur, N. C., shirts, pillow cases, dreses, 1 counterpane, 1 double cotton blanket, 5 towels; Jr. C. E. Society, 4 towels; Lakeside Mills, 165½ yds. blue goods; E. M. Holt, Plaid Mills, 156 yds. gingham; Andrews' Sewing Circle, Old Zion Church, Va., 1 box clothing; Old Zion Sunday School, canned goods and other things; Ladies' Aid Society, Centerville Christian Church, ginghams, underwear, towels, hose, 1 pair pants; Ladies' Aid Society, Abanda, Ala., 1 sheet, 3 quilts, 1 pr. shoes, hose, towels, apples, 2 dresses, 8 wash clothes; Ladies' Aid Society, Wakefield Church, Va., 1 quilt.

Don't forget the Thankgiving offering.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR DECEMBER 12, 1923.

Amount brought forward		$15,068.84
Sunday School Monthly Offerings.		
North Carolina Conference:		
Monticello	$ 1.35	
Apples Chapel	.43	
Henderson	5.97	
High Point	3.05	
Morrisville	2.00	
		12.80
Eastern Virginia Conference:		
Mt. Carmel	$ 5.40	
Mt. Carmel, Class 6	1.50	
		6.90
Valley of Virginia Conference:		
Bethlehem		1.74
Georgia and Alabama Conference:		
Rock Spring	$ 1.00	
Mt. Zion	1.00	
Rock Stand	3.50	
		5.50
H. A. Carlton, Raleigh, N. C.	$100.00	
Lois C. Lawrence, Rockville, Md.	10.00	
Newport Church, Val. Va.	8.21	
Mrs. Short's S. S. Cl., Arthur, Ill.	10.00	
High Point, Val. Va.	8.32	
New Hope, Ala.	10.00	
Dave V. Carter, Roseboro, N. C.	10.00	
Wissler's Chapel, Val. Va.	6.33	
G. A. Brown & wife, Oregon, Ill.	15.00	
Mrs. J. C. Goodwin, Dunn, N. C.	3.00	
Bethlehem, Val. Va.	5.90	
J. H. Rudd, Brown Summit, N. C.	5.00	
Rev. P. T. Klapp	5.00	
Mrs. L. M. Rountree, Va.	2.50	
Ruth Howard	1.00	
Rachael Howard	1.00	
Miss Emma Portlock, Va.	5.00	
Pleasant Cross, N. C.	3.00	
T. E. Brickhouse, Norfolk, Va.	25.00	
Mrs. T. E. Brickhouse, Nor., Va.	5.00	
First Church, Lagrange, Ga.	32.17	
Hillside Church, Ga.	1.50	
Old Zion, Va.	60.00	
Pope's Chapel, N. C.	8.51	
Bennett, N. C.	4.60	
Mrs. H. Thomas	10.00	
Stony Creek Church	4.30	
Ivor Christian Church, Va.	25.00	
Special offering Class No. 2	5.00	
Jas. B. Morris, Harrisonburg, Va.	5.00	
A Friend	5.00	
Thos. H. Andrews	10.00	
Hope Dale, N. C.	25.00	
J. P. Feister, Chapel Hill, N. C.	2.00	
Fuller's Chapel, N. C.	55.00	
Genevieve-of-Pines, Asheville	3.00	
Shiloh, N. C.	31.14	
Sarah and Clara Farrell	1.00	
Mr. and Mrs. Roy Burton	1.00	
Henderson, N. C.	42.94	
W. C. Martin, Candor, N. C.	10.75	
Turner's Chapel, N. C.	30.00	
Shady Grove, Ala.	7.21	
Shady Grove Ladies' Aid Socy.	1.50	
A Friend, Washington, D. C.	25.00	
Cyrus Shaffner	2.00	
New Lebanon S. S., N. C.	18.55	
New Lebanon Baracca Class	10.00	
C. E. Hanburg, Hickory, Va.	1.00	
Mt. Bethel S. S.	16.15	
Bethany S. S., Ga.	4.00	
Big Oak, N. C.	9.25	
Pleasant Hill "A"	25.00	
Grace's Chapel, N. C.	9.05	
High Point, N. C.	14.20	
Christian Temple, Ea. Va.	79.00	
Centerville, Va.	3.70	
Belew Creek, N. C.	6.00	
Salem Chapel, N. C.	12.15	
Chas. Cooper, Ill.	3.00	
Morrisville, N. C.	8.50	
Catawba Springs, N. C.	56.72	
Plymouth, N. C.	18.59	
Mt. Pleasant, N. C.	20.00	
		962.66
Men and Millions Fund.		
Fifth apportionment		200.00
Special Offerings.		
Y. P. Class, Apples Chapel Ch.	$ 5.00	
Mr. Horner, support of children	25.00	
Rosemont, bal. on furn'g room	3.00	
Dora Dauenberg, support of girl	12.50	
J. W. Poe, rent	15.00	
W. W. Brown	15.00	
A. M. Allred, support of children	15.00	
W. H. Thomas, support of children	25.00	
R. W. Thompson, support of chil'n	20.00	
G. E. Lingle, support of boy	20.00	
		155.50
Grand total		$16,413.94

Mr. Smith, Norfolk, Va., is driving ahead with the work of the great task of completing the new building for the Christian Temple of that city. In all such enterprises, delays will occur in spite of one's best efforts. So in this case, the completion of the building has been delayed because of the difficulty in obtaining various materials, and especially the pews, but our brother is pressing the work all he can. It will likely be as late in the new year as Easter before the work can be completed, but it will not do to have it much later in the year, as about May 1st the Southern Christian Convention is to meet there, and of course it must be done for that occasion. Let every one who can help do so, and as soon as you can. As giving our readers some idea of the great task that our Norfolk brethren have undertaken, it is sufficient to say that no such Church building has ever been undertaken in the Christian Church, North or South, East or West. It will be a great building and a credit to the city by the sea as well as to our people.

CLEVELAND'S SISTER FOR PROHIBITION.

Mrs. Susie Cleveland Youmans, of New York City, a sister of Grover Cleveland, who was visiting her daughter in Chicago, is, according to an interview in the *Chicago Tribune,* foursquare for prohibition. She is for it economically, viewing it in the light of what s best for the country as she sees the light. She is for it personally, quoting St. Paul, "If meat makes my brother to offend, I will eat no flesh while the world standeth."

"The liquor question today," she said, "stands in my mind like the slavery question did in the old days. Slavery had to be done away with."

Miss Pattie Coghill, of Elon College, visited THE SUN office this week. She is spending the week in Richmond in conference with Dr. Walters and Miss Eldredge, preparatory to becoming field secretary of religious education.

RELIGIOUS EDUCATION

Miss LUCY M. ELDREDGE, *Field Secretary,*
2311 Hanover Avenue, Richmond, Va.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

December 23, 1923.

Subject: "The Universal Reign of Christ." (Christmas lesson.)—Isa. 9:6-7, 11:1-10; Psa. 2:1-12.

Golden Text: "Ask of Me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession." —Ps. 2:8.

Devotional Reading: Ps. 72:1-8.

Reference Material: Ps. 22:22-31; Isa. 2:2-4, 32:1-4; Dan. 2:44; Rev. 11:15.

The Coming of a Little Child.

"Dear, can you be a child once more—
Little, and trusting and wonder-eyed?
Then enter in; there is many a door
Where only a child may pass inside.

"Once the way seemed dim and far,
But now it is clear and true,
For the portal of love was lit with a star
When the little Christ passed through.

"So come as a child to His Christmas tide,
Heart-pure as the blue above;
You will find that the portal is just as wide
As the width of His measureless love."

Love and light came to the world centuries ago with the birth of a little child. Always men had seemed to have a wistful longing to know God better. Long had they dreamed of a time when God would reveal Himself. Prophet and psalmist had looked forward together to the itme when all the world might see peace and good will. Then the little child came to Bethlehem's manger, while the heavenly host sang and wise men from the East followed the Star of the East.

Only a child-like trust and faith and love can give full appreciation of the Christmastide. There is no place in its holiness and sanctity for the pride of the cynic, nor the selfishness of the materialist, nor the oppression of the unjust. The heart of Christmas is the child. The Child Jesus and His birth bring countless men and women of all nations, classes and races together in a common love and a common worship. The Christless Christmas is a mockery and a sin. The Christ-Christmas is the happiest day of all the year. Jesus Christ came to lighten the way to peace and justice, and His own teaching was "Except ye become as a little child ye cannot enter into the kingdom of heaven." To the one who comes as a child to His Christmas tide, there is ready a gift of peace, a spirit of lovingkindness and a joy which nothing else can bestow.

This Christmas lesson comes to us in the Sunday School as the climax of twelve missionary stories. The story which never loses its beauty nor charm, gives the fulfillment of the Old Testament prophecy and the impetus to all missionary work. Without Him, no missionary goes forth for the kingdom. Without Him, the motive power would be lacking. Without Him, the hope of the world would be gone. And yet with all His power and love and glory, to all the world, He comes with a glowing appeal as a *little child!*

The Child of Prophecy.—Isa. 9:6-7, 11:1-10.

Isaiah, with the other prophets before and after his time, saw and portrayed vividly the pitiful condition of the world. They mourned the people's disobedience. They denounced their sin. But with it all they were hopeful, looking forward to the coming of the Messiah. Read Isaiah's Bible picture of the coming of a child, of the family of Jesse to bless the world: "Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace," tells of the character of the coming One. The reign of this Messiah would bring justice to the poor, punishment to the wicked, love to the faithful, peace to all God's children. He looked forward to a time when all people might see that "a little child shall lead them," the time when the people should ask and receive from God the uttermost parts of the earth for a possession. And this King, for whom the people longed, came as a humble little Child, to fulfill prophecy and show the world the way.

The Child of Bethlehem.—Luke 2:6-14.

The Child of Bethlehem has been the inspiration of the poet, the subject of the greatest works of art, the theme of the most beautiful songs. The beauty of the scene of the Child with Mary in the humble stable, the glory of the angels' song, the picture of the wise men's worship has immeasurably enriched the world. It is a living picture, for it still lives in the hearts of men. The Child of Bethlehem, sent by the Heavenly Father, because He "so loved the world," was the divine and best Christmas gift ever bestowed, as it was the first. The Child of Bethlehem grew, and taught principles. The only hope for the world's safety and joy today lies in heeding those divine principles which will bring love into men's hearts, and justice and righteousness into their daily lives.

The Child of Today.—Matt. 18:14.

Jesus Christ glorified childhood by becoming a child. On that first Christmas night, there was no room for Him at the inn. If we say, "There is no room" in our Christmas this year for any little needy child, perhaps we are closing the door to a royal Christ. Norman Duncan declares: "Whoso loves a child, loves not himself but God; whoso delights a child labors with God in His workshop of the world of hearts; whoso helps a child brings the kingdom of God; whoso saves a child from the fingers of evil, sits in the seat with the builders of cities and the procurers of peace." There are children, and children, and children today—millions of them. Some live in wealthy homes, some in very humble cottages. Some are in our Sunday Schools, many are not. Some know Jesus Christ, while others stare in wonder at the mention of His name, strange to them. Some in the devastated lands of the Near East are calling to their American spiritual brothers and sisters for just enough to keep life in their bodies. Some are in orphanages, some in the mountains, in cities, in far-distant lands. But wherever they live today, the Heavenly Father is not willing that one should perish. The Christ-Child seems to be calling pleadingly that they be thought of at Christmas time. May joy be theirs, and more! For they are needing teaching which will make them ready to solve difficult problems, and face severe conditions. Our great missionary program, or better called our great world-friendship program, must go forward through these boys and girls.

At this Christmas season, may we rejoice that the Child of Bethlehem came as the Child of Prophecy, to be the center of our Christmas thought. May we pray that His great teachings may be spread to the ends of the earth, that the story of Bethlehem and Calvary may be known by every boy and girl. May we thank the Father for His great gift, and for all the children, and work, that not a single one shall perish, but that all may find His way and do His work.

"Child, my child, can I reach you?
Can I speak and make you hear?
Can I open your eyes to see Me,
Can My presence draw you near?

"If there be a prophet among you,
One with a heart to know,
I will flash My secrets upon him;
He shall watch My glory grow.

"For I, the God and the Father,
The Quest and the Final Goal,
Still search for a prophet among you
To speak My work in his soul."

CHRISTIAN ENDEAVOR.

December 23, 1923.

Topic: "Advent Lessons from Bethlehem."—Matt. 2:1-12.

Thoughts for the Meeting.

Wise men seek Jesus today. Without Him, life is poor and fruitless. With Him in the heart, there is peace and joy. Verse 1.

Wise men today are seeking the little child and realizing his worth to the world. Verse 1.

Many others, perhaps, saw the star, but it meant nothing to them. Because the hearts of the wise men were pure, because there was in them a longing and a love, they read the meaning of the star. "He who would see the beauties of the Indies must carry the Indies with him" is inscribed on the front of a great station. One has to have something inside to see something outside. Verse 2.

Herod was fearing personal loss. He did not want to see a new "King of the Jews." Sin breeds selfishness in the heart. Jesus brings love for all men. Wise is the youth who places Jesus first, others next, and self last. Verse 3.

Herod had not studied the prophecy as had the wise men, or he would have known as did they. Verse 4.

The wise men lost the star when they went into Jerusalem, but found it again when they started to Bethlehem. Did you ever lose your guiding star? How clearly you saw Christ when you first accepted Him, and then somehow the vision was dimmed. It is a critical time. tA Christmas time, think, "Is Christ my guiding star? Am I following Him all the time. Am I sure that I have not lost the star in following the way I have chosen for myself." Christmas brings anew the opportunity to see the Christ.

"They rejoiced." Seeing Christ will bring joy to all hearts.

The first act of the wise men was to worship—then they presented gifts. Our first act is to worship the Father, and Jesus Christ His Son, then to render our gifts of service. Worship and service cannot be separated. No ship inspires service. Service expresses the thoughts of worship. Verse 11.

" 'Tis not enough that Christ was born
Beneath the star that shone,
And earth was set that morn
Within a golden zone.
He must be born within the heart
Before he finds his throne
And brings the day of love and good—
The réign of Christ-like brotherhood."

The wise men were seeking Jesus, and Herod declared he likewise wished to find Him. Different were their purposes. What is your purpose in seeking Jesus?

"In the pure soil, although it sings or pray,
The Christ is born anew from day to day;
The life that knoweth Him shall bide apart
And keep eternal Christmas in the heart."
—*Elizabeth Stuart Phelps.*

"And they who do their souls no wrong,
But keep, at eve, the faith or mourn,
Shall daily hear the angel song,
Today the Prince of Peace is born."
—*James Russell Lowell.*

PLANS FOR THE MEETING.

Make your meeting-place have a Christmas atmosphere. Make it look "Christmasy." Perhaps you can fix a large star in front, with electric lights shining through to light the room dimly, or light with candles. For five minutes before the opening, have Christmas carols played softly, and then open with prayer. Sing Christmas carols. Have some one tell a good Christmas story, as "Why the Chimes Rang," "The Other Wise Man," or a story in the Christian Endeavor world. Ask each member to take part by telling a Christmas lesson which the Scripture verses give us, and also let each tell what Christmas gift he or she plans to give Jesus Christ this year. This may be a gift to the needy (Matt. 25:40), or a promised service. And perhaps, best of all, some one may give his heart to Jesus Christ, or his life to active Christian service. Let the leader impress the meaning of Christmas, and the part which Christ must have in the true Christian observance of the day.

JUNIOR CHRISTIAN ENDEAVOR.

DECEMBER 23, 1923.

TOPIC: "Lessons from the First Christmas."—Luke 2:8-20.

"Glory to God in the highest, and on earth peace, good will toward men."

Christmas time is the happy time to which every Junior has been looking for weeks. What does Christmas mean? Yes, gifts, a good dinner, decorations, and, most of all, the birthday of Jesus Christ. On this Sunday afternoon before Christmas let us think of that first Christmas. Let us remember the baby Jesus, and decide this afternoon how we are going to observe His birthday. He must have a gift, of course, on His own birthday. He must be loved very much. He must be talked about so that everybody will know that He came to this earth to bring peace and joy and good will. Yes, all this, and even more yet may we remember and do, as we sing together of the best Christmas gift of all that we could give to Jesus Christ—

(Tune: "Just as I Am.")
"Just as I am, young, strong and free,
To be the best that I can be
For truth and righteousness and Thee;
Lord of my life, I come, I come."

GREAT WORLD S. S. CONVENTION

The outstanding event in the Sunday School world next year will be the great World Sunday School Convention, to be held in Glasgow, Scotland, June 18th to June 26, 1924. This will be a significant gathering of world Sunday School teachers, and to those who can attend a great opportunity. The program which is being prepared, and copy of which will be sent when published upon request, promises to be full of inspiration and interest.

Following the convention, a tour is being planned which is called a "pilgrimage to the shrines of freedom," giving visitors an opportunity to see something of Europe, and particularly those portions of it that are associated with the great Protestant movement which the World Sunday School Convention represents. The most beautiful and most interesting historic places are included on the tour, and visits are made to Scotland, England, Holland, Switzerland, Italy, France, and if possible to Germany. Additional longer tours are also arranged for the Holy Land.

The Board of Religious Education (headquarters 2311 Hanover Avenue, Richmond, Va.) has received from Miss Helen R. Stearns, who will be the Christian Church denominational leader on this pilgrimage to the shrines of freedom, leaflets giving full information regarding itinerary and price of various trips. These leaflets will be sent free to any who are interested. It is to be hoped that a number of our people may attend the convention, and enjoy this trip following. In addition to the travel features, it has been arranged to give a series of lectures on the "Beacon Lights of Religious Education," and also more intensive work for those who wish to earn academic credit. This work will be directed by Dr. W. S. Athearn, dean of Boston University school of religious education and social service, who is also the chairman of the committee of education of the International Sunday School Council of Religious Education. He will be assisted by leading authorities in the Sunday School world who reside in different sections of our country.

Send today for your leaflet concerning the convention and tour.

BETHLEHEM COLLEGE NOTES.

At the last session of the Alabama Conference it was suggested that we have a Chautauqua at Bethlehem College next year. The Sunday School and Christian Endeavor Committees were authorized to confer with like committees of the Georgia and Alabama Conference, thence jointly with the Board of Religious Education of the Southern Christian Convention for consideration of the matter. The idea met with hearty approval, and we are looking for these committees to work out as best they can such plans as they may think best.

It has been the cry for a long while that we need better leaders. Such is hardly probable without more or less training. So in this school of methods, or Chautauqua work, there is to be an opportunity to come in touch with specialists in their line of work. This is indeed gratifying, and we are looking forward to the time when these plans are to materialize and the Chautauqua is to be a reality. Now, to aid in this and to enable us to get assistance without extra cost, the executive Committee of the Alabama Conference has requested every Sunday School and Christian Endeavor Society to make a special offering for this purpose.

I have just had an opportunity to examine a copy of the *Journal of Christian Education,* edited by Dr. W. A. Harper. It is fine, and a most helpful feature of the journal is the Christian Endeavor topics added.

We are to be in our building in a few days with all our work, and I would suggest that those who have books they wish the school to have may send them in. In this building we are to have a modern steam-heating plant, at a cost of three thousand dollars; an individual lighting and water plant, at a cost of one thousand dollars, with a hardwood tank with a capacity of five thousand gallons. Other furnishings will amount to about twelve hundren dollars. Of course, these are not all paid for. We hesitate to make a call for assistance, while we know ours is a worthy cause and some day those who assist will have cause to rejoice in the things accomplished. Some one might make a Christmas offering for some of these items. E. M. CARTER.

If you have not sent in your renewal to THE SUN, do so before the holidays.

MOUNTAIN GIRL WISHES PRESENTS.

DEAR DR. BARRETT:

I am sending you a letter that I wish you would have published at as early a date as possible.

Thanking you for your kindness, sincerely,
M. T. SORRELL.

DEAR MRS. SORRELL:

I will write you a few lines to let you hear from us. This leaves me well and going to school every day. Say, I want you to put me a lot of toys on the Christmas tree. Say, put a new dress on for me, and Fola said put her one too, and a new hattie (hat), and some toys. Mamma has been sick, but better now.

FROM "E. T." TO MRS. SORRELL.

This is a girl that has been going to our school. She moved some time ago to another community, and from her writing you see she wishes to be remembered again this year at our Christmas tree.

Many of the children are waiting for the tree, with the hope of getting something. They are real anxious for Christmas to come, because of what they are expecting to receive off of the tree.

Should any of our people like to remember the children, we would greatly appreciate the opportunity of placing the gifts on the tree.

MRS. M. T. SORRELL.

Fancy Gap, Va.

NOTE.—Now, if any of our readers would like to make a little mountain girl happy, here is your chance, and you must not forget if you will do this good deed and get the present there by Christmas you will have to hurry a bit; at least, you must lose no time. Bro. Sorrell is in charge of our mountain work as pastor.—EDITOR.

HOLLAND.

We will appreciate the prayers of the brotherhood in our behalf on Monday, December 3rd, when we will call upon our people to take up their Church notes; and on those who have not notes, to contribute to the indebtedness of the Church.

Holland has just enjoyed a three-day Chatauqua. On the first night, a Mr. Harry Hibschman lectured on "The Law and the Prophets," and it was a clear and splendidly arranged challenge on law observance.

On Monday night, the Young Woman's Missionary Society met at the parsonage and put in an hour and a half of real study of "The Child and America's Future."

Mr. Bernard Holland led the Christian Endeavor last Sunday night, the 25th, and the meeting was an excellent one.

The loyalist says with Jacob: "I will not let Thee go, except Thou bless me."

REPORTER.

CARDINAL PRINCIPLES OF THE CHRISTIAN CHURCH.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Wanted: the names of pastors, secretaries, Sunday School superintendents who will try to put THE CHRISTIAN SUN into ten new families of their congregations. Report with the orders.

How Shivar Mineral Water Relieves Rheumatism

According to the standard medical books, Rheumatism is not a germ disease, but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate, and these irritate and inflame the delicate linings of the joints, the heart and other organs. To relieve Rheumatism, it is, therefore, necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shivar Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If you suffer from rheumatism, dyspepsia, indigestion, disease of the kidneys, bladder or liver, uric acid poisoning, or any curable conditions due to impure blood, read the following letter, then sign it, enclose the amount and mail it. Only two out of a hundred, on the average, report no benefit.

Shivar Springs,
Box 16-B, Shelton, S. C.

Gentlemen:

I accept your offer and enclose herewith three dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name .....
Address .....
Shipping Point .....
(Please write distinctly.)

PIERCE.

Died at her home, near Windsor, Va., October 29, 1923, Mrs. Allie N. Pierce, beloved wife of Mr. J. E. Pierce, aged 49 years 2 months and 18 days. She was a good Christian wife and mother, and a faithful member of Antioch Christian Church from her childhood, and will be greatly missed in her Church and home.

She leaves a devoted husband and two children, a son and a daughter; five stepchildren and one sister, Mrs. Mary E. Euse, of Corapeake, N. C.

Her funeral services were conducted at her Church by the pastor, and her remains were laid to rest in the Church cemetery. The bereaved ones have the deepest sympathy and prayers of their many friends. H. H. BUTLER.

SIMPSON.

Henry Jackson Simpson was born October 27, 1856, near Altamahaw, Alamance County, N. C., and died at his home, in Burlington, N. C., December 2, 1923. He leaves to mourn their loss a widow, one son and two brothers, William and Van Simpson, Altamahaw, N. C. He joined Bethlehem Christian Church about thirty-five years ago and remained a member thereof till death.

Bro. Simpson was a quiet, honorable, faithful Christian citizen and had a host of friends who mourn his going away. The funeral service was conducted by the writer, at the home in Burlington, Monday P. M., December 3d, and the interment was in the Elon College Cemetery. The grave was banked with beautiful designs, and the fragrance of the flowers gave evidence of the esteem in which the deceased was held. A large concourse of sorrowing friends attended the funeral service. J. O. ATKINSON.

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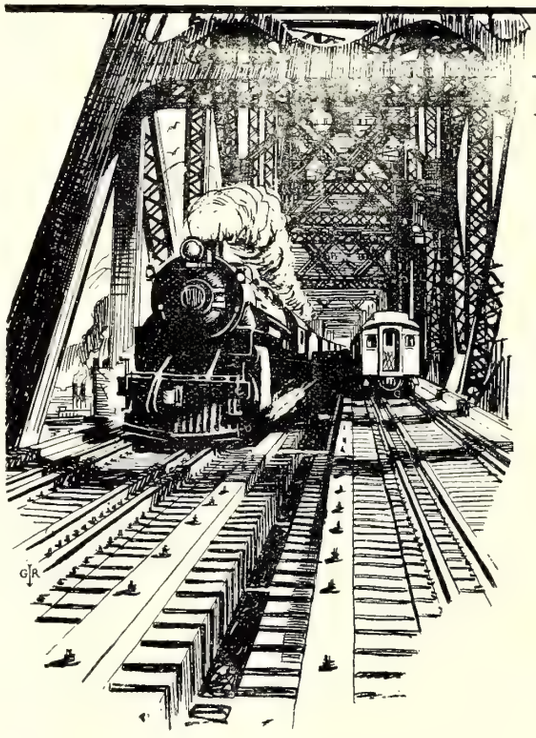
SOUTHERN RAILWAY SYSTEM



Making new capital work for the South

The margin between the cost of producing transportation and the price received for it is so small that it requires the utmost efficiency of management, and the most carefully directed expenditure of new capital, to safeguard even a small return on the investment.

In no other large business enterprise is so great an amount of capital risked for so small a return as in railroad transportation.

The $285,000,000 of new money that has been put into the Southern Railway System in the past twenty years has been largely devoted to increasing capacity and promoting operating efficiency.

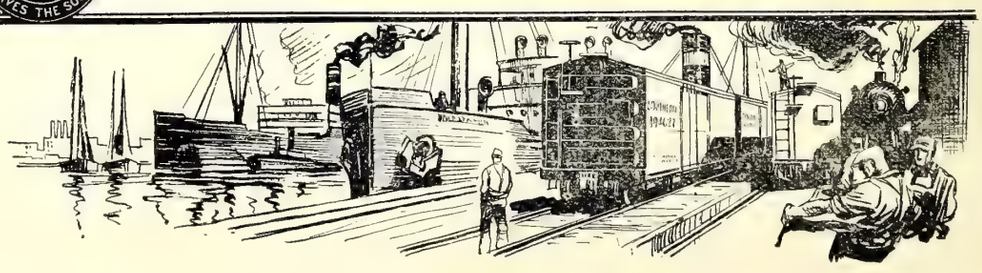
We receive many requests for the elimination of grade crossings, the construction of monumental passenger stations, and other non-revenue-producing improvements. The communities we serve naturally desire to have as much of this work done as can be safely financed, but they have recognized that their interests will best be served by expenditures which produce more and better transportation.

It is only because new capital has been expended on *productive improvements* that the Southern Railway System today is an efficient transportation machine and an asset to the South.

New $3,500,000 bridge, crossing the Ohio River into Cincinnati, one of the northern gateways of the Southern Railway System.

Southern Railway System deposits in Southern banks an average of $150,500 each banking hour.

THE SOUTHERN SERVES THE SOUTH



RESOLUTIONS OF RESPECT.

There was a gloom cast over our city on the afternoon of November 14, 1923, when it became known that the death angel had come suddenly to the home of Dr. D. L. Harrell and claimed the beloved wife and mother, Mrs. Mattie Wilkins Harrell. She was a loyal and much-beloved member of the Woman's Home and Foreign Missionary Society, of the Suffolk Christian Church; therefore, be it resolved:

1. That the society has sustained the loss of a faithful and generous member, which has brought to our hearts inexpressible sorrow, though there be an aching void, we bow in resignation to the will of God. Let us cherish her memory and emulate the many virtues she so faithfully exemplified.

2. That your committee is at a loss for words to adequately portray the many beautiful qualities which crowned her life. "Her children rise up and call her blessed, her husband also, and he praiseth her."

Home was her empire, duty her throne, and heaven was her goal. She wielded the scepter of love.

"Love cannot die!
Its holy flame forever burneth;
From Heaven it came,
To Heaven returneth."

3. That to her husband and children, those to whom she was nearest and dearest, we extend our heartfelt sympathy, and commend them to the God of love and mercy. May this sad dispensation be to them a connecting-link between earth and heaven, where they may be reunited and form an unbroken circle around God's throne.

4. That a copy of these resolutions be sent to the family, a copy be spread on the record of the Woman's Home and Foreign Missionary Society, and a copy sent to The Christian Sun for publication.

Respectfully submitted,
MRS. C. B. DUKE,
MRS. J. E. RAWLS,
MRS. I. W. JOHNSON,
W. W. STALEY,
Committee.

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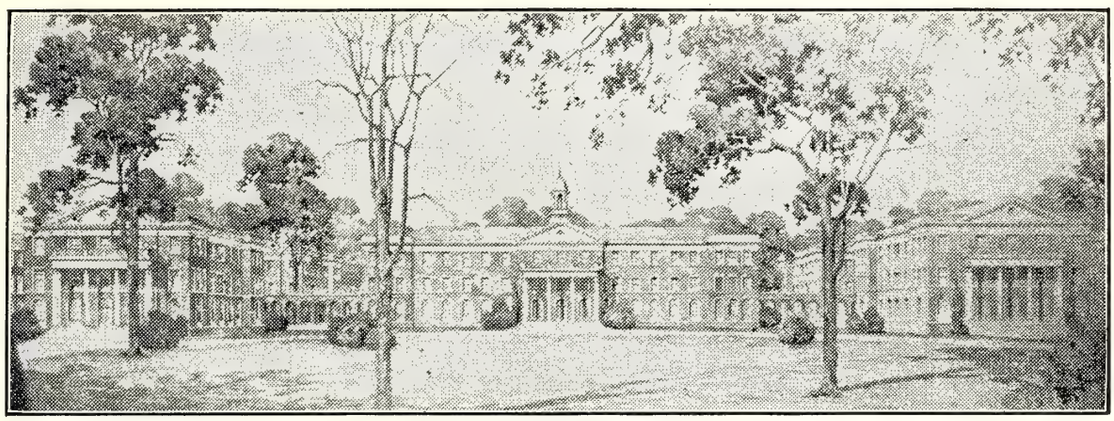

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Called Home

MRS. JOHN W. STOUT.

Thaddie Beatrice York Stout was born February 7, 1870, and died November 14, 1923, being 53 years 9 months and 7 days old at the time of her passing. She was married to John W. Stout August 18, 1895. To this union five children were born; Lalia, the oldest, died in infancy. Messrs. Arnie and Earl Stout, of Mt. Airy, N. C., and Montie Lee and Wade who are still at home, remain to mourn the passing of mother. She is survived by her sister, Mrs. Callie Cheek, of Franklinsville, and by one cousin, Rev. T. B. Johnson, of the Methodist Church of Thomasville.

At about the age of fifteen she professed Christ and joined the Church at Pleasant Ridge. After her marriage she moved her membership to the Christian Church at Ramseur. She was ever a loyal Church member and a consistent Christian.

Mrs. Stout's sister, her husband and her four children have been privileged to minister to her during her protracted illness, and her conversations with them concerning the future have been inspiring, even to the last. She said she had nothing to fear; that she had always tried to do her duty, and that there was nothing in her way. She was brave, patient, and prayerful throughout her suffering, and her last words were a beautiful prayer uttered as her spirit took its flight.

She was a devoted wife and mother, freely sacrificing herself on the altar of home, ever forgetful of self in her eagerness to minister to the needs and wants of her family. She was indeed a true mother, and to say that is to pay the highest possible tribute to a life of unselfishness and beauty.

Funeral services were conducted by the writer, assisted by Rev. Mr. Scott, of the Methodist Church, Ramseur, N. C. May the spirit of God comfort the bereaved.

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Miss Elsie Bray 12-1-22

SANTA CLAUS VISITS MELVINA AND CLARA.

Melvina is a little Virginia girl—a bright and happy little darling. She wanted Santa Claus to come, not only to bring her Christmas things, but she wanted him to come to bring her little friend, Clara, some Christmas presents also. And when he came, he had them for both Melvina and Clara. Melvina was not selfish enough to want all Santa Claus had for herself, so, with her stocking, she put up one for Clara, and then Santa came. Now read what follows, and learn all about it.—EDITOR.

The Story of the Two Little Stockings.

The two little stockings hung side by side,
Close to the fireplace broad and wide.
"Two?" said Saint Nick, and down he came,
Loaded with toys and many a game.
"Ho! ho!" said he with a laugh of fun,
"I'll have no cheating, my pretty one;
I know who dwells in this house, my dear—
There's only one little girl lives here."
So he crept up close to the chimney-place
And measured a sock with a sober face.
Just then a wee little note fell out
And fluttered low, like a bird about.
"Aha! what's this?" said he in surprise,
As he pushed his specks up close to his eyes
And read the address, in a child's rough plan.
"Dear Saint Nicholas," so it began;
"The other stocking you see on the wall
I have hung for a child named Clara Hall;
She's a poor little girl, but very good,
So I thought perhaps you kindly would
Fill up her stocking, too, tonight,
And help to make her Christmas bright.
If you've not enough for both stockings there
Please put all in Clara's—I shall not care."
Saint Nicholas brushed a tear from his eye.
"God bless you, darling," he said with a sigh.
Then softly he blew through the chimney high,
A note like a bird's when it soars on high,
When down came two of the funniest mortals
That ever were seen this side earth's portals.
"Hurry up!" said Saint Nick, "and prepare
All a little girl wants where money is rare."
Then, oh! what a scene there was in that room!
Away went the elves, but down from the gloom
Of the sooty old chimney comes tumbling low
A child's whole wardrobe, from head to toe.
How Santa laughed as he gathered them in
And fastened each one to the sock with a pin.
Right to the toe he hung a blue dress.
"She'll think it came from the sky, I guess,"
Said Saint Nicholas, smoothing the folds of blue,
And tying the hood to the stockings, too.
When all the warm clothes were fastened on,
And both little socks were filled and done,
Then Santa tucked a toy here and there
And hurried away through the frosty air,
Saying, "God pity the poor, and bless the dear child
Who pities them, too, on this night so wild!"
The wind caught the words and bore them on high
Till they died away in the midnight sky,
While Saint Nicholas flew through the icy air,
Bringing "peace and good will with him everywhere."

—*Sarah Keables Hunt.*

NOTES-PERSONALS

A Happy Christmas to all our readers!

Happiness is not frivolity. True happiness is the joy of the Lord.

The joy of the Lord will not only enable you to have a happy Christmas, but it will enable you to do your best during the coming New Year.

The New Year well spent in the service of the King of kings and Lord of lords will, the Lord willing, bring you to another Christmas in a right condition to enjoy another day—another Christmay Day—while yet in the flesh.

Professor Henry Fairfield Osborne, head of the American Museum of Natural History, good judge of prehistoric animals says: "The best American stock is rapidly dying out." Harvard and Yale would be practically empty if they had to depend for their students upon sons of graduates.

It is a fine thing to have a happy Christmas, provided it be real happiness; but it is even better to have a happy year, for it takes in so much more of time and greatly enriches both the heart and mind. A whole year fully given to the Lord is better than even a week of Christmas happiness, although Christmas happiness is right. Let a week of Christmas joy lead you to a year of joyous living. Then you will find life worth far more than mere "giggling" and "frivolity." God bless our readers with real joy in this Christmas time and for the coming New Year.

The Rev. E. Y. Mullins, D. D., president of the Southern Baptist Theological Seminary at Louisville, Ky., said to be the largest theological seminary in the world, recently completed a service of twenty-five years in that position. As appreciating his work, about eight hundred of the citizens of Kentucky recently tendered him a banquet, as expressive of the high esteem in which he is held by the people who are interested in his great work. It is further said that all denominations, and even the Jews, took part in the festivities of the occasion. Dr. Mullins was not only elected to the presidency of the Southern Baptist Convention, but a little later he was elected to the presidency of the Baptist World Alliance, which met last July at Stockhold, in Sweden. He is perhaps the most prominent Baptist in the world. Though not a Baptist, we rejoice with him in his sphere of high usefulness.

Every now and then we hear of some man who is trying to fix up a way to go to heaven without the sacrificial blood of the Lamb. You know, Paul tells us that without the shedding of blood there is no remission of sin. Hence, Jesus said: "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." We wonder now and then how these men can read that passage from John 10:1, and still feel at liberty to hunt some other way of entering the sheepfold? Mr. Moody used to tell a little story that made it quite clear that the some other way will not do. If we are going back to God and into heaven, we must do it in God's way. Mr. Moody tells this story:

"A man drempt that he built a ladder from earth to heaven, and when he did a good deed up went his ladder a few feet. When he did a very good deed, his ladder went higher, and when he gave away large sums of money to the poor, up it went farther still. By and by it went out of sight, and as years rolled on, it went up, he thought, past the clouds, clear into heaven. When he died, he thought he would step off his ladder into heaven, but he heard a voice roll out from paradise: 'He that climbeth up some other way, the same is a thief and a robber.' Down he came, ladder and all, and he awoke. He said if he wanted to get salvation he must get it in another way than by good deeds, and he took the other way, which is by Jesus Christ."

THE BEST MAGAZINE OF ITS KIND.

The above headline was not just made up for the purpose of saying something "strong" about the *Business Printer,* but was inspired by a similar comment from one of the Franklin printers who has been a constant reader of the *Business Printer* for many years.

The *Business Printer* is, easily, a leader in its field, and, if not positively the best printing-trade journal, is certainly among the best of them. It has remained constantly a service publication, although it might easily have branched out into the national field long ago.

December will be no exception to the rule in excellence of issues of this magazine. Some of the best features of the entire year have been reserved for the closing weeks—like the dessert at a good meal, or the climax of a good story or play.

AN INTERESTING CONFERENCE.

The annual founder's week conference of the Moody Bible Institute of Chicago has come to be one of the most noteworthy in the year's list of such events. It is announced that this conference for 1924 will be held February 4th to 8th, inclusive, in the Moody Bible Institute auditorium, Chicago.

From this world-wide forum, many of the country's leading clergymen and scholars who adhere to the historic position of the Christian Church, unreservedly accepting the Bible as the divinely inspired Word of God, have sounded forth their reasons for the faith that is in them, in defense of the Bible against modernistic attack.

The program for the coming conference includes a strong representation of America's ablest contenders for the truth of the Scriptures, among them Rev. J. Gresham Machen, D. D., professor of New Testament literature and exegesis in Prniceton Theological Seminary, and author of the book entitled "Christianity and Liberalism"; Rev. Harold Paul Sloan, D. D., pastor of the Central Methodist Episcopal Church, Bridgeton, N. J., a powerful opponent of anti-orthodox tendencies in Methodism and author of the book, "Historic Christianity and the New Theology"; Rev. Leander S. Keyser, D. D., professor of Christian Endeavor in Wittenberg College, and of systematic theology in Hamma Divinity School, Springfield, Ohio, and Rev. Alexander Sprunt, D. D., of Charleston, S. C., present moderator of the Presbyterian Church in the United States.

Among other speakers will be Rev. W. Talbot Hindley, M. A., vicar of St. John's Church, London; Rev. Henry W. Frost, home director of the China inland mission; Rev. Louis Entzminger, an evangelist whose remarkable work with Sunday Schools in Fort Worth, Texas, Minneapolis, Cleveland, Toronto, and other places have caused him to be called "the greatest Sunday School man in the world"; Rev. W. W. Johnstone, D. D., an exponent of rural evangelism, superintendent of the Lakes District of the American Sunday School Union; Miss Sara Wray, whose name and work as superintendent of the Eighth Avenue Mission, New York City, are known the country over; Rev. Charles Ernest Scott, D. D., a distinguished Presbyterian missionary and author from North China; Rev. Harry L. Strachan, of the Latin-America Evangelization Party, whose work in the Argentine has been attended by bitter persecution.

The names of other preachers, teachers and missionaries to participate in the conference will be announced later.

A WORD FROM TORONTO.

Thought I may be spending the most of my time up here in the North where they sing "God Save the King," instead of "My Country, 'Tis of Thee," I have not forgotten the South nor the many friends who have been a great inspiration to my life. Lest they should forget me, I have decided to send a few lines once in a while to THE SUN, provided the editor, in the goodness of his generous heart, shall see fit to publish them.

Christmas is almost here—the third one since we came to the great city of Toronto and undertook the work of what was then our only Church in this city of more than half a million people. Through all these months we have been plodding along. The work has been hard, and progress necessarily slow. The average man, and that is what I am, doesn't easily make a great impression upon a city of more than five hundred thousand people. I am still painfully conscious of the fact that the majority of this half a million people don't even know I am here. But I can rejoice in the fact that it has been my privilege to come in close contact with a few people and to help them to a closer fellowship with God. It has also been my privilege to receive into Church membership some very fine Christian people.

The first year of my work here, the morning congregations increased considerably, but the evening attendance did not show so much improvement. Last year, sickness in the congregation greatly interfered with our work, as it did in many other places. This fall, both the morning and evening congergations are on the upgrade. A congregation such as ours works at a disadvantage, so far as Church attendance is concerned. The most of my people have to take the street cars in order to attend Church, and a 7-cent street car fare is no small consideration for a working-man's family. But we are moving, even though we do have to go slowly.

When I became pastor here, the congregation was undecided as to whether it would build an addition to its present building or sell the property and build on a new site. It has since decided to move and build on a site where it will be possible to render a greater service than can be done under the present conditions. The site has been decided upon and the lot purchased. We are now waiting to sell the old property before going ahead with the new building. In the meantime, we are working on a building fund.

During the time of our service here, a new Toronto Church, known as the Victoria Park Christian Church, has been received into Conference membership. Now, with more than fifty members and a great opportunity for growth, it is moving forward. Its pastor, a young man of brilliant promise, is building it upon a solid foundation.

I feel more and more that our Church—North, South, East and West—should move unitedly forward to a greater service for Christ and the kingdom of God. Our platform is broad enough to include every follower of Christ, and simple enough for every one to understand. But we do not get very far by merely congratulating ourselves upon the greatness of our principles. We must live them and work intelligently and unitedly to give them to the world. We will not get very far by airing our differences and trying to force our individual creeds upon others. In the spirit of the Christ who said, "He that is not against Me is for Me," let us go forth to do His will.

CALVIN J. FELTON.

A CHRISTMAS MESSAGE.

Christmas is a Christian festival celebrated in memory of the birth of Jesus Christ. It was first celebrated by the Eastern Church as Epiphany, January 6th, and by the Western Church as Natalis, December 25th. The selection of December 25th by the Western Church was not arbitrary, while in all probability it was not the actual date of the birth of Christ; for at this season of the year occurred a series of pagan festivals, closely connected with the civil and social life of the Romans, and from the nature of their observance, easily capable of being spiritualized and made symbolic. This festival celebrated the winter solstice, the birthday of the new sun about to return once more to the earth. In this feast the transition to the Christian viewpoint easily presented itself, and so it came about that in the Christian cycle of holidays, December 25th was set to celebrate the birthday of Jesus, the Sun of the spiritual world, for the purpose of drawing away Christians from heathen festivities, and of purifying eventually these heathen customs and ideas. But it matters little on what precise day the Saviour deigned to take our nature upon Him; the great thing is to commemorate the amazing event on some day accepted by Christians at large.

In the long ago—seven hundred years before the first Christmas—it was the world's darkest spiritual night stars fading; people groping like the blind, stumbling, falling; lights out in the sanctuary; no open vision; silence—a prophet standing with his face toward the East, shading his eyes. Hark! listen—he hears a voice: "For unto us a child is born, unto us a Son is given, and the government shall be upon his shoulders, and his name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace." In the distance, it is answered by the song of the angels: "And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, on earth peace, good will toward men." The whole air at the first Christmastide was tremulous with joy. Christ had come to give brightness and beauty, gladness and glory, to the whole circle of life and duty. He came to give peace, and from heaven's throne today he bends to give peace to all who trust in Him. He was the only person ever born into the world that had his choice as to how he should come. He might have come a man as did the first Adam—he came as a babe. He inserted himself into our race at its lowest and weakest point. If He were to lift the race He must get under it. He glorified the cradle; He beautified boyhood; He sanctified motherhood.

There is a world-longing for universal peace, "when nations will learn war no more." Here is the solution to this ever-pressing and perplexing problem: "good will to men." When this good will is perfected in us, we have a basis for everlasting universal peace. Permanent peace can come in no other way. Recognize every man as a brother, and war will cease. Then every babbling tongue will sing, Glory to God in the highest.

What an interest centered in that Babe, wrapped in swaddling clothes, lying in a manger in Bethlehem! Prophets were interested, angels were interested, the ages have been most deply interested since. The shepherds had, perhaps, some premonition. The seventy weeks of Daniel's prophecy were about fulfilled. Suddenly their attention was arrested by a strange sight in the heavens, an angel announcing the birth of Christ as glad tidings to all people; then the air was filled with angels singing, "Glory to God in the highest."

Christ was found by the shepherds in a sheepfold. Since then the world has been too apt to seek for Christ only in magnificent temples. He who must have microscopic vision to see me at all, come down, passing thrones of kings—in ancient times all kings were considered gods. The wonder of Christianity is its simplicity. If the Bible had been an imposition, it would have fallen into this trap. The world has been 1800 years coming up to the idea of democracy embodied in that wonderful effort of human wisdom, the Declaration of Independence. The idea of democracy was in this coming to a stable to find Christ. A cave below the high altar of the Church of the Nativity is now shown as the very place where this august event transpired—a little recess, shaped like a clam shell, its floor of marble wrought into a star in the center, bearing in Latin the words: "Here Jesus Christ was born of the virgin Mary." A row of lamps hange around the outer edge, the right to attend to them being jealously watched by each of the ancient Churches—the Greek, the Latin, the Armenian and the Coptic having one or more of these under their care. One can follow the shepherds in their journey to see the unspeakable wonder. They would go along the rich valley of Boaz, and then up the terraced hill, by a path still in use; nor is it uninstructive to reflect that, while simple shepherds were led by the angels to the manger, the high priests and the great of Jerusalem, so near, slept through that most illustrious night of all history, quite unconscious of what had happened.

Two thousand years had passed since Balaam, the soothsayer, had prophesied that a star would appear in the East, but now it had appeared. The wise men had seen his star; they had learned to look through nature up to nature's God. They were not Jews. The East, from which they came seeking Christ, was beyond the boundary of the Holy Land—perhaps Arabia or Persia. The magi were men to whom weer entrusted the sacred books. It is not strange that the appearance of a new star attracted their attention, or that they should have connected it with some new revelation from heaven, since they had studied astronomy and the feeling of the appearing of a great deliverer was widespread among the Eastern nations. A feeling of expectancy was prevalent everywhere. The King of Judea was troubled. It was rumored that about this time, in fulfillment of prohpecy, a Prince was to be born, who would assume the Jewish throne. Vergil had written his fourth Eclogue, in which he announced the near approach of the golden age. In the porch of the temple at Jerusalem the old king was walking on a February morning over nineteen hundred years ago. Off yonder, beyond the Kedron, a group of venerable strangers drew near, their long garments covered with dust, who enquired for Him who was born king of the Jews. They hoped to find the Jewish Prince in the Holy City, and were amazed to find that nothing was here known of Him. The wise men reached their destination. The star that guided them rested over a humble cottage. They enter and find the Christ-child. The one in whom all the streams of prophecy converge and all the glowing lines of history radiate. In this humble home at Bethlehem all the hopes of Abraham, the dreams of David, and the visions of Isaiah are realized. Here the magi leave their kingly gift which was sufficient to support the holy family during their sojourn in Egypt.

The incarnation of Jesus was a reality. Everything of the Christian religion depends on the truth of the story of Bethlehem. If He who was there born was not divine, then the religion He set up is but human religion, and our hopes of a manhood perfected in a God-man are quenched. Revelation, mediation, passion, crucifixion, resurrection, ascension, parousia, all revolve around Bethlehem's manger. Before Christmas, Christ was in the genealogies of the race, for God framed the history of the world in view of the coming King. He lived in the ideal manhood which the Old Testament lifted before the world as the Emperor of the ages. Today all that is best in our nineteenth century civilization is traceable to His earthly life. "That we might receive the adoption of sons" was the supreme object of incarnation, which means that God's nature imparted to us would initiate us into His family, giving us that liberty of fellowship with Him to walk in the enjoyment of the highest kind of intercourse the world shall ever know—the confidential friendship which subsists between the father and the son when the father becomes the companion of the son, and the son grows up to be the associate of the father; that his house is our home around which our highest and holiest and fondest associations cluster, and in which, at last, we are to find our eternal abode.

The final test of a Christian life is not the worship of God, but always the love of man for man.* Wherever we find men and women with the true conception of Christ's life and teachings, we find them thrilled with the passion for giving. The little child wakes on Christmas morning with its heart full to overflowing with gladness, and by every gift in stocking, or beside cradle or bed, is taught anew the old, old lesson of love. Husband and wife, brother and sister, lover and sweetheart, friend and friend, as they receive their gifts are reminded once more that love is not a dream, but a reality—and a reality which grows more vital, more precious and more enduring with the years. All should be remembered with some token of love on Christmas day, especially the friendless, the poor, the outcast, the waifs on the streets. That is knowing Christmas in its highest and noblest sense; in its truest conception; knowing it in that spirit from which we derive the surest happiness.

The whole Christian world prostrates itself in adoration around the crib of Bethlehem on Christmas day and rehearses in accents of love a history which precedes all time and will endure throughout eternity. The message is as universal as it is personal and present; indeed, we live and move and have our being in the midst of a civilization which is the legitimate offspring of the religion of Christ. The chief charm of Christmas is its simplicity. A genune fellowship pervades our common life—a fellowship whose source is our common share in the gift of the world's greatest life which was given to the whole world. The universal joy at Christmas is wonderful. We ring bells when princes are born, or toll a mournful dirge when great men pass away. Nations have their red-letter days, and festivals, but once in the year, and only once, the whole world stands still to celebrate the event of a life. Only Jesus of Nazareth claims this world-wide, undying remembrance. You cannot cut Christmas out of the calendar, nor out of the heart of the world.

S. L. BEOUGHER.

Graham, N. C.

*NOTE.—Is this statement in harmony with Matt. 22:36-40?

WEATHER.

How far ahead can the weather be accurately predicted? Only a few days, and then subject to the law of averages. The airplane and radio, however, are proving such valuable helps that the Weather Bureau says long-range weather predictions (far in advance) may not be impossible. Meantime, nature predicts the kind of winter and other seasons months ahead—to any one with eyes and knowledge.

This year looks like a mild winter. If so, chances are that next winter will be severe. Nature evens things up, in temperature, over five-year periods.

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor,*
Elon College, N. C.

CHRISTMAS.

Again it is within five days of Christmas, and we are brought near to the birthday of the greatest personage in the history of the world, for no other man has ever died for the salvation of the world except Jesus Christ, whose natal day we celebrate on December 25th.

Something will be said of this Christmas that was never said of any other, viz: for the first time in all of the two thousand years, or nearly so, the 25th of December is for all Christendom *Christmas.* If we mistake not, the Russian Church this year has changed its calendar to run with ours, and on this account we have a world united on Christmas Day. And it is worthy of such agreement. May not this union of the world indicate, at least in a remote way, the tendency to come together in the Christian world and be one people, even the Lord's people.

May we not venture to wish that this may be the time, as Longfellow puts it, when—

"The bells of all Christendom may roll along the unbroken song of peace on earth, good will to men."

Or as E. H. Chapen expressed a similar thought when he said:

"The Church bells of innumerable sects are all chime-bells today, ringing in sweet accordance throughout many lands, and awaking a great joy in the heart of our common humanity."

It is the day of Christmas joys, when we are very happy; happy, true Christians are, because the whole world has another chance to think of the new-born King and the glorious kingdom into which we are to come, as we believe on Him and live and serve in His name.

It was Tennyson, who at about this time in the month of December, wrote:

"The time draws near the birth of Christ:
The moon is hid: the night is still;
The Christmas bells from hill to hill
Answer each other in the mist."

It was Phoebe Cary who wrote:

"For little children everywhere
A joyous seasen still we make;
We bring our precious gifts to them,
Even for the dear Child Jesus' sake."

It was the celebrated David Gregg, D. D., who wrote:

"In the past, Christ was, in the generations, stepping Bethlehemward. Every time a new descendant in the covenant line was born, the voice of prophecy shouted, 'Christ is coming!' As ancestor was added to ancestor, the voice waxed louder and louder. Thus the shout was repeated and repeated until at last the angels and the magi and the shepherds and the watchers in the temple answered back that shout with gladder and louder, 'Christ has come!' "

"THE REAL QUESTION."

How hard it is to get the people to see the real question in anything which is of national importance! You see, there are always so many who wish to play the scuttle-fish—muddy the waters, so that the real question shall not be seen. And these men are not only numerous, but they are very active, seeking to give aid to the wrong as against the right, to make error seem like truth and truth seem like error, and in that way they confuse a great many good people who wish to do right, but really do not know what is right or for the best, except as some one may give instruction. These scuttle-fish orators are ever busy and watching the chance to muddy the waters and so keep good, clever people who wish to do the right thing from doing it, and this they do by misrepresentation, or by some innuendo which is, after all, misrepresentation, and they hope in this way to turn the tide of public opinion and win the day for the wrong, but this they will find it very very hard to do, and may God stay the hands and tongues of such men till they fall impotent into the dust of oblivion. We wish the men no harm, but we do wish the issues they seek to obscure complete deliverance from the success the scuttle-fish orators are seeking to give it.

The editor of the *Christian Advocate* (Nashville) has a strong and a sensible word along this line, which we reprint as follows, and we endorse what he says:

There is little probability that either the eighteenth amendment or the Volstead enforcement law will be repealed. No amendment which has ever been added to th Constitution of the United States has ever been repealed or modified. No law which has ever been enacted by Congress to carry into effect the provisions of a constitutional amendment has ever been changed except to be strengthened. It would take two-thirds of the votes of both houses of Congress to start a repeal or constitutional of the prohibition law—that is, so long as one more than one-third of either house stands firm, the eighteenth amendment will stand. But should that obstacle be overcome, a mere majority in a single house of each of thirteen State Legislatures would block constitutional repeal. No, there is not much danger at this point.

The real question is whether the eighteenth amendment and the Federal prohibitory law are to be nullified by a law-defying, special-privileged class representing a few wet cities and a few wet States either by inaction or by overt connivance with outlaws. The contest is sharply drawn. Every American citizen is on the side of law enforcement or he is on the side of the bootlegger and those outlaws who are his patrons. Talk about "personal liberty"! The one who bribes jurors and judges and law enforcement officers and patronizes bootleggers is a despicable outlaw. Indifference toward the enforcement of the prohibition law and willful violation of that law both strike at the very heart of free government.

One of the great daily papers of this country says editorially: "Thousands upon thousands of law-abiding persons in the United States are not abiding by the liquor laws." It is very strange that any paper would boldly make a statement that is so untrue. But it is just that kind of false statements and the cultivation of that kind of sentiment that must be met, must be fought, must be overcome, if we are to continue to be a free people.

LET US FACE THE FACTS.

On three different occasions during the last six weeks we have heard three different brethren discuss the essentials in the faith of the fundamentalists and the teachings of the modernists. All three of these brethren, either directly or impliedly, admitted the unsound and unscriptural teachings of the modernists, and at the same time expressed a sympathy for the faith of the fundamentalists, and yet, strange to say, each of these speakers claimed that, notwithstanding these differences, they claimed to believe that both the fundamentalists and the modernists can work together in the Church of Christ.

These admissions were open and above board, so I am not making public that which was meant to be private. Now, to make sure that we are understood, let us define these terms in very plain language, as a means of getting to understand the differences between the fundamentalists and the modernists.

1. *The Fundamentalists.*—Who are they and what do they believe? They are men and women who hold closely to the fundamental teachings of the Bible. As the world implies, they hold to whatever is fundamental in the teachings of Christianity.

2. *The Modernists.*—Who are they and what do they believe? They are men and women who repudiate largely the thought of authority in the Christian faith and repudiate many of the vital doctrines of the Bible as at all essentials in Christian teaching. It is not so much what they believe as what they do not believe.

To illustrate the difference between the two parties, the fundamentalists and the modernists, it may be sufficient to say, a fundamentalist believes in the deity of Christ, in the virgin birth, in the vicarious atonement, in the inspiration of the Scrptures, in the supernatural in Christianity, in the physical resurrection of Jesus, in the working of miracles, in the inerrancy of the Bible—that if you reject these or any one of them, thereby you give Christian doctrine a staggering blow, in so far as these rejections are accepted. Hence, they are called fundamentalists because of their devotion to whatever they regard as made fundamental to Christianity by the Bible.

On the other hand, a modernist is a person who holds that according to the so-called new knowledge, many of the fundamentals of the Christian faith are not true, and should not be made a test of fellowship among Christians. The great body of modernists, the leading modernists, agree that they do not believe that Christ is God, nor that His was a virgin birth, nor that He made a vicarious atonement, nor that the Scriptures are in any special sense inspired of God, nor in the physical resurrection of Jesus, nor in the supernatural in Christianity, nor in the miracles of Jesus and not in the inerrancy of the Bible, etc.

We thus have the beliefs of the fundamentalists and the disbeliefs of the modernists in such plain language that no one, who is willing to face the facts need have any trouble in locating the doctrinal standing of the fundamentalists, nor the lack of doctrinal standing of the modernists. In this statement of the beliefs of the fundamentalists and the lack of beliefs on the part of the modernists, there need be no discussion. We have tried to be absolutely impartial, giving to each side just what they claim. We have sought to state the facts as they are claimed by both sides, and we believe we have done so in an understandable way.

The brethren to whom reference is made in the beginning of this article are the brethren who have claimed publicly that the two bodies, the fundamentalists and the modernists, can work together in the Church of Christ. It is to these brethren, in part, that we are coming for information. They declared that the two bodies can work together. If that means anything, it means that at least the speakers could work together with the modernists—but can they? Can the fundamentalists and the modernists work together in fact?

Let us see if they can. If next Sunday you open the doors of your Church for the reception of members, and a number of candidates for membership come forward; among the number thus presenting themselves is a man of more than ordinary intelligence; when the pastor asks him if he believes in Jesus Christ as the Saviour of the world, he boldly answers, "I do not"; when you ask him if he does not believe that Jesus is the divine and only begotten Son of God, again he answers, "I do not: I believe that Jesus was a good Man, but no more the divine Son of God than are all good men, neither do I believe that He came to save sinners from their sins"; again

you ask Him if he believes the Bible is the inspired Word of God, and he just as promptly answers, "I do not, I believe the Bible is a human document, and like all other human documents, it has in it many errors."

Now, brethren, the case is before you. What will you do with this man as an applicant for membership in your Church? Would you vote to receive him into full fellowship and membership in your Church, or could you vote to refuse him fellowship and membership in your Church? Which?

But let us ask this man one more question. It may be that his answer to another question which we ordinarily ask candidates for membership will enable you to let him in on a close squeeze. Turning to the candidate, the pastor says: "Brother, let me ask you one more question: Do you believe that God, for Christ's sake, has forgiven your sins?" Again he answers, just as promptly and just as distinctly: "I do not; I believe that I am saved by my own good conduct and works."

Now, will you tell us if, in answer to these questions, such answers should be given, would you favor receiving that man into your membership and fellowship? He has plainly said he does not believe in Jesus Christ as the divine Son of God, except as all good men are the divine sons of God. He does not believe that Jesus is the Saviour of the sinner. He does not believe that the Bible is the inspired Word of God; he does not believe that God, for Christ's sake, has forgiven his sins. If such a man as that can be taken into the Church as a regular member, why cannot all men be taken in their unbelief, regardless of their acceptance of God's plan of salvation? And if we go that far, then Church membership will mean what?

Brethren, I have not set up a man of straw just to have the pleasure of knocking him down. I have given answers to these questions just as I believe any full-blooded modernist would give them—would be compelled to give them—if he answers in harmony with his convictions. Now, what I wish to know is this: If such a man were to apply to your Church for fellowship as a Christian and as a member, having answered these questions practically as above given, what would you do, vote to receive him or to reject him?

I now ask the following brethren to tell us what the Christian Church should do in such a case, according to its principles—accept such candidate for membership or reject him? Will Bro. Hermon Eldredge, Rev. P. H. Fleming, D. D., Rev. J. O. Atkinson, D. D., Rev. T. E. White, Rev. J. G. Truitt, Rev. Stanley C. Harrell, and Rev. W. S. Long, D. D., tell us what should be done in such a case—receive such a man into our membership or reject him? I have tried to be perfectly fair in selecting these names. I have included some who are supposed to be extra liberal as well as some who are very conservative. We do not wish any protracted discussion, we do not wish any "ifs and ands," but a simple answer to the question—would you accept such a man for membership in the Christian Church, or would you reject him? Replies are to be limited to 200 words, and must be in the editor's hands by December 24, 1923, for publication.

CHEERING NEWS FROM AFAR.

Good news invigorates the mind and heart and does the soul real good. There is depression. It is useless to deny it, but, thank God, the depression is not able to break God down and claim the field for itself. No matter how gloomy is the day, the sun is shining somewhere, and as long as the sun shines somewhere, just that long shall we have confidence in the ever-ruling providence of God. The darkness shall go and the light shall come. That we do, now and then, have occasional dark seasons is nothing strange. The Church has had them since the beginning. We may be now in one of the dark-day periods, but we are not cast down, for soon the sun will cross the line and brightness will return.

We find in an exchange some very wholesome thoughts from the pen of Rev. Bob Jones, an evangelist of note, who has had much success in preaching the Gospel and thereby winning men and women to Christ. That our readers may have an idea of the man who did the writing of these cheering words from afar, we will give first a personal word concerning himself, and then we will give the cheering words from his pen. Mr. Jones says:

A word personal: This is my fortieth birthday. I have been preaching for twenty-five years. The first seven years of my ministry were spent as a country school-teacher, a pastor of country Churches, in college, and in holding country revivals. For the last eighteen years I have held revivals in thirty States. I have given twelve thousand five hundred Gospel talks and sermons. My audiences have aggregated fifteen million. (This is conservative.) I have shaken hands with over three hundred thousand people who have responded to a definite proposition to accept Christ as a personal Saviour, and over one hundred thousand people have gone into the Churches as a result of my evangelistic campaigns. I say these things not in any spirit of boasting, but because I want my friends to feel that I have had enough experience to prepare me to make some observations. I have not spent much of my ministry in the library. I have read on an average two good books each month for eighteen years, but I have had to read on trains and in hotels at night after my services when I have been too tired to sleep. I do not claim to be either a scholar or a thinker. I have spent eighteen years on the firing line and have had to meet many complicated problems and have had to solve them immediately. This has forced me to draw upon mental resources that I did not know I had.

Then Mr. Jones says, by way of sending out good news to his readers, this:

The following are my conclusions about certain things in which I am sure all ministers and godly laymen should be interested:

1. I have found the overwhelming majority of preachers in all Churches orthodox, consecrated, faithful, and self-sacrificing men. They are the finest type of men in the world. My faith in them grows year by year.

2. The people in America believe the Bible. I know more about this than the college professors. There is nothing to all this talk about the young people and their doubts. The only young people I find with doubts are the ones who have had doubts put into their heads by college professors and a few high-brow false preachers.

3. The laymen of all Churches are growing suspicious of the educational leadership of the Churches. There is a lot of propaganda in this country against our educational leadership. People are saying: "We gave our money to the Church for Christian education, and now we understand the colleges are undermining the faith of our young people." It is my honest opinion that the Church will have to put down false teaching or the rebellion will come. In fact, I think it is here already.

4. When a preacher's orthodoxy is questioned, that preacher is not orthodox. I have never heard any one question the orthodoxy of Bishop Warren A Chandler.

5. The need of the day is dogmatic, positive preaching. A man who is considered an authority on any subject can have a hearing. No one cares to listen to a preacher who is not at all sure of his position. The world is too busy for men to waste their time listening to any man who does not know what he is talking about.

6. It is easier to have revivals now than it has been any time in the last eighteen years. The people are hungry. They want the Gospel straight. They have tried substitutes, and they are sick. They are crying for the old-time message. Here is my prophecy: We are going to have the greatest revival in America during the next five years we have had in the history of this country. It is up to the pastors to fall in line with the revival spirit. If the pastors do not fall in line, God will send it through the laymen. There are signs everywhere in America. May it be a real, genuine, old-time Holy Ghost revival!

HOLY NECK.

The following persons, as delegates from this congregation, attended the Christian Missionary Association at Christian Temple, Norfolk, Va., Tuesday, December 4th: Mr. and Mrs. B. D. Jones, Mrs. Forbes, Mr. E. T. Holland, Mr. A. L. Jolly, Mr. R. C. Norfleet.

The Woman's Missionary Aid Society had mite-box opening at their last meeting, Monday, December 3rd. The writer has not been informed as to the amount realized, but a splendid offering was expected.

The Thanksgiving remittance to Christian Orphanage from Holy Neck Sunday School approximates $200. The offering was received from the various classes last Sunday.

One of our good, loyal members has been so impressed with the splendid achievement of Christian Temple, Norfolk, in the erection of their Church, that he has given his check for $700, with a promise of $150 more to Dr. Smith, to be used to pay for the tiling in the vestibule and hall entrances. Such liberality in the spirit of the Master is certainly most commendable. May the Lord bless the giver and the gift to His glory.

Our efficient Sunday School superintendent, Bro. R. C. Norfleet, has recently outlined the following as objectives for the coming year:

1. Better-qualified teaching force.
2. Fifty per cent increase in enrollment.
3. One hundred per cent increase in attendance.
4. Increased interest in missions and stewardship, leading to enlarged offerings.
5. Every scholar won for Christ.

The plans for the attainment of these goals will include teacher-training class, special teaching along lines of stewardship and missions, daily vacation Bible school, decision days and personal work. The school will likely adopt his suggestions.

CORRESPONDENT.

NEW ORLEANS GETS DRY RULES.

"Izzy" Einstein, celebrated New York raider, and some of his assistants, are down in New Orleans, and have decided that they will give the Gulf Coast the driest Christmas it ever had. To this end, the following rules regarding drinking in hotels, restaurants and cabarets have been laid down:

"All persons seen in possession of whiskey or with liquor on the table before them will be arrested.

"If one person carries liquor into a place, those in the party will be charged each and severally with possession of intoxicants.

"If the persons prove they purchased the liquor in the place they will be freed only when the raiders are satisfied that correct names and addresses have been given.

"If the sleuths are so satisfied, those giving their names will be compelled to appear in court as witnesses against the proprietors.

"If doubt exists as to the correctness of the names and addresses and doubt that the liquor was obtained in the place, then Federal agents are required to arrest all concerned."

CONTRIBUTIONS

ELON LETTER.

The Indiana limestone columns for the south entrance to the Alamance building are here and being erected. Those for the north entrance have been shipped. Work is being pushed with all rapidity consistent with satisfactory workmanship, and we hope to have this new building completed on January 18th, the anniversary of the fire. Meanwhile, students and faculty are roughing it in a spirit of genuine sympathy and heroism. The pioneer spirit is not dead in American life, but only dormant. It is thoroughly awake here. Visitors who are here but an hour or two readily sense the situation, and go away rejoicing in the Elon spirit, glad to have breathed even momentarily such an exhilarating atmosphere.

Gifts continue to come to us occasionally. We need them, and many more, to do the work requisite here—work that we ought to do in discharge of our duty to Church and State. We are now ready to furnish and equip rooms in the Alamance building, and good friends have found it out and are helping right nobly. Sterling Furniture Co., Greensboro, N. C., have donated a beautiful suite of their American walnut dining-room furniture, Queen Anne style, to furnish the model dining-room. I trust that many who plan to equip dining-rooms for the new year will remember to inquire of their dealers for the Sterling Furniture Company's make.

The Odell Hardware Company, Greensboro, and the B. A. Sellars & Sons, Burlington, have donated the silver and chinaware, and the linens and draperies, respectively, for this same room. These three gifts represent an outlay of $1,200. We are grateful, and hope our friends will call on these generous firms when in need of articles they supply.

It will cost $300 to furnish each recitation room in the Alamance building. Here is a fine opportunity for twenty friends to enjoy Christmas.

Chief Justice Walter Clark, of the North Carolina Supreme Court, has given us 219 valuable historical works out of his personal library. He plans later to add to this splendid gift. Judge Clark sent us these books without a word or suggestion from us. He did it because he is a generous-hearted man who knows Elon's worth and suspected her needs.

There are some good friends who are deeply conscious that the Lord wants them to help our college in her present crisis. I have never doubted that He would care for Elon. These friends will be genuinely happy when they have yielded generously to the promptings of His spirit.

A Merry Christmas to all!

W. A. HARPER.

CHOICE CHRISTMAS READING.

BY WM. THORNTON WHITSETT.

As the Christmas season draws near, our minds naturally begin to think of the part that this great festival has played in the literature of our race. Everybody has read Charles Dickens' "Christmas Stories," and they will well bear a re-reading each year, as nothing finer has been written in their class. There is, then, John Milton's hymn on the nativity that is generally regarded as the finest poem yet written that is suggested by the birth of Christ. In it we have poetry and scholarship combined to a remarkable degree.

We wish to call special attention to a beautiful selection of poetry by the English poet, Christina Georgina Rossetti, written by her as a Christmas carol. Christina Rossetti was born in 1830, and died in 1894. She was a sister of the poet and painter, Dante Gabriel Rossetti. Her best work ranks with the finest poetry of her day, and we would know more of her probably if her genius had not been somewhat overshadowed by the work of her distinguished brother. In her best lyrics she strikes a very high, pure note.

Christmas Carol.

Our God, heaven cannot hold Him,
Nor earth sustain;
Heaven and earth shall flee away
When He comes to reign.

In the bleak midwinter,
A stable-place sufficed
The Lord God Almighty
Jesus Christ.

Angels and archangels
May have gathered there,
Cherubim and seraphim
Thronged the air.

But only His mother,
In her maiden bliss,
Worshiped her beloved
With a kiss.

What can I give Him,
Poor as I am?
If I were a shepherd
I would bring a lamb.

If I were a wise man
I would do my part—
Yet what can I give Him?
Give my heart.

—*Christina Rossetti.*

PALM STREET CHURCH.

In Psalm 31:8, David says: "Thou hast set me in a large room." Since coming to Palm Street Church, Greensboro, I feel that the Lord has set *me* in a large room—a room of opportunity and service. The people are very responsive and willing to co-operate, which, to say the least, is most stimulating to the pastor. If a tree is known by its fruits, shall not a Church also be known?

Shortly after arirving on this field, we experienced a sample of one kind of fruitage—it happened on this wise. On a certain Monday night, a knock was heard, and on answering, the visitor was invited inside, and in he came, bringing with him a congregation (taxing our housing capacity), loaded with packages. After depositing their packages on the table, and on the floor, their leader made a neat little speech, packed with welcome, co-operation, and godspeed in the work of the Church. Then the pastor tried to respond, but one's feelings at such a time can be "better felt than telt."

We are occupying a cosy five-room bungalow, and we like it so much that my wife calls it "a love-nest," and says that we are living our honeymoon over again.

H. BRISCOE HALL.

DETERMINATION.

This is an age of competition. If you want anything you must go after it, not in a half-hearted way, but with a determination that will brook no interference. The one thing that you may as well understand right in the beginning is that you will get no more than you are willing to pay for, but you can have almost anything you want, when you want it bad enough.

UNCLE TOM BAKER.

Here is a story of absorbing interest. It comes to us through the *North Carolina Christian Advocate*. We ask for it a careful reading by every person who may chance to get a copy of this issue of THE CHRISTIAN SUN. Uncle Tom Baker and Devil Bill Jones are types of men not to be found in this day, only rarely if ever in this country. The story of these two men follows:

Uncle Tom Baker was much of a man. He had been wild and reckless and feared not God nor regarded man, but one day at a camp meeting while Bishop Gaston was shaking up sinners and scorching them over the infernal pit, Tom got alarmed, and before the meeting was over he professed religion and became a zealous, outspoken convert and declared his intention of going forth into the world and preaching the Gospel. He was terribly in earnest, for he said that he had lost a power of time—"I must make it up." Tom was a rough talker, but he was a good one, and knew right smart of Scripture and a good many of the old-fashioned hymns by heart. The conference thought that he was a pretty good fellow to send out into the border country among the settlers. So Tom straddled his old flea-bitten gray, and in due time was circuit riding in northern Mississippi. In course of time, Tom acquired notoriety, and from his strong language and stronger gestures and his muscular eloquence they called him sledge-hammer, and after a while "Old Sledge" for short. Away down in one corner of his territory was a blacksmith shop, and a wagon shop, and a whiskey shop, and a post-office at Bill Jones' cross-roads. And Bill was the keeper of them all. And was known far and wide as "Devil Bill Jones," so as to distinguish him from Squire Bill, the magistrate.

Devil Bill's Oath.

Devil Bill had sworn that no preacher should ever toot a horn or sing a hymn in that settlement, and if any of the cussed hypocrites ever dared to stop at the cross-roads he would make him dance a hornpipe and sing a hymn, and whip him besides. And Bill Jones meant just what he said, for he had a mortal hatred for the men of God, and it was reasonably supposed that Bill could and would do what he said. His trade at the anvil had made him strong, and everybody knew that he had as much brute courage as was necessary. So Uncle Tom was advised to take "roundantes," and never tackle the cross-roads. He accepted this for a time and left the people to the bad influences of Devil Bill; but it seemed to him that he was not doing the Lord's will, and whenever he thought of the women and children living in darkness and growing up in infidelity he would groan in spirit. One night he prayed over it with great earnestness, and vowed to do the Lord's will if the Lord would give him light, and it seemed to him as he arose from his knees that there was no longer any doubt—he must go. Uncle Tom never dallied about anything when his mind was made up; he went right at it like killing snakes. So next morning as a neighbor passed on his way to Bill's shop, Uncle Tom said: "My friend, will you please carry a message to Bro. Bill Jones for me? Do you tell him that if the Lord is willing, I will be at the cross-roads to preach next Sunday at 11 o'clock, and I am sure the Lord is willing. Tell him to please notate it in the settlement about, and ax the women and children to come. Tell Bill Jones I will stay at his house, God willing, and I am shore He is willing, and I will preach Sunday too, if things get along harmonious." When Bill Jones got his message he was amazed and astounded, and his indignation knew no bounds, and he raved and cursed at the "onsult," as he called it. The "onsulting" message of Old Sledge—and he swore that he would hunt him up and whip him, for

he knew that he wouldn't dare come to the cross-roads. But the neighbors whispered it around that Old Sledge would come, for he was never known to make an appointment and break it; and there was an old horse thief who used to run with Murrel's gang and who said that he used to know Tom Baker when he was a sinner and had seen him in many a fight and said Tom was much of a man. So it spread like wildfire that Old Sledge was coming, and Devil Bill was going to whip him and make him dance and sing a hymn and treat to a gallon of peach brandy besides. Devil Bill had his enemies, of course, for he was a hard man and in one way and another he had gobbled up all the surplus of that neighborhood and had given nothing in exchange but whiskey, and these enemies had long hoped for somebody to come and set him down.

They, too, circulated the astonishing news, and without committing themselves to either party said that h—l would break loose on Saturday at the cross-roads, and that Old Sledge or the Devil would have to go under. On Friday the settlers began to drop into the cross-roads on pretense of business, but really to get the bottom facts of the rumors that were afloat. Devil Bill knew full well what they came for, and he talked and cursed more furious than usual and swore that anybody that come expecting Old Sledge tomorrow was an infernal fool, for he wasn't acomin'. He laid bare his strong arms and shook his long hair and said he hoped the lying, deceitful old hypocrite would come, for it had been nigh on to fourteen years since he had whipped a preacher and made him dance.

Old Sledge at the Cross-Roads.

Saturday morning by 9 o'clock the settlers began to gather. They came on foot, on horseback, buggies and carts—men, women and children. And before 11 o'clock there was more people at the cross-roads than had ever been there before. Bill Jones was mad at their credulity, but he had an eye to business and kept behind his counter and sold more whiskey in one hour than he had sold in a month. As the appointed hour drew near, the settlers began to look down the long, straight road that Old Sledge would come—if he came at all—and every man whose head came in sight just over the rise of the distant hill was closely scrutinized. More than once they said, "Yonder he comes, that's him shore." But it was not him. Some half a dozen had the old-time bull's eye silver watches and they compared time, and just at 10:45 the old horse thief exclaimed, "I see Tom Baker comin' over the risin' of the hill. I hain't seed him for eleven years, but, gentlemen, that are him air I am a liar." And it was him. As he got nearer and nearer a voice seemed to be coming with him, and some said he was talking with himself; others said he is talking to God Almighty, and others said, "I will be darned if he ain't apraying." But very soon it was decided he was singing a hymn. Bill Jones was soon advised of all this, and coming up to the front said, "Darned if he ain't singing afore I axed him; but I will make him sing another tune till he is tired. I will pay him fer his onsulting message; I am not agwine ter kill him, boys; I'll leave life in his rotten old carcas, but that's all. If any of you want to hear Old Sledge preach today you will have to go ten miles from the cross-roads to do it."

Slowly and slowly the preacher came. As he drew nearer he narrowed down his tune and looked kindly about him upon the crowd. He was a massive man in frame and had a heavy suit of dark-brown hair, but his face was clean-shaven and showed a nose and lip and chin of firmness and great determination.

"Look at him, boys, and mind your eye," whispered the horse thief.

"Where will I find my friend,Bill Jones?" inquired Old Sledge. All round they pointed him to the man. Riding up close, he said, "My friend and brother, the good Lord has sent me to you and I ask your hospitality for myself and my beast." And slowly dismounting, he faced his foe as though expecting kindly reply.

The crisis had come, and Bill Jones met it. "You infernal old hypocrite, you cussed old shaved-faced scoundrel, didn't you know that I had sworn an oath that I would make you sing and dance and whip you besides if you ever dared to pison these cross-roads with your shoe-tracks? Now, sing, d— you, sing; and dance as you sing." And he emphasized his command with a ringing slap with his open hand on the parson's face. Old Sledge recoiled with pain and surprise. Recovering in a moment, he said, "Well Bro. Jones, I did not expect so warm a welcome, but if this is your cross-roads manners I suppose I must sing. And as Devil Bill gave him another slap on the other jaw he began with "My soul be on thy guard."

And with his long arm, suddenly and swiftly gave Devil Bill an open-hander that nearly knocked him off of his feet while the parson continued to sing in a splendid tenor voice, "Ten thousand foes arise."

Never was a lion more aroused and more frenzied than was Devil Bill, and with his powerful arms he made at Old Sledge as if to annihilate him at one blow and many oaths. But the parson fended off his stroke as easily as a professional boxer. Then with his left hand dealt Bill another settler on his peepers as he continued to sing, "Oh, watch and fight, and pray, the battle ne'er give o'er."

But Jones was plucky to desperation, and as settlers were watching with bated breath, the crisis was at hand, and he squared himself and his clinched fist flew thick and fast on the parson's frame and for a while disturbed his song and his equilibrium, but he rallied quickly and began the offensive as he sang "Ne'er think the victory won nor lay thy armor down."

He backed his adversary squarely to the wall of his own shop and seized him by the throat and mauled him as he sang, "Fight on, my soul, till death."

But the long and the short of it was that Old Sledge gave him a good whipping and humbled him to the ground, then lifted him up and helped to restore him, and begged a thousand pardons.

Devil Bill Retires in Defeat.

When Devil Bill had retired to the house and was being cared for by his wife, Sledge mounted a box in front of the grocery and preached righteousness and temperance and judgment to come to that people. He closed his solemn discourse with a brief history of his own sinful life before his conversion and his humble work for the Lord ever since. Then he besought his hearers to stop and think. "Stop, poor sinner, stop and think," he cried in alarming tones. There were a few men and women in that crowd whose eyes long unused to the melting mood dropped tears of repentance at the preacher's kind and tender exhortation.

Bill Jones' wife, poor creature, had crept humbly into the outskirts of the crowd, for she had long treasured the memories of her childhood home when she, too, had gone with her good old father and mother to hear the circuit riders in days gone by. In secret, she had pined and lamented her husband's hatred for religion and the men of God. After she had washed the blood from his swollen face and dressed his wounds she asked him if she might go down and hear the preacher. For a minute he was silent and seemed to be dumb with amazement. He had never been whipped before and had suddenly lost confidence in himself and his infidelity. "Go along, Sallie," he said. "If he can talk like he can fight and sing, maybe the Lord did send him to the cross-roads. It is all mighty strange to me." And he groaned in anguish, his animosity seemed to have changed into anxious wondering curiosity. And after Sallie had gone he left his bed and drew near the window where he could hear.

Old Sledge led an earnest, soul-reaching prayer, and his pleading with the Lord for Bill Jones' salvation and that of his wife and children reached the window where Bill was sitting, and he heard it all. Bill's wife returned in tears and took a seat beside him and sobbed out her heart's distress, but said nothing. Bill bore it for a while in thoughtful silence, and then putting his bruised and trembling hand in hers said: "Sallie, if the Lord sent Old Sledge here, and maybe He did, I reckon you had better look after his horse." And sure enough Old Sledge stayed there that night and held family prayer, and the next day he preached from the piazza to a great multitude and sang his favorite hymn, "Am I a soldier of the cross?" And when he got to the third verse, his untutored but musical voice seemed to be lifted a little higher as he sang, "Sure I must fight if I would reign; increase my courage, Lord."

Devil Bill was converted that day and became a changed man. He joined the Church and closed his groggery, and helped to build a meeting-house, as they were called in those days. And it was always said and believed that Old Sledge mauled the grace of God into his unbelieving soul, or it never would have got in any other way.—*Contributed.*

Were you ever tempted as to giving to the needy? Did you ever have a case in which the appeal was for such help, when the devil would try to keep you from giving? When you thought of giving only a dollar, did the devil ever whisper to you that fifty cents would be a plenty? That is his method of work, and often he accomplishes his end. The *National Republican* tells a good story on this point, and we invite all liberal men to read it, and if there should come among the liberal men one of the stingy kind, well let him also read it, as it might possibly get him to see the point more clearly. Read:

"If you find yourself getting close-fisted," remarked a Pennsylvania congressman, "it is time to emulate the example of a wealthy old farmer in my State. He was noted for years as an old miser, but was converted during protracted meeting. Shortly afterwards, a poor man who had been burned out and had nothing for his family to eat, came to him for help. The farmer thought he would be liberal and give the man a ham from his smokehouse. On his way to get it, the tempter whispered to him:

" 'Give him the smallest one you have.'

"He had a struggle with himself as to whether he should give him a large or a small ham, but finally he took down the largest one he could find.

" 'You are a fool,' the tempter whispered to him.

" 'If you don't keep your mouth shut,' the farmer snarled at him, 'I will give him every ham I have in the smokehouse.' "

THE ONE ROUTE TO HAPPINESS.

All the wild ideas of unbalanced agitators the world over in their ignorant and pitiable quest for happiness through revolution, confiscation of property, and crime, cannot overthrow the eternal truth that the one route to happiness through property or government is over the broad and open highway of service. And service always means industry, thrift, respect for authority, and recognition of the rights of others.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

WILL YOU SHARE YOUR CHRISTMAS?

Christmas is the one holiday whose happiness depends on how much cheer and happiness we carry to others. We get happiness at Christmas by giving it. We multiply our happiness by sharing it with others. If this whole Christian Church of ours wishes to increase its happiness this Christmas season, it can do so by carrying cheer and comfort to our Christian hosts in Japan, where property has been destroyed, Churches ruined, homes razed to the ground and hundreds of thousands killed by the recent earthquake. It will require $50,000 for relief and reconstruction in our Christian Churches in Japan. How much will your Church give? How much will you give, reader, to carry Christian cheer and greetings to stricken Japan, to help carry Him there, who gave us Christmas? In this way we may increase greatly our own cheer and happiness at this Christmas period. J. O. ATKINSON.

A CALL TO EVERY CHRISTIAN CHURCH.

During the annual session of the Christian Missionary Association at Norfolk, Va., December 4th, Dr. W. W. Staley, Suffolk, moved that the executive committee of the Southern Convention be memorialized to authorize a free-will Christmas offering in all our Churches, at the service nearest Christmas Day, for the relief and reconstruction work made necessary in our Japan mission field by the recent destructive earthquake in Japan. Under date of December 10, 1923, the secretary of the committee writes: "The executive committee of the S. C. C. approves the call for a Christmas offering on the part of our Churches for the Japan emergency work." (Signed: I. W. Johnson, Secy., Suffolk, Va.)

In the memorial to the executive committee, the mission secretary was instructed to furnish envelopes to the Churches requesting same, and also supply information and data necessary for the offering. According to estimates made on the field in the damaged or destroyed districts and by the General Mission Board, it will require $50,000 to relieve our suffering Christians and reconstruct the work we had already completed and had in the building.

No worthier or more fitting appeal has gone to our Churches, and every Church and individual should give as liberally as posible toward reaching this $50,000 goal.

Will any pastor or Church secretary needing them write the undersigned for envelopes for the offering? J. O. ATKINSON,

Elon College, N. C. *Mission Secretary.*

EVERY-MEMBER CANVASS.

Rev. Stanley C. Harrell, secretary, as per vote of the Conference at Bethlehem, has sent the budget resolution to every Church secretary in the Conference, and with it the resolutions passed by Conference to the effect that every Church in the Conference make an every-member canvass at the beginning of the year, for the Conference funds, and not wait, as many Churches often do, to raise their Conference apportionments at the last of the year. If the individual members in the Churches will try to think of the budget as a goal to be reached, and not a tax, there will be joy in giving and spirituality in the service.

In addition to the letter by Bro. Harrell, the mission secretary, has sent to every pastor in the Conference, the total Conference budget, which is the goal for the entire Conference, and the amount each Church is asked to set as the minimum goal in its every-member canvass. Also, each Church secretary has been given the amount his Church is to set as a goal.

It was brought out in the Conference that our giving for Conference apportionments at the close of the year had come to be quite mechanical, and was often done by the few, without having given the entire membership a part. It was also brought out that if the people knew, at the beginning of the year, what they were to undertake, their giving would be more systematic and a part of their worship. The mission secretary believes that if pastors and Church secretaries will co-operate and call to the attention of their Churches the action of the Conference, great good will result and the old slip-shod method of raising Conference apportionments will be abandoned for a far better and more joyful system of Church activity.

J. O. ATKINSON,
Mission Secretary.

CHRISTMAS MISSIONARY OFFERINGS.

The Eastern Virginia Conference, in session at Holland; the Eastern North Carolina Conference, in session at New Hope; the Western North Carolina Conference, in session at Ether; the North Carolina and Virginia Conference, in session at Bethlehem, each adopted, under their foreign mission report, a recommendation that all Churches of the Conference take a Christmas offering for missions, same to go to our relief and reconstruction work in Japan. This offering is indeed most appropriate and most timely. The recent earthquake in Japan brought untold suffering to our Christian forces there and entailed great loss to our mission homes and Churches. It will require $50,000 for this relief and reconstruction work, to be applied as follows:

To repair Kasuni Cho Mission Home	$ 2,000
To rebuild the destroyed Azaha Church	30,000
To repair two other damaged Churches	2,000
Restart work on new mission home	4,000
To continue necessary relief	6,000
Our share in co-operative work	6,000
Total	$50,000

The above amount is the estimate given by our missionaries on the field and our mission board of the General Convention. Will our Christian Churches respond to this most needy and worthy cause?

Nothing could be more fitting at Christmas time than a free-will offering to foreign missions. This for the reason that Christ gave us Christmas, and only those who know of Him know anything of this glorious festive season. An offering for missions at Christmas is but trying to give Christmas to others who have no Christmas, and who have it not, because they know not our Christ. Let all our Churches this Christmas take a free-will offering, making it just as large, liberal and glad as possible, for our relief and reconstruction work in Japan. Forward same to the writer and he will see that it goes to the right place without cost and without delay.

J. O. ATKINSON,
Elon College, N. C. *Mission Secretary.*

MEN AND MILLIONS COLLECTIONS FOR NOVEMBER, 1923.

North Carolina Conference.

Zion		$ 142.00
Mt. Zion		35.00
Mt. Auburn		51.00
New Elam		15.00
Union Ridge		5.20
Henderson		41.90
Raleigh		250.00
Pleasant Grove		17.00
Elon		34.00
Shallow Well		25.70
Pope's Chapel		4.00
Pleasant Hill "A"		2.90
Monticello		20.00
Danville		20.00
Burlington		.60
Ingram, Va.		30.00
		$ 694.30

Eastern Virginia Conference.

Liberty Springs	$ 58.00	
Mt. Carmel	3.00	
Damascus	70.00	
Holy Neck	112.00	
Suffolk	2,291.10	
Waverly	660.00	
Cypress Chapel	21.00	
Mt. Carmel	105.00	
Damascus	22.00	
Newport News	2.80	
		3,344.90

Valley of Virginia Conference.

Leaksville	$ 3.00	
Antioch	14.75	
Newport	4.10	
Winchester	35.00	
		56.85

Georgia and Alabama Conference.

New Hope	$ 26.00	
Cragford	20.00	
Beulah	22.00	
Noon Day	20.00	
		88.00
Mrs. J. W. Payne	$ 30.00	
Mrs. S. E. Payne	.50	
		30.50
Total for month		$4,214.55

The above amount was received and properly credited by Executive Secretary C. D. Johnston the past month. We sincerely trust all pastors and captains will urge liberal payments on pledges in December—the good, merry Christmas month!

J. O. ATKINSON.

CARDINAL PRINCIPLES OF THE CHRISTIAN CHURCH.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

HOLLAND.

Three members were received into the Holland Church Sunday, the 2nd.

On Monday afternoon, December 3rd, a fine group of men of the Church left their places of business and gave the afternoon to the task of waiting on the membership of the Church in behalf of the Church debt. They assembled in the Church that evening at 7:30, and it was soon discovered in the neighborhood of $6,000 had been collected. By the end of the week we are sure this will have been increased to $6,500.

We were very much gratified by the offering of the Sunday School for the orphanage. More will probably be received, but we were able to send Uncle Charlie a check for $165 on Monday. This is an increase over last year.

REPORTER.

WILL YOU SHARE YOUR CHRISTMAS WITH SUFFERING JAPAN?

Many of our churches and individuals responded promptly and generously to the emergency appeal for relief. If you were among those so giving, you may rejoice in the fact that your action made it possible to get relief funds to Japan among the first, and enabled our heroic missionaries, who are working far beyond their strength, to do their full share in this ministry to suffering thousands in the name of Christ.

Scene of Destruction in Our Mission Field. Wrought by Recent Japanese Earthquake.

The following from one of Brother Garman's letters will give you some idea of the splendid way in which your gift for relief is being used:

"It must have been awful to be in the city with a family when the calamity occurred. Houses fell on thousands, and other thousands were overcome by fire. 33,000 fled with their clothing and such possessions to an open field, which was then surrounded by the changing fires, and then their goods took fire and all were burned to death. Many people fled into the ponds, but the flames heated the water which it surrounded so that they were actually scalded to death.

"You doubtless have the figures: Tokyo has cared for about 80,000 corpses and there are still some 40,000 missing. Barracks have been built for thousands, tents house other thousands, while other thousands are crowded into the houses of relatives—already overcrowded. At first it was a food problem, next a clothing problem, and then a housing problem, with problems of transportation, sanitation, medical care, etc., thrown in. Now it is the winter problem. Then there is the problem of the care of children to relieve the parents for work, and we are working at that along with some other things.

"At Sendai, our church accepted the responsibility for collecting the food for the refugees which passed through the city, and at Utsunomiya our Christians did likewise. Thousands were cared for as they came and went. At Ichinoseki our church assisted in collecting clothing for the many refugees that passed through that far northern town.

"We have established a Relief Committee consisting of two pastors and two missionaries—Miss Stacy and myself. A number of our Azabu church members were burned out, others had their houses shaken down and others so badly damaged that they must get out. We have decided to make small grants to the pastors who had to open their homes to church members and others and divide food and clothes with them, and to those of our members who were burned out or whose houses fell. Then we are undertaking to pay for six months, forty per cent of the amounts the afflicted churches have been paying on their pastors' salaries, granting an aid to the Azabu church for expenses of its members who distribute canned milk every third day to children and aged refugees, and then undertake to conduct the nurseries in the districts about our churches. The government has turned over to us some tents, cots, etc., to use in the work. Also, a day nursery is being established among the laborers at Oji. Barracks are being set up by the government and we are to furnish the workers and run it. At Meguro there is another opportunity for caring for the small children. It is the general policy to help folks help themselves, rather than give too much direct. Excepting in the case of the affected workers and our own members who had their homes burned or razed, we are giving nothing direct, and what we gave there was quite small.

"Every foreigner who was present remarks on the patience and fortitude with which everything was borne. One has yet to hear of any complaints, even from those who suffered most."

We Now Face the Task of Reconstruction.

At the meeting of the General Board of the Christian Church in October, that body endorsed the following resolution from the Foreign Mission Department: "That the Foreign Mission Secretary be asked to speedily get as accurate an estimate as possible of the loss from the earthquake to our mission in Japan, and the cost of reconstruction; and then make an appeal to our whole people to give this full amount, and to do so by Christmas; and that this should in no case diminish their regular giving for the maintenance of our regular foreign work. The Mission Council was charged with the duty of properly appropriating this special fund."

Do We Need Make Any Further Appeal?

We believe our people will see the need and respond. Many who have so generously responded to the immediate relief fund will gladly share their Christmas for the sake of rebuilding our work in Japan. Some Sunday Schools are voting to give up their accustomed treat and send the money thus saved for Japan Relief; others are making this the object of their White Gifts for Christmas. We trust that many individuals will accept this opportunity to make direct gifts to so worthy a cause. We lay this before you, and pray that the Lord may lead you and your church to accept this opportunity to *"Do unto these, Christ's brethren, as you would gladly do unto Him."*

Survivors and Refugees from Japanese Earthquake.

If you would share your Christmas with suffering Japan, send your gift to—

J. O. Atkinson, *Secretary,*
Elon College, N. C.

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

A CALL TO WORSHIP.

"Take the sword of the Spirit, which is the Word of God" (Eph. 6:17); and this was "mighty through God to the pulling down of strongholds" (2 Cor. 10:4); "for the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12).

If the reader of these lines knows that he is willing at least to believe in Christ as his Saviour, let him hear the voice of God sounding from heaven, and recorded by the Holy Ghost in the sacred Scriptures, "I have blotted out as a thick cloud thy transgressions, and, as a cloud, thy sins"; and let him sign his name to it as true. Then let him take the same word, or another verse, and hand it to some troubled one, or to some one who ought to be troubled, remembering that of all who are saved it is written, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." (1 Pet. 1:23.)—*Selected.*

TUESDAY—CHRISTMAS DAY.

THE HISTORY OF CHRISTMAS CUSTOMS.

About everything, we can say: "Once upon a time." That is, there was a beginning. There was a beginning to all our Christmas customs.

It is said that Diocletion, in the years 180-192 after Christ, held the first Christmas celebration. It is not known just what it was. The first Christmas tree was used by St. Winifred, a missionary to Scandinavia, in the eighth century. The Scandinavians were Druids and worshipped trees, and on this celebration it was their custom to go into the forest and hold their feast around a sturdy oak. The good St. Winifred, the missionary there, to show the Druid priests and their worshipers that they were wrong, went out to their festivity, cut down the oak and set up the fir tree in its place, and then declared: "Here is the living tree. It points to the sky where God is. Call it the tree of the Christ-Child. Go no more into the forest for your feasts with secret rites of shame, but keep it in your homes with laughter and song and love. The oak has fallen. The green fir tree has taken its place, and remains for the birthright of Christ," and ever since this we have used the Christmas tree.

The first Santa Claus was St. Nicholas, Bishop of Myra, in the year 300 after our Lord. The legend says that he climbed to the top of a chimney and dropped a coin down, expecting it to fall on the hearth, where the needy one would find it; but by accident it fell in a stocking. Ever after this, it was his custom to secretly drop coins and gifts in hanging stockings. Ever since, the fathers and mothers have perpetuated his good work by carrying on his silent gifts of love to little children.

As the idea of the tree developed, its decorations came into vogue. Apples, balls, oranges and anything round were used to represent the sun. Candles were used to represent the light of the sun, and today we have added the tinsel and other shining material to shine with gorgeous brilliancy to represent the shining splendor of the sun. Candy and toys and other gifts are used to represent the sacrifice. And so our tree represents to us the Christ. The lighted tree represents Christ as the light of the world. The stars and the bright tinsel represent the shining light that guided the wise men. Crosses represent the sacrifice. The hearts represent love. The bells represent the good news. The anchor is our hope, and the mince pie is the rich gift.

I am told that the first Christmas carol ever sung was written by Warde in the year 1521. The first Christmas card was written by a gentleman in London about seventy years ago, which bore the message, "Merry Christmas."

WEDNESDAY.

CHRIST AND CHRISTMAS AND SERVICE.

"If the Son, therefore, shall make you free, ye shall be free indeed."

At the Christmas season, our thoughts turn anew to the love and purpose of God to which Christ's coming bears perpetual testimony. He came to make man free. His coming sounded the doom of all tyrannies that oppress and enslave. He announced this in His ministry as God's purpose. Christ's gift of freedom is not a boon to be selfishly enjoyed. It is not a merely negative freedom. It is a release from bondage, from enslavement, from oppression, and it is freedom for obedience, for duty, for service. Above all other men, the Christian, like his Master, is free to serve.

"God send us store on Christmas Day,
Of friends and health and mirth;
And bless us with that dream alway
That blessed the world on Christmas Day:
'Good will and peace on earth.' "

—*Rev. W. S. Stranahan.*

"Whosoever committeth sin is the servant of sin."

Prayer.—O Thou who art holy and loving, we leave with Thee all our impossible tasks and questions, satisfied if we shall some time know the splendor of the life that is to be.—*Amen.*

THURSDAY.

THE GIFT OF PEACE.

"My peace I give unto you."—John 14:27.

But a soul may possess the peace of Christ, and yet know no end of trouble. Indeed, round about these words of our Lord there are other words which look like unfriendly presences, frowning in apparent contradiction. "The world hateth you"; "They shall put you out of the synagogue"; "Ye shall weep and lament!" These are very strange ingredients in a life which is supposed to be possessed by peace. The peace of Jesus is evidently not synonymous with the quietness of settled circumstance.

It is not the peace of plenty. It is something which is independent of these. It can co-exist with turbulence. It can go hand in hand with want. The circumference of life may be the realm of storm, while its center is the home of a profound serenity. The peace of Jesus is the harmony of a central and spiritual relation. It is union and communion with God.

And if we receive the Saviour's gift of peace, our life will have two distinctions. First, we shall see things tranquilly, see things as they are; they will not be out of proportion, nor shall we be deceived by any borrowed plumes. "The eyes of them that see shall not be dim." And, for a second thing, if we have the peace of Jesus, we shall do things tranquilly. This central peace will affect our activities on the circumference. There will be no fuss, no feverishness, no panic. No energy will lead away in fretfulness and wasteful care. For God's peace, that surpasses all our dreams, shall keep guard over our hearts and minds in Christ Jesus.—*Rev. J. H. Jowett.*

FRIDAY.

THE BURDEN-BEARERS.

"Every man shall bear his own burden."—Gal. 6:4-7.

This is the unchangeable law of God and nature that every man must carry his own burden. Every soldier must carry his own kit. Every man is alone in the great things of life; he is independent; he lives alone, no matter how near he dwells in a house by the side of the road. Pain, temptation, grief and duty—these every one must bear for himself. Jesus in Gethsemane went farther—to the place where no man could go with Him.

Parents, teachers, ministers, masters and statesmen, all must bear their burdens, and bear most of them alone.

The burden calls out sweetness and devotion. What is a home without its tasks, a Church without its problems? The success of a business is its load. The things we complain of often make us strong. The oyster with its tiny burden of grit, doomed to carry it day by day, has learned to carry it, and at the same time transform it into a pearl. The pearls of character are born from the burdens we bear.—*Rev. A. E. Gregory.*

Prayer.—Throughout another day, mighty Protector, surround us with Thy guardian love, and shield us from all real harm. May the spiritual life surmount the weakness of the flesh. In Jesus' name. *Amen.*

SATURDAY.

THE RENEWAL OF OUR VOWS.

"I will pay my vows unto the Lord."—Psalm 116:12-14.

This psalm is a song of thanksgiving for deliverance from death. After passing through such experience, if ever, a man thinks seriously. Afterward he may for get quickly and easily. The vows we make in crises ought to be fully carried out. Their payment results in certain "benefits." Religion is always a "benefit." It is a noble resolve to say "I will pay." The man who does not pay is "no good" in the business world—and otherwhere! If you cannot depend upon a man's promise, he is soon eliminated from business and the opportunities of life.

How much have you promised God for his "benefits" to you? What duty does the recollection of your vows bring to your soul? How will you "pay" that which you have vowed? Home, citizenship, business, Church membership, the Christian life—these are all shot through with reasonable and vital vows. To omit or ignore them is fatal.—*Ernest Bourner Allen.*

Prayer.—Gracious and forgiving Father, we bless Thee because Thy renewing grace has made possible the overcoming of all evil. Grant us the victorious peace of those who are neither afraid nor ashamed.—*Amen.*

SUNDAY.

THE SABBATH AND MAN.

"The Sabbath was made for man."—Mark 2:27.

What do we think of the way our Sabbaths are observed? Is it for the good of ourselves and man, or not? Much of it is not good at all. It lacks calm, deep content, which we all so much need. It lacks the art of doing that which is refining. It is used so mistakenly, vulgarly and clumsily. It is spoiled by the curse of excessive pleasure, much travel, high and elaborate festivities, strong drink, etc.; and these do not contribute to the betterment of mankind. There is no refining influence here. "Study to show thyself" today a man "approved of God."

Prayer.—Dear Father, forbid that we should turn our feet from the Sabbath, and from doing Thy pleasure on Thy holy day. Help us to make it a day of honor to Thee and a delight to our souls and all others. This we ask for Jesus' sake. *Amen.*

Christian Orphanage

FROM THE ORPHANAGE.

DEAR FRIENDS:

Our Thanksgiving offering to date amounts to $3,605.45. To reach the goal of six thousand dollars, we must raise yet the sum of $2,394.56. Will we do it? Our Church ought to have made the offering ten thousand dollars this year. I notice that one denomination in North Carolina sent to its orphanage last week the sum of $37,800 on its Thanksgiving offering. That orphanage will receive more than $75,000 for its Thanksgiving offering this year. Why can't our people catch the vision? I know one little Church in a mill village of same denomination that raised more than a thousand dollars and were very happy over the accomplishment. That same Church raised $800 last year and enjoyed it so much that it increased its offering this year.

This is the first year since I have had charge of the work that our expense account has been more than the income. Of course, we have spent several thousand dollars on improvements and have taken in more children, but if our denomination grows in this branch of its work, our Churches must take more interest and make their contributions larger.

The time has been when we could run this institution on a small amount per year. We only had a small number of children and prices of things we had to buy were low; but times have changed, and we now have one hundred and five children and prices are high. But we have Churches that sent us one dollar per month ten years ago that still send the same amount, still our expenses have been multiplied by three.

We have new applications each week. What is our denomination going to do about it? Shall we give more and grow and glow, or shall we rest on our oars and turn a deaf ear to the cry of the fatherless?

The following has been sent in since our last report: Ladies' Aid Society, Mayland Church, Valley of Virginia, 6 gingham dresses, 3 second dresses, 2 sheets, 2 pr. gloves; Ladies' Aid Society, Wakefield, Va., Mrs. B. B. Hines, president, 1 quilt; Ladies' Aid Society, Franklin, Va., 7 doz. and 2 pr. hose; Ladies' Aid Society, Mt. Auburn, 6 quilts, 10 yds. gingham, pillow-cases, 1 pr. blankets, hose, towels, 2 counterpanes, sheets, handkerchiefs and clothing, tablets and pencils, 7 baby aprons, 3 baby dresses, 6 baby gowns.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR DECEMBER 20, 1923.

Amount brought forward $16,413.94

Sunday School Monthly Offerings.

North Carolina Conference:		
Citizens' Class, Elon, N. C.	$ 3.38	
Pleasant Cross	8.50	
Providence	2.89	
Union	1.80	
Mebane	1.00	
Turner's Chapel	2.65	
Oak Level	1.41	
Reidsville	1.00	
		22.63
Eastern Virginia Conference:		
New Lebanon	$ 1.00	
New Lebanon S. S. & Bible Class.	1.00	
Berea, Nansemond	10.00	
Suffolk	25.00	
Suffolk Progressive Bible Class...	5.00	
Rosemont	11.69	
Waverly (4 months)	20.00	
		73.69
Valley of Virginia Conference:		
Lineville	$ 2.60	
Leaksville	2.23	
Dry Run	3.60	
Mayland	1.58	
		10.01
Georgia and Alabama Conference:		
New Hope		2.65

Thanksgiving Offerings.

Mt. Zion, Ala.	$ 5.09	
Ladies' Bible Class, Haw River...	5.00	
Pearl Goodwin, one of our girls...	10.00	
Mrs. A. M. Johnson, Norfolk, Va..	5.00	
People's Church, Dover, Del.	17.22	
Primary Class, Piqua, Ohio	2.50	
Antioch "R"	7.90	
New Hope, N. C.	50.00	
New Center, N. C.	7.00	
Randleman S. S., N. C.	3.50	
Berea Ch. & S. S., N. C.	18.06	
F. L. Williamson	50.00	
Liberty Springs, Va.	80.00	
Palm Stdr Greensboro	25.51	
Dry Run, Val. of Va.	13.80	
Massadonia, Ala.	1.00	
Holland, Va.	165.00	
Asheboro, N. C.	5.60	
Olive Hill, Superior, Neb.	10.40	
Wadley S. S., Ala.	27.11	
Seagrove, N. C.	14.30	
Martha's Chapel, N. C.	7.50	
Beulah S. S., Ala.	16.38	
Antioch "C" Church, N. C.	3.24	
Mrs. T. W. Parks	2.00	
Christiana Church, Ala.	1.57	
New Providence Church, N. C.	21.09	
Union, N. C.	28.50	
Mrs. Eva Aldridge	5.00	
Wentworth Church, N. C.	75.00	
Piney Plains Church	84.00	
Edna F. Smith	5.00	
Durham S. S.	75.68	
Mebane S. S., N. C.	16.50	
Pleasant Grove, N. C.	6.25	
Lineville S. S., Val. Va.	8.96	
Wakefield Church, Va.	13.31	
Spring Hill S. S., Va.	16.50	
Union Church, Va.	22.44	
Union S. S., Va.	10.00	
South Norfolk S. S.	64.77	
C. A. Hughes, Elon College	5.00	
Liberty S. S., Eastern Va.	10.00	
Zion Church, N. C.	43.00	
Happy Home Church, N. C.	3.20	
Long's Chapel, N. C.	18.20	
Berea, Norfolk	13.00	
Bennett S. S., N. C., additional...	7.20	
Hayes Chapel, N. C.	13.50	
Miss Lydia Caswell, W. Va.	2.00	
Waverly Church, Va.	64.00	
Mrs. B. M. Faucette	1.25	
Leaksville Church, Val. Va.	9.43	
Leaksville S. S., Val. Va.	7.44	
Mr. and Mrs. H. F. Samuel, N. C.	5.00	
Amelia S. S., N. C.	3.00	
Oak Level Church	12.19	
Oak Level S. S.	15.88	
Reidsville S. S.	37.35	
East Lagrange, Ga.	9.30	
Hines Chapel, N. C.	35.00	
Franklinton, N. C.	1.65	
R. H. Utley	5.00	
Mr. & Mrs. L. E. Carlton, N. C...	20.00	
Pleasant Hill, Ohio	18.94	
Hobson S. S., Va.	6.60	
Ramseur S. S., N. C.	15.81	
Wood's Chapel Church, Val. Va...	5.00	
Young People's Cl., Catawba Spgs.	31.00	
A Friend	5.00	
Isle of Wight Church, Va.	15.00	
New Elam Church, N. C.	14.65	
Mrs. B. P. Sale, Disputanta, Va...	5.00	
R. W. Pulley, Ivor, Va.	1.00	
Mt. Carmel Church, Va.	14.65	
Franklin S. S., Va.	65.00	
		1,546.92

Special Offerings.

Miss Irene Reiber	$ 15.00	
A Friend, Durham	15.00	
C. A. Ballentine	25.00	
Mrs. L. M. Ballentine	10.00	
G. L. Gwinn	10.00	
E. M. Rawles, on pledge	12.50	
M. Rudd, Monticello Church	1.00	
J. E. Jones, support of children...	30.00	
		118.50

Grand total $18,188.34

THE APPEAL IS WORTHY.

The year now closing has been an unusual one in the work of the various denominations. Of course, each denomination has had its own trials, its own burdens, its own disappointments and its own failures and successes. But, as capping the climax for them all, September 1, 1923, there came to Japan a great disaster and earthquake, such as was hardly ever seen or felt in the world. It wrought destruction as with a heavy hand, taking the lives of possibly one-half a million of people or more, and destroying property and business running up into the many millions of dollars. Of course, in this widespread destruction we could but expect that much of our Church property in that section of the world was destroyed; and that is a fact.

We are grateful that we lost none of our missionaries, but this fact adds to the need of this appeal. With the houses of worship in many cases seriously damaged, so that we cannot use them, the call is staring us in the face to send aid to the living missionaries to help in the work of reconstruction—the repairing of the damaged building and the rebuilding of those that were utterly destroyed. In this issue, Dr. J. O. Atkinson is pleading earnestly for help. It is said by our general foreign mission secretary, to whom the most reliable information has been sent, that we need at once $50,000 to meet the demands of the Japan field. These demands have been made necessary by the damages wrought by the earthquake. This need is urgent, very urgent, for these missionaries must be cared for and the preaching-place and houses of worship must be made usable if our work is to be cared for in some adequate way.

Several of our Conferences have already arranged to have special Christmas gifts made to our Japan mission in money, that the work of reconstruction may begin early and go on to completion. We wish you to read what Dr. J. O. Atkinson has to say in this issue, and then get ready to make your Christmas offering. Our people in the South may send these Christmas offerings direct to Dr. J. O. Atkinson, Elon College, N. C. The plea is urgent, the cause is worthy and our people are perhaps as able now as they have ever been, and may be more so, and we plead with all to help in this time of affliction—a time when every noble instinct of the Christian's heart is moved to help. Be sure to read Dr. Atkinson's appeal, and then do your best to send help to the noble, heroic men and women who are doing their best for the cause under most trying circumstances. Help, and help now if possible!

Three hundred are snowbound in the Rockies and appeal for aid. If aid can get to them, why can't they get to it?

RELIGIOUS EDUCATION

Miss LUCY M. ELDREDGE, *Field Secretary*,
2311 Hanover Avenue, Richmond, Va.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

December 30, 1923.

Subject: "Review: The World for Christ."

Golden Text: They shall utter the memory of Thy great goodness. And shall sing of Thy righteousness.—Ps. 145:7.

Devotional Reading: Titus 2:11-14.

The Missionary Message of the Bible.

"He is likest to Christ who, like Him, holds all the world in his heart."

After spending three months of Sundays studying the missionary message of the Bible, how do you define missions? This broad view of God's Word, in its missionary teaching, revealed through experience and teaching and lives should make every Christian think carefully of his definition of missions. It sweeps away the selfish view of the man who looks upon missions, as a "begging affair." It enlightens the ignorant whose sole interest is "me and my wife." It changes missions, from a vague, impersonal, far-away program to a very vital part of the Christian's life. Careful study of both the Old and New Testament reveals the missionary message in every book, running like a silver thread from Genesis to Revelation, showing God's wish and plan for the lives of His children, that all people may be truly His. May we not think of missions as "world fellowship," or "world friendship," which makes every person, regardless of color, race or condition, our Heavenly Father's Child, and so our brother and our friend? Or may we define missions, as a "world blessing" as we go over the eleven missionary lessons of this quarter, which give us the channels through which this "world blessing" may flow to the ends of the earth.

Through Faithful Individuals. (Lesson 1.)

God ever uses folks to carry His message. He might have chosen angels. He might have designated as His heralds only kings or potentates. But the All-Wise chose to use His children, and to bless those who were faithful by making them a blessing to the world. Abraham "The Friend of God," "The Faithful Father" of his race, was a pioneer in the great missionary program. God is calling today for faithful individuals, through whom He may bless the world. Do you hear His call?

Through Obedient Nations. (Lessons 2 & 3.)

Israel, the "chosen people," was given a favored home, was taught by wise teachers and warned by far-seeing prophets of her special mission. Disobedience caused her disasters, and lack of trustful confidence her downfall. The same God has a watchful eye on nations today. The same demands for obedience and loyalty are made. America, favored in a multitude of ways, has an opportunity to bless or curse the world. Which shall it be? Obedience to God's laws alone can bring her to the place where the Father wants her—to be a great nation, because a serving nation. What will America's answer be?

Through Men of Vision. (Lessons 4 & 6.)

The psalmist and the prophets were missionary in spirit and message. In the springtime, they were able to see the harvest. "Whre there is no vision, the people perish." The selfish man sees only himself. He needs a vision of others. The selfish Church of selfish members cannot grow, because it is self-centered. Lack of vision places the individual and the Church in a rut, which grows deeper with the years. A vision, first of Jesus Christ, His love and His life, is the need of the Christian. This will bring a vision of a world in need, not as a big, broad, indefinite world, but as a group of men and women and little children who eat and sleep and work like all, but without the love of Jesus Christ which brings joy and comfort and peace. Prayerfully considering, what is your vision of God's world today?

Through the Lord Christ. (Lesson 7.)

The greatest of missionaries, as the greatest of men, the Lord Jesus Christ came to this world as a missionary. He came because there was a need. Coming as a baby, He placed a supreme value upon childhood. As a youth, He appeals to strong boys and girls. As a man, no service was too humble for Him to perform, if through that act, He might reveal the Father. This "world blessing," which the missionary program seeks to bestow, has the Lord Christ for its theme, and to tell the story of His life as its means of expression. Is it possible to be Christian without being missionary?

Through World Service. (Lessons 8 & 11.)

"Go * ** tell," was the Christian's commission. The New Testament is largely a record of the obedience of men to this command. The early disciples are our example. If we can seek to put into our own lives their devotion, their consecration, their untiring zeal, the world will receive the blessing of the Gospel.

"To shine where He shall say,
And lamps are not for sunny rooms,
Nor for the light of day,
But for the dark places of the earth
Where shame and wrong and crime have birth.
Or, for the murky twilight gray
Where wandering steps have gone astray,
And souls are groping after Him.
And as sometimes a flame is found,
Clear shining through the night,
So bright we do not see the lamp,
But only see the light,
So may I shine, His light the flame,
That men may glorify His name."

Through a Loyal Church. (Lessons 10 & 11.)

All cannot be missionaries, but all *can* be missionary. Some must go out to active service in the distant field. Others must stay and "hold the ropes" for them that they may stay. Both are essential in the plan. The loyal missionary Church is the praying, giving, going Church. A Junior Department has on its wall a card with these words: "We are praying for these missionaries * * *." Are your boys and girls praying for your missionaries? Are they so interested in missions that they want to give? Is your Sunday School ever holding before them the heroism demanded to fill a place on the missionary field? Then you are preparing for a loyal missionary Church for God. Is your Church loyal now?

Through the Universal Reign of the Christ. (Lesson 12.)

That all may know and receive the blessing is the ultimate goal, for—

"We've a story to tell to the nations
That shall turn their hearts to the right,
A story of truth and mercy,
A story of peace and light."

CHRISTIAN ENDEAVOR.

December 30, 1923.

Topic: "Wishes for the New Year."—Phil. 3:12-16.

Thoughts for the Meeting.

Paul's letter to the Philippians was written while Paul was in prison in Rome, near the end of a wonderful life of service. One of the greatest Christian characters of all ages, he stands out as one who suffered shipwreck, imprisonment, beating, and was now facing death. Here in prison he had time to think of his life. He was not satisfied, for he saw much more work that should be done. He realized that he was not perfect, and in his humility lay much of his strength. But he was still "pressing on." The wise person stops now and then to "take inventory" of himself, to see what he is accomplishing, to measure his life by the highest standards. New Year is a favorite time for such "taking stock" with business concerns, and Christians may well follow their example. This New Year's meeting furnishes a good opportunity. The best preparation for the meeting is a thorough self-examination, with a decision to make 1924 a better year of love and faith and service. Would it not be helpful to your life to memorize these five verses, or at least verses 13 and 14 as a motto for the new year? How would it affect your life if you should repeat to yourself these verses each morning? It is worth trying.

The past should be a help to the future. Only so is it valuable. It is a "stepping-stone to higher things." Verse 12.

Christ Jesus has a plan for your life, as for Paul's. See Ephesians 2:10. Are you striving to find His plan, or struggling along with your own? Verse 12.

"Forgetting" is often the hard part for the man or woman, but it is more often the needful part. Grudges deaden the Christian experience. Verse 13.

"Stretching forward" was Paul's way. Is it yours? Do you look upon the new year as an opportunity? Then it will greet you with a cheer, and the opportunities will be there. "Every day is a fresh beginning, every morn is the world made new." Surely every year is a new chance. Make the most of it! Verse 13.

What is the goal of your life? Are you drifting or *pressing?* You cannot drift uphill. Let's climb! Verse 14.

"Let go the past." Fine, but not enough. "Take hold of the future" for that is what your taking stock has been for.

"I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare."
—*Howard A. Walter.*

Plans for the Meeting.

The *Young People's Service* suggests the following wording for an attractive poster: "The Right Way to Begin to Walk in the Right Way is to Begin Right Away. Attend the New Year's Meeting, December 30th." A New Year's cover to a magazine will furnish the picture to go with the words. Personal invitations may also be handed out with the same words.

Plan your meeting well. It is a meeting when much may be accomplished, for your members are thinking of the new year with you. "Stories for Special Days," by Margaret Eggleston, gives an impressive New Year story that may be told, as well as stories for all special days in the Church School year.

Let each member bring written-out wishes for

the society for the coming year, which may be read, without names. The writer may include a service which he will volunteer to render to the Church.

Poem for the meeting (to be recited):

My Task.

To love some one more dearly every day,
To help a wandering child to find his way,
To ponder o'er a noble thought and pray—
And smile when evening falls.

To follow truth as blind men long for light,
To do my best from dawn of day till night,
To keep my heart fit for His holy sight
And answer when He calls.

Suggested Hymns.—"Jesus Calls Us," "Trust and Obey," "One More Day's (Year's) Work for Jesus," "Sweeter as the Years Roll By," "One Sweetly Solemn Thought."

JUNIOR CHRISTIAN ENDEAVOR.

DECEMBER 30, 1923.

TOPIC: "New Purposes for the New Year."—Ps. 90:12.

"So teach us to number our days,
That we may get us a heart of wisdom."

This was the prayer of Moses, the "Man of God," many and many years ago. He had lived long enough to see the importance of "numbering" his days; that is, of using them in a way that would bring him wisdom. We are told in the Bible that Jesus "grew in wisdom and in stature, and in favor with God and man." New Year's time is a chance for us to stop and think whether we are growing as Jesus did. Most Juniors can see that they are bigger than when 1923 first came. But do you know more? Surely you do. Then let's think whether we are growing to be friends with folks and growing to please God, as Jesus did. The Sunday School motto for Juniors is "Be ye doers of the Word, and not hearers only." If we remember this motto in 1924, I am sure that when our next New Year's meeting comes, all will be growing in the Jesus fourfold way.

"Happy New Year to you,
Happy New Year to you;
Happy New Year, dear Juniors,
Happy New Year to you."

A FINE CHRISTMAS POEM.

BY WM. THORNTON WHITSETT.

As the happy Christmas time draws near, we wish to call attention to one of the best American poems yet written to commemorate this sacred festival. The author is one of the best-known New England novelists, Miss Alice Brown, of Boston, born in 1857, and still busy with her pen. While her chief work has been in the field of fiction, she has taken time to write some genuine poetry. In 1915 she was the winner of the Winthrop Ames ten thousand dollar prize for a play.

Hora Christi.

Sweet is the time for joyous folk
Of gifts and minstrelsy,
Yet I, O lowly hearted One,
Crave but Thy company.
On lonesome road, beset with dread,
My questing lies afar;
I have no light, save in the East
The gleaming of Thy star.

In cloistered aisles they keep today
Thy feast, O living Lord!
With pomp of banner, pride of song,
And stately sounding word.
Mute stand the kings of power and place,
While priests of holy mind
Dispense Thy blessed heritage
Of peace to all mankind.

I know a spot where budless twigs
Are bare above the snow,
And where sweet winter-loving birds
Flit softly to and fro.
There with the sun for altar-fire,
The earth for kneeling-place,
The gentle air for chorister,
Will I adore Thy face.

Loud, underneath the great blue sky,
My heart shall paean sing;
The gold and myrrh of meekest love
Mine only offering.
Bliss of Thy birth shall quicken me;
And for Thy pain and dole,
Tears are but vain, so I will keep
The silence of the soul.

—*Alice Brown.*

CHRIST AND HIS FRIENDS.

Come, friends of the great Redeemer!
Let us gather around the throne
And sing there, in notes of triumph,
The favors He shows to His own.
Not servants alone doth He call them,
But "friends" is the name that He gave
To those who, all friendless and helpless,
He came down from heaven to save.

Chorus.

And never alone is the Christian
Who lives by faith and prayer,
For Christ is a Friend unfailing
And is with him everywhere.

Long ago was the great word spoken
Of one who wearily trod
The path of a toil-worn pilgrim
That he was the friend of God.
To and fro through the earth did he wander,
Yet ever men heard him say:
"I have only to follow, follow,
For my Friend is leading the way."

In the busy hum of the market,
In the farmer's bitter strife,
Let this word be forever with thee,
Let this thought ever guard thy life.
I must take no thought for the morrow,
But just live on day by day,
For, though joy cometh in sorrow,
'Tis my Friend that is leading the way.

Far down in his gloomy dungeon,
Christ's servant seems all alone—
No eye there to see him suffer,
No ear there to hear him groan;
But there is ever the presence with him
Of One who doth never forsake:
A Light that illumines his darkness,
And his prison a palace doth make.

Away in the distant forest
The hardy pioneer
Sits alone in his little cabin,
But yet he has no fear.
The tempest may rage around him,
The beasts of the forest roar,
But he ever doth dwell securely,
For his Friend is at the door.

The brave engineer stands steady,
With hand on lever and brake;
Death rushes straight on to meet him,
But his post he will not forsake.
He has talked with the Great Dispatcher,
And now he has no fear,
For he knows that the road to heaven
Stands ever for him: "Line clear!"

Through darkness and tempest speeding,
The good physician goes,
Thinking only of those who need him,
Yearning only to lighten their woes.
'Tis to such as he that the Master,
At the last great day will say:
"Thou did visit Me in sickness,
Come and dwell with Me alway."

See yonder the Christian statesman
Standing firmly for the right,
And faithfully living ever
As in his Master's sight.
Neither bribes nor flattery move him
To swerve from duty's path;
Nor threats—for he feareth only
His Almighty Maker's wrath.

C. H. H. SCOTT.

"CRUSADING IN THE WEST INDIES."

"Crusading in the West Indies," by W. F. Jordan. Illustrated. Cloth, $1.75.

Missions says: "We heartily recommend the book for its faithful and accurate descriptions, its missionary spirit, and its generous appreciation of the good qualities of our West Indian neighbors."

Moody Bible Institute Monthly says: "Unites the faculty of keen observation with the ability to express it in a clear and happy style. This book is heartily commended for its abundant and interesting information about the islands, and for its earnest setting forth of the spiritual needs of the islanders and the blessed results of Bible distribution among them."

Christian Endeavor World says: "A record of apostolic journeys. It opens new doors for us. It reveals nature's beauty on the one hand, and on the other man's degradation, superstition, and fears."

Watchman Examiner says: "A competent and trustworthy witness. His observations on the life and character of the peoples of these islands are valuable from every point of view."

Herald and Presbyter says: "A valuable book, with a Christian purpose, telling of the experiences and work of a Christian man seeking the spiritual welfare of the people."

Presbyterian Magazine says: "If any one wants to take a cruise around the West Indies Islands, a good preparation for it would be a reading of 'Crusading in the West Indies,' and if one cannot go in person he can still go in imagination by means of this book."

Christian Endeavor World says: "Mr. Jordan is a keen student of human nature, and he has an eye for the doings of the common people. He opens new doors for us. He reveals nature's beauty on one hand, and on the other man's degradation, superstitions and fears."

Bro. Jordan is a member of the New Jersey Christian Conference. The book may be ordered of the Fleming H. Revell Company, 158 Fifth Avenue, New York City, or it may be ordered from the author, Rev. W. F. Jordan, Bible House, Cristobal, Canal Zone. Letter postage, 2 cents. We are reading this book with great pleasure and profit.

Remember, $7.50 pays for five new subscribers to THE SUN, and $15.00 pays for ten new subscribers and an extra copy for the one getting up the club—this for December.

Four dollars will advance your subscription one year and make a Christmas gift of a year's subscription to one of your friends.

DARDEN.

Mrs. Camilla Watkins Darden was a daughter of the late Wiley Watkins, of Isle of Wight County, Va., and was born on June 5, 1833, and departed this life November 7, 1923, being ninety years of age. Mrs. Darden spent the greater part of her life in Windsor, Va., where she married the late Stephen G. Darden, with whom she lived happily for many years. He preceded her to the spirit world by many years.

Mrs. Darden was a member of the Windsor Christian Church to the time of her death. In the days of her youth she was connected with the old Antioch Christian Church, along with her people. Her husband was a Methodist, and remained so till the day of his death.

Through a long life she was known for her kindness of heart and her exceeding modesty. She felt a keen interest in all that was good about her and often put her hands to the good work of helping others. After the death of her husband she was much alone, especially in her latter days. She was thus deprived of the benefits of public worship, and yet she cared for the cause of her Lord and Master. Very few people live to be ninety years of age, as she did. Old age and the infirmities of the flesh, together with her loneliness in these later years, all contributed to burden her life, and yet she waited in patience the day of her departure. This writer had the pleasure of serving as her pastor in the early days of his ministry, and found her always gentle and kind. God bless her memory, and may the good she did in the days of her strength fruit to the glory of God in Christ. Peace to her ashes and rest to her soul, in the blessed hope of a better resurrection and life eternal.

J. P. B.

'PIRATES!' ROARED THE COLONEL.

"As You Please," Responded Peter Blood, Captain of the Arabella—He Gave an Order—A Plank was Run Out Over the Vessel's Side, and—

Washington, D. C. (Special).—The adventures of this gallant soldier-of-fortune constitute one of the finest romances ever written—equal to Stevenson's "Treasure Island." It is by Sabatini, a writer whose fame is world-wide, and the name of it is "Captain Blood." It is one of the current best-selling books, which retails at $2, but those who read this notice can get it for 15 cents. The publishers of the Pathfinder, in order to acquaint new readers with their fast-growing national news weekly, which already has over half a million subscribers, will send their magazine 13 weeks, including this splendid serial, for only 15 cents. Besides giving the best of fiction, the Pathfinder keeps its readers informed on domestic and world affairs. It is a veritable mine of information on all subjects. There is no other magazine like it. Send your 15 cents without delay. This exciting story will begin in the January 5th issue. Address The Pathfinder, 143 Langdon Station, Washington, D. C.

MR. H. T. LePAGE, June 14, 1919.
Toronto, Ont., Canada.
My Dear Mr. LePage:

I take this occasion to write you about the Style 16 Cups and indeed our whole Communion Set. After nearly a year's use we are more than ever pleased with it. I have visited several places where the flat top cup and aluminum trays are in use, and have just wished that the kind we have could be substituted for them. Ours are just a joy to us, and I wish I could induce all to buy this kind. The glasses are much prettier and easier to handle and to drink from. Yours cordially,

REV. BERNARD P. SMITH,
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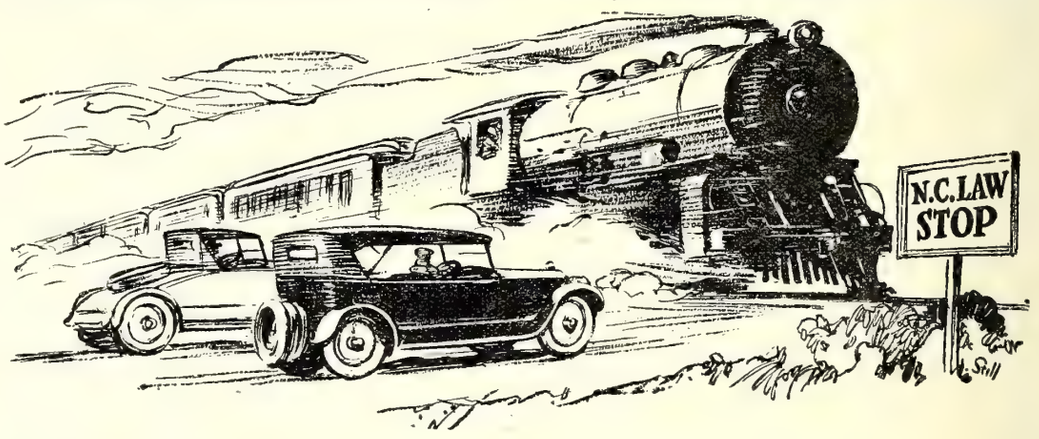


For your *own* protection—

The peril of the road crossing has become a national problem with the multiplication of automobiles.

The Southern Railway System has eliminated 584 grade crossings, and is eliminating more every year, but 7,000 remain to be separated on this system alone. The total cost to complete the work is a stupendous sum—probably half as much as the cost to build the railroads.

Even if the money were available, and the public willing to pay the increased freight and passenger rates necessary to provide a fair return on it, many years would be required to do the work.

Protection from the peril for the present generation at least must be found in some other way. Trains cannot stop at every crossing if they are to be run at the sustained speed expected by the public and required to carry the commerce of the country. The train crosses a highway about every mile. The motorist encounters a railroad only occasionally.

It is necessary, therefore, for the automobile driver to stop in order to avoid risk. No one who did this was ever killed. In North Carolina, where the law now requires such a stop, the number of road crossing accidents on our lines has been reduced one-half.

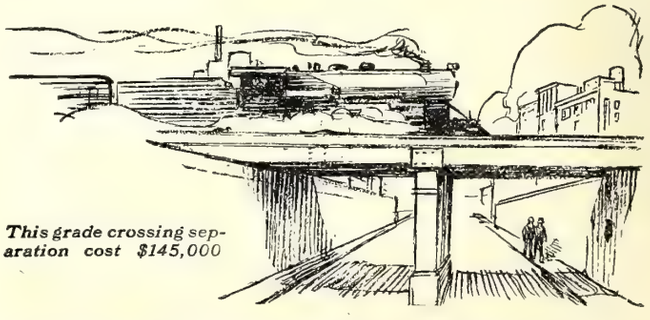
Grade crossing accidents can be prevented if you will approach the zone of danger determined to exercise caution *For Your Own Protection.*

It is better business to save a life than to save a minute.

Personal Responsibility

(Reprinted from the Saturday Evening Post)

Final dependence for a reduction in the number of railroad grade-crossing disasters must be placed upon the individual's sense of responsibility. If when approaching and crossing a railroad at grade the traveler will think of that crossing as a zone of danger to him, and regard himself and those with him as in imminent danger until the crossing is completed, the chances of accidents will be automatically reduced to the minimum.



This grade crossing separation cost $145,000

The SOUTHERN SERVES THE SOUTH

HILTZHEIMER—KENT.

Of great interest to many readers of The Christian Sun was the wedding of Miss Mary Emma Kent and Mr. Hubert Taylor Hiltzheimer, which took place on November 14, 1922, at 11 o'clock, in the Mt. Zion Church at Ingram, Va. A large assemblage of friends and relatives witnessed the souvenir ceremony of the Christian Church, which was read by Rev. John G. Truitt, pastor of the First Christian Church, Norfolk, Va.

The beautiful Baptist Church was made more beautiful still with palms, ferns and large white chrysanthemums. The altar was banked with forest evergreens, which was given a bewitching by the intermingling of many white flowers. White tapers cast a glow over the altar, leaving the nave of the Church in shadowy repose. The brothers of the bride and groom acted as ushers. Miss Helen Keeling presided at the piano, and Mr. Walter Chaney, violinist, played softly "The Rosary" and "Minuet in G," while the guests assembled. Little Misses Susie Hunter Bass and Hattie Walton, daintily dressed in pink Georgette, carried baskets of orchid chrysanthemums. Miss Ruth Davis was maid of honor, and Mrs. A. W. McDowell, sister of the bride, was matron of honor. Mr. Irvin Hiltzheimer, brother of the groom, was best man. Mrs. Robert Walton sang "Love Sends a Gift of Roses."

The bride wore a traveling suit of gray, with accessories to match, and carried a bouquet of Sweetheart roses and fern. She entered on the arm of her father, Dr. S. T. A. Kent, who gave her in marriage. The ceremony was performed during the rendition of "At Dawning." A three-course breakfast was served immediately after the ceremony in the beautiful home of Dr. and Mrs. S. T. A. Kent. After a tour of Northern and New England cities, Mr. and Mrs. Hiltzheimer will reside in Pulaski, Va. JOHN G. TRUITT.

BOWDEN—DAVIS.

At the bride's residence, Colosse, Isle of Wight County, Va., November 28, 1923, Mrs. Mattie E. Davis became the bride of Mr. James R. Bowden, of Hanford, Cal., Rev. J. Pressley Barrett and Rev. J. William Barrett, brothers of the bride, being the officiating clergymen. The nuptials were celebrated at 2 o'clock in the afternoon, and the bridal party left at once for Suffolk, Va., where they took the train for a short bridal tour, after which they will be at home at their residence at Colosse. Quite a large company of friends and neighbors assembled to witness the ceremony. The bride is a teacher in the Colosse Baptist Sunday School, and the girls of her class were the attendants at the marriage altar. The wedding was beautiful in its simplicity.

GRAHAM—UMSTEAD.

Married at the residence of C. L. Umstead, Elon College, N. C., November 28, 1923, by the writer, Mr. John Bethel Graham and Miss Ethel Umstead, in the presence of a few friends. The beautiful ring ceremony was used. The many friends of the bride and groom wish for them a long, happy and prosperous life.
P. H. FLEMING.

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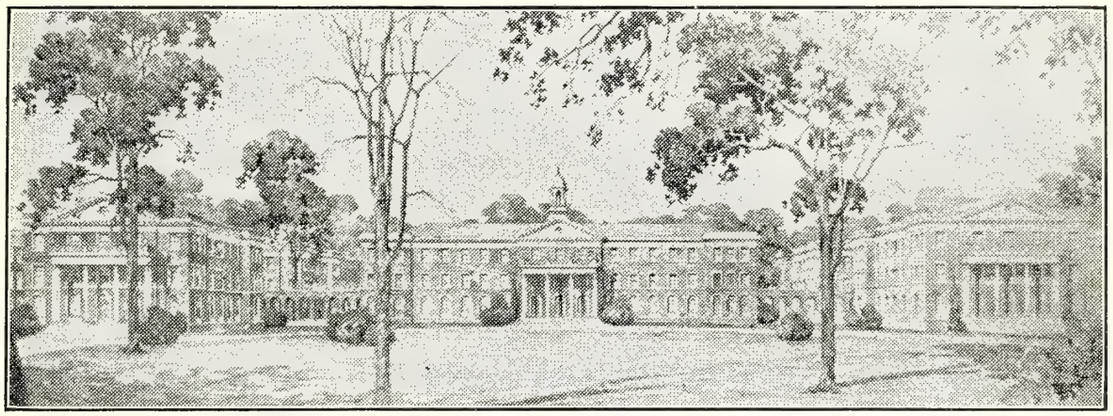

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W. A. Harper, W. W. Staley, E. L. Moffitt, W. S. Long, J. G. Truitt,
Committee on Education, Southern Christian Convention.

VICKERS.

Mrs. Rhoda P. Vickers was born at Daviston, Tallapoosa County, Ala., June 29, 1839, and died December 8, 1923, aged 84 years 5 months 9 days. She married to J. K. P. Vickers May 22, 1866. To this union were born three children—W. M. Vickers, of Florida; S. J. Vickers, Wadley, Ala., and Mrs. G. D. Hunt, of Wadley, Ala.

Sister Vickers joined the M. E. Church at McGuire's Chapel in early life, and when it became a Christian Church she remained true and loyal until her husband died about five years ago. She went to make her home with her daughter, Mrs. G. D. Hunt. Then she joined Beulah Christian Church, where she remained strong in the faith till the end. She was a kind and affectionate mother, a good neighbor, and one who bore all her troals with patience. She never murmured or complained, but trusted the divine hand of God to lead her through this life, and trusted Him to the end and declared that she was ready to go.

Funeral services were conducted by Rev. C. W. Carter and the writer, in the presence of a host of friends and loved ones, at the old homestead, where they reared their family, and her remains were laid to rest, by the side of her husband, in the old family cemetery near McGuire's Chapel Church.

Sister Vickers spent her entire life in a few miles of where she was born and reared. A good mother in Israel has fallen to sleep.

May the Giver of all good comfort the bereaved and help us all to see that "all things work together for good to them that love God." G. H. VEAZEY.

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MASON.

William White Mason was born June 11, 1880, in Greenville County, Va., and died October 31, 1923, at Waverly, Va. On April 25, 1905, he married Mrs. Maggie May Gwaltney; to this union was born a little girl, who passed away at the age of sixteen months. He joined the Waverly Christian Church about fifteen years ago, and remained a member till death. He had been a sufferer for more than two years, and had been treated by skilled physicians at home and at the sanatorium. He made a brave fight for health, but disease conquered.

He was a trusted employee of the Gray Lumber Company for more than twenty years. He was held in high esteem by his employers, his co-laborers, neighbors and friends. His was the quiet, timed Christian life. We feel that he passed to a happy home, where there is no more sickness, pain, nor death.

He leaves to mourn their loss a devoted wife, four step-children, viz: H. L. and R. D. Gwaltney, Miss C. T. Flowers and Mrs. W. A. Raines; six step-grandchildren; also three brothers, viz: R. D. Mason, Lawrenceville, Va.; C. L. Mason, Petersburg, Va., and T. F. Mason, Waverly, Va., and one sister, Mrs. T. W. Blake, Edgerton, Va.

The burial services were conducted from the home and Waverly Cemetery by his pastor, assisted by Rev. W. W. Edwards, of the Baptist Church, who married him.

The floral offerings were many and beautiful. The program and beauty of the flowers were in keeping with the quiet, peaceful life he lived. Peace to his dust and the grace of God upon his loved ones. JAS. L. FOSTER.

IN MEMORIAM.

You have gone from us, dear precious mother; yes, gone to your heavenly home, there to dwell where there is no grief, no sorrow, no pain, but heaven's sweet rest forever more. But oh, how we do miss you, dear mother! A chair in our home is vacant, and how sad it is to think you can never occupy it again. Oh, dear mother, how we loved you and how sad was the last farewell!

A great and all-wise God has done all things well, and we dare not oppose His will. You are gone, but you are not forgotten. You now live in the home, not made with hands, but eternal, and in the heavens. We miss you everywhere; it is so lonely and sad without you.

You were so gentle and loving, with a smile for every one and a word to say for your Saviour as opportunity was given you. At times it seems that we cannot live without you, for we loved you so well. Now the lovely face cannot greet us and no more can say to us here, "Come, dear." We know you can no more come to us, but, by God's grace, we can and we will come to you and meet you in the heavenly home, and then we shall dwell together throughout eternity, and we shall have no more sorrow and no more pain—no more separation and no more farewell tears.

MRS. E. C. POOL.

Youngsville, N. C.

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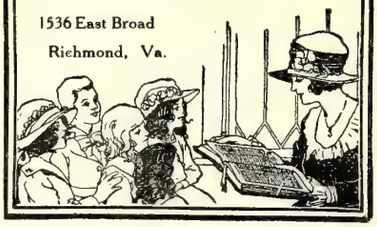

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VOLUME LXXV. | RICHMOND, VA., THURSDAY, DECEMBER 27, 1923. | NUMBER 52.

THE SUN'S OBSERVATORY

College Library

High Prices in Germany.—

Germany is in the midst of a financial frenzy which has driven food to fabulous prices. An omelet of two eggs costs five gold marks, more than $1, and an apple costs two and a half gold marks, or more than 60 cents. German financiers of a statistical turn figure that it would require a train of forty cars to haul enough one thousand mark notes to pay for a pound of sausage at present prices.—*Advocate.*

To Avoid Unhappy Marriages.—

Dr. William S. Bainbridge, of New York, tells us that unhappy marriages can be prevented by means of blood tests. It seems that there are four kinds of blood, and the idea is that by taking blood tests of persons in love, unhappy unions can be forestalled, as only the mating of persons in the same "blood group" could be recommended. This would result, of course, in the marriage of people who had a natural affinity for each other. Some mighty queer notions are hatched in New York.

The Colored Exodus.—

Statistics gathered by the Department of Labor indicate that 478,700 negroes left 13 Southern States during the year ending September 1st. This migration was to the North. Alabama lost 90,000; Florida, 90,000; Mississippi, 82,600; Georgia, 120,600; Virginia, 10,000; North Carolina, 25,000; South Carolina, 25,000; Louisiana, 15,000; Tennessee, 10,000; Arkansas, 5,000; Kentucky, 2,500; Texas, 2,000, and Oklahoma, 1,000. Southern observers believe that during the winter months many of them will return.—*Item.*

I Love Little Dogs.—

"I do love little dogs! They don't smoke cigarettes; they don't swear; they don't drink booze. I do love little dogs!" So declared Carrie Nation of hatchet fame who figured large on the public stage a little more than a decade ago. This militant apostle of sobriety adopted questionable methods and picturesque speech in her warfare against the evils of the day, but she never failed to get a hearing. Mrs. Nation's old Bible that had served many a night for her pillow in Kansas jails is still in existence and is in the hands of a Methodist preacher who always shows it in his temperance lectures under the auspices of the Intercollegiate Prohibition Association.—*Advocate.*

Further Earthquakes Predicted.—

Dr. Ommomura, of the Niigata Meteorological Observatory, the greatest authority on the origin of earthquakes, has predicted that Japan will be visited by another destructive shock within the next twenty years. It will occur, in his opinion, around the Shinano River, in Northwestern Japan. "The deplorable fact is that in the present state of seismological development there is no foretelling the exact date the visitation will come," says the doctor. He also stated that the region mentioned had suffered within the last century an earthquake as serious as the recent one in Tokyo and Yokohama. It certainly would be a boon to humanity to be able to know exactly where and when the next earthquake shock would occur. —*News note.*

Hounds or Babies, Which?—

Before our eyes, as we write, is a catalogue of a country fair in the good State of Tennessee. On a particular page, at top of column, is "Department X," followed by a list of premiums for "Fox Hound Show." These number eighteen prizes, for first, second and third beasts, of certain classes, aggregating $90, the highest prize being $7.50. At the bottom of the same page, still under "Department X," is the "Better Babies Contest." The prizes number six, as against eighteen for the hounds; the highest prize is $2, as against $7.50 for the hounds; the total premiums aggregating $6, as against $90 for the hounds. The third best babies were to win only ribbons. Turn that over in your minds a moment. Is it possible that the honorable gentlemen of the fair association thought the fox hounds were worth more to a fair than babies?—*Meth. Advocate.*

A Nail in a Sure Place.—

A few years ago when Dean Charles R. Brown, of the Yale Divinity School, was booked for a series of addresses at the Trinity College summer school for preachers, men who should have known better, yet with their deplorably limited knowledge did not, said that Brown was a heretic. Here is one utterance of his—if it be heresy, let's have more heresy. Dr. Brown says: "Of this, one thing I am sure; when I ride through the streets of our cities and towns, or when I scan the amusement columns of the daily papers, this amusement-loving age of ours does not seem to be in such sore need of more moving-picture shows that the Christian Church should go into the moving-picture business in order to meet any such alleged need. Six days the movies labor and do their work—the seventh is the Sabbath of the Lord thy God. In it, let them rest if they will, that their man-servants and their maid-servants also may rest; and because the people get enough of the movies during the other six days, let us undertake to give them something better on Sundays." —*N. C. Advocate.*

Cain, Then Abel.—

Cain stands first chronologically among the criminals of the race. Abel stands at the head of that elect company which has been in right relation with God, with man and with their own consciences. They were brothers in the flesh, but in nothing else. These early examples teach that character lies deeper than pedigree or early environment. Occupation has little to do with it. Neither was Cain bad because he tilled the soil, and Abel good because he herded sheep. For these men being of the same household had the same parentage and the same early environment and the farmer is in all respects equal to the shepherd. Yet these two men are as far apart as the poles. They both observed the forms of worship, but one is a murderer and the other is first in the household of faith. It is all a difference in moral character. In one heart was sin and selfishness, in the other was a desire and determination to treat God right, to treat his fellows right and to be true to himself. As a result, Cain became a vagabond in the earth while Abel has been placed among the illustrious of the ages.—*Selected.*

A Religious Survey.—

A survey of religious education has just been completed in Indiana, and the first volume of the report has been published under the title, "The Religious Education of Protestants in an American Commonwealth." The survey shows that of the 2,835,492 people in the State, 275,914 are Catholics, 25,833 are Jews, 5,670 belong to other non-Protestant faiths, and 793,938 are members of Protestant Churches. That leaves 1,734,137 who are not members of any Church. Of the children and youths under 25 years of age, 137,940 are Catholic, 12,650 are Jewish, 2,820 belong to families of other non-Protestant faiths, 486,140 are Protestant, and 749,840 are nominally Protestants, but are not identified with any Church. There are 615,150 children in Sunday Schools, parochial schools or other religious schools. Protestant Churches provide only twenty-four hours of religious instruction annually for their children, and the children who are enrolled are absent every other Sunday. Of every four children enrolled in Sunday School at 12, three drop out before they are 18 years old. "Many Church buildings subject congregations weekly to fire hazards which civil authorities ought not to permit; the township supervisors of Protestant Sunday Schools are inexperienced and untrained; the supervisory machinery is inoperative most of the time; the Sunday School teachers are untrained and the unmistakable marks of pedagogical quackery are observable. The professional training of Indiana Sunday School teachers for religious education is almost negligible. The rank and file have had no courses in the Bible or religious education in any institution of higher learning." These are some of the gloomy details of the report, or rather, of the first installment of the report. Perhaps the worst is yet to come. And it cost $100,000 to make the survey! That amount would have done much toward replacing some already mentioned.—*Meth. Protestant.*

NOTES-PERSONALS

We understand that Rev. Chas. H. Rowland expects to begin his ministry in First Church, Greensboro, N. C., in February.

The work in Japan needs every possible help to enable it to get over the disastrous effects of the earthquake, flood and fire. Do help the cause there as you have opportunity.

The Christmas entertainment for the children of the Sunday School of the First Christian Church was given Friday evening at 7 o'clock in the basement of the Church.

A pageant entitled "Prophecy and Fulfillment," a Christmas entertainment, was given in the First Christian Church in place of the regular sermon Sunday night. Mrs. W. T. Walters directed the evening service.

Rev. W. W. Staley, D. D., has recently been in Columbus, Ohio, attending the executive committee meeting of the Federal Council—December 12th to 14th. This means at least that Dr. Staley is continuing to improve in health.

Our friends will be glad to welcome the Suffolk Letter again, after an absence of nearly four months, due to the long illness of Dr. Staley; but he now hopes to keep up the Suffolk Letter regularly, and for this we are all thankful.

Do not forget to renew your subscription to THE CHRISTIAN SUN. If you have not been taking it, just remember that now is a good time to begin, and send in your subscription to the publisher at 1536 East Broad Street, Richmond, Va.

Note well the words of Hon. J. E. West as to our Men and Millions Movement. He shows what has been paid in and what is still due. Let us give the helping hand to the raising of this fund; it is needed, and much needed, and we cannot afford to lose its help for the cause we love.

The Thanksgiving service at Chapel Hill this year was held in the Baptist Church. Rev. B. J. Howard, pastor of the Christian Church, preached the sermon, and the local paper said it was a splendid effort. It was much enjoyed. A large congregation was in attendance. Bro. Howard, we are told, is a good preacher and a growing man.

Many of our readers will be interested in the Suffolk Letter this week, not only because Dr. Staley is again well enough to write, but he gives some interesting facts as to the Missionary Association. The figures, as he gives them, show that from its beginning it has done a good work in raising money for our denominational enterprises, chiefly for missions.

We are waiting for the "Annual" to appear, but the publisher is delayed by reason of the delay of the proceedings of some of the Conferences. It was his purpose to have it out before Christmas, but it is well-nigh impossible to get it out before some time in the new year. Let our people be patient, assured that the "Annual" will appear as soon as possible.

Comparisons sometimes may be good, but unless we have the right light on the comparison we may be wholly misled. The *Herald and Presbyter* puts it this way, and we think that paper is very nearly right when it says: "Good and evil.—When we think of all the good instrumentalities that are at work in the world, it seems as though evil must be soon crushed out. When, on the other hand, we count up the evil forces that are fighting, it seems that all good work must be destroyed. It has always been so. It will be so always until the victory of the Lord is complete. God's kingdom is sure to come. God's will is to be done."

The many friends of Rev. Jas. W. Wellons will be glad to know that his health is pretty good for a man of his age. January 1, 1924, will mark the beginning of his ninety-ninth year. We are sure that many that cannot get to see him may be glad to avail themselves of the opportunity of addressing him a letter for January 1, 1924. He will spend the Christmas holidays in the Masonic Home, Greensboro, N. C., as chaplain, but he expects to be back at Elon by the first part of January. You may address him at Elon College, N. C., and he will get it about as soon as if you should send it to him at Greensboro, N. C. He is now the oldest minister in the Christian Church, so far as we know, and that is a mark of the Lord's favor upon him. Length of days are the gifts and blessings of the Lord.

From Rev. Jas. H. Lightbourne, Holland, Va., we learn of the death of Mrs. A. W. Lightbourne, widow of the late Rev. A. W. Lightbourne, of Dover, Del. She was the mother of Revs. A. Victor Lightbourne and Jas. H. Lightbourne. She was a devoted wife and mother, and will be greatly missed in the circle of her friends. A noble woman has been called to her eternal home. Mrs. Lightbourne had been a great sufferer for two years, but during the last two weeks of her life on earth she was practically free from pain, as she slept continuously. In the early morning of Friday, November 14, 1923, she passed away peacefully and as quietly as a child going to sleep on its mother's knee. Alas! the dear ones of earth are passing away, but the Lord will raise up others to take their places. God bless the memory and lifework of this sainted woman.

WEEK OF PRAYER FOR THE CHURCHES.

SUNDAY, JANUARY 6, TO SATURDAY, JANUARY 12.

To the Churches of Christ in America:

Before the new year takes for nations and Churches a character of its own, it is our privilege to invite all Christian people to fellowship in prayer.

It is not demanded of us that we should devise a formal unity before we can come together at the throne of grace. There is a unity which is already ours. We are one body in Christ. We have not to create, but to enter into the unity which comes from our common relationship in grateful and adoring faith, to the one Lord. We come by many ways to Him, but it is to *Him* that we all come, and in Him we meet with one another. We need not wait for other sanction.

There is another unity in the needs which we must bring with us into His presence. We live in the same age of the world's history. We share the same anxieties and perils, the same fears and the same wonderful hopes. It is the same world and the same nations, which we seek to behold in the light of Christ. It is the same world which we long to offer to Him for His inheritance.

But we shall remember that in our prayers we do not begin with our needs, but with the divine grace. Our prayers will be our answer to His call, and to His redeeming love, and we shall turn away from ourselves, even from our desperate needs first of all, and open up all our life to the Holy God that He may enter and possess us by His Spirit. This is the way to unity in prayer. Other concerns in which we differ there will be in our life and service, and they are important, but when we dwell upon the Redeemer, and all that we owe to Him, these concerns take their true proportions.

We shall hope to see the needs which we share, more clearly when we together bring them into the light of the one divine purpose. We know something of our shame and failure. "We are men of unclean lips and we dwell in the midst of a people of unclean lips." We shall know more, when we have lifted this our world into the pure and holy light. We know something of our need of God, but we shall learn more in fellowship: we shall see with cleansed vision what it is that can fill human life with the joy of a great purpose and the certainty of an eternal destiny. Everywhere we see men seeking to fill their days with excitement in order to escape from thinking. In the failure of their merely formal religion they hope to fill the void with new superstitions. They dream that they are eating, and they will awake to find their souls empty. This we know in part; but when we strengthen each other in the fellowship of prayer and come with holdness to God, we know still more surely that nothing but faith in the living God can satisfy the soul of man.

But we shall not only see with purified eyes; we shall open new ways through our offering of curselves, whereby the Spirit of God may enter into the human scene. There is a way open whenever a solitary soul turns in faith to its Lord; but we have the assurance of the Saviour Himself that through fellowship the souls of men open another road. "Where two or three are gathered together in My name, there am I in the midst of them. * * * If two of you shall agree * * * it shall be done." It will make a difference whether we unite in prayer or not. Such a fellowship in prayer means ways thrown open, powers released, re-enforcements of courage and hope for the faithful servants of God.

We cannot limit the range of believing prayer; the world has still to learn what may follow upon the fellowship in prayer of all the people of God. To the discovery of that secret in experience we call the Churches for their own sake, for the sake of the world, and for the sake of Him who waits and has waited long for us to offer Him this road.

We are yours in the fellowship of Christ Jesus,

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA.

Topics for Universal and United Prayer.

Sunday, January 6.—Texts suggested for sermons and addresses: 1 John 2:7-8; Luke 12:32; Col. 1:12-13; Isa. 43:10-11; 1 Cor. 1:2.

Monday, January 7.—Thanksgiving and repentance. Scripture readings: Isa. 63:7-19; Psa. 145; Acts 16:16-34; Col. 1:9-23.

Tuesday, January 8.—The Church Universal; "Christ also loved the Church and gave Himself for it." Scripture readings: Psa. 72; Haggai 2:1-9; Isa. 11; St. John 16; Eph. 14:1-16.

Wednesday, January 9.—Nations and Their Leaders. Scripture readings: Isa. 1; Hosea 14; St. Matt. 8:5-13; Rev. 21:1-8, 22-27.

Thursday, January 10.—Foreign Missions. Scripture readings: Isa. 42:1-16; Isa. 55; Luke 10:1-20; John 17.

Friday, January 11.—Families, Schools, Colleges, and the Young. Scripture readings: Prov. 8; 1 Sam. 3; Luke 2:40-52; 2 Tim. 1.

Saturday, January 12.—Home Missions. Scripture readings: Psa. 37; Luke 10:17-24; Rom. 8; Col. 4.

[NOTE.—Preserve this copy for future use, as you will need it soon. It will not appear a second time.—EDITOR.]

The Editor's Pulpit

A Weekly Presentation of Truth for the Christian Life.

CHRISTMAS TIME AND REDEMPTION.

*"But when the fullness of time was come, God sent forth His Son, made of a woman, made under the law * * * to redeem them that were under the law, that we might receive the adoption of sons."*—Gal. 4:4-5.

We are in the midst of the Christmastide, the time of the year which should, above all others, call our attention to the Christ who gave His life that we might not die. The Son of God was born of a woman, was made under the law, that He might redeem the fallen sons of men and give them life everlasting. We may well say, then, that the purpose of God in giving His Son to us in a human body was the redemption of man. But what is redemption? And why was it necessary in the saving of the human family from sin?

Redemption is the repurchase of some lost possession. It is a repurchase of man, delivering him from the consequences of sin and making him an heir of God and a joint heir with Christ to an everlasting inheritance that cannot fade away. The repurchase of man from the thraldom of sin was not a mere act, paying so much money down for the repurchase, but it was the giving of the life of the Son of God as the price of man's salvation. This is the great event we celebrate in keeping Christmas. It celebrates the birth of the Christ who was given a ransom in the salvation of man.

It is true that salvation is a mystery, and so are many other things in human life. Because we cannot fully understand it, men have disputed over it from the beginning, and they do it today. If salvation were offered only to good men, it might be less strange, but when salvation rests not on good men, but on the death of the Son of God, that is too much for many people, and they shake their heads and go away unbelieving. Then when we tell them that salvation comes to maturity on the faith of the individual in this Christ, they again shake their heads and go away, saying: "I do not understand."

From the Garden of Eden, God has been preparing to give this salvation to fallen and lost man. The drift of the Jewish religion has been toward a decline. The governments of that day had the same tendency. Even the philosophy of the times was on the wane, so that the civilization of that day was as a setting sun. Darkness was approaching, but so was Jesus Christ, who was the light of the world—He was coming to give light and life and to give it as John says (10:10), more abundantly; but this unbelieving world spurned His offer, and to this day Jesus is persuing lost men and women, that He may save them. Here we come face to face with God's great masterpiece for the salvation of a lost world:

1. *God's Great Masterpiece of Work for the Redemption of Human Society.*

He sent His Son to redeem a lost world, a world that was in rebellion against Him. It was love against rebellion. Nothing like it has been found in the history of human society. Men have died to save a loved one, so we have been told, but who has laid down a life for bitter enemies? who is the only answer. That is something new, even in the annals of love. We stand in the presence of this great event, bewildered by its greatness and its mystery. There are two mysteries in this redemption.

1. *God Sent His Son Made of a Woman.*—Why did He not send His Son as He existed in heaven? He had the highest exaltation in heaven. God could not sacrifice a Spirit, not even for so great a purpose. It must be a man for the sacrifice to save man. He must, therefore, find a man for the sacrifice, but such a man could not be found. It was when there was no man that Jesus stepped to the front and offered Himself, but before He could go, He must be made a man and come to shame and ignominy. He must stand on a level with man.

2. *So God sent His Son under the law as qualifying Him to take the place of men under the law, that they might escape the curse of the law.*—He thus came into close touch with man in his environment of sin. He came into man's sphere that He might lift him up and give him a chance to live forever.

2. *The Mission of the Son of God to a Sinful World.*

He came to redeem the lost under the law. Sin had separated man from his Creator, but from the day of his fall God had never ceased to plan to bring him back to Himself.

God had tried admonition.

He had tried the law.

He had tried the blood of animals, but under all of these the work was incomplete.

He then sought for some man to give his life for man's redemption, but no man would offer himself. It was then that the Son of God said: "I will go." Being the only one in all the universe who would undertake the great mission, God sent His own Son, made of a woman and made under the curse of the law, and then, when He had done His work, redemption was given to man.

3. *The Meaning of Redemption—That Man Might be Adopted Into the Family of God.*

What is the adoption of sons?

It is not repentance.

It is not the new birth.

It is not merely receiving the title of Son.

It is the giving of the place of a son in the family of God. Then henceforth I call you no more servants, but sons.

Instead of doing the things the Christian is required to do, because the law requires it, he gladly does them because of his love for God and His truth. Love constrains and induces us with a sense of pleasure in doing them. That is the difference between serving God under the law and under grace. Under the law we are made to do them, but under grace we do our work because we love to do it.

Elsewhere, Paul speaks of the *sealing of the Spirit*: "Now He who establisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts."—2 Cor. 1:21-22.

What are we to understand by sealing of the Spirit?—To seal a thing was originally to make it ready to fill its place. Thus we seal a letter, and it is ready to go on its mission to another. We place a seal on a writing, and it is at once an official document. So it seems to me that when God seals one of His servants, He has simply well established him in the faith and endued him with the spirit of service, to which he is now ready to go that he may serve in doing God's bidding.

Redemption puts us where God can show His power, grace and love in our salvation.

Redemption is for the body, soul and life of the believer.

Redemption is spoken of in the Word of God as precious, plenteous, eternal.

Redemption secures for us forgiveness, justification, purification and the sealing of the Spirit.

Redemption is of God through Christ—it cannot be effected by man.

God gives us redemption through Christ. Man receives it through faith.

Redemption is essential to salvation.

Keep in mind the thought that there is no redemption except through the shedding of blood—the precious blood of Christ. It is the price of your salvation and mine.

Free from the law, O happy condition,
Jesus hath bled, and there is remission;
Cursed by the law and bruised by the fall,
Grace hath redeemed once for all.

Once for all, O sinner, receive it;
Once for all, O brother, believe it.
Cling to the cross, the burden will fall—
Christ hath redeemed us once for all.

GRAHAM CHRISTIAN CHURCH.

Field Notes for The Christian Sun.

As statistics show that about 85 per cent of the membership of the Church comes from the Sunday School, we are at this time stressing that phase of the work. We have just reorganized the Sunday School and have put on the graded work in all the lower classes. Since the children are becoming more deeply interested in the religious instruction given them through the Sunday School, the fathers and mothers are also showing a deeper concern in all the activities of the Church. It is said: "A little child shall lead them." I wonder how many fathers would absent themselves from the Church services if the children would take the lead and say: "Come on, Dad, and let us go to Church and Sunday School." On the other hand, can we, as fathers and mothers, expect our children to do something we are not doing ourselves? I believe that the greatest treasure any person can acquire in this world is a Christian boy or girl. I fear that most of us do not spend enough time with our children.

Now I have no unfriendly criticism for any member in the Church, for most all of us are more interested in the growth of our Church than we think we are—the trouble is we just don't think. Since Rev. S. L. Beougher has been our pastor he has set most of us to thinking. He gives us something to think about in the form of a sermon each Sunday, and our congregations are growing as well as our Sunday School. Last Sunday there were more automobiles parked in front of the Church than I have ever seen at any regular service, and there was nothing of a special nature put on to draw the people. We had a good audience, and everybody seemed to enjoy the services.

W. R. Harden.

Standing in the Open.

Judge H. T. Connor, of North Carolina, says: "I regard any man as an enemy to his country who does not stand in the open where all men can see him by day or night, ready to defend the land and to enforce the law, according to the law, open and above board and in no other way. The fathers of our country never contemplated that any man could be a good American citizen or attempt to enforce the law unless he stood in the open, where all men could see him by day or night and where he could be held responsible for his conduct."—*Ex.*

The *Bible Champion,* Reading, Pa., is a monthly magazine, price $2.00 a year. It is a strong publication and is well up to its name. We wish many of our people who read, and especially our ministers, would include that in their reading for the coming year. It is interdenominational, and of course unsectarian in character. We have been taking it for several years, and it gets better as it grows in age. It is now in its twenty-ninth volume, which shows it is not a new venture. It has done battle for the right now for many years. Address Frank J. Boyer, Reading, Pa.

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor,*
Elon College, N. C.

"SHORT CUT" TO REAL CHRISTIAN UNION.

Sometimes railways have what they call a "short cut" to certain places. For instance, when the original railway was built, certain influences worked to have it built in a round-about way—say, from Dan to Beer-sheba, by the way of Jazer—but later, when men came to see the wisdom of a shorter way, then they built a road from Dan to Beer-sheba by the way of Jerusalem, and they called it "the short cut." It was all the same road, but when they sold tickets, if the passenger was to go by way of Jerusalem, the ticket was marked by the short cut only.

This is much after the manner of the way the Churches are reaching after the union for which Jesus prayed. They have the long way, and it is very long; we have been traveling that way now for a hundred years and more, and we have not yet reached the station. Some of us are getting in a hurry, lest we should never reach the union station in our day, and we have been looking around to see if there is not a shorter way than going all around by Jazer, and we have come to the conclusion that there is a near way and a better way.

We have tried the long way around and have failed largely, except that there is a better spirit among the denominations, and that is not to be counted as a meaningless and worthless thing. By no means. Under its influence, the people have come to realize the need of union, but they cannot reach the goal—the real union of the people of God. On several occasions, conclaves have been held and the parties to it have come almost together, but in the last point they have pulled away and remained just what they were before.

Since Jesus prayed for the union of His people, there must be a way to get such union as He prayed for, and if so it becomes us to do our best to find it. As the long way has failed, there must be a "short cut" to union, and we believe we have found it. We may continue to work our creeds, each one doing his best to make it fit in with the creed of the other brother; but so far it has not gained the goal, nor do we believe it will in many a long day, if ever. We suggest that we let our creeds alone and take our Bible and begin work to get the mind of Christ (Phil. 2:5). If we can get the mind of Christ established in the minds and hearts of the people, then we shall be united and Christian union will be an accomplished fact, for the mind of Christ is one, and when we get to possess that mind we shall be one. This is not the popular way to union, but it is the sure way. But how can we reach it? By teaching and praying for the mind of Christ to possess us, for when He possesses us we shall possess Him, and then we shall be one in Christ. This is what we call "the short cut" to Christian union, and it is the sure cut. We need not look for union till this is accomplished. When we get to be what He meant we should be, then we can unite readily. Two hearts all aglow with the love of Christ are already one, and if that is true of two hearts, it will be true of ten thousand hearts which are all aglow with the love of Christ. Let us try this way—it will get somewhere and do something in the kingdom of God.

This is no plan of mere fancy or the imagination. It will work. It has worked in a small way, and it will work in a large way, if only the people of God will but give it a chance to do so. We have seen the plan work in a small way in recent years. We have seen Presbyterians, Methodists, Baptists, Episcopalians and Christians all working together in the greatest harmony and simply as Christians. These were not ignorant men, but men and women of real ability and prominence. In a great meeting operated by such men, we did not hear even once any cross-firing over denominational affairs. The truth is plain: When men and women launch out into the deep of the riches of grace, they have nothing to fuss about, and consequently they can work together as God's children. But this state of things cannot be reached when the people have only a slight case of the Christian spirit. If the people of God would unite in fact, then they must enter into the fullness of God, and, having the mind of Christ, they get together readily and live as the children of God.

But if you have seen this sort of thing work, can you not tell us how it came to do so? Were they different people in their Christian experience from what the average Church people are?

You ask a delicate question. If I answer truly, maybe you will dislike it, and then fight back at me, and then we might accomplish nothing. If I may be frank with you in answering your question, I must tell the truth, and may I ask you before I do so, not to take it unkindly, if you cannot agree with me?

In the meeting where I saw this sort of thing working, I did find Presbyterians, Methodists, Baptists, Episcopalians and Christians all beautifully and enthusiastically working together for the promotion of the cause of Christ. It was, of course, an interdenominational body, but they were emphasizing the deeper truths of the spiritual life, and they had gone so far that denominational questions did not bother or disturb them at all, but they were dwelling in Beulah Land, and they could sing with the Spirit—

> "I've reached the land of corn and wine,
> All its riches freely mine;
> Here shines undimmed one blissful day,
> For all my night has passed away.
> Oh! Beulah Land, sweet Beulah Land!
> As on thy highest mount I stand,
> I look away across the sea,
> Where mansions are prepared for me,
> And view the shining glory shore—
> My heav'n, my home, forevermore."

Yes, brother, these people were from the denominations named above, but they had been baptized with the Spirit, and they were living above the bickerings and sectarian clashes so common in many places. With a cold heart and sectarian teachings, we cannot reach union. Let us take the short cut by being filled to overflowing with the love of God. Then we can get together and stay together.

WHERE DO YOU PUT CHRIST IN YOUR LIFE AND THOUGHT?

It was Christ Himself who asked: "Whom do men say that I am?" The answer to that question, if it be a correct answer, will settle the character of the man so deciding what Christ is to Him. Indeed, some writer has said that the place we give Christ in our life determines the destiny of such a life. We believe it is true. Christ, the true Christ, given the right place in one's life will settle a man's destiny.

How do you look at Christ as the Son of God? Is He simply a good man? Is He simply a great teacher? If He a mere prophet? Do you regard Him only as an extreme dogmatist? Or, do you look upon Him as born out of wedlock, and therefore not respectable? Or, is He to you a spiritual genius? Or is He the Son of the living God, and therefore the Saviour of the world? Your answer to these questions will not merely settle what your idea is of the Christ, but it will very largely determine the matter of your salvation. It is, therefore, most important that you get the right view of Christ—not merely the view of this writer, but get the right view of the most illustrious and important person who has ever graced this earth with His presence. The right view of this person is to be the determining factor in your life and destiny. Do you regard Jesus as simply a good man? Then your life is dwarfed, and you have no Saviour. Do you look upon Him as an extreme dogmatist? Then you have a distorted conception of this most gracious and benign character in history. Do you look upon Him as a child born out of wedlock? Then you have and can have no Saviour from your sins. If you take not Jesus as the Son of God and the Divine Saviour of the world, then you can have no Saviour, for there is no other name under heaven given among men whereby we must be saved (Acts 4:12). If any man shall determine he must have his own way and will not have Christ to reign over him, but that he will look to another for salvation, then that is his own responsibility, and if he assumes the responsibility of looking to another for salvation, he can blame no one but himself. It is true that there have been persons who have called themselves the Saviour of men, but Jesus is the only character in human history which ever died and rose again, that He might be the Saviour of as many as believe on Him.

There are men in this day of boasted light who seem to take delight in making an effort to traduce the Son of God and make Him only a human character. A man who can persuade himself that Christ was not the Son of God, but that He was a bastard child, and so no Saviour, what can such a man do with the marvelous array of testimony, supporting the divinity of his being? Of course, if Jesus was not born of a virgin, then He must have been the son of an unworthy woman. If you take that position, you are compelled to class Him with the unworthy, and when you do that, you cut yourself off from the blessed hope of salvation and the life everlasting, for there is "none other name under heaven given among men whereby we may be saved."

The view you take of Christ will settle your destiny for time, largely, and for eternity completely. It is, therefore, of the highest importance that we maintain right ideas of the Christ of God, for our salvation and life eternal are wrapped up in Him. Not only so, but your highest usefulness depends in this life largely upon what you think of Christ. Can you show a man or a woman who has believed that Jesus was an illigitimate child, and yet has arisen to high distinction among his fellows for real usefulness and humble service in the great family of God? If you take the Socinian view of Christ you rob yourself of the power of the Christ-life in your life-work. You not only thereby rob Him of His glory, but you rob yourself of the power that might otherwise make your life a real blessing to the world.

Many are saying it does not matter so much what a man believes, if he lives all right. Indeed, who can show us a man who develops in the true life of a child of God and yet believes all wrong? That is one of the most unfortunate expressions of this generation. The thought that a man can live all right without regard to what he believes is foreign to the Christ-life. He cannot do it; he must believe the truth as far as he has opportunity, or lose out in a right life, for the life of a man is shaped by what he believes. If you believe wrong as to Christ, then you will live wrong as to Christ. A man must live according to his faith or be doubly wrong in his life.

Bear in mind the one incontrovertible fact, viz: that your life is to be largely developed and shaped by what you believe of Christ. The way you regard Him in your mind and heart will

place you in life and eternity. It was commonly understood that Tennyson was a Unitarian. A friend was walking with him in his garden, and he said to Tennyson: "What do you think of Christ?" Tennyson, stooping down and caressing a beautiful flower, replied: "What the sunshine is to that flower, the Lord Jesus Christ is to my soul." That settled the question as to how Tennyson regarded Christ. The sun had given the flower its beauty and growth, and that is what Christ does for man who, believing in Him, serves Him with all your heart and mind and strength. It was the devout Anne Steele who wrote:

"On Thee alone my hope relies,
Beneath Thy cross I fall;
My Lord! my Life! my Sacrifice!
My Saviour! and my All!"

Give us the person, so believing in truth, and we can tell you what that person is in his life and thought! He is a child of God; a real Christian, made after the divine ideal of the Christ.

IN GOOD COMPANY.

Christ Pre-Eminent.

In childhood, mother used to tell us that we should always be careful to keep in good company. The rule is quite good, even in old age. There are, of course, many ways of keeping in good company. One of these ways is to read the best books on the Christian life, and that we try to do as often as time will permit.

Recently it has been our privilege to read some good books, books which are not merely instructive, but which stimulate the heart life as well as the intellectual life, giving us strength for the life that now is and at the same time preparing us for eternity. Such a book we find in—

"Christ Pre-Eminent, or Studies in the Epistle to the Colossians," by Rev. W. H. Griffith-Thomas, D. D. It is published by the Bible Institute Colportage Association, Chicago, Ill. It contains 125 pages and is neatly bound in cloth. Price is $1 per copy, with 6 cents for postage. The book is rich in thought and beautiful in expression. As is well known, Dr. Thomas is a highly cultured Christian gentleman, and a fine and deep thinker. He was at one time a professor in Oxford University, in England, and later was connected with Wycliffe College, Toronto, Canada.

Dr. Thomas, in this book, shows that the epistle of Paul to the Colossians represents the highest, fullest, richest presentation of Christianity. The predominating thought of this epistle is *Christ is all.* The failure of the Colossian Church was just on this point, not holding fast the Head, as the body should always do. If we let go the head, the body must die.

The epistle to the Colossian Church had a direct bearing on the various heresies, not only of that day, but of the present day as well. It is a positive presentation of the antidote to every form of poison. That is a work which we need today as in all other ages. Dr. Thomas shows that our safeguard in the Christian life against spiritual poison is a definite and strong personal Christian experience. It is no wonder that thousands of professing Christians fall every year when it is known that so many are trying to live the Christian life without a positive Christian experience. The book is stimulating and withal it is much needed today, for there are many well-meaning Christians who need just this sort of help in Christian living.

The Miracle Man.

Another book we have found much pleasure and profit in reading is—

"The Miracle Man and the Wonder Book," by Fred. J. Meldau. It contains seventy-nine pages, is nicely bound in cloth, and sells for 35 cents in paper cover, and for 75 cents in cloth binding. It, too, is published by the Bible Institute Colportage Association, 826 La Salle Street, Chicago, Ill.

This, too, is a book to be highly commended for its real worth, since it discusses God's revelation as the Bible, God's manifestation as Jesus Christ, and God's proclamation as Christianity. This brief statement will give the reader at once a pretty inviting idea of the true value and real nature of the discussion given in this book. We feel entirely justified in pronouncing it one of the best of books for the man who seeks to become better acquainted with the fundamental truths of the Christian life. If you would be strong as a Christian, you should by all means feed on pure spiritual food, and this you will get in this book.

The book is really a discussion of the vital truths to be found in the teaching and life of Jesus Christ. The author says Jesus was the "Miracle Man"; that He came to us by a miracle and left by a miracle; that His life was one continuous miracle. He was full of power to such an extent that His wish counteracted all the well-known laws of nature. He was so full of life that the grave could not keep Him, and so full of goodness that the demons were forced to admit it. One has said of Him that "His life is lightning, and His words were thunder." The author also declares that Jesus is eternal in time, omnipotent in power, omniscient in intellect, and sovereign in His actions. His is both the Lord of glory and the Lord of humanity. He is also Master of nature and Master of providence, and more. He is both the coming judge and the coming King. He is also the only hope of mankind and the only way to God. He is the Fountain of life, the Source of light, and the Author of liberty. He is full of grace and full of truth. He sealed His claims of miraculous power, both by His use of miraculous power, by a sinless life, by His sacrificial death, and by His own resurrection from the dead. The author of this book declares that the Bible gives Him no less than 500 names, titles and offices. Some of these titles are the highest conceivable; there can be none higher, such as Almighty God, Father of Eternity, Saviour of the world, King of kings, and Lord of lords. He also declares that no other character in history could fill even one of the five hundred names and offices which are given to Him. In referring to the Bible, he shows that it has the widest circulation of any book known to man. The American Bible Society alone has published 134,000,000. Since the printing of the first Bible in 1456, it has been printed in 650 languages and dialects. It has penetrated to the hearts of darkest Africa, superstitious China, and to practically every heathen land. The same society (the American Bible Society) is now regularly printing 12,000,000 Bibles annually, and yet there are some men who are so wise as to believe that they can overthrow the wonderful Book. God pity the men! The Bible has been called "organic," and its various parts has been said to be as closely related as the parts of the human body. Some one has said that the unity of this book is so closely knitted together that if one part of the Bible were taken out, the whole would be irreparably injured.

The author sets forth the fact, and a marvelous fact it is, that in the thousands of biblical prophecies, not one has failed. Hastings has well said: "So long as Babylon is in heaps; so long as Nineveh lies empty, void and waste; so long as Egypt is the basest of kingdoms; so long as Tyre is a place for the spreading of nets in the midst of the sea; so long as Israel is scattered among all nations; so long as Jerusalem is trodden underfoot of the Gentiles; so long as the great empires of the world march on their predicted course —so long as we have proof that one omniscient mind dictated the predictions of that Book, and prophecy came not in old time by the will of man, so long may the critics criticise; but it will be in vain. The old Book will live on and show men the way back to God through Christ. It is a little great Book, and we commend it to men and women who are interested in the triumph of the truth as it is in Christ.

Glimpses of Indian America.

We have another feast on hand in a book of a different kind, but still a useful and interesting book. It is—

"Glimpses of Indian America," illustrating present-day life in Mexico and parts of Central and South America, by Rev. W. F. Jordan, secretary Upper Andes Agency of the American Bible Society, and author of "Crusading in the West Indies." Illustrated. The book is published by Fleming H. Revell Company, New York, Chicago, London and Edinburgh. Price, $1.75.

Mr. Jordan introduces to us the term "Indian America" as representing that part of the world of which he is writing. The book is easily an eye-opener for thousands who have little idea of what Indian America is, of what its conditions are, and how it has been, is now, and likely to continue to be, awfully neglected, unless such work as Mr. Jordan is doing, in this book, can awaken the Christians of Christendom to undertake to do something for this ignorant and down-trodden people. We do not use the term ignorant in any offensive sense; we use it because these poor people have never had a chance to become either Christian or cultured. We blame no man for his ignorance when he has never had a chance to know Christianity, or for culture. Why should we blame him for what he cannot help? We believe it would be more according to truth and justice to blame ourselves (the people of Christendom) for allowing these down-trodden people to go on the way of life in sin and ignorance as we have done. It is a shame, not to Christianity, but to the men and women who have professed the Christian faith and yet go on indulging self and enjoying the luxuries of the flesh, while these benighted people, almost in sight of the ascending smoke of our chimneys, have been allowed to go on without the light of life and truth. Think of it! Here in the sight of thousands of Christian people, rich in the things of this world, yet they have never been moved to give the Gospel of the Son of God to this "the greatest stretch of unevangelized territory in the world." We think that, as a people, we have a splendid history, and that may be true; but when we come to read our history as it relates to our dealings with these benighted peoples, surely we shall have cause to hang our heads in shame. If these people are lost through their lack of knowledge of the truth, as it is in Christ, what will be the fate of the men and women who know both of the Christ of God as the hope of the world and of the awful fact that these peoples of whom Bro. Jordan writes so interestingly have never been given a chance to know the truth, that the truth might set them free to serve and worship the living God. The question is not so much what will become of them as it is what will become of us who, knowing the truth, allowed them to go to judgment without its light? It is a book well worth the money of any man who wished to know the facts involved.

A Model Mining Town.

A model mining town is to be established at Raleigh Heights, W. Va., by the Raleigh Coal and Coke Company. Several hundred thousand dollars will be spent, and the plans call for the construction of twelve modern red-tile houses at once, and the completion of at least 250 within the next twelve months. If all employers would conscientiously endeavor to make their employees comfortable and happy, it might tend to diminish strikes.—*News Item.*

CONTRIBUTIONS

SUFFOLK LETTER.

ORIGIN, HISTORY, AND PRESENT STRENGTH OF THE CHRISTIAN MISSIONARY ASSOCIATION.

1. *Origin.*

The idea was first suggested by Rev. J. P. Barrett, at the Southern Christian Convention in Suffolk, Va., in May, 1890, under the name "Missionary Convention." This idea developed into the "Christian Missionary Association" in the S. C. C. at Elon College, N. C., in May, 1892; and the C. M. A. was organized with fourteen members and one hundred and forty dollars paid, ten dollars per member. E. E. Holland was elected president; W. T. Herndon, vice-president; A. Savage, secretary, and T. R. Gaskins, treasurer. A constitution was adopted, and Berea, Norfolk County, Va., was chosen as the place, and November 1-4, 1892, the time for the first regular annual meeting.

2. *History.*

At the first regular meeting, seventeen members were enrolled and $155 collected. The annual meetings continued for seventeen years with different Churches within the Conferences of the Southern Christian Convention, as the association embraced the whole of the S. C. Convention. It was composed of individuals and delegates from Conferences, Sunday Schools, and other societies. The annual dues were $10 for men and organizations, and $5 for women. The real purpose of the association was to cultivate the spirit of missions and special help in the financial work of the Church. In other words, to give individuals and organizations an opportunity to give and to control the expenditure of such gifts.

On account of long distances and the expense of attendance when sessions were held at different points within the Convention, after seventeen years, the plan was changed from one C. M. A. within the Convention to one C. M. A. within each Conference; and this plan has been in operation for fifteen years, making the total history a period of thirty-two years. The following table shows the financial result of the seventeen years under the Southern Christian Convention, and the fifteen years of the C. M. A. of the Eastern Virginia Christian Conference:

Under S. C. C.		Under E. Va. C. C.	
1892	$ 155.00	1909	$ 1,025.00
1893	400.00	1910	990.00
1894	820.00	1911	885.00
1895	299.00	1912	1,180.00
1896	417.00	1913	1,250.00
1897	830.00	1914	1,085.00
1898	840.00	1915	1,040.00
1899	851.00	1916	1,015.00
1900	869.00	1917	1,501.00
1901	865.00	1918	1,670.00
1902	800.00	1919	1,343.00
1903	1,263.00	1920	1,020.00
1904	1,767.00	1921	2,195.00
1905	1,155.00	1922	1,455.00
1906	1,150.00	1923	1,450.00
1907	1,070.00		
1908	1,311.00	Total	$19,904.00
		Average	1,326.00
Total	$14,862.00		
Average	874.00		

The association has aided Winchester and other Churches in the Valley of Virginia, paid missionaries in that section through a period of years, aided Graham, Ramseur, and Raleigh, in North Carolina; Columbus, Ga.; Newport News, Old Zion, Isle of Wight Courthouse, South Norfolk, Portsmouth, and Norfolk, in Virginia, and created a good missionary atmosphere. The association has spent some $35,000 through the seventeen years under the Convention and the fifteen years in the Eastern Virginia Conference. The figures and scope of the work in the other Conferences is not in hand to give full detail of the entire work. The average has been more than a thousand dollars a year.

At the session of the Eastern Virginia Conference C. M. A., held in Portsmouth, Va., in 1919, J. E. West suggested in a speech that a plan should be laid to give every member of the Churches within the Southern Convention opportunity to make a special gift to missions; and this resulted finally in the organization of the Men and Millions Movement the next year—1920—to run for five years and close in 1925. This proved to be the greatest financial movement in the Convention's history, and has put a new emphasis upon all the departments in the Church enterprises.

3. *Present Strength of the Eastern Virginia Conference C. M. A.*

A fixed constituency of about 200, an interest in missionary work, a thankful pride in the history and activity of the association, and a new loyalty to the Church created by thirty-two years of help in a financial way above the regular channels of giving. It has also discovered new capacity and willingness to give and serve, which is a sure sign of strength.

W. W. STALEY.

ELON LETTER.

Not so long since a gentleman told me he had heard that Elon students are being trained away from supporting our Church and its enterprises. He was reluctant to specify, but finally confided that the Elon College Sunday School does not take offerings for the orphanage and for missions each month.

Perhaps others have also heard, and that is why I am writing this Elon Letter.

The Elon College Sunday School operates under a budget. This year their goal is $750.00. This is $2.50 for nine months for each student. I doubt if many Churches do so much for benevolences. The Church of my critic brother was away down below that point. I was glad to rub it in, and, believe me, I did. He actually blushed, which means hope of improvement.

College students must support the Y. M. C. A., the Y. W. C. A., the Student Volunteer Movement, Christian Endeavor, and other worthy causes. They must send delegates to the summer conferences and to numerous conventions through the year. During the Christmas holidays, two of their number are attending a great student volunteer meeting in Indianapolis. These students support their own local organizational expenses, including all supplies for their Sunday School.

And besides, they do support the orphanage and missions. They do not do either in the routine way, and there is the rub. At Thanksgiving and Easter here when the stated offerings are taken by the Church for the orphanage, college students give certainly as liberally as the members of our local Church. And then they provide a Christmas tree, with a present for each child by name and give the boys and girls a rollicking big time Easter with an egg hunt. Every week they conduct a kindergarten school of religion for the children of the orphanage who do not attend public school, including also a program of supervised sport and recreation.

As to missions, for two years past they have been undertaking to pay the total expenses of a Japanese student, at a cost of more than $400 the year. They got in debt about $200 on this item and this year they are paying that. They are not trying to dodge this obligation in the spirit of some Churches which do not send up their Conference apportionments. When this debt is paid, these students will again assume the support of a missionary.

I do not know a half-dozen Churches with twice their number who are doing as much for the orphanage and missions as Elon's student body.

But this is not all. These same students conduct a week-day religious school for the pupils of the Elon graded and high school, another for the children of the colored graded school, and also a night school of religion for adult colored people. In addition, they conduct a junior Church for the children of the town below twelve, holding service each Sunday. They supply preaching service and officers and teachers in the Sunday School of a mission Church in the country. It is a splendid record of Christian service which Elon students are rendering the community and Christ's kingdom.

Now, unless some reader may suspect that all Elon students are angels with budding wings, let me add that, unfortunately, we have some of the same types of person in the student body which are found in the home communities from which they come, such as tight-wads, skint-flints, grouches, knockers, flappers and dudes. They are few in number, fewer than in their home communities, and more out of joint here than there, but still they are here. Each year they grow relatively less and less, for which we are grateful, but, taken by and large, it is my deliberative judgment that no saner, more promising, more consecrated group of young people can be found anywhere than those who constitute the Elon student body.

A Happy New Year to them and to all who read these Elon Letters. W. A. HARPER.

CHAIRMAN WALTERS SPEAKS.

DEAR BROTHER:

For two and a half years the Board of Religious Education has endeavored to serve the Churches of the Convention through its field secretary. The handbook which was published this year shows progress in our Sunday School and Christian Endeavor Conventions, and we hope that interest in Christian education in all of our Churches has been quickened.

On January 1st, Miss Eldredge leaves us to become office secretary and field worker for young people's work for the General Convention Board of Christian Education, with headquarters at Dayton, Ohio. While farther from our Churches, she will still be interested and willing to cooperate at any time. Miss Pattie Coghill, on January 1st, becomes field secretary of religious education of the Southern Convention. She will devote one-half of her time to the work of the Woman's Mission Board, and one-half to our work, with office at Elon College, N. C.

It is with deep regret that we lose Miss Eldredge from our Southern field. She has rendered splendid service, and done a real constructive work. In these two and a half years she has brought system, inspiration and efficiency into our religious educational work. We bid her godspeed in her new field. The board is most fortunate in securing the services of Miss Coghill as her successor. She is well-fitted for the work, and we bespeak for her your prayers and co-operation.

Our board, through our field secretary, is at your service. We shall be glad at any time to receive suggestions or requests for information and help. Let us go forward together!

With best wishes and the season's greetings,

Cordially yours,

W. T. WALTERS,

Chairman Board of Religious Education.

WINNING THROUGH WORSHIP.

By Miss Lucy M. Eldredge,

Late Field Secretary of Religious Education for the Southern Christian Convention.

On one of the beautiful Green Mountain peaks in Vermont is a clear spring of crystal water flowing out near the top. There are many similar springs bubbling out from the sides of these mountains, but this one teaches a great lesson. The water flowing out from this spring runs in two channels. One flows down the west side of the mountain and eventually empties into the St. Lawrence river, and on through the Gulf of St. Lawrence, to the ocean; the other channel flows down the east side of the mountain and eventually into the Connecticut River, and on through the Long Island Sound into the ocean. A little sod at the spring can throw all the water into one channel or the other, but after it has traveled a few hundred feet it would necessitate the removing of mighty mountains to change its course. So in the lives of our boys and girls, there is a time and a place where a little influence will throw that life into this course or that; but let that period pass, and the task becomes one more nearly impossible. Into scores of lives the Sunday School is throwing that influence which determines life's whole course. Sad, but true, is it that many lives would not have the right turn unless some Sunday School gave it. This is the responsibility of the school—the work of winning.

One Sunday School has on its walls the large letters in gold, "S. S. S.," meaning soul-saving station, and before the workers is always kept this fact, that in that Sunday School, as it should be in every other school in the world, there are gathered together boys and girls, and men and women who need to know God, and that the first purpose of that school is to give that knowledge, that they may be really and truly saved.

A little lad went out for a walk one day with his father. "Shall I take hold of your hand?" asked the father, as they left the house. "No, I'll take hold of yours," was the boy's reply. And he clasped the father's hand and walked along. Suddenly he stumbled and fell, as he let go of the hand he was trying to hold. When he was ready to start again, he said: "Daddy, you take hold of my hand first this time," and then with the father's strong grasp holding him up, he walked in safety. He was not doing all the holding himself. So God takes hold of the hand which is reached up to Him. He is ready always to see the upstretched hand, the upraised head which needs Him. It is in the worship period of the Sunday School that we come very truly to grasp the Father's hand, and to feel his hand upon ours. The unseen power and force of the soul-saving station of our Church is produced in the worship period.

Training in worship is an essential element in the religious education of our children. It is not enough that they be taught about God, nor even that they be trained in the Christian ways of living. They need to come into His very presence. They need to know Him for themselves. And that is possible only through some form of worship. We have always known this, but we have not always planned for it. Now we see that religion can be best taught by practicing it, and worship and expression or service have been added to knowledge in our educational program.

Boys and girls are ready to respond to the spirit of worship. There is some religious instinct in their natural make-up that craves expression. They may not worship just in the same way as grown-ups, but Jesus did not say, "Except as ye become as a *little child*." Somehow, we have been turning it around, and expecting our boys and girls to worship, and do other things, as grown-ups all the time, whether they understood the hymn or appreciated the feeling of the Scripture, or entered into the prayer or how. But they do worship, and before you criticise your boys and girls for a spirit of irreverence, test your program. Is there anything in the program to make them reverent? What does the service mean to them? Does your Sunday School room call them to "worship the Lord in the beauty of holiness," or do distractions force their minds from the throne?

In our hope to win the boys and girls through worship, we must remember that there are at least three ways in which they worship.

First.—They worship through wonder of the beauty of the world which God has made. The flowers tell them of the Heavenly Father who made them. The storm, and the wind, and the beautiful snow-flake, which may have become commonplace to the grown-up, all to the little child bring a feeling of awe and reverence. To even bigger folks, the appeal of God's out-of-doors is a call to worship. If you have ever gone through the great caves of the Valley of Virginia, you know the feeling of wonder at the creative

Miss Lucy M. Eldredge.

power. If you have ever stood and marveled at the power and beauty of Niagara, could it be without a thought of the Father who made all things? The beauty of the world is an approach to worship for the teachers of boys and girls.

Second.—There is a worship which is unspoken. Children are even more susceptible than grown-up people to environment, to the surroundings in which they meet. Have you ever gone into a great cathedral, where it would seem wholly out of place to even speak aloud? Some one has said that the child will probably forget what he hears, may forget what he sees, but he will never forget what he feels. It does not take the large, magnificent cathedral to produce this feeling. The small chapel where God is; the little country Church where people care enough about Him to keep His house clean and beautiful—here thousands of people are worshiping, in silence perhaps, but truly coming to know God.

Third.—Is the worship which is expressed, the "worship period" of the Church school, which should prepare and lead to individual habits of devotion. This period is the one which has so long been the "opening exercises" conducted with little thought, except as it was an expected and necessary part of the Sunday program. Perhaps half the school was late, and we sang to "bring them in." Something had to come before the familiar: "The teachers will now take charge of their classes" was heard, and of course we sang, and prayed and read, but what did we sing, and read, and what did we pray for? Prayer, Scripture, music, offering are the familiar elements, but how are they to be used? Is that ten or fifteen or twenty minutes really counting as a "winning force" in the lives of the Sunday School members?" If it is not, better make the class period longer, and find something that will have an effect, than to waste a third of the precious one hour given every week to spiritual training, in a definite way.

One learns to worship by worshiping through some very familiar elements.

First, probably, comes the music. Music has a strange effect on us. It may have a quiet effect, or may stir up our activity. You know the difference in feeling, when the band plays "Dixie Land," or the organ "Break Thou the Bread of Life." Music is a power which the Sunday School has never fully utilized. Have you ever attended a Sunday School where three or four minutes before the beginning time the pianist or organist began to play softly, as a signal that the service was about to begin. If so, you have probably seen quite a different effect than when a superintendent makes an unearthly clang with a bell in the vain attempt to gain silence. Use music to produce the effect you desire, and it will be your invaluable aid.

What do you sing in your Sunday School? Last April I had the privilege of attending a singing convention in an Alamance Church. It was a new experience to hear folks sing, and sing, from early morning until late afternoon, with little else on the program. From 11 to 12 was the memorial service, when special numbers were sung in honor of those who had gone to sing on the heavenly shores since their last gathering, and a very short and impressive talk was made by a young man. I remember one sentence that he used of a leader in their convention. It was this: "He lived the songs that he sang." And I wished that that could be truly said of our boys and girls, and men and women in the Sunday Schools, and then I wondered if our boys and girls were not singing many, many songs, that were so far beyond their present experience that they really could not live them.

Choose your hymns for the boys and girls. Test your singing. It may be good singing, but good for what? Unless it is winning boys and girls to a better life by giving them songs to live; unless the songs are rallying them to the Church, and bringing them to worship the King of kings, what part have they really in your service?

The greatest element in worship is prayer. The disciples said to Jesus Christ, "Teach us to pray," and He taught them a form which men have been praying ever since. That form, and other forms, will enrich your worship service. There are great Bible verses which the Sunday School should know and use as prayers. The child's prayer may be simple, but it will be sincere. From the children's prayers may we learn simple trust in God ever expressed to Him in love. Do your boys and girls *pray* in Sunday School? Make prayer more than an incidental, unthought-of, unprepared-for event in your school. Make it talking to God!

What do you read for your Scripture lesson? Or, better, what do you use, for isn't it hard to read together? Memorized Scripture has great advantages. It is a permanent possession, and can be used at any time. It is easier to worship when you are saying a thing you know, and can think of its meaning, than when you are reading something unfamiliar with John, two words ahead of you, and Susah three words behind. There are few passages of Scripture which the average audience could repeat together now. Graded Lessons are going to help improve this, and the vacation Bible schools, through their regular, systematic program of memory work, are accomplishing much. The Sunday School lesson may not

(Continued on Page 10.)

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

CHRISTMAS GIVING.

Giving is characteristic of Christmas. This is what makes the season so happy, so cheering, so glorious. And this is as it should be, for the occasion is in honor of Him who gave all He could, all He had, all He was. Christ gave us Christmas. All the cheer and glee and gladness and happiness of the day and the season are ours and the world's, because of Him.

With this one fact before us, it is most fitting we should celebrate the day and the occasion by giving Him to others—making Him known to others that they, with us, may know Christmas and also have its cheer and happiness. This whole Christian Church has the opportunity of doing this in a most effectual way this Christmas. In Japan, where they know Christmas only where and as they know Christ, a great earthquake has wrought havoc and brought ruin and held up our Christian forces in their work of making Christ known. Now is the time to lay your Christmas gift on the altar of love and send cheer to the needy.

J. O. ATKINSON.

MEN AND MILLIONS.

Amount Subscribed.

Eastern Virginia	$290,486.25
North Carolina	174,916.25
Georgia and Alabama	29,968.50
Alabama	19,915.25
Virginia Valley	18,625.45

Amount Paid to December 1, 1923.

North Carolina	$28,798.11	
Eastern Virginia	63,555.56	
Valley Virginia	5,550.80	
Georgia and Alabama	1,842.12	
Alabama	2,575.18	
		102,327.77
Balance due		$431,583.93

In North Carolina, Mr. Auburn subscribed $5,715, and has paid $2,317; Sanford subscribed $5,165 and has paid $2,185.

In Eastern Virginia, First Church, Norfolk, subscribed $9,773 and has paid $2,958.74; Liberty Springs subscribed $10,946 and has paid $3,345.20; Suffolk subscribed $50,604 and has paid $20,935.27; Waverly subscribed $7,718 and has paid $3,685.01; Wakefield subscribed $2,920 and has paid $1,120.

In the Valley of Virginia, Antioch subscribed $1,945 and has paid $914.15.

Waverly seems to be the banner Church, having paid nearly fifty per cent of its subscription. The community around Waverly and Wakefield has practically one crop and has been as hard hit as any section in the South. If all Churches will do as well as those mentioned, our total collections will soon be around $213,565. We must reach that goal before the next Southern Convention. We should average forty per cent in four years.

Will you help?

J. E. WEST.
Chairman Mission Board.

MINUTES OF MISSION BOARD.

The following are the minutes of the Woman's Mission Board of the Eastern Virginia Christian Conference:

The Mission Board met at the Y. W. C. A., in Norfolk, November 17th, at 10:30 A. M., with the president, Mrs. C. H. Rowland, presiding. All members were present. Mrs. Rowland conducted the devotional service.

Dr. J. O. Atkinson was present for the day, and brought, among other messages of especial interest, a letter from Dr. Minton, foreign mission secretary, telling of our loss in the recent great Japanese disaster.

The annual November thankoffering meeting was discussed, and on motion it was decided to have Miss Pattie Coghill, field secretary, to write all women's societies that had not observed this service and ask them to do so and send the offering to Mrs. M. L. Bryant, Conference treasurer, in the first quarterly report. These funds will be equally divided between the mountain work and the Japanese relief and construction work.

It was voted to have the young people pay the salary of the Santa Isabel pastor as their foreign special. Same to be $863.25.

Voted to notify all women's societies of the assessment to help send a representative to some summer school of missions. The assessment is $2 for all societies of over fifty members, and $1 for all over twenty-five. The representative will be chosen by the board and requested to report at the Sunday School Convention and annual woman's conference.

The chair was instructed to confer with the Woman's Missionary Society of Suffolk concerning its apportionment.

The spring rallies will be held at Isle of Wight, Wakefield, Holy Neck and Newport News on April 8, 9, 10, 11. Special announcement of these will be given later.

Voted that September 30th be the latest date on which reports should be sent to the Conference treasurer.

Date was set for woman's conference, October 10th; place, Holy Neck.

The chair named committees as follows:

Program for woman's conference: Mrs. J. E. Cartwright, Mrs. M. J. W. White, Mrs. M. L. Bryant.

Report blanks and standard of excellence: Mrs. W. V. Leathers, Mrs. M. L. Bryant, Mrs. L. W. Stagg.

Voted to have the traveling expenses of the board presented to the treasurer.

Below are the apportionments for 1923-1924. These apportionments, with the goals and other information, will be printed in leaflet form and sent to all societies at the earliest possible date.

Woman's Societies.

Antioch	$ 40.00
Berea (Nansemond)	120.00
Berea (Norfolk)	10.00
Bethlehem	50.00
Barrett's Grove	10.00
Cypress Chapel	60.00
Christian Temple	125.00
Damascus	60.00
Dendron	75.00
Dover	100.00
Eures	25.00
Elm Avenue	25.00
First Church	75.00
Franklin	100.00
Holland	100.00
Holy Neck	100.00
Ivor	25.00
Isle of Wight	25.00
Liberty Springs	100.00
Mt. Carmel	40.00
Mt. Zion	10.00
Newport News	50.00
Oakland	75.00
Oak Grove	10.00
Old Zion	10.00
Portsmouth	50.00
Rosemont	100.00
Suffolk	600.00
South Norfolk	25.00
Wakefield	60.00
Waverly	100.00
Union	10.00
Windsor	50.00
Union (Surry)	10.00
	$2,435.00

Young People.

Antioch	$ 25.00	
Berea (Nansemond)	100.00	
Bethlehem	75.00	
Cypress Chapel	35.00	
Christian Temple	75.00	
Dendron	65.00	
Dover	40.00	
First Church	50.00	
Franklin	50.00	
Holland	100.00	
Liberty Springs	100.00	
Portsmouth	35.00	
Suffolk	400.00	
Waverly	100.00	
Spring Hill	10.00	
Burton's Grove	25.00	
New Lebanon	50.00	
Union (Surry)	30.00	
Richmond	25.00	
		1,390.00

Willing Workers.

Antioch	$ 25.00	
Berea (Nansemond)	50.00	
Christian Temple	50.00	
Holland	50.00	
Mt. Carmel	20.00	
Rosemont	30.00	
Spring Hill	10.00	
Waverly	50.00	
Windsor	30.00	
Suffolk	50.00	
Holy Neck	50.00	
Damascus	25.00	
First Church	50.00	
		515.00
Grand total		$4,335.00

Voted to adjourn. Closing prayer by Dr. J. O. Atkinson.

MRS. C. H. ROWLAND, *Pres.*
MRS. L. W. STAGG, *Sec'y.*

N. C. WOMEN'S SOCIETIES.

The following is the treasurer's report for 1922-1923 of the Woman's Mission Board of the North Carolina Christian Conference:

Women's Societies.

Burlington	$ 561.49
Chapel Hill	75.00
Durham	120.00
Elm College	217.98
Graham	50.10
Greensboro	200.00
Liberty, Vance	14.84
Monticello	19.20
Mt. Auburn	20.20
Pleasant Grove	131.75
Pleasant Hill	14.85
Raleigh	112.20
Sanford	91.00
Shallow Well	70.00
Shallow Ford	5.55
Union, N. C.	6.30
Union (Virgilina, Va.)	100.00
Wake Chapel	33.40
Danville	22.50
Pleasant Ridge	22.50

Reidsville	14.20
Henderson	50.00
Turner's Chapel	23.40
Haw River	6.00
	$1,982.46

Young People's Societies.

Burlington	$190.00
Liberty (Vance)	27.00
Sanford	12.50
Elon	75.00
Elon, Junior	15.00
Pleasant Grove	12.00
Raleigh	25.00
	356.50

Willing Workers.

Burlington	$ 31.10
Chapel Hill	15.00
Graham	10.00
Liberty (Vance)	11.25
Mt. Auburn	7.28
Danville	10.00
Wake Chapel	10.00
Elon College	18.63
Pleasant Grove	9.00
Greensboro	25.00
	147.26

Boys' Society.

Graham	5.00

Cradle Roll.

Burlington	$ 15.20
Elon College	25.18
Pleasant Grove	15.00
Graham	5.25
Greensboro	5.03
Raleigh	5.00
	70.66

District Meetings.

Vance	$ 10.06
Alamance	13.40
Guilford	10.00
Durham	6.75
Halifax	12.85
Lee, Chatham	3.50
	56.56
Rev. T. E. White	5.00
Conference offering for mountain work	29.12
Conference offer'g, Porto Rico Chapel	2.96
Total receipts	$2,655.52

Disbursements.

Richmond work	$ 666.90
Bible woman in Japan	50.00
Santa Isabel	64.60
Mountain work	716.12
Japanese student at Elon	325.00
Mrs. Fry's School, Japan	100.00
Dona Delfina	100.00
Elon Orphanage	50.43
Sendai Orphanage	35.33
Foreign missions	176.03
Near East Relief	15.00
Miss Williams	14.15
Miss Morey (expenses dist. meetings)	16.00
Dr. Atkinson (expenses dist. meetings)	9.00
Porto Rican Chapel	99.46
General purposes, literature fund	100.00
Hardcastle fund	177.00
	$2,715.02
On hand beginning year, Porto R. Chapel	59.50
Total	$2,665.52

MRS. W. R. SELLARS,
Treasurer.

SERVING ONE'S OWN GENERATION.

(Continued.)

BY. REV. S. L. BEOUGHER.

"There are no longer any good changes for young men," complained a young law student to Daniel Webster. "There is always room at the top," replied the great statesman and jurist. No chance, no opportunities, in a land where thousands of poor boys become rich men, where newsboys go to Congress, and where those born in the lowest stations attain to the position of the chief executive of our nation. The world is all gates, all opportunities to him who will use them, and there are plenty of chances to do somebody a good turn right where you are every day of your life. It is a sorry day when a young man cannot see any opportunities where he is, but thinks he can do better somewhere else. Some Brazilian shepherds organized a party to go to California to dig gold, and took along a handful of translucent pebbles to play checkers with on the voyage. Arriving in San Francisco after they had thrown most of the pebbles away, they discovered that they were diamonds. They hastened back to Brazil, only to find that the mines from which the pebbles had been gathered had been sold to the government. The richest gold and silver mine in Nevada was sold by the owner for forty-two dollars to get money to pay his passage to other mines, where he thought he could get rich. A man living near Titusville, Pa., sold his farm of two hundred acres for two hundred dollars, that he might go West and engage in the oil business. Only a short time after, the man who bought his farm discovered upon it a great flood of oil, which the farmer had previously ignorantly tried to drain off. This proved to be one of the greatest oil-producing farms in Pennsylvania. There are many who are looking for opportunities afar off or for those that are showy for serving Christ and the Church, with ears shut to one of the sweetest utterances ever he spoke, respecting the "cup of cold water"; and with eyes closed to the widow woman of the mite by the treasury, to whom the Lord did not close His eyes, and to whom He ever called the attention of others.

We can serve our generation by witnessing for God in it. Every generation wants men and women who really believe in God, and make it plain to everybody that they do believe in Him. In one form or in another, the belief in the living God is put in peril in each succeeding generation. Sometimes the unbelief is intellectual, and sometimes it is practical; but every generation produces its "fools" and its "wicked," who secretly or openly say "There is no God." It is an honor to Mohammed that he laid this down as the very foundation of Islamism: "There is no God but God." We may serve our generation by being the best possible in it; for every generation needs in all its spheres, such models and examples as may be to it a constant inspiration—keep the moral standard up, and raise the moral standard higher. To the consciousness of mankind, the freshest and greenest thing in this world is the pure heart. It is independent of all time; it is independent of all space. When we meet it on the page of history, we refer it to no age or clime; we accept it as a fact of humanity.

The pure heart gives moral strength, opening up enlarged opportunities as an invariable sequal of faithfulness "in few things." The time is neither very slow in its coming nor at all doubtful when the shoulders of those who have been faithful in few things bend beneath the weight of most honorable burdens of responsibilities. Not a few of those who once did on the humbles scale the work of their generation, and neither bargained for nor dreamed of posthumous fame, stand now in niches or aisles of the Church, and "dead, yet speak" with a voice to edify and to thrill the generations to come. This is true of the woman who most spontaneously and at her own individual expense, richly anointed the body of her Lord, and received the promise, now for two thousand years fulfilled, "Wheresoever this Gospel shall be preached throughout the whole world, there also shall this, that this woman hath done, be spoken for a memorial of her." We shake hands across the centuries with those who have wrought well, as by the bond of a present continuity. The man who treads the path of righteousness is abreast with every age.

Again, we may minister to our generation by manfully resisting the evils that may afflict it. Evil is active in every age; and every generation has its conflicts, and wants its holy warriors, its brave soldiers, as well as its noble leaders. We cannot faithfully serve our generation if we let any phase of social, political, or moral evil grow up in our midst unchallenged and unresisted.

There is no substantial difference between "serving our generation by the will of God," and serving the will of God in our generation. Jesus never shone with so divine a lustre as when identifying Himself with the actual needs of mankind. Man-service is Godservice; we worship Him when we work for our fellowmen. God delights in our songs of praise, our prayers, our regular occasions of worship. We get a great deal more from them than we tender in exchange We get a vision of God, a renewal of spiritual power, a fresh hold on the divine strength, a new light on life's difficult and often darkened way. All this is "divine service, but it is not the end of it; it is only the beginning. When the preacher has ceased to speak; when the organ has ceased to sound forth its noble, inspiring notes; when the doors of the sanctuary are closed; when we have returned to the tasks and duties of common life. Then it is if these gracious ministries have meant anything at all to us, that we must turn about to find some outlet for the inspiration of our worship.

And if we will, we may find it in succoring the needy, in attacking some gaunt and cruel wrong, in the advocacy of righteousness, justice, sobriety, square and fair dealing. This is the real Christly service, which makes for the authentic establishment and the onward march of the Master's kingdom.

Just now to serve one's own generation may seem little, but is it so? A generation. For what does the word stand? What an important length of time! what a multitude and variety of people! what a weight of solemn, thrilling interest in human affairs! what a trial of individual constancy and education of individual character! Only the infinite mind can read that volume through—the volume of one generation. Yes, there is no great distance to lend enchantment to the view, and no so picturesque vista, and no vague, flattering, indefinite scope; yet how full, how ample is the definite scope. "Blessed are those servants," who through a generation length, or from youth even to old age, are found in this sense, "expecting their Lord."

Graham, N. C.

THAT GIFT OF A FORD.

DEAR DR. BARRETT:

Your "editorial bee" or "editorial bird" got ahead of me in some way as to the Ford. Yes, it's a fact that the Waverly Christian pastorate and friends gave the pastor and family a new Ford touring car. It was presented Wednesday night, November 21st, just before prayer meeting, in the presence of quite a group of members and friends. This valuable present is highly appreciated by pastor and family. During our forty-one years of pastorial work, this is the most valuable gift ever received. We wish, in this public way, to express our very sincere thanks to each individual who in any way contributed to so valuable and serviceable gift. May God's richest blessings be upon this most generous people as we go into our twelfth year's co-operative work.

Very gratefully,
JOS. L. FOSTER.

RELIGIOUS EDUCATION

Miss LUCY M. ELDREDGE, *Field Secretary,*
2311 Hanover Avenue, Richmond, Va.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

January 6, 1924.

Subject: "A Chosen Leader and a Chosen Land."Gen. 12:1-25:10.

Golden Text: "In Thee shall all families of the earth be blessed."—Gen. 12:13.

Devotional Reading: Psalm 23.

Daily Reading: Mon., A chosen leader (Gen. 12:1-9, 18:17-19); Tues., A chosen land (Gen. 13:17-18); Wed., Abram and Melchizedek (Gen. 14:17-24); Thurs., The covenant confirmed (Gen. 15:7-18); Fri., Abraham the intercessor, (Gen. 18:23-33); Sat., God tries Abraham (Gen. 22:1-14); Sun., The Lord our leader (Ps. 23).

Introduction.

This year's lessons embrace a six months' course in Old Testament history from Abraham to Solomon, followed by six months' study in the New Testament.

In our last regular lesson we studied that prophecy of Isaiah in which he looked forward to the coming of Christ and to the great changes which should come over the whole world when the spirit of Christ should rule in every heart. Today we go back to the time when God called Abraham out of Ur in the Chaldees, which was a land in which idolatry flourished, and led him into Canaan where he could worship the true God and train his family, and all their successors, to do the same. Though this caused Abraham to separate himself from many things which he had been accustomed to all his life, it was, nevertheless, a wise thing for him to do, since these things might have hindered him in doing the great work he had before him in life. God promised Abraham that his name should be great in the world, and that he should become a blessing to all men, which is the privilege and opportunity of every one who bears the name of Christ. Though Abraham became rich in cattle and herds in his chosen land, it is not of these we hear in our study of him, but of his character, and of his faith in God. So truly did he keep himself in touch with God that God was able to take him into his confidence concerning his dealing with the people of the world. He is remembered to this day for his faith in God, and for his justice and love toward all men. Jews still call him father, and the Christian world looks upon him with love and veneration.

Lesson Plan.

1. *God's Call to Abram* (Gen. 12:1-4.—First, Abram had been called with his father's family to Haran (Gen. 11:31); from Haran he was commanded to go out (Heb. 8:11), but God led him. What promise given?

2. *Abram Obeyed the Call* (Gen. 12:5-7).—Abram took with him his property and arrived in the land of Canaan. We do not know the size of his family at this time, but some time afterward the men of his household numbered three hundred and eighteen souls. Who were some of those with him? Abram stopped at Shechem, unto the Oak of Moreh. There he built an altar to the Lord.

3. *The Promise to Abraham Renewed* (Gen. 18:17-19).—Read the covenant God made with Abraham as given in Gen. 15:5-16. Three strangers were entertained by Abraham (see Gen. 18: 2-8). Of the three angels who visited Abraham, one is believed to be Jehovah the Lord, who came later and dwelt in the flesh as the Lord Jesus Christ. How blessed it is to be in the favor of God, to have His friendship and confidence! Let our lives express the impression we receive.

CHRISTIAN ENDEAVOR.

January 6, 1924.

Topic: "Do Better Still."—Phil. 3:12-14.

(A Consecration Meeting.)

Thoughts for the Meeting.

Is the following true in your life?

"I'm pressing on the upward way;
New heights I'm gaining every day."

Verse 12.

Press On!

The first of the year is a splendid time to resolve to *do better.*" And the whole year offers an opportunity to live the resolution. Verse 12.

No man is so good but that he can be better. None of us has done so much for Jesus that more cannot be done. Verse 12.

Will your life for 1924 satisfy Jesus? That depends upon how you begin today. Verse 12.

"This one thing I do." To all of us something in life comes first. What is *first* in your life? Verse 13.

The future is unknown, but alluring, untried but appealing. Much of it we may make by our attitude toward life. Entering the future year *with* the Father gives assurance that whatever may happen, all will be well. Verse 13.

The goal is first in the mind of one to run a race. The effort to attain it must be studied. Patient training is a part of the race. In all activities in life it is vital that a goal be aimed at and prepared for. Verse 14.

You will hit no higher than you aim. Aim high! Verse 14.

"Do better" in your work. *"Do better"* in your play. Make God your Confidant and Jesus Christ your Friend, and the New Year is bound to be a *better year.*

Plans for the Meeting.

Be sure that every member has an invitation to this consecration meeting. Secure a message from all who cannot be present, to be read when the secretary calls the roll.

Make a motto, *"Do Better,"* to place before the meeting.

Let members discuss briefly the following subjects:

"Do better in the Church."
"Do better in the home."
"Do better in C. E."
"Do better in play."
"Do better in the community."
"Grow better with Christ."

Suggested Hymns.—"Higher Ground," "Onward, Christian Soldiers," "Saved to Serve," "My Jesus, I love Thee."

How many of us act in life's great battle, as if we are afraid to yield ourselves to the Lord for guidance! We act just as though we were afraid to trust Him with our destiny. Let it not be so, for when God undertakes for us, then we know that the best thing for us will be done, no doubt about it. It may be that some of us are not willing to have the best thing done for us. That will be more and more apparent as we go on our way, unless we shall rededicate the life that now is to Him that He may use it here and hereafter for His glory. Yes, if the life is fully yielded to Him, it will be led aright, and that must be better for us than to go by our own choosing and get into many places of danger and failure. The Lord's way is best—let us try to find it, and then stay in it.

WINNING THROUGH WORSHIP.

(Continued from Page 7.)

always be the best Scripture lesson for the morning reading. It may not call to worship, and it may be too difficult for the children who are with you.

Stories told on the theme of the day, pictures related to the thought all help in producing the spirit of worship—and often very important, the example of the older folks.

For the superintendent and worker who really wishes to make his school win through worship, there are some very definite and simple suggestions which may help:

1. The effective service of worship recognizes that children under nine have different needs, and they can worship best by themselves. Most Churches can find some place for this *if they want it.*

2. Choose a theme for your worship service, perhaps the same theme for a month, or for a quarter and choose your songs, Scripture, stories in harmony with this theme. Choose your theme according to what people are interested in, as in November you will be thinking of Thanksgiving; in December, of giving; in January, of new resolutions; in February, of patriotism; in May, of spring, etc.

3. Plan your service. Have a written program, with songs chosen and program planned before you get there. You do this for a special service. Really more essential is it for the regular Sunday morning, if you are to keep out of a rut. Your worship period may come at the beginning, or at the close, or after an opening song and announcements period, but whenever it comes have that ten or fifteen minutes sacred, and do not allow interruption from late-comers. There are Churches which have an usher at door to detain there late-comers until the prayer, Scripture and hymn is over, for it is difficult, or impossible, to really worship with constant interruption.

4. Make the surroundings of your Sunday School clean, comfortable and beautiful to call to worship.

5. Read a good book on worship. "Story Worship Programs for the Church School," Stowell, or "Training the Devotional Life," by Weigle and Tweedy.

6. Begin on time, for that period of waiting develops irreverence, and a spirit which is difficult to redirect.

And why this stress on worship?

That boys and girls may develop habits of public worship and individual devotion.

That they may be brought close to God and see in Him their Helper throughout every day.

That they may desire to be like Jesus Christ, who throughout His earthly life found it necessary to go to God for strength.

That they may be able to enter heartily into the Church worship.

The highest aim is that they may be brought to behold the beauty of the Christ, and then go out to tell of His love. Every child needs a Christian character, strengthened through worship. It is his birthright. Surely his Church will strive that he may receive what is his own!

Christian Orphanage

DEAR FRIENDS:

Christmas will have come and gone before you read this letter. The children at the orphanage are looking forward to a nice Christmas, with many little gifts of remembrance. Richards Bros. and Mr. E. W. Cather, of Winchester, Va., have made it possible for them to have apples by sending us eight barrels for their Christmas. While no boxes, etc., have come in at this writing (December 19th), still we have faith enough in our people to believe they will send in all kinds of things to make the children happy.

Our Thanksgiving offerings are coming in nicely, and we hope to reach our goal, but have several hundred dollars to raise yet before we reach it.

I want to ask our Churches and Sunday Schools which have not sent in an offering to please forward it at once, as we will have to close our books for the year 1923 in a short time and we want to get the offerings for this year in first. Let us all do our best to reach the goal, and feel happy in a task well done.

The following things have been sent in since our last report: Mrs. Murrya Bonnihi, Springboro, Pa., 1 nice quilt; Christian Church, Elkhart, Ind., 1 box clothes, 12 pr. hose; Mrs. H. E. Pearce, Franklinton, N. C., 1 box clothing; Mrs. W. L. Osburn, Lanett, Ala., 1 quilt; Mrs. Atkinson, 1 box clothes; Live Wire Sunday School Class, Arthur, Ill., 1 box Christmas toys; Earl Churchill, Durham, N. C., 1 barrel apples; Ida Wilder, Advance, Ind., 1 box clothing; Mr. H. A. Atkins, clothing; Cone Export and Commission Company, 49 yds. outing; Altamahaw Cotton Mills, 96 yds. overall goods; May Hosiery Mill, 10 doz. pr. hose; B. A. Sellars, Burlington, N. C., 20 shirts, 28 dresses.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR DECEMBER 27, 1923.

Amount brought forward		$18,188.34
Sunday School Monthly Offerings.		
North Carolina Conference:		
Auburn	$ 4.50	
Liberty, Vance	6.85	
Hines Chapel	6.04	
		17.39
Eastern Virginia Conference:		
Union, Surry	$ 1.00	
Bethlehem	4.67	
Third Avenue, Danville	4.84	
Elm Avenue, Portsmouth	4.05	
		14.56
Valley of Virginia Conference:		
Palmyra		1.00
Thanksgiving Offerings.		
Bettie Stephenson	$ 3.00	
Holy Neck	168.36	
Brown Chapel	7.00	
Smithwood, N. C.	4.20	
First S. S., Winchester, Va.	22.65	
Mt. Carmel	5.19	
Pleasant Union	60.00	
Cragford, Ala.	8.38	
J. W. Winfree	5.00	
Antioch, Va.	11.20	
Bear Lake S. S., Pa.	10.00	
Durham Christian Church	100.00	
Ladies' Aid Society, Ind.	5.00	
Shallow Ford Church	15.32	
Mt. Zion Church	37.50	
Mrs. E. J. Brickhouse	15.00	
Elm Avenue, Portsmouth	26.80	
J. M. Allred	5.00	
Burlington Church	586.67	
Rock Springs, Ala.	3.23	
Bethel, N. C.	6.21	
Bethel Church, N. C.	17.49	
Chapel Hill	37.26	
East End Church, Newport News.	28.66	
Hermon Eldredge, Pa.	5.00	
Home Mission Dept., Ohio	10.00	
F. O. Leonard, Jonesboro, N. C.	2.00	
E. T. Ricks, Raleigh, N. C.	10.00	
Howard's Chapel, N. C.	7.35	
First Church, Greensboro, N. C.	314.50	
Third Avenue, Danville	10.68	
Mt. Auburn, N. C.	32.00	
Joppa Church, Val. Va.	7.26	
First, Richmond	120.17	
Richland, Ga.	5.50	
Monticello Church, N. C.	11.11	
Ether, N. C.	17.30	
Philathia Class, Suffolk Church	25.00	
Ingram Church, Va.	50.00	
Christian Chapel, N. C.	10.00	
Ambrose, Ga.	3.50	
Bethel "A" Church, N. C.	2.00	
Bethel Church, N. C.	6.00	
Cash	1.00	
		1,839.49
Grand total		$20,060.78

LET RELIGION STAND ON OWN BOTTOM.

Much is being thought, said and written nowadays on Church attendance—and we must confess that it is far from what it should be. Most of us have particular ideas as to the remedy—ways and means of getting people to come to Church. Now, I am going to make a startling statement, but do not class me as an atheist until you consider.

If I belonged to anything in which I had to feel the public pulse and then plan, scheme and invent methods to suit in order to draw a crowd, I would get into something that would stand on its own merits. I am sick of seeing the Church doing questionable things to appease the public.

Society and the Church are two different institutions. Christ cared nothing for "high-browed" society, as such, as evidenced by His lowly birth and His lifework among the masses. Yet there are thousands of ministers today squealing around in the pulpits of our country to please a few "old society dames," as Billy Sunday puts it.

Rivalry and jealousy are the underlying causes of some of the behaviour of some of the so-called Churches of today. I would not lay the weight of my finger on the present building program of the Churches. However, the motives that prompts much of it are wrong. Some think if we build finer houses we will have larger crowds, and so it may be. But brother, does that alone mean more religion?

Suppose all the Church houses of the country were to be suddenly transformed into the uncomfortable log-houses of a century ago! In that case, would not Christ again have to ask, "Where are the nine?" Let me venture to ask if Christ should now come back to earth, as when He did come, would He not find conditions very much as they were when He came—a great deal of activity and not much religion, and doubtless His condemnation would be no less severe.

Look at the old Cane Ridge revival, when people came for a hundred miles and more, bringing provisions to feed them for a week and more. Even then their numbers were so great that the out-doors only were sufficient to meet their needs for a house. The woods were filled with worshipers, and there under the clear sky, thousands found peace, partaking of the holy manna. Then there were no Church socials, no secular festivals, no clubs or societies of any sort to draw a crowd—nothing but God's spirit working in the hearts of men. People always come when they are expecting God to manifest Himself in some dtfinite way. You say this was a revival. Sure! And so is every meeting in the same proportion when the Lord has His way. When I see the preacher filled with the Holy Spirit under a heart full of love for mankind, enter the pulpit with his cup running over with sympathy, kindness and the good virtues, and there in the fear of God deliver His message of love and truth without respect of persons, or class, somehow, brother, I am never uneasy about his congregation, and I do not believe he is. In such a case, I always wish to hear him again, and so do the most of the people.

Swimming-pools, ball courts, socials, etc., may be necessary, as some see it, but as I see it they have no place in the work of the Church of Christ—they are separate and apart. It was indeed a sad day for the Church when these evils crept in. They are always dead weight instead of spiritual assets. It seems that anybody could see why. Consider the mission of the Church—it is to bring sinners to Christ, that He may save them from their sins. Sin and salvation are in no way related, except in so far as one seeks to destroy the other.

An individual who has presumptuous sins in his heart is not fully saved. I fear, brother, that the primary cause of the small attendance upon the sanctuary of today is the absence of the old-time Gospel that always stirs men's souls. No preacher with selfishness, envy, or jealousy can expect to hold a large crowd and get great results. Then, honestly, brethren, I blush when I know there is so much of it in the ministry. Even in our own denomination, to say nothing of other denominations. When I sat some time ago and listened to a preacher speak unpleasant things about every minister in the Conference, in the third person, I was humiliated. Shame on such practice. I naturally wondered what the next man would hear!

Brethren, let us try the pure, simple Gospel, soaked in prayer and delivered in an earnest way to the people. I know of no better injunction than that of the apostle Paul to Timothy: "Preach the word; be instant in season and out of season." Then if you have a congregation, all right; but if we do not, we will have delivered our own souls. But I have never seen the Gospel fail to draw a crowd, and I never expect to see it fail to draw a crowd. If it ever does fail, then I will seek a religion that stands on its own merits.

W. C. CARPENTER.

Cullman, Ala.

The Christian Church at Newport News, Va., is undertaking to build a parsonage for the use of their preacher, the Rev. B. J. Earp. That is a fine example, and we wish that many of our Churches would do likewise. When a Church gets a parsonage for the pastor to occupy, it is much easier to have full-time preaching, and when we have full-time preaching and a pastor living on the ground, we have a much better chance to grow and to develop the work. We are glad that our people in Newport News are undertaking to build the parsonage. It will add immensely to the chances of developing the Church and of making it a Church of great usefulness.

The North Carolina Tuberculosis Association is doing a good work in the fight it is making against that dread disease, and they do seem to be accomplishing a great deal in the way of stamping it out. Lend them a helping hand whenever you can and in any way you can.

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

HOW TO PRAY.

"When thou prayest, enter into thy inner chamber; and when thou hast shut the door, pray to thy Father."—Matt. 6:6.

God tells His children to pray, to ask for what they want, etc.; and in this test He tells them how to do it. It assumes all that has gone before; that prayer is absolutely necessary, and says, have a place to pray, a time to pray, and a posture. Can we not pray anywhere? Forbid it to be said that it is impossible to pray at any place or at any time; and yet I wonder if it is not true that prayer is impossible under some circumstances. If we would pray, we must prepare for it, that the atmosphere around us may enable us to reach the very throne of God. And when He tells us to enter into our inner chamber, He is saying: "Get at the heart of thy very self, where the outside world does not rush in nor molest and where thou canst be true to thyself and thou mayest realize God's presence."

Prayer.—Dear Father, renew our spirits within us every day, and give us such a mighty love for Thee that our souls may be sweetened into obedience and life may be a delight to others. *Amen.*

TUESDAY.

A FAITHFUL SOLDIER.

"Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10.

"What doth the Lord require of thee but to do justly, love mercy, and walk humbly with thy Lord."—Micah 6:8.

We are told of a young man who was handsome, open, honest, intelligent and attractive. He was born of a princely family, came up under trying iircumstances, lived in captivity; but he had a keen sense of right and a lion's determination to be loyal to it. Once he was required by his commanding officer to drink wine. As the law went, this was not wrong, but he knew the evils of strong drink, and he had purposed in his heart that he would not defile himself. By his gentleness, patience, kindness, he finally won the favor of his comrades and his superiors, and he was exalted to a prophet in Israel. This was Daniel. Isn't it worth while to be right?

Prayer.—Dear Father, first of all things, help us to take our stand for the right, and, whether in health or sickness, in plenty or poverty, fortunes or misfortunes, spiritual dominion or temptation, in happiness or sorrow, may we be right and loyal and faithful to Thee. *Amen.*

WEDNESDAY.

GOD'S REIGN AND PURPOSE.

"All things have been created through Him, and unto Him."—Col. 1:16.

"For He must reign till He hath put all enemies under His feet."—1 Cor. 15:25. *"Till all come in the unity of the faith, and full of the knowledge of the Son of God, until a full-grown man, unto the measure of the stature of the fullness of Christ."*—Eph. 4:13.

The fact is, God created all things for Himself, but sin came into the world and brought separation, confusion and all the other consequent ills, and God has been working with His own creation ever since to set it right, and He will continue until it is done according to the above text. And the one who fails to use this life to bring himself to the very best possible, fails to use his life to the best advantage and in God's purpose for him. Watch for every opportunity that comes your way.

Prayer.—Dear Father, we beseech Thee for the gifts of learning well what is the glory of a godly life. Help us to put on the laws of Christ in all our relations as a garment to our lives, that we may never, in word or deed, add to the dark weight of others, nor to the sorrow that is laid upon Thee when Thy children go wrong; but that we may be partners with Thee in Thy work and make the pathway of others bright and their burdens grow lighter. This we ask for Jesus' sake. *Amen.*

THURSDAY.

THE LOVE THAT ENDURES.

"Having loved His own which were in the world, He loved them unto the end."—John 13:1.

This passage, beautiful and significant, was written by the beloved disciple John, who, better than any other, understood the love which was in the heart of Christ. His love was not confined to His mother and brethren, nor to the inner circle of trusted disciples. It was for all the world. In spite of the injustice and lack of sympathy on the part of His closest relatives, the faithfulness and inconstancy of His disciples, and the cruelty and hate of His enemies, "He loved them unto the end."

A vital test of the character of a man is his behaviour in the face of injustice. If he meet lie with lie, and hatred with hatred, he proves his weakness. But if he meet injustice and falsehood with forgiveness and kindness and love, he shows that he possesses omething akin to that spirit which was in Christ Jesus. Happy people are always those who have discovered the secret of Jesus. They not only forgive their foes; they can even pardon injuries at the hands of friends and dear ones, because by the divine example they have become "rooted and grounded in the love of Christ" who showed to the world the perfect love which can endure "unto the end."—*Rev. Vincent G. Burns.*

Prayer.—Lord's Prayer (all the circle joining).

FRIDAY.

BATTLEMENTS, NOT BATTLESHIPS.

*"Thou shalt make a battlement * * * that thou bring not blood upon thine house."*—Deut. 22:8.

The principle involved here is just as binding now as when these words were written. If men were as ready to build moral battlements as they are to contribute to the building of battleships, there would soon be no need for the latter. Take, for one thing, the matter of home training for the young people of our day. Has home training for the boys and girls of our day become a back number?

One big fact stares us in the face today, and that fact is that the parents upon whom rests the responsibility of training the boys and girls of the day are neglecting that important work by leaving it in other, and in many cases less capable, hands. Proverbs 22:6 emphasizes the right training of childhood.

I have seen a father's tears fall upon the lifeless form of a prodigal who came home too late. That father had neglected the battlement, and he knew it. What about your home, my friend? Is the battlement lacking? If so, set about it today and build it "straight and strong and true."—*Rev. I. D. Lyttle.*

Prayer.—Lord's Prayer (all the circle joining).

SATURDAY.

ABOUNDING GRACE.

"God is able to make all grace abound unto you, that ye, being always all sufficient in all things, may abound in every good work."—2 Cor. 9:8.

Today is Saturday; tomorrow will be Sunday, the Lord's day, and (as we are in the habit of thinking) the close of the week. How much have our prayers helped us this week? Have we realized abounding grace?

What is grace? It is that wonderful something of God's power with us that carries us on when our strength faileth, and enables us to say with Paul: "I can do all things through Him that strengtheneth me." It enables us to do the otherwise impossible.

Martin Luther called this text "a little Bible," because, to him who dares to be, it wipes out the word impossible, and yet Luther could not have understood the extent of its meaning, for I am sure he had no dream of how science would wipe out that word in our natural life. The wireless telegraphy, wireless telephone, our aerial achievements, operations on and under the seas, nothing is impossible. We have dug a ditch across the Panama. There is no room for the word "impossible." Is it still impossible to break that habit, bridle that tongue, to raise the voice against evil, or to speak for Jesus, or to pray? If so, it is grievous to God. He is able and will make all grace abound unto thee.

Prayer.—Our Father, we come to Thee acknowledging our sins and beseeching Thee to forgive us. Oh, give unto us Thy abounding grace that flows like a river and is as abundant as the waves of the sea, and may we come to where we can say: "I can do all things through Him that strengtheneth me." *Amen.*

SUNDAY.

THE SABBATH AND MAN.

"The Sabbath was made for man."—Mark 2:27.

Sabbath observance has been a subject of discussion for a long time—from the very first of all things—and out of the different types of minds have come different opinions, some saying that religion is first, and others that man is first. In the age of the Jews, when religion was institutional and the nation, we may say, a Church, but shorn of political power, Jesus came; and His salvation saved the Church from the domination of the Greek and from death at the hands of the Romans. Jesus came not to destroy, but to fulfill, and showed them that even those who boasted of their Sabbath laws were abusing it even more than those who did not pretend to keep it. It was as if He had said "you folks are discussing whether it is wrong to eat an egg layed by a hen on the Sabbath. I declare unto you that you miss the heart-needs of mankind. 'The Sabbath was made for man.' "

Prayer.—Our Father, defend us against misuse of the Lord's Day. Grant unto us that undying law and impress it upon us with undying conception, that all our days may be ordered by Thy spirit. As a day may be flooded with sunshine, so cause us to abound with Thy love and grace. *Amen.*

We spent a Sunday in Raleigh, N. C., recently and attended Dr. Parry's Church, but found the pastor away. Prof. Taylor, of the State College, filled the pulpit in the morning, and another from the same institution filled it in the evening. They both did their work well, and the good work seems to be going well. The new Church building is going up, and soon we hope to see the building ready for the use of the congregation. Bro. Parry is a stirring man and a strong preacher. While in the city, we were privileged to be the guests of Bro. and Sister Herbert A. Carlton, old friends while we served in Henderson, N. C. He is a brother of Bro. P. J. Carlton, of Richmond, Va. We had a pleasant stay in their home and much enjoyed their fellowship. They moved to Raleigh only recently. They are most comfortably located on Hillsboro Street. They are pleased with the city as a place of residence.

WOMEN FOR THE KINGDOM.

By Mrs. W. H. Carroll.

[Paper by Mrs. W. H. Carroll, Burlington, N. C., before the North Carolina Christian Conference, held at Wake Chapel, Wake County, N. C., November, 1923, and published by the request of the Conference. —Editor.]

The subject assigned me is of such vast importance that in the time allotted me I am at a loss as just what to say, and what to leave unsaid. We find so much beautiful Scripture bearing upon the subject—words of divine command, specific promises from the Son of God, who has been called the first missionary. Jesus' ministry on earth, which covered a period of three short years, was spent among the poor, the sick and suffering; among that class of people who needed help. Jesus did not seek in Galillee, Capernaum or Jerusalem for the wealthy, or those of importance, but spent His time preaching and teaching and ministering to those who most needed Him. When Jesus' ministry was drawing to a close, and He realized that His time on earth was nearly spent, Jesus had a heart-to-heart talk with His disciples, in which He told them not to grieve for His departure; that He would not leave them comfortless, but would send the Holy Ghost to abide with them forever.

And so Jesus was crucified, and was buried; the third day He arose from the grave and appeared to His disciples and talked with them. During those last moments of agony upon the cross, we read that Jesus recognized one person—Mary, His mother. The last at the cross was a woman; the first at the tomb on the morning of that memorable third day was a woman. Jesus delegated this woman to be the first to carry the tidings of a risen Lord. For forty days Jesus remained on earth, then ascended into heaven to be with the Father; but before ascending, He gave His disciples this most remarkable statement: "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth."

The thought is divine. Those who love Him and look for His return are to have a part in sending the tidings of a risen Lord, a Saviour, into all the earth, and His spirit shall be with those who go. We have heard a legend which runs as follows: When Jesus made His appearance in heaven after the thirty-three years spent on earth, He was greeted by the angel Michael. The angel questioned Jesus about His work down below. After Jesus had given an account of all He had done on earth, the angel asked this question, "What will become of the work you have begun on earth? Who is down there to carry it on for you?" Jesus' reply was: "Peter, James, and John, and *all the others* will carry forward my work begun." But, said the angel, "How do you know Peter, James and John and all the others will carry on your work?" Jesus said, "I am trusting them; I am trusting them!"

May we not assume that *the others* Jesus referred to in this conversation are the *women* of the Churches? That to us is given the task of carrying the tidings of a risen Lord through our missionary organizations. The organization, the building up, and the carrying forward of mission work in the Churches of the various Conferences is the task of our women. A blessed assurance is ours that the task is divinely appointed; that it carries with it help, strength, wisdom and power from the Lord and Saviour Jesus Christ. "Whosoever shall do the will of My Father which is in heaven, the same is my sister, and mother."

Speaking from personal experience, the little we have been privileged to do along the line of missions as a part of kingdom service has been the most soul-satisfying of any task ever attempted. The plan adopted in the beginning of our mission endeavor about ten years ago, was first to form a Woman's Mission Board in the Southern Christian Convention; to work under the direction of the general mission board, then to have this Convention board form a Woman's Mission Board in each and every Conference under the jurisdiction of the Southern Christian Convention. This has been done, and now the women of the Churches are being urged to co-operate with the boards in effecting missionary organizations in every Church; indeed, we plead with them to consider this matter carefully and prayerfully. We exclaim with the prophet Isaiah, "Rise up, ye women that are at ease, hear my voice. Tremble, ye women that are at ease; be troubled, ye careless ones." The women have had their aid societies which have been a great asset to the local work of the Churches, but a Woman's Missionary Society offers a much larger, broader field both at home and abroad. The work of the Woman's Missionary Society is many-sided—one of which is the spiritual development it carries with it. A study of the needs of the field at home and abroad gives a vision of a world-wide evangelization, inspires in our hearts and minds a burning desire for the salvation of immortal souls. Leaders in Church activities are developed, the prayer life of our women is strengthened, the number of tithers and intercessors is increased.

The missionary organization of the Church does not stop with the Woman's Missionary Society. It rather begins with the missionary cradle roll and comes on up through a Willing Workers' Society, the junior boys and girls, and the Young People's Society to the Woman's Missionary Society. This plan of organization includes every person connected with the Church, from the youngest to the oldest. The men may become honorary members of the woman's society. Jesus said: "I am come that they might have life and that they might have it more abundantly." By engaging in this great and glorious work, the way is opened for our women to experience a richer, fuller, deeper life—the life abundant. We dare not turn a deaf ear to the call of a Father who loved all men so mightily that He sent His only begotten Son into the world that not just a few persons might be saved and redeemed from their sins, but that all people of all realms and climes might share in this life abundant.

That "education is the mightiest force in the world," is a truism which we all acknowledge, but we have not believed enough in the past to put it into practice in our missionary cultivation of the home Church. However, the extent of missionary education in many Churches is an occasional missionary sermon once in a goodly number of years, or a visit from a returned missionary. But having such a limited knowledge of mission work in general, and this returned missionary in particular, we fail to experience very much interest in this person who comes to us from some far-off country.

Too, when a mission secretary or some representative of a mission board comes along and asks for a donation, and we are urged to open our pocket-books, we begin to criticise this secretary person, and even our suspicions are aroused if he wears clothing that was apparently purchased any time within the last decade.

Some of the outstanding needs of the woman's work are more personal workers, development of the prayer life. Prayer is the chief source of the success of all missionary work, tithers, intercessors and life recruits, from the ranks of our young people. It should be the task of the mothers in the home to so train their children that life recruits are made such before leaving home to enter college and the busy marts of a work-a-day world.

Intercessory prayer is necessary. As a child, we often wondered and marveled at the prayers of a good old preacher as he besought the Heavenly Father to help him to hold on to the horns of the altar. We women have great need to keep a firm and steady hold upon the altar of God.

"O Master, we would ask of Thee
Thy promise to fulfill
And give to us abundant life
To seek and find Thy will.
O grant that we may follow Thee
With loyal hearts and true,
That we may love, and loving, serve
And come to Thee anew.

"Give us Thy vision, let us see
Clear-eyed the task God gave,
And to our hands entrust Thy light
For those Christ came to save.
This is that larger life we ask;
Put in our hearts Thy flame,
That one with Thee we may reach out
To serve in Thy name."

In the North Carolina Conference the number of Churches having missionary organizations is not as large as should be; but we have faith to believe that the time is not far distant when there will not be a single Church without some missionary organization. This is our task, women of the Churches; let us realize this fact, and, with God-given strength and courage, accept the task as ours. We know our limitations; we realize that we have lacked the necessary consecration; we have not been as united in our purpose as is necessary for its accomplishment. We are not always willing to pay the price by personal sacrifice, although we plainly hear the command, "Go ye." Jesus is trusting us to do this task for Him, by our prayers, by our means, and by our influence. We know beyond the shadow of a doubt that the responsibility rests upon us. We may become co-workers with Jesus, co-partners, being indwelt by the Holy Spirit; thus we are highly privileged to carry on the work. Let us not disappoint our Lord and Saviour. May our women catch the vision of the life abundant; may they see their duty clearly; may they rise to their privilege and responsibility; may they ever press forward, realizing the presence and power of the Holy Spirit with them. "I am trusting them; I am trusting them."

"Lo! I am with you always, even unto the end of the world."

Burlington, N. C.

THE WORK IN NORTHERN ALABAMA.

For some time I have been thinking that I would write a few lines for publication in The Christian Sun concerning the work here. The work is doing fairly well, but we have had a very hard time getting ready to do business for the Lord. Our windows and doors are here, and we are going to put them in pretty soon. There is much to be done yet before we will be comfortably arranged for; the weather has been so disagreeable it has hindered our work to some extent.

We got to our new home all right and we are liking fine. Soon after we arrived, the good people gave us a real pounding; the ladies came first, and pretty soon the Ford followed, loaded to its full capacity with such things as flour, potatoes, coffee, canned and dried fruit, and many other good things, too numerous to mention, and a purse of $2.50. And for all these good things we are very thankful to the good people, and especially to our Heavenly Father. May the Lord richly bless each one that had a part in this act of kindness.

Wishing The Sun and its staff a Merry Christmas and a Happy New Year, I am,

Sincerely yours,

W. T. Meacham.

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Practically all physicians and medical writers are agreed that there is a close relationship between Indigestion and Rheumatism. This view is substantiated by the fact that Shivar Spring Water, which is probably the best American mineral water for Dyspepsia and Indigestion, relieves Rheumatism and the Rheumatoid diseases, such as Gout, Sciatica, Neuralgia and Nervous Headache. Physicians who have studied this water and who have observed its affects in their practice, believe that it relieves these maladies by rendering the digestion complete and perfect, and thereby **preventing the formation** of those poisons which inflame the joints and irritate the nerves, and also by eliminating, through the kidneys, such poisons as have already been formed.

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I take this occasion to write you about the Style 16 Cups and indeed our whole Communion Set. After nearly a year's use we are more than ever pleased with it. I have visited several places where the flat top cup and aluminum trays are in use, and have just wished that the kind we have could be substituted for them. Ours are just a joy to us, and I wish I could induce all to buy this kind. The glasses are much prettier and easier to handle and to drink from. Yours cordially,
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Pastor Christian Church, Kinston, N. C., U.S.A.
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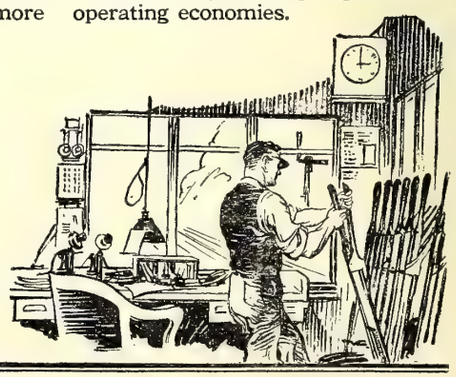

THE SOUTHERN SERVES THE SOUTH

THE WORK AT WINCHESTER.

From the *Winchester Evening Star* we clip the following item, which will be of real interest to mary of our readers:

The special evangelistic meetings, which have been in progress for the last two weeks at the First Christian Church, came to a successful close last night.

By 7:30 the Church was well filled, and after a spirited song service the pastor brought his closing message from the text in Second Corinthians, fourth chapter, third verse: "But if our Gospel be hid, it is hid to them that are lost." The topic of the evening was "The Hidden Gospel."

"The Gospel," declared Mr. Morgan, "is the greatest message the world ever has or ever will hear. It contains the solution of the world's problems, and the supreme need is that this message be given a fair trial."

Pardon to Lost World.

The topic was discussed under the following heads: "The Gospel," "The Gospel Hid," and "The Soul Lost." Under the first head the speaker declared that "the Gospel is good news. It is heaven's message of pardon to a lost world, and the power of God unto salvation to every one that believeth." The speaker emphasized the fact that it must be believed to become effective.

In discussing the point, the Gospel hid, the pastor declared "that it was hid, first, to those who denied its divine authority; second, to those who reject it. The Gospel river is flowing through America, but hundreds are perishing, spiritually, because they will not drink. It is not the fault of the Gospel, but that of the individuals refusing to accept the Gospel."

In discussing the last point, Mr. Morgan portrayed with striking illustrations the awful condition of a lost soul, and made an earnest appeal to the lost to accept Christ.

Decision Service Held.

At the decision service in the Sunday School, Rev. Mr. Morgan made a short talk on the story of his own conversion. At the conclusion, there were three decisions for Christ, all of whom united with the Church.

Immediately after this decision service, the pastor brought the message of the morning, using as his subject, "A Refuge From the Storm." This was one of the most inspiring messages of the whole meeting, and the pastor emphasized in a most impressive way what God is to us, stating that He is a strength to the poor, a strength to the needy in distress, a refuge from the storm of sin, from an accusing conscience, and from the wrath to come. In response to his appeal at the close of the sermon there were four decisions and additions to the Church.

Good Results From Meeting.

At the closing of the morning service the pastor sprang a surprise on the audience by asking them to join in a service known as the breaking of the Alabaster box, which consisted of the shaking hands of all those present who had ever done them a favor. This was a very sweet service, and resulted in much good toward the complete unity of the Church.

Both the pastor and members of the Church feel much gratified at the results of the meeting, and wish to express their appreciation to all who have helped to make it a success. They especially are grateful for the news items about the meeting that have been carried in these columns from day to day. This appreciation was expressed publicly by the pastor to the large audience present last night.

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Called Home

WARD.

Mary Jane Ward was born January 3, 1843; died December 1, 1923. She was a widow of the deceased George W. Ward. She was sick only a few days; her last was rich. She said she was ready to meet the Lord in peace. She leaves one child and many relatives and friends to mourn her loss. She was laid to rest in the cemetery at Needham's Grove Christian Church. The funeral was conducted by the pastor.

May the Lord bless the bereaved ones; may we all meet her in the better land.

W. J. EDWARDS.

"Your leaders who tell you that the more a country is Christian the worse it is for the Jews are mistaken. Wherever you find the Jews prospering most you will find that it is a Christian country. Look where the Jews are! Can you find many Jews where there are no Christians? Where do the Jews strive to go when they emigrate?—to America or England, the two Christian countries where the Bible is studied more than in any other lands on earth."—Jacob Gartenhaus.

Leprosy had its origin in Central Africa, and thence it spread to Asia. The hordes of the army of Darius brought it to Europe, and it was taken to the Americas as an accompaniment of negro slavvry, according to a writer in the London Quarterly Review.

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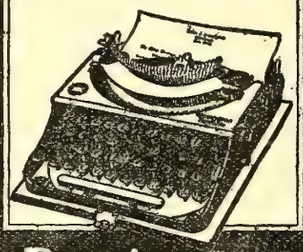

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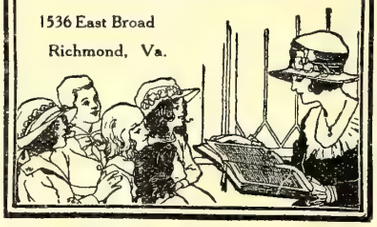

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